



Witness Herald of Antiquity  
 Light of Truth & Life of Memory

Printed for Mat: Gillyflower at the Spread Eagle  
 in Westminister Hall.

AN  
**ABRIDGMENT**  
 OF  
*Sir Walter Raleigh's*  
**HISTORY of the WORLD,**  
 In Five B O O K S.

1. From the Creation to *Abraham*.
2. From *Abraham* to the Destruction of the Temple of *Solomon*.
3. From the Destruction of *Jerusalem* to *Philip* of *Macedon*.
4. From *Philip* of *Macedon* to the Race of *Antigonus*.
5. From the Establishment of *Alexander* until the Conquest of *Asia* and *Macedon* by the *Romans*.

Wherein the particular Chapters and Paragraphs are succinctly Abridg'd according to his own Method, in the larger Volume.

To which is Added,  
**His Premonition to Princes.**

L O N D O N,  
 Printed for *Matthew Gillyflower*, at the *Black Spread Eagle* in *Westminster-Hall*. 1698.

THE  
**C O N T E N T S**  
OF THE  
Chapters, Paragraphs, and Sections,  
OF THE  
First Book of the History of  
the **WORLD.**

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Of the First Ages from the Creation to *Abram.*

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## ERRATA.

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*sands of them*. p. 37. l. 25. instead of *Cursed*, r. *not needful to*  
*item in*. p. 38. l. 19. dele *Toy E*. p. 54. l. 26. r. of *Chush*. p. 64. l. 9.  
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 t up *Pausanius*. p. 286. l. 13. r. *he would not share*.

## Chap. I.

1

THE  
 HISTORY  
 OF THE  
 WORLD.

## PART I.

OF THE

First Ages, from the Creation  
 to Abraham.

## CHAP. I.

*Of the Creation and Preservation of the World.*

**G**OD Invisible is seen in his Creatures. God From the  
 acknowledged by the wisest men to be a Creation so  
 Power uneffable, a Virtue infinite, a Light by the Abraham,  
 abundant Clarity invisible, an Understanding which it 2009 Tears,  
 self can only comprehend, an Essence eternal and spiri-  
 tual, of absolute Pureness and Simplicity, was, and is  
 pleased.

B

## The History of the World. Part I.

pleased to make himself known by the Works of the World: In the wonderful magnitude whereof, we behold the Image of that Glory which cannot be measured, and that one Universal Nature which cannot be defined. In the glorious Lights of Heaven, we perceive a shadow of his Divine Countenance; in his Provision for all that live, his manifold *Goodness*; and in creating, by the absolute power of his own Word, his *All-sufficiency*; which *All-sufficiency* in Power and Wisdom, which *Light*, *Virtue* and *Goodness* being but Attributes of one simple Essence, and one God; we in all admire, and in part discern by the Glass of his Creatures, in the disposition, order, and variety of Bodies, Celestial and Terrestrial: Terrestrial in strange manifold Diversities, Celestial in their Beauty, Magnitude, and continual contrary motions, yet neither repugned, intermixed, nor confounded. By these potent Effects we approach to the knowledge of the Omnipotent Cause, and by these motions, their Almighty wise Mover. In these more than wonderful Works God speaketh to Men, who by their Reason may know their Maker to be God; who with Corporal Eyes can no otherways be seen, but by his *Word* and this visible *World*: Of all which Works there was no other Cause preceding but his *Will*, no Matter but his *Power*, no Workman but his *Word*, no other Consideration but his own *Goodness*.

§ 2. *The Worlds Creation acknowledged by ancient Philosophers.* Mercurius Trismegistus called God the Original of the Universe, and that God made it only by his Word. Jupiter having hidden all things in himself, did after send forth into the grateful Light, the admirable Works he had fore-thought. Pindar calls him the one God, Father and Creator of all: And Original, of all, saith Plato. Though Scripture have no need of Foreign Testimonies, yet St. Paul despised not the Use of Philosophers, &c. Truth by whomsoever uttered, is of the Holy Ghost, said Ambrose.

§. 2. All

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§. 3. All things began to be in the Creation, before which was neither *Matter* nor *Form* of any thing, but the Eternal: For had there been a former Matter, the Creation had not been first; and if any thing were before Created, there must be a double Creation; if any thing had been uncreated but God, there must have been a Beginning and two infinite Eternals. Gen. 1.

§. 4. *Heaven and Earth* first Created, was not Matter without all Form, without which nothing can exist; but it was that solid Substance and Matter, as well of the Heavens and Orbs, as of the Globe of the Earth, and Waters which cover'd it; *the Seed of that Universal*, saith Calvin.

§. 5. As *Moses*, by Heaven, meant the Matter of all Heavenly Bodies, and Natures; so by Earth comprehending the Waters, he meant the Matter of all things under the Moon: Waters in the plural, signifying a double Liquor of divers natures, mixed with Earth 'till God separated them.

§. 6. *Spirit of God moved*, &c.] Seeing that God is every way above Reason, though the Effects which follow his wonderful ways of working, may in some measure be perceived by Man's Understanding, yet that manner and first operation of his divine Power cannot be conceived by any Mind or Spirit united with a mortal Body: And St. Paul saith, *they are past finding out*. Therefore whether that motion, vitality and operation were by Incubation, or any other way, that's only known to God. The English word *Moved*, is most proper and significant; for of motion proceeds all production, and whatsoever is effected. This moving Spirit can be no other, but that infinite Power of God, which then formed and distinguished, and which now sustains the Universe. This motion of the Spirit upon the Waters, produced their Spiritual and Natural motion, which brought forth Heat, whereof came rarefaction of Parts; thus

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## The History of the World. Part I.

lianists, &c. *Hermes* and *Apuleius* conceived well That *Fate* is an obedience of second Causes to the First. *Plotinus* calls it a disposing, from the *Alts* of the Celestial Orbs, working unchangeably in inferiour Bodies; which is true in things not ordered by a rational Mind. *Fate* is that which God hath spoken concerning us, say the Stoicks, *Seneca*, *Ptolomy*. And no doubt Stars are of a greater use, than to give an obscure Light; neither are the Seasons of Winter and Summer so certain in Heat and Cold, by the motions of Sun and Moon, which are so certain, but the working of the Stars with them. God hath given Virtues to Springs, Plants, Stones, &c. yea, to Excrements of base Creatures. Why then should we rob the Beautiful Stars of working power, being so many in Number, and so eminent in Beauty and Magnitude?

The Treasure of His Wisdom, who is so Infinite, could not be short in giving them their peculiar Virtues and Operations, as he gave to Herbs, Plants, &c. which adorn the Earth. As therefore these Ornaments of the Earth have their Virtue to feed and cure; so no doubt those Heavenly Ornaments want not their further use, wherein to serve his Divine Providence, as his just Will shall please to determine. But in this question of *Fate*, let us neither bind God to his Creatures, nor rob them of the Office he hath given them: If second Causes restrain God, or God by them inforce Man's Mind or Will, then wicked Men might lay the fault on God.

§. 12. *Prescience*, or Fore-knowledge (if we may speak of God after the manner of Men) goeth before his *Providence*; for God infallibly foreknew all things before they had any Being to be cared for; yet was it not the Cause of things following, nor did it impose a Necessity.

§. 13. *Providence* is an intellectual Knowledge, Forseeing, Caring for, and Ordering all things: Beholding things past, present, and to come, and is the Cause

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7.

Cause of their so being; and such we call *Provident*, who considering things Past, and comparing them with the Present, can thereby with Judgment provide for the Future.

§. 14. *Predestination* we distinguish from *Prescience* and *Providence*; these belong to all Creatures, from the highest Angel to the basest Worm; but this only concerns Mens Salvation (in the common use of Divines) or Perdition, according to some. *Augustine* sets it out by two Cities, one predestinated eternally to reign with God, the other to everlasting Torments; *Calvin*, *Beza*, *Buchanus*, and the like, are of the same Opinion. Why it pleased God to create some Vessels to honour, some to dishonour, though the Reason may be hid, unjust it cannot be.

§. 15. *Fortune*, the God of Fools so much Reverenced, and as much Reviled, falleth before *Fate* and *Providence*, and was little known before. *Homer* and *Hesiod* who taught the Birth of those humane Gods, have not a Word of this new Goddess; which at length grew so potent, that she ordered all things, from Kings and Kingdoms to the Beggar and his Cottage: She made the *Wise* miserable, and prospered *Fools*, and Man's life was but her Pastime. This Image of Power was made by Ignorants, who ascribed that to *Fortune* of which they saw no manifest Cause. Yet *Plato* taught, That nothing ever came to pass under the Sun, of which there was not a just preceding Cause; and the Scripture maketh it clear in things most casual, *Deut.* 19. 5. *Prov.* 16. 33. The best Philosophers held, that all things in Heaven and Earth were ordered by the Soul of the World, said *Cicero*. When Riches and Honour are given to empty Men, and Learned, Virtuous, and Valiant Men wear out their Lives in a dejected condition, the Cause is manifest to the *Wise*, tho' *Fools* ascribe it to blind *Fortune*. For either it is Affection in Men preferring others, or great Persons which endure no other Dis-

B. 4. course

## C H A P. III.

*Of Paradise, and many Opinions about it.*

§. 1. **P**aradise, the first Habitation of *Adam*, Eastward in *Eden*, about which Mens Opinions are as various as the Persons that Disputed it; and many imbibe gross Errors, led by the Authority of great Men, wherein many Fathers were far wide, as it is the Fate of all Men to err, neither has any Man knowledge of all things.

§. 2. Many held Paradise in *Moses*. Allegorical only; as *Origen*, *Philo*, and *Ambrose* lean'd to that Opinion; so did *Strabus*, *Rabanus*, *Beda*, *Commeftor*. *Chryſamensis*; and *Luther* thought it not extant, though it was formerly. *Vadianus Noviomagus* held it the whole Earth. *Tertul.* *Bonaventure* and *Durand* place it under the Equinoctial; *Postellus* under the *N. Pole*.

§. 3. Paradise by *Moses's* description, was a Place on Earth, in *Eden*, a Country Eastward, so called, for the Pleasantsness thereof; as in *America* a Country is called *Florida*. Here the vulgar Translation is mistaken in interpreting it a Paradise of Pleasure from the beginning. This situation of Paradise in the East, occasion'd the praying, and setting Churches to the East, contrary to the standing of *Solomon's* Temple, and the Priest turning to the West; yet God is every where; neither is any Mystery in the word Eastward, but the place stood so from *Canaan*. *Moses's* whole description proves it an Earthly place, and *Ezechiel* witnesseth *Eden* was a Country near *Charran*: So *Adam's* actions, and end of placing in it, prove no less against those vain Allegories of Scripture stories, confuted by *Jews*, as *Epiphanius*: Yet I exclude not an Allegorical sense of some stories, besides the

the Literal, as *Augustine* and *Suidas* held Paradise had both. *Horner's* *Alcinous* Garden, and *Elizian* Fields, were Poetical Fictions stoln out of the Divine Treasury, and profaned by them.

§. 4. It is no Curiosity to enquire after the Place; seeing nothing is in Scripture, but for instruction; and if the truth of the story be necessary, the place set out for the proof of it, is not to be neglected, and Mens fancies therein overthrow the Story. For what is more ridiculous, than to seek *Adam's* Paradise as high as the Moon, or beyond the Ocean which he waded through to come to *Judea*; or that it is a separated ground hanging in the Air under the Moon, from whence the four Rivers fall with violence, and force through the Sea, and rise again in our habitable World; as *Commeftor* dreamed, and others. That therefore the Truth might receive no prejudice, God's Wisdom hath so carefully described the place for our easie finding, as the choicest part of the Earth. And if it be a generous mind to desire to know the Original of our Ancestors, this search cannot be discommended.

§. 5. Paradise is not so defaced by the Flood that it cannot be found, as *Augustinus Chryſamensis* judg'd; for though the Beauty of it be lost, and Time has made it as a common Field in *Eden*, yet eight hundred and seventy years after would not so particularly have described it, nor the Prophets have mention'd *Eden* so often, if the same could not be found, or if the Rivers which in his time bear the Names, were not the same, of which *Euphrates* and *Tigris* were never doubted, as the Country of *Eden* is yet well known. As for the alteration made by the Flood, changing the current of Rivers, and raising of Mountains, as some judge, it is improbable; for the Waters covered the Earth spherically, and did not fall violently from higher places, or come in with Storms ebbing and flowing, which makes such choakings

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who saith the *Babylonians* reap a Crop the second time without Sowing; and yet cut their Corn twice in the Year they sow it, saith *Niger*: And lest their Cattel should perish by too great a satiety, they drive them out of the Pastures, saith *Q. Curtius*.

§. 13. *Pison* and *Gebon*, the other two Rivers of *Paradise*, must be found to branch out of the River, or Rivers of *Eden*; and therefore the Fancy was strange to search out for *Ganges* in *India*, and *Nilus* in *Egypt*. The Errour about *Pison* was occasion'd by mistaking *Havila* in *India*, whose Founder was a Son of *Jocktan*, for that *Havila* upon *Tigris*, afterwards called *Sufiana*, Planted by a Son of *Cush*. If *Largeness* were respected in choise of *Ganges*, *Indus* is not inferiour; having *Hydaspis*, famous in Great *Alexander's* Story, and many like Rivers falling into it, as *Coas*, *Suastus*, *Acesinies*, *Adries*, *Hispalis*, *Smnoch*: *Indus* is also nearer *Tigris* by almost 40 Degrees, between which and *Ganges*, is the great Kingdom of *Magor*. As for *Nilus* it can no way be a Branch of a River which runneth through *Eden* with the rest, seeing it runneth contrary to them, springing from the South Coast, and falleth North, whereas they spring North and fall into the South Sea. *Pison* therefore will rather be found a River branching out of *Euphrates* into *Tigris* at *Appanico*, called *Piso-tigris*, running through *Havila* or *Sufiana*, from *Hercelus's* Altar, into the *Persian Gulph*, and hath Gold, and *Bdelium* and *Onix-stones*. Time hath made greater Change of other Names than this, as to call *Babylon Bandas*, *Baldady*, *Bagded*, *Boughedor* and *Bagdet* at this Day. *Pison* is called *Basilius* or *Regius*; and *Gebon* is *Mabar-sares*, *Marsias*, *Baar saris* in *Ptolomy* and others. *Euphrates* at her Fountain was called *Pixirats* and *Puckperah*: *Plutarch* calls it *Medus* & *Zaranda*; others call it *Cobar*, which is a Branch of it: The *Assyrian* name it *Armalchar* and *Nahor Malcha*; now it is called *Phrat-Tigris*, in Hebrew *Hiddekel*; others call it

*Dighto*,

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*Dighto*, *Diglath*, *Seilax*, *Sollax*, now *Tegil*. *Mereer* conceiv'd well the *Euphrates* and *Tigris* stream into Branches, and that *Euphrates* falling into *Gebon*, lost the Name, and is swallowed up in *Caldee Lakes* near *Ur*: But *Pison* breaking into *Tigris*, falls into the Sea, and produc'd a Name compounded of both, *Pysotygris*, running through *Havilah*, so named of the Son of *Cush*, inhabits both sides, and mistaken for *Ethiop*. 1 *Sam.* 15. 7.

§. 14. *Gebon* by mistaking *Ethiop* for *Cush*, drew them to *Nilus*; which Error *Pererius* would evade by an *E. Ethiopia* in *Arabia-Petraea*, and part of *Felix*, which being granted, *Gebon* is not *Nilus*; no, the 1000000 which *Zerab* brought against *Asa*, came beyond *Egypt*, but were *Chushits*, *Midianits*, *Amalekites*, *Ishmaelits*, inhabiting that Land of *Cush*, over which *Zera* in *Gerar* near *Juda* Commanded. But to *Pererius*, *Pliny* tells, the *E. Ethiopia* was about *Nilus*, *S. of Egypt*; the *W.* was about the River *Niger*. So that all that take *Cush* for *Ethiopia*, *Numb.* 12. 1. do fail, as also 2 *Chron.* 21. 16. *Beroaldus* seeking *Gebon* at *Gaza* lost himself in the *Desart* by finding a River scarce Twenty Miles long for *Gebon*, which watered all the Land of *Cush*, Westward from *Tigris*, and went towards *Arabia* through the South of *Chaldea*, where was *Chusca*, after called *Chuduca*; from whence either Increase or Force of *Nimrod's* Posterity made them disperse themselves more towards the West, out of that part of *Shinar*, where *Nimrod* out of Wit and Strength had seated himself: As did his Father upon *Gebon*, and a Brother of his called *Havila*, on both sides of *Tigris*, and along the Sea towards *Arabia*.

§. 15. To Conclude; it appeareth to me by Scripture, *Paradise* was a Created place in our Habitable World, in the lower parts of a Country called *Eden*, from the Pleasantsness thereof, containing part of *Armenia*, all *Mesopotamia* and *Shinar*. This Region is

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Thirty

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Thirty five Degrees is most temperate, abounding with whatsoever Life needeth, without Labour; exceeding both *Indies*, with their perpetual Spring and Summer, which are accompanied with fearful Thundring, Lightning, Earth-quakes, Venomous Creatures and desperate Diseases, from which *Eden* is free: I desire no other Reward for my Labour in this Description, but suspense of judgment 'till it be confuted by a more probable Opinion:

### C H A P. IV.

#### Of the two Chief Trees in Paradise.

§. 1. **T**HAT the two Trees of *Life* and *Knowledge*, were material Trees, the most Learned and Religious Writers doubt not of; though they were Figures of the Law and Gospel, yet some would have them only Allegorical, because of *Salomon's* Words, *Prov.* 3. 18. *Apoc.* 2. 7. But *Augustine* answers, the one excludeth not the other; as *Paradise* was Terrestrial, and yet signified a Celestial; as *Sara* and *Hagar* were Women, though Figures of the Old and New Testament: The words also of the Text join these Trees with the rest that God produced. Touching the Tree of *Life* it is hard to think, that Bodies nourished by *Corruptible* means should be immortal; yet if *Adam* had not disobeyed God's Commandment, he and his Posterity might have lived an healthful, unalterable Life, Four times longer than the first Fathers, and then been translated as *Enoch* was. For God's infinite Wisdom fore-saw that the Earth could not have contain'd a perpetual Increase, or Millions of Souls must have been ungenerated. The Immortality of Man, if he had not fallen, must be understood of Bodies, Translated and Glorified.

§. 2. Touch-

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§. 2. Touching the Tree of *Knowledge*, *Goropius Becanus* will have the honour to have found it to be the *Indian Fig-tree*; but however that Opinion be esteem'd, and that never Man thought better of his own, than he, yet herein he usurped upon *Moses Bar-cephas*, who hit on this Conjecture 600 Years before, and cited *Philaxinus* and others long before. *Becanus* upon a Conceit this Tree is only found upon the Banks of *Acesines*, which runneth into *Indus*, will therefore find *Paradise* there; but my self have seen 20000 of them in a Valley of *America*, not far from *Paria*, as also in *Trinidado*. The magnitude of this Tree in *Pliny* and others, I am asham'd to report; the Stemm as streight as may be, without Branch for Twenty or Thirty Foot, where they spread abroad their Boughs; and from the Head branches a Gumm that hangeth downward, and by increasing in a few Months, as a Cord, reacheth the Ground, taketh Root and becometh a Tree; which also by the like Gum maketh others, and in a short time, such a Grove ariseth, like which there is no Tree. And if a Branch hang over the Water, the Gum will pierce the Water and take root, so that falling sometimes into a Bed of Oysters, they are so intangled, that plucking up one of these Cords, I have seen 500 Oysters hanging about it: The Leaves largeness, and Fruits pleasantness I find not according to Report, yet have I travelled 12 Miles under them. In conclusion, though *Becanus* count it impudent Obstinacy to dare to think this not the Tree, yet *Philo* believes that the Earth never brought forth the Tree since.

§. 3. *Becanus's* witty Allegory of the *Indian Fig-tree*, believes it not worthy the Commendation given it.

§. 4. Touching the name of the Tree, *Bar-cephas* translated by *Masius*, saith, it was so called of the Event; for that after eating thereof, they should know by experience the Happiness they had lost, and

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name of *Henochians* from *Bactria* and *Sogdiana*, East from *Eden* (where *Pliny* and *Stephanus* find the Name South from *Oxus*) unto *Iberia*, *Albania* and *Colchis* near *Pontus*.

§ 3. *Moses* has been very brief in the Story of *Cain's* Issue, it being utterly to be destroy'd: Yet the long lives of that Age and the liberty his Children took in Marrying, may well argue he might in one quarter of his Life, people a large City, which his Issue were more ingenious to supply with the Inventions ascribed to them, while *Seth's* Posterity is commended for care of Religion and Heavenly things.

§ 4. The Patriarchs Ages, when they began to generate, is not found in them that are named: For *Moses's* purpose was not to record a Genealogy of the first begotten, but of the Ancestors of *Noah* before the Flood, and of *Abraham* after; so that having the Age of these that succeed one another in that Line, it was sufficient, whether they were younger or elder Brethren. *Cain* was the Eldest of *Adam's* Sons, yet *Adam's* Age when he begat him is not expressed, as it is of *Seth*: Neither can any one say directly, *Adam* had but *Cain* and *Abel* before, nor that *Enoch* was *Seth's* Eldest Son. *Mehalaleel* begat *Jared* at 65. who begat *Chanoch* at 162; the like or greater difference in the rest, which cannot be ascribed to the long abstinence from Marriage upon Religious respect, as we see in holy *Enoch*. *Noah's* Brethren perished in the Flood, and so might some unnamed Children, begotten before the three named, being 500 Years old before \*.

\* See Aug. de Civ. D.

§ 5. The Patriarchs Years have been questioned, some holding them Lunary or *Egyptian*; but that can not be; for then some should beget Children at 6, 7, or 8 Years old, and the Eldest should live not 100 Years, which is short of many after the Flood; yea long since, *Pliny* witnesseth under *Vespasian*, in a search, many were found above 120, and some 140 Years Old:

Old. Simple Diet and temperate Life, made the *Essians*, *Egyptian* Priests, *Persian* Magicians, *Indian* *Brachmans* live long, saith *Josephus*. *Pliny* reports *Nestor's* 3 Ages. *Tyresia's* 6 *Sybil's* 300 Years, *Endymion's* little less. *Ant. Fumea* a good Historian, reports of an *Indian* above 300 Years Old, and myself knew the old Countess of *Desmond*, An. 1589, who lived many Years after, who had been married in the Reign of King *Edw.* 4. To conclude, there are three things (not to speak of Constellations) which are natural Causes of long and healthful Life: Strong Parents, pure Air, and temperate use of Dyet, Pleasure and Rest, all which excelled in the First Ages. And though the Flood infused an impure quality into the Earth to hurt the means of Man's Life, yet Time hath more consumed Natures Vigour, as that which hath made the Heavens wax old like a Garment. Hereto add, our strange Education of Children, upon unnatural Curiosity nourished by a strange Dugg: Hasty Marriage, before Natures Seed be ripe, or Stock well rooted to yield a Branch fit to replant: But above all, the Luxury of latter Ages, which wilfully oppresseth Nature, and then thinks to relieve her with strong Waters, hot Spices, Sauces, &c.

§ 6. The Patriarchs knowledge of the Creation might well come by Tradition from *Adam* to *Moses*, seeing *Methusalem* lived with *Adam* 243 Years, and with *Noah* 500 Years, and he with *Abraham* 58 Years, from whom it was not hard to pass by *Isaac*; *Jacob* and his Posterity to *Moses*: Yet for the more certainty of the Truth, it was undoubtedly delivered to *Moses* by immediate Inspiration of the Holy Ghost, as his many Miracles do prove. Questionless also, Letters were from the Infancy of the World; as *Enoch's* Pillars and his Prophecy witness, of which part was found in *Saba*, saith *Origen*, and *Tertullian* read some Pages; neither can it be denied there was such, saith *Augustine*.

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§. 7. The Patriarchs Lives were lightly passed over 'till *Enoch*, whose Piety is commended, and his leaving the World not by Death: Whether his Change were such as shall be at the last day, let Divines judge. *Lamech's* Prophecy of his Son *Noah* is touch'd upon, but *Noah's* Life is handled more amply. The Wisdom, Policy and Wars of that World, were no doubt, great, as may be gathered, *Gen. 5. 4.* but the Universal Impiety which brought the Universal Destruction, deserved that the Memory of their Actions should be drowned with their Bodies. It were madness to imagine the Sons of God spoken of, *Gen. 5. 24.* were good Angels, which begat Giants on Women, as *Josephus* dreamt, and deceived *Lactantius*, Confuted by *Augustine* and *Chrysostom*.

§. 8. The Giants spoken of *Gen. 5.* *Becanus* strains his Wit to prove, they were not such properly, but so called for their Oppression: But *Moses* calling them Mighty, which argueth extraordinary Strength, and Men of Renown and great undertaking, there is more Reason to hold them *Giants* in a proper sense, especially considering what Scripture Reporteth of such in the Days of *Abraham*, *Moses*, and *Joshua*, *David*, &c. yea of whole Kindreds and Countries. If such were found in the Third and Fourth Ages of the Worlds decay, there is no Reason to doubt thereof in the First and Second flourishing Ages. From this Story grew the Conceit, That Giants were the Sons of Heaven and Earth: And from *Nimrod* grew the Tale of Giants casting up Mountains to the top of Heaven.

C H A P.

## C H A P. VI.

*The Original of Idolatry, and Reliques of Antiquity in Fables.*

§. 1. THE *Greeks* and others, corrupting the Story of the Creation, and mingling their Fables with them, suppos'd that After-Ages would take those Discourses of God and Nature for Inventions of Philosophers and Poets. But as skilful Chymists can extract healthful Medicines out of Poison, and Poison out of wholesome Herbs, &c. so may much Truth be found out of those Fables.

§. 2. The Antiquity of Corruption was even from *Noah's* Family. For the liberal Grace of God being withdrawn after Man's Fall, such a perpetual Eclipse of spiritual things follow'd, and produc'd such effects as the general Deluge could not cleanse them, even in the selected Family of *Noah*, wherein were found those that renewed the Defection from God, for which they had seen the Worlds destruction. Hence the *Caldeans*, *Egyptians*, and *Phanicians* soon after became Idolaters, and the *Greeks* received their 12 Gods from *Egypt*, and erected to them Altars, Images and Temples, saith *Herodotus*.

§. 3. As Men, departed out of the way of Truth, stray on in unknown Vices to Eternal Perdition; so these blind Idolaters being fallen from the God of Heaven, to seek God's on Earth to Worship, beginning with Men, they proceed to Beasts, Fouls, Fishes, Trees, Herbs, the Four Elements, Winds, Morning, Evening Stars; Yea, Affections, Passions, Sorrow, Sickness, besides Spirits infernal; and among Terrestrials even the basest wanted not divine Honour, as Dogs, Cats, Swine, Leeks, Onions, &c. which barbarous Blasphemy, *Juvenal* thus derided,

*O happy Nations, which of their own sowing,  
Have store of Gods in every Garden growing.*

§. 4. Of Jupiter and other Gods: That Egypt had knowledge of the First Age, by *Misraim* the Son of *Cham*, who had lived 100 Years in it, we doubt not. Having therefore learned that *Cain* did first build Cities, they made him ancient *Jupiter*, whom the *Athenians* also called *Pollyeus* and *Herceios*, Founder and Fortifier of Cities. This *Jupiter* married his Sister, as did *Cain*: His Father *Adam* they made *Saturn*, and his Sons *Tubal*, *Tubal*, and *Tubal-Cain* were made *Mercury*, *Vulcan* and *Apollo*, Inventers of Pastorage, Smiths-craft and Musick. *Naome*, *Augustine* expounds *Venusta*; which was *Venus Vulcan's* Wife, and *Eva* was *Rhea*, the Dragon which kept the Golden Apple, was the Serpent that beguiled *Eva*. *Paradise* was the Garden of *Hesperides*: So *Saturn's* dividing the World between Three Sons, came of *Noah* and his Sons; and *Nimrod's* Tower was the attempt of Giants against Heaven. The *Egyptians* also worshipped *Seth* as their most Ancient Parent, from whom they called their chief Province *Setheitica*; and in *Bithinia* we find the City *Cethia* \*.

\* Strabo  
lib. 17.

§. 5. Of the Three Chief *Jupiters*; the First was Son of *Aether & Dies*; the Second of *Cælum* an *Arcadian*, and King of *Athens*; the Third Famous in the *Greek* Fables, was of *Creet* or *Candia*, as some say; but there is no certainty, &c.

§. 6. *Jupiter Chammon*, more Ancient than all the *Grecian Jupiters*, was *Cham*, Father of *Misraim* in *Egypt*; and before *Jupiter Belus*, Son of *Saturnus Babilonicus* or *Nimrod*: As for the latter *Grecian Jupiter*, he was a little before the Wars of *Troy*.

§. 7. The Philosophers opinion of God, *Pythagoras*, *Plato*, *Orpheus*, &c. believed not the Fooleries of their Times, though they mingled their Inventions

with

with Scripture: *Pythagoras* hung *Homer* and *Hesiod* in *Hell*, forever to be stung with Serpents, for their Fictions; yet *Homer* had seen *Moses*, as *Justine Martyr* sheweth in a Treatise converted by *Mirandula*. *Plato* dissembled his Knowledge for fear of the *Areopagits* Inquisition; yet *Augustin* excused him. He delighted much in the Doctrine of one God, though he durst not be known of it, or of *Moses* the Author of it, as may be gathered out of *Justin Martyr*, *Origen*, *Eusebius*, and *Cyriel*, though he had from *Moses* what he writ of God, and of Divinity; as *Ambrose* also judged of *Pythagoras*. *Justine Martyr* observed, that *Moses* described God to be, *I am he who is*. It is as hard to find out this Creator of the World, as it is impossible, if he were found, to speak of him worthily, said *Plato*; who also said, *God is absolutely good, and so the Cause of all that is Good; but no Cause at all of any thing that is Evil*. The Love of God is the cause of the Worlds Creation, and Original of all things. *Apuleius* saith, *The most high God is also Infinite, not only by exclusion of Place, but also by dignity of Nature; neither is any thing more like or more acceptable to God, than a Man of a perfect Heart*. *Thales* said, *God comprehended all things, because he never had a Beginning*: And he beholdeth all the thoughts of Men, said *Zeno*; therefore said *Athenodorus*, *All men ought to be careful of their Actions, because God was every where present, and beholding all things*.

*Orpheus* calling Men to behold the King of the World, describes him to be one begotten of himself, from whom all things spring, who is in all, beholds all, but is beheld of none, &c. *Who is the First and Last; Head and Middle; from whom all things be: Foundation of Earth and Skye, Male and Female, which never dyeth: He is the Spirit of all, of Sun, Moon, &c. The Original and End of all; in whom all things were hidden till he produced them to Light*. *Cleantes* calls God *Good, Just, Holy, possessing himself, always doing good, and Charity*

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it self. Pindarus saith, he is one God and Father, most high Creator and best Artificer, who giveth to all things divers proceedings, &c. Antisthenes saith, God cannot be likened to any thing, and therefore not elsewhere to be known, but only in the everlasting Country, of whom thou hast no Image. God, said Xenophon, shaketh and setteth all things at rest: Is great and mighty, as is manifest to all; but of what Form he is, none knoweth but himself, who illuminates all things with his Light. God, saith Plato, is the Cause, Ground, and Original of the whole nature of things, the most high Father of the Soul, the eternal preserver of living Creatures, and continual framer of the World; a Begetter without propagation, comprehended neither in place nor time; whom few conceive, none can express him. Thus, as Jerom said, We find among the Heathen, part of the Vessels of God: But of them all, none have with more Reverence acknowledged, or more learnedly expressed One True God, and everlasting Being, all ever-causing and sustaining, than Hermes the Egyptian. But of all these, see Justin Martyr, Clemens Alexandrinus, Lactantius, Eusebius, Du Plefs. Dancus.

§. 8. *Hebanism and Judaism, when confounded.* Touching the Religions of the Heathen, they being the Inventions of Mortal Men, they are no less Mortal than themselves: The Caldean Fire is quenched; and as the Bodies of Jupiter and the rest, were by Death devoured, so were their Images and lasting Marble Temples by Time. The Trade of Riddles for Oracles, and Predictions by Apollo's Priests, is now taken up by Counterfeit Egyptians and Cozening Astrologers; yet was it long before the Devil gave way. For after Six several spoilings and sackings of his Temple at Delphos, and as many reparings thereof, at last when Julian fought unto it, God from Heaven, consum'd all with Fire. So when the same Apostate encourag'd the Jews to re-build a Temple, God, by Earth-quake over-threw all, and slew many Thousands.

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§. 9. *Satan's last Refuge to uphold his Kingdom;* who being driven off the open Stage of the World, crept into the Minds of Men, and there set up the high and shining Idol of Glory, and all commanding Image of Gold. He tells men, that Truth is the Goddess of Danger and Oppression: Chastity is an Enemy to Nature, and all Virtue is without Taste; but Pleasure delighteth every Sense, and true Wisdom gets Power and Riches to fulfil all our Desires. And if this Arch-politician find Remorse in any of his People, or any fear of future Judgment, he persuadeth them that God hath such need of Souls to re-plenish Heaven, that he will accept them at any time, and upon any Condition: And to interrupt their return to God, he layeth those great Blocks of rugged Poverty and Contempt in the narrow way which leadeth to his Divine Presence: Neither was he ever more industrious and diligent than now, when the long Day of Man-kind draweth fast to the Evening, and the World's Tragedy and Time near to an end.

## C H A P. VII.

*Noah's Flood, the Universality of it, and Noah's memory of Antiquity.*

§. 1. **M**oses's Divine Testimony of Noah's Flood; natural Men regard no farther than Reason can reach, and therefore may have disputed the Universality of it; and Josephus citeth Nic. Damascen, who reports, that many were saved on the Mount Baris in Armenia; and the Talmudists held the same, saith Annius.

§. 2. *Ogyges's Flood, the Greeks, (the Corrupters of all Truth, saith Lactantius) make the most ancient, when yet Ogyges's Flood was sixty seven Years after*

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Jacob,



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*Jacob*, and short of *Noah's Flood* by 500 Years; neither do any Authors report, that it over-flowed any part of *Syria*, as *Mela*, *Pliny* and *Solinus* do of *Noah's*, speaking of *Joppa's Ruins*, &c. As for this Flood, as it exceeded not *Peloponesus*, so was it foreseen by a concurrence of Causes, which *Noah's* was not. Touching *Varro's Report* out of *Castor*, of the strange Colour, quantity and shape of *Venus*; the Fogs which then rise, might cause such Apperances: For *Galileus*, a Modern Worthy Astronomer, by Perspective Glasses, observed many undiscover'd things in Stars, unknown to former Ages.

§. 3. *Deucalion's Flood*, more certain for Time, being in the Reign of *Cranæus King of Athens*, according to *Varro*, cited by *Augustin*, or under *Cecrop's*, (after *Eusebius* and *Ferom*) in whose latter times, *Israel* came out of *Egypt*, which, after *Funfius*, was 753, or 739 Years, according to *Mercator*, after *Noah's Flood*. But following the better Account, which giveth *Abraham* 60 Years more after the Flood, I reckon the Flood thus: The general Flood *Anno Mundi* 1656; *Jacob's Birth* 2169, which is 513 Years after the Flood of *Ogyges*; 100 after *Jacob's*. Now *Deucalion* was born *Anno* 2356; and his Flood when he was 89 Years old, which is *Anno* 2438; after *Noah's* 782; to which agrees *Xenophon* in *Annius*. This Flood over-ran most of *Italy*, when *Egypt* also was afflicted with Water; and the *Italians* which escaped it, were called *Umbri*.

§. 4. *Noah's Flood*, as *Berosus* reports, was heard of amongst the *Caldeans*: *N. Damascen* maketh particular mention of it. *Eusebius* also Records out of an Ancient History of *Avidenus*, that one *Siffibus*, fore-warned by *Saturn* of a Flood, fled to the *Armenian Hills* in a Ship, who after the Fall of the Waters, sent Birds three times to discover, &c. *Cyvil* cites *Polyhistor* mentioning a general Flood: *Plato* also produceth an *Egyptian Priest*, reporting to *Solon* out

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out of their Holy Books, of an universal Flood, long before *Ogyges*, in *Attica*; and calls *Noah* Old *Ogyges*. He also speaks of a Flood of *Nilus* before that in *Attica*, which afflicted the lower *Egypt* under King *Prometheus*, 'till by *Hercules's* direction, *Nilus*, was reduced within her Banks; whereof grew the Tale of an Eagle, which feeding on *Prometheus's Liver*, was slain by *Hercules*. *Xenophon*, cited by *Annius*, speaks of the Universal Flood under the first *Ogyges*, of Nine Months continuance; a second of *Nilus* under *Prometheus*, of one Month; a third under *Ogyges Atticus*, of two Months; a fourth under *Deucalion*, of three Months; a fifth under *Proteus* of *Egypt* in *Helene's Rape*. *Diod. Siculus* remembers another in lesser *Asia*, before *Deucalion's*. There was one in the *Venetian Territories*, *Anno* 590. In *Friesland*, a Flood drowned 100000, *Anno* 1238. In *Dort in Holland*, 10000 perished *Anno* 1446. Others are mentioned by *Strozius*.

§. 5. *Noah's Flood* was extraordinary, not upon natural Causes, as the other; but by God's special Power strengthening the influence of Stars to fill all the Cisterns of Waters in Fountains and Clouds: And though *H. of Machline*, Scholar of *Albertus*, observed a conjunction of *Saturn* and *Jupiter* in the last, and of a watery Sign and House of *Luna*, over against the Ship, by which the Flood might have been foreseen; and was also by *Noah*, as *P. de Aliaao* judgeth; yet however God used second Causes, he added supernatural force to the Clouds and Fountains, to empty their whole Treasuries of Waters.

§. 6. There needed not new Created Waters in this Flood; not to dispute whether God hath restrained himself from Creating. For when he brake up the Fountains of the Deep, and opened the Windows or Sluces of Heaven, he shewed no new Creation, but used his old Store, contained in the vast Concavities of the Earth, and in the Clouds, wherewith he compassed the Earth after an extraordinary manner;

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besides his Condensation of the Air to convert it into Rain, which is so ordinary; and thus might the Waters grow to exceed the Mountains 15 Cubits. As for the Constellation they speak of, *L. Vives* reports from a great Astrologer, that the like was observed *Anno 1524*, after which it was exceeding Fair. To conclude, I find no other Mystery in the word *Cataract*, signifying the Windows or Flood-gates of Heaven, but the violent casting down Waters, not diffusively, after the natural manner, but as when it is emptied out of a Vessel in a whole body, as it is sometimes in *India*, which are called *Spouts of Water*. Thus God loosed the retentive Power in the upper Air, and the Clouds, in which, at other times, he shutteth up the Waters to carry them to a place appointed.

§. 7. *Noah's Memory* among the Heathen, who, for divers respects, gave him divers Names, as *Ogyges* the first, because his Flood was before the *Grecian Ogyges*; *Saturn*, because he was Father of Nations; *Prometheus*, for his fore-sight; *Janus Bisvros*, for his seeing what went before, and came after the Flood; *Chaos*, and Seed of the World *Cælum*; *Sun*, *Virtumnus*, *Bacchus*, *Liber Pater* before him of *Greece*; but of old, the word was *Boachus* of *Noachus*: He was also called *Nisus*, of Mount *Nisa* in *India*, joining to *Paropanisus* and other *Easterly* Mountains, where the Ark rested, and where the *Grecian Bacchus* never came. His Posterity also named Cities, Mountains and Rivers by his Name, as a City by the Red Sea; the River *Noachus* in *Thracia*.

§. 8. *Noah's Ark*, touching the Name, *Epiphanius* in *Ancyrius* calls it *Aron*, which properly signifyeth the Ark in the Sanctuary, as *Thebell* a Vessel which swimmeth, called *Larnenx* in Greek. Certain places where it was framed cannot be defined; yet *Becanus* conceives it was near *Caucasus*, where grow the noblest Cedars, not far from the *Nisaans*, with whom *Alexander*

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*ander* made War. By all Probability, the place was not far from where it landed, being so large, heavy laden, wanting Sails, of Form not apt to move, and in a Calm, as it is in all Rains, down-right. It was thought to have a flat Bottom, and a crested Roof; and the Wood *Gopher*, of which it was made, by all probability was *Cedar*, being light, easy to cut, sweet and lasting; abounding in the Eastern Mountains; the Pitch was like to a Bitume, which melteth only by Fire, as is that by the dead Sea and *Babylon*.

§. 9. Of the *Ark's Capacity*; whose Measures, as God prescribed, so the proportion, saith *Augustin*, answered the shape of a Man's Body, whose Length contained the Breadth six times, and the Depth ten; being a Figure of God's City or Church in this World, &c. In the Measure, the *Cubit* is questioned; whether it were the common, which is from the Elbow to the top of the Middle Finger, a Foot and a half; or the plain *Cubit*, which is an handful more; or the *Kings* and *Persians* which is three Inches more than the common; or the *sacred*, which is double the common, wanting a quarter; or the *Geometrical*, which is six common Cubits, and was embraced by *Origen*, as also by *Augustin*, who yet changed his Mind, because Fishes were not Cursed. Though Man's De Ci. mischievous Ignorance seeketh many Impossibilities in this work, yet no Monstrous thing is found in it; for the number of Kinds to be stored in it, was not so great, (excluding such as sprung from unnatural Copulations, and diversity of Soils) but that the common Cubit of those times may serve; for add half a Foot to the common Cubit of our times, which is a Foot and half, and the length riseth to be six Hundred Foot, the Breadth one Hundred, the Depth Sixty: As for the *Geometrical* Cubit, it was not in use then, as we see in the Measure of Giants; and height of the Altar, which might have no Steps, *Exod.* 20. 26. *Buteo* hath prov'd that the Number

East and West from Cilicia to Caucasus, as the Alps, Pireneans, Andes in America, which run Three Thousand Miles, &c. So the Mediterranean Sea is a common Name, which yet upon divers Coasts beareth proper Names, as do other Seas. Let us then appeal to the Word of Truth, and take it literally, seeing the plain Sense carrieth no inconvenience, and let us fancy no strange Exposition from it. The Reverend Respect we owe the Holy Scripture, every Word having its full weight in Gods Book, shews that it is not to be taken otherwise than as we Read; as Augustin said of the Gospel. *Moses words are, And as they went from the East they found a plain, &c.* Which prove without Controversie the Ark rested Eastward from Shinar. For Moses is every where precise in setting out Coasts, and Quarters of Countries, as Nod Eastward from Eden, Sepher in the East, Gen. 4. 16. and 10. 30. and 12. 18. Ezek. 38. 6. So Mat. 21. and 12. 42. Now Armenia is so far from the East of Babylon, that it is West of the North. The Gordian Hills for Latitude are Forty One: Babylon Thirty Five for Longitude, (which makes the difference of East and West) the Gordian are Seventy Five, and Babylon Seventy Nine, and Eighty, which makes Five Degrees from the North to the West; besides a Quarter of the Compass from East. But in Scripture the least difference may not be omitted, every Point and Accent being full of Sense. The Eastern Parts then from Shinar were first Civiliz'd, having Noah himself for their Instructor, whose numerous Armies overmatched the Millions of Semiramis, and whose Fruitfulness made it fit for Noah's Husbandry, as Ish-Addmah, a Man exercised in Earth, saith *Ar. Montanus*.

## C H A P. VIII.

The Planting of Nations: Noah's Sons, and which was Eldest.

§. 1. **SHEM**, in Augustin's Judgment was Eldest; but the Septuagint, Junius, &c. prefer Japhet, from Gen. 10. 21. The Hebrews putting the word Elder after Japhet, which the Latin sets before. Gods Blessings are not tyed to Elder in Blood, but Piety: Otherwise Japhet was 2 Years older than Shem, being begotten in Noah's 500th Year; when Shem in Noahs 600th Year was but 98: Compare Gen. 5. 32. with 10. 10. & 9. 24. Namely Cham the Youngest.

§. 2. In this Plantation it is to be presumed. 1. So far as the Scriptures Treat of the Story of Nations, Profane Authors want Authority in point of Antiquity, whose Records have been borrowed from thence only. For Moses is found more Ancient than Homer, Hesiod, or any Greek, saith Eusebius, Proem. in Chron. 2. We are to consider, that Noah who knew the World so long before, sent not his Sons at Adventure, as Discoverers, but allotted them the Quarters of their Habitation. This could not be suddenly, Considering what Woods, Thickets, Pools, Lakes, Marishes, Fens, and Boggs, 130 Years Desolation had bred in those fruitful parts. This made difficult, and slow Journeys and Marches, both from the East, and Shinar, till Increase of Issue forced them on further.

§. 3. Japhet, with whom Moses beginneth, Planted the Isles of the Gentiles, Europe and the Isles about it, besides a Portion in Asia. Gomer, his Eldest Son is without Reason, placed in Italy by Berosus, Functi-  
us,

us, &c. in the Tenth Year of *Nimrod*, and when *Tubal* was in *Austria*, or *Biscay*, in *Spain*, the Twelfth Year of *Nimrod*, Ann. 142 after the Flood: For before *Babel's* Confusion the Company were not dispers'd; consider then the time of Building such a City, and a Tower, to equalize Mountains, said *Berosus*, or reach to Heaven, said *Nimrod*, which took an exceeding compass, and whose Foundation in Marsh Ground is full of Labours: As for Materials the want was great, and the Workmen unexperienced, and the Work almost finished.

This time *Glicas* judged to be about 40 Years: So that *Gomer* and *Tubal* could not Plant so soon: Besides the tedious conveying of Wives, Children, Cattel from *Shinar*, to *Italy*, and *Spain*, 4140 Miles, through Countries, now of much more difficult Passage. *Nimrod* spent many Years in a short and more easy Journey to *Shinar*; and why did *Tubal* leave many rich Countries to Plant in *Biscay*, the most barren Country of the World? To say they had the Convenience of Navigation, shews Men know not what it is to carry Multitudes by Sea, with Cattel, on which they lived. Whether Navigation was then in Use, is doubted, considering how long it was before Men durst cross the Seas, and that the Invention was ascribed to the *Tyrians* long after by *Tibullus*.

S. 4. *Gog* and *Magog*, *Tubal* and *Mesech*, settled first about lesser *Asia*, where *Beroaldus* (whom I find most judicious in this Plantation, out of *Ezekiel* 38. and 39.) findeth the *Gomerians*, *Tubalines*, and *Togarmians*. *Josephus* in this Plantation led *Eusebius*, *Epiphanius*, and *Ar. Montanus* into many errors; and *Gog* and *Magog* have troubled many: But this *Gog* the Prince of *Magogians*, or *Cælo-Syrians*, must needs be the Successor of *Seleucius Nicanor*, who sought to extinguish the Jews Religion, and force them to *Idolatry*. *Hermolaus Barbarus* maketh the *Turks* come from the *Scythians*: *Junius* makes it a National Name from

from *Gyges*, who slew *Candaules* King of *Lydia*, where *Strabo* finds the *Gygan* Lake; and in the South Borders *Junius* finds *Gygarta*, or *Gogkarta* in *Syriak*, *Gogs* City in *Cælo-Syria*, where *Pliny* placeth *Bambice*, or *Hierapolis*, which the *Syrians* call *Magog*: Though *Strabo* make both to be *Edeffa* in *Mesopotamia*; but *Ortelius* doubts whether there be a mistake; yet may the Name be common, but certainly both were North of *Israel*. *Magog* might be Father of the *Scythians*, who wasted much of lesser *Asia*, Possessed the *Cælo-Syria*, and built *Scythopolis*, and *Hierapolis*, which themselves of *Syrians* call *Magog*, being North from *Judea*; which *Bellonius* makes *Aleppo*, where the *Mermaid* was Worship'd, called *Atergatis*, and by the *Greeks* *Derceto*. Thus we see the Ancient *Gomerians*, and *Tubalins* were no *Italians*, or *Spaniards*: Though long after they might send Colonies thither.

The *Iberians* of Old were called *Thobelos*, of *Tubal*, who from thence passed to *Spain* to search Mines, said *Justine*; but 'tis more probable it was Peopled out of *Africa*. *Mesech* also is Neighbour to *Tubal*, of whom sprung the *Miseans* from Mount *Adeffas*, to *Pontus*, afterwards called *Cappadocia*, which is the *Mazoca*, and is *Magog's* chief Country: *Gomer* was Neighbour to *Togarma*, Bordering on *Syria* and *Cilicia*, whose Posterity Peopled *Germany* and the Borders of the Earth, as *Gomer* signifieth. But wanting Room forward to Exonerate their swelling Multitude, they returned back upon their Neighbours: Whereof they were called *Cimbri*, which signifies *Robbers*, in *Camden's* Judgment. And though in Ancient times the *Gauls* used to beat them, as *Cæsar* Reports; yet after they grew Warlike they pursued rich Conquests, even into lesser *Asia*, the Seat of their Progenitors. *Samathes* is by *Annius* made Brother of *Gomer*, and surnamed *Dis*; but *Funfius*, and *Vignier* do justly disclaim him; seeing *Moses* knew him not.

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§. 5. *Noah* also by *Annius* is brought out of the *East* into *Italy*, to build *Genoa*, and there to live Ninety-two Years; but *Moses* silence is to me a sufficient Argument to disprove this Report, seeing he did so carefully Record *Nimrod's* Cities. As for *Berosus* and others, whom he quotes for it, their Fragments are manifestly proved Spurious; neither could *Noah* be that *Italian Janus* their First King, who Dyed but 150 Years before *Aneas*; according to *Eusebius*, and Lived in the days of *Ruth*, 704 Years after *Noah*. Let the *Italians* content themselves with a *Janus* from the *Greeks*, who Planted them 150 Years before the Destruction of *Troy*; from whom they had their Idolatry, as their *Vestal Virgins*, and Holy Fire from *Vesta* his Wife, which no man will believe to proceed from *Noah*. There succeeded him *Saturnus*, *Picus*, *Faunus*, *Latinus*, before *Aneas*, in the Days of *Sampson*.

§. 6. *Nimrod* Seating himself in *Babylon*, Reason and Necessity taught the rest to remove, to take the Benefit of those far extended Rivers which ran along *Shinar*, as well for convenience in their Journeys, as to provide for mutual intercourse for time to come. Thus *Chush* the Father settled near his Son *Nimrod* in the South of *Chaldea* along *Gebon*, which *Traet Moser* calls the Land of *Chush*, *Gen. 2. 13.* *Havilah*, the other Son of *Chush* took down *Tigris* on both sides, especially the *East*, which also is called the Land of *Havilah*, *Gen. 2. 11.* afterwards *Susiana*. *Chush* in length of time spread into *Arabia* the Desert, and *Stony*, where was the City of *Chusca* afterwards called *Chusida* by *Ptolomy*. So *Seba* and the rest Planted *Arabia* the Happy towards the *Persian Gulf*, from whence after the stoppage of *Euphrates*, they Traded to *Babylon* by *Tigris*. *Gomer*, *Magog*, and the other Sons of *Japhet* took the lesser *Asia*, the better to spread themselves *West* and *North*. *Tubal* ascended into *Iberia*. The *Magogians* to *Sarmatia*.

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The *Gomerians* in *Asia* were called *Cymerians*, saith *Herodorus*; and their Country was after was called *Galatia* by the *Gallo Greeks*; whom the *Scythians* drove into *Albania*, and some into *Phrygia*, both called *Cymerians*, as was *Bosphorus*, and a City by it. *Togarma*, *Gomer's* Son, dwelt near *Sidon*, and overspread the lesser *Armenia*, whose Kings were called *Tigranes*. *Meshech*, *Japhet's* Son, settled in *Syracena*, in *Armenia*, between the Mountains *Moscibici* and *Periards*; out of whose *North-East* springs *Araxis*; and *Euphrates* out of the *South*: Of whom came the *Moscovites*, in the Judgment of *Melancton*. *Madai*, the Third Son of *Japhet*, Planted *Media*.

§. 7. *Javan*, the Fourth Son of *Japhet* (from the *West* of lesser *Asia*) sent Colonies into *Greece*, whose Inhabitants were called *Iones*, that is, *Athenians*: *Strabo*, out of *Hecatasius*, says the *Iones* came out of *Asia*, where the Name also remain'd. *Meshech*, the Sixth Son of *Japhet*, of whom before. See §. 4. which Name differs little from *Aram's* Sons, *Gen. 10. 23.* which *1 Chron. 1. 17.* is the very same. They dwelt *North* from *Jury*, and were Enemies to the *Jews*; and it may be they were under one Prince: but this *Meshech* commonly joined with *Tubal*. If therefore he Planted first near *Jury*; yet his Issue might pass into *Cappadocia*, and so into *Hircania*. Those which came of *Aram*, nearer the *Jews*, might be those to whom *David* fled in his Persecution, *Psal. 120. 5.* *Tiras* is Father of the *Thracians*, as is generally held, and was *Japhet's* Seventh Son.

§. 8. *Ascanes*, Son of *Gomer*, *Eusebius* makes Father of the *Gothians*: *Pliny* finds *Ascania*, and the River of *Ascanus*, and the Lake of *Ascanes*, between *Prusia* and *Nice* in *Phrygia*: *Junius* takes them for Inhabitants of *Pentus* and *Bythina*, in which *Ptolomy* hath such a Lake: *Strabo* finds a City, River, and Lake in *Mesia* near *Gio*, as *Pliny*. But *Jer. 51. 27.* determines it *North* of *Asia* near *Ararat*, and *Minni*,  
E Mbun.

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Mountains of Armenia. Riphath, Gomer's Son, Father of Riphath Paplagone, Famous in the North of Sarmatia, after called Henites; of whom Polonia, Russia, and Lithuania were Peopled: Melancton thinks they spread from the Baltick to the Adriatick Sea, and findeth a Venetian Gulf in Russia, called Heneti, the same with Veneti.

S. 9. Elisa, eldest Son of Javan, was Father of the Nicolians, from whence the Grecians were called Helens, saith Montanus; and Ezek. 27. 7. mentions the Isles of Elefa, that is, of Grece.

Tharsis, his Second Son, Planted Cilicia, where is the City Tharsis. This word is often put for the Sea, because the greatest Ships were there, and they were called Seamen, and the first Jones. Montanus and Cal. Paraphrase mistake it for Carthage.

Cittim, his Third Son, Father of the Macedonians, not Italians, Esa. 23. with 1 Mac. 1. Yet it may be, he first Planted Cyprus, where Josephus found the City, which remained in Jerom's days, saith Pintus; but this Isle proving too narrow, they sent out and Peopled Macedon, whose Plantation Melancton ascribes to him.

Dodanim, his Fourth Son, settled at Rhodes; Dodanim and Rhodanim being easily confounded: He also sent Colonies to Epirus, where was the City Dodana.

S. 10. Chush, Eldest Son of Cham, with his Associates, Peopled Babylonia, Chaldea, and all the Arabias. Ethiopia was not his, as Josephus, the Septuagint, and others misled by them, judged. First, From Numb. 22. 2. Moses's Wife was a Chushite, not an Ethiopian, as Josephus Reports; who tells us, that Moses leading an Egyptian Army against the Ethiopians, the Kings Daughter fell in Love with, and betrayed the City Sheba to him, after called Meros. On the contrary, Strabo, and all Geographers, place Sheba in Arabia, whence the Queen came to visit Solomon. Damianus, and Goes, tell us, that the Prester Johns of the

Abis.

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Abyssinians came of that Queen by Solomon. But without Scripture or Probability, seeing her supposed Bastard assisted not his Brother Reboboam against Shishack King of Egypt. But Moses cleareth his Wives Kindred against Josephus, making her a Midian, not far from Horeb. So Jethro's coming to Moses, &c. Chusamensis also proveth Midia cannot be Ethiopia. Thirdly, So Ezek. 29. 10. Nebuchadonosor's Conquest of Egypt is set out by the Bounds Seveneth, which is next Ethiopia and the Chushits, ill Translated Black Moors, for Arabians, the other next Neighbours; whereas the Moors were beyond Seveneth, or Syene, as Scotland is beyond Barwick. Fourthly, So Ezek. 30. 9. Chush cannot be Ethiopia, but Arabia: Whereto Nebuchadonosor (having Conquered Egypt, even the Tower Syene in Thebaida bordering on Ethiopia) sent Ships over the Red-Sea; which to the Ethiopians joyning to Syene, he needed not to have done, neither would the fall of Nilus suffer; nor was his invading that part of Arabia so fit by Land, all the length of Egypt being between, and all the tedious Desarts of Paran. Lastly, This placing a Family of Chush, from all the rest to go and come through Misraim, would make a confusion in the Plantation: Besides, there was never any thing between Jews and Ethiopians, as between them and Chushits. Fourthly, So Esa. 18. 1. turning Chush, to Ethiopia for Arabia, puts one Kingdom for another, confounding the Story: For what Kingdom beyond the River of Ethiopia can be found, which Assur was to waste as an Enemy to the Jews, who were never injured by the Ethiopians, much less by any beyond them? But I acknowledge, that here Egypt, which threatned Israel, is threatned, and Arabia with it, Esa. 19. 20. The like Errour is committed in 1 Kings 19. 9. Making Tirhaka an Ethiopian, for a Chushite, or Arabian, as in Zerab, 2 Chron. 14. 9. For how should he bring such an Army through such a Kingdom as Egypt?

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S. 11. Mi-

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§. 11. *Mizarim*, Cham's Second Son, took into Egypt along Nilus unto Syene, bordering on Ethiopia to the South from the Mediterranean Sea; which was his North Border. *Phut*, the Third Son travell'd to the West beyond him along the Sea, Inhabiting *Mauritania*. Egypt was known to *Moses* and the Prophets by the Name of *Mizraim*, but was called Egypt by a King of that Name, otherwise called *Ramefes*, the Son of *Belus*, who chased his Brother *Danaeus* into Greece, where he settled in *Morea* after the Flood, 877. Many are the Fancies of the Egyptian Antiquity of Three Hundred and Thirty Kings before *Amasis*, Contemporary with *Cyrus*; and of their Story of 13000 Years, &c. And *Mercator* pleads their Antiquity from their Dynasties, of which the Sixteenth began with the Flood, so that the first must reach the Creation. But *Eusebius* begins the Sixteenth with *Abraham* 292 Years after the Flood. *Annius* begins the first Dynasty 131 Years after the Flood, forgetting that he had said, that *Nimrod* came but that Year to *Shinar*, so that the Dynasty could not begin till after the Confusion. But where *Pererius* holds it impossible that Egypt could be Peopled 200 Years after *Adam*, and supposing it not replenished at all before the Flood, I find no force in the assertion. For we have no reason to give less Increase to the Sons of *Adam*, than *Noah*, the Age of the one being double, and after a while treble to the other, which Argueth strength to beget many a long time. This appeared in *Cham*, who replenished Five Cities with his own Issue. *Nimrod's* Troops at *Shinar* were great, no doubt; yet it is probable all came not thither, as may be gathered by the Multitudes, which Encountered *Semiramis* in the East Indian Wars. As for Egypt being an Established Kingdom in the Days of *Abraham*, it argues 'twas Inhabited long before: And contrary to *Pererius*, we may rather wonder how the World could contain the Issue of those long living

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ving heathful Fathers, than doubt the Peopling of it. For if our short Lives, wherein scarce one in Ten Liveth to 50 Years, the World wants no People: And if Wars and Pestilence did not cut them off by Thousands, the World could not contain them: What would it do if none dyed before 50 or 100 Years? Then Conceive the Millions, when Men Lived 8 or 900 Years &c. *Pererius* is likewise deceived in the occasion of their dispersing at *Babel*: For had not that occasion happened, their Increase would in short time have forc'd them to seek new Habitations, &c. That therefore the World was all over Peopled with offenders, it appeareth by the Universality of the Flood. As for Egypt's Antiquity, it is probable that *Mizaraim's* Sons found some Monuments in Pillars, Altars, or other Stones, or Metals, touching former Government there, which the Egyptians added to the Lives of the Kings after the Flood, which succeeding Times through Vain-Glory amplified. So *Berosus*, and *Ephigenes*, tell us of the like Antiquities of *Chaldea* where the *Babylonians* knew Letters and Astronomy 3634 Years before *Alexander* the Great. Egypt was divided in the Upper, called *Thebaida*, from *Syene* to *Memphis*, and in the lower, from *Memphis* to the Mediterranean Sea, making the Form of a  $\Delta$  by *Memphis*, *Pelusi* and *Alexandria*. *Thebes* had 100 Gates, called *Diospolis* by the Greeks; *No-hamon* in Scripture, from the incredible number of Inhabitants. *Phut*, the Third Son of *Cham*, Planted *Lybia*, whose Ancient People were called *Phuts*, said *Josephus*; and *Pliny* found the River of *Phut* in *Mauritania*, running from Mount *Athos* Two Hundred Miles: *Phut* and *Lud* Associated Egypt, *Ezek.* 30.

§. 12. *Canaan*, Fourth Son of *Cham*, Possessed *Palestine*, from *Sidon* to *Gerar* in length, *Gen.* 10. *Sidon*, his Eldest Son built a City of his Name in *Phoenicia*. See ca. 7. 6. 3. *Heth*, his Second Son, Father of the *Hittites*; in the South about *Beersheba*, near *Paran*.

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Jebusen, the Third Son, Father of the Jebusites, about Jebus, or Hierusalem, Conquered by David. Amoreus, the Fourth, East of Jordan from Arnon, past the Sea of Galilee, containing two Kingdoms. His Posterity also Inhabited the Mountains of Juda, part of Idumea near Libania. Gergefeus, the Fifth, East from the Galiloan Sea; where was Gerasa; he also Built Geris, after called Beritus, Three Miles from the River Adonis in Phoenicia. Hevius, the Sixth, under Libanus, near Emath: The Caphtorims expelled many of them. Archius, the Seventh, between Libanus and the Sea over against Tripolis: He Built Archas. Sinius, the Eighth, Junius placeth him South of Jebus; more probably he Built Sin, which the Jews call Se-in, or Symira by Ptolomy, or Synoltis by Arcas, after Brocardus. Aradeus, the Ninth, Built Arados in the Isle against Phoenice, opposite to Antarados in the main Ocean. Zemari, the Tenth Son, 'tis uncertain whether he Inhabited Cœlosyria, or was Father of the Perizzites; or the Emisani; or of Samaria, which latter the Scripture seemeth to disprove, 1 Kings 16.28. Hamath, the Eleventh Son, Founder of Emath in Iturca, East of Hermon, joining to Libanus; not Emath, which Josephus and Jerom confound with Antioch, or Epiphania, &c.

§. 13. Seba, or Saba, Eldest Son Chush, settled in the West of Arabia the Happy, East of the Red Sea. Regama, or Raama, the Fourth Brother, and Sheba his Son took the West side by the Persian Gulf. Pliny saith, the Sabeans dwelt along the Persian and Arabian Seas, where Ptolomy places the City Saba toward the Red Sea, and Regma toward the Persian; where also Sabta, another Brother, is found by Montanus out of Ptolomy. Beroaldus thinks it strange, that any of these Sabeans should go One Thousand Two Hundred Miles to Rob Job in Traconitis, between Palestine and Cœlosyria: But Guilandinus Melchior findeth Sabeans nearer in Arabia the Desert, whom

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whom Ptolomy calls Save, now Semiscasac, from whence the Magi came to Worship Christ, as he judgeth. The Queen of Saba, which came to Solomon, Beroaldus and Pererius bring from East Arabia; I rather think the West next Midian and Ezion Gaber, then under the command of Solomon. Sabeta hath there left his Name in the City Sabbathath or Sabota. Plin. 1. 12.

Josephus's fancy is, that Saba was Father of the Ethiopians about Meros, and Sabta of the Aababies, is Confuted by the Names. For in Arabia Desert, are the Cities of Saba, or Save, and Ragana for Regma, and People called Raabeni, of Raamah. In Arabia the Happy, are Rbegama and Rabana, and the Cities Saptata; in the South of Arabia, is Sabatta the Metropolis, and the great City Saba toward the Red Sea, and the Region Sabe more Southern.

Didan the second Son of Raamah, whom Josephus and Jerom carry to West-Ethiopia, but Ezechiel joynded with Father and Brother, in Trade to Tyre, with precious Cloaths, which Naked Black-Moors never knew 'till the Portugals Traded with them. But Jeremy and Ezechiel will shew us Dedan near Idumea, which will remove all Scruples.

§. 14. Ludim, Eldest Son of Mizraim, Father of the Lybians in Africa, where the Lydians are also adjoined, as a Nation of Africa: For 2 Chron. 12. 3. Lubim, or Lubæi is the same with Ludim in Hebrew, saith Montanus, with some difference in writing from the Lybies. Mizraim's other Sons are assigned no certain place in Holy Scripture; only the Philistins are said to come of Castubim and Caphtorim, in the Entrance into Egypt by the Lake Serbonis, and the Hill Cassius. Caphtorim, between that and Pelusium, is a Tract called Sitbroitis, where Pliny and Stephanus place the City Sethron, which Ortelius takes to be Hercules parva in Ptolomy. The Philistins Inhabited the South of Canaan, driving out the Avims, or Hewites, saith Junius on Gen. 10. 14. Deut. 2. 23. Jos.



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13. 3. where their Bounds are set forth, and their five Principalities.

§. 15. *Sem's* Posterity *Moses* reckoneth up last, that he might proceed with the Genealogy of the *Hebrews* to *Abraham*, for which *Arphaxad's* Age only is expressed, and his Children, and of *Aram*. The common Opinion possessed him of what was beyond *Tygris* to the *Indian-Sea*, saith *Jerom*, saving *India*, which I believe *Noah* held; to whom, after *Jofan*, came *Ophir* and *Havilah*, and planted there; of whom hereafter.

*Elam*, Father of the *Elamites*, the Princes of *Persia*, whose Seat was *Susan*, by the River *Ulai*, which *Ptolomy* calls *Eulaus*, which runneth into *Hiddekel*. *Asher*, the Second Son of *Sem*, Father of the *Assyrians*, disdainning *Nimrod's* Pride, left *Babel*, and built *Ninivy*, according to the common Opinion, and contended for the Empire. *Arphaxad* was Father of those *Chaldeans* which were about *Ur*; the rest were possessed by the Sons of *Cham*. *Lud*, *Sem's* Fourth Son *Josephus* and *Jerom* place in lesser *Asia*, but I question it. *Aram*, his Fifth Son, Father of the *Syrians*, as well about *Mesopotamia* as *Damascus*. *Padan Aram*, or *Aram Neharaim*, that is, *Syria* between two Rivers, which were *Tygris* and *Euphrates*: *Strabo* reports it was antiently called *Aramenia*, or *Aramia*; and the Name *Aram* was changed into *Syria* by *Syrus*, before *Moses*, saith *Eusebius*. Part of it is called *Ancobaritis*, by *Ptolomy*, being divided by the River *Chaboras*, saith *Junius*.

*Uz* or *Hus*, *Aram's* Eldest Son, built *Damascus*, saith *Josephus*, *Jerom*, and *Lyra*. It hath *Jordan* West, *Mount Seir* East, *Edrai* South, and *Damascus* North in the East part of *Traconitis*, and adjoining to *Basan*, where *Job* the Son of *Hus*, the Son of *Nabor* dwelt; full of petty Kings in the days of *Jeremy*, 25. 20.

*Hal*, *Aram's* Second Son, Father of the *Armenians*, saith *Jerom*; but *Junius* placeth him in the *Palmerian* Desarts,

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*Desarts*, by *Euphrates*; where *Ptolomy* places the City *Cholle*. *Gether*, the Third Son set down in *Cassiotis* and *Seleucis*, and is seated where *Ptolomy* places the City *Gindarus*.

*Mesech*, the Fourth Son set down North of *Syria*, tween *Silicia* and *Mesopotamia*, near the Mount *Mafius*. These Plantations can no other ways be known, than by this probability: The Fathers having large Regions, planted their own Children in them for mutual Comfort, 'till Ambition bred expulsion of Natives; and that every Man began to desire a distinct place, and disliked to live in Common.

*Phaleg*, Son of *Heber*, in whose time fell the division of Tongues, which the *Hebrews* refer to his Death, Anno 340 after the Flood; for at his Birth, Anno 101, there could be no multitude to divide. They say farther, that *Heber* gave *Phaleg* his name by Prophecy, foreseeing the division to come. But *Heber* might, without Prophecy, foresee the division of Families would grow upon the encrease of the World; besides, *Phaleg* might change his Name upon that occasion, as *Jacob* into *Israel*, long before he died. For his death fell in *Ninus's* days, but 12 Years before *Abraham*, whereas the division had been long before, and the Multitudes were infinite in *Ninus's* days.

*Jofan*, *Heber's* other Son, had thirteen Sons, all inhabiting from *Copuz* or *Coas*, a Branch of *Indus*, into the East, saith *Jerom*; but their particular places are uncertain.

*Sheba*, or *Seba*, one of them may be he of whom *Dionysius Apher*, writing of East *India*, saith, The *Sabaei* and *Taxili* do dwell in the midst of them. As for the *Sabeans* which sprang of *Chush*, we found them in *Arabia*; and many will place *Shaba*, *Abraham's* Grand-Child there, in *Arabia Deserta*, where *Ptolomy* places a City of his Name, whose Inhabitants pillag'd *Job*. *Job* 1. 15.

*Opher*, another of *Jofan's* Sons, *Jerom* placeth in an

an Island of East-India; and indeed *Opher* is found among the *Molucks*. *Ar. Montanus* and *Dieffis* seek it in *Peru* of *America*; and *Junius* taketh *Barbatia* in *Characcene*, a Province in *Sujana* to be it, corrupted from *Parvaim* to *Barbatia*. As for *Peru*, *Jucatan*, &c. in *America*, they are late mistaken Names.

*Havilah*, another of *Joltan's* Sons, is thought to Inhabit the Continent of *East-India*, wated by the River *Ganges*; as the Country of *Havilah* the Son of *Chush*, was wated by *Pison*, West of *Tygris*, or rather to *Shur*. But if the common Opinion of *Ferom* be true, *Joltan* and his Posterity setled about *Mesech*, or the Hill *Mafius*; between *Cilicia* and *Mesopotamia*: And that these Three Sons, or their Issue, went afterwards into *East-India*.

As for *Sepher*, a Mountain of the East; as *Ferom* looks for it in *East-India*, so *Montanus* in the West, maketh it *Andes* in *America*: But for *Moses Sepher*, we find *Sippchora*, placed by *Ptolomy*, on the East side of *Mafius*; neither is it strange to say, *Mesopotamia* is in the East, *Numb. 23. 7.* This Order of Plantation which I have followed, doth best agree with the Scripture, Reason, and Probabilities; which Guides I follow, little esteeming Mens private Opinions.

## C H A P. IX.

### Of the Beginning and Establishment of Government.

§. 1. Government hitherto in the World, was chiefly Paternity and Eldership, from which the word *Elder* was used, as well for Governours as the Aged; to shew that the Wisdom of Years should be in Governours; the first Government being from the

the Father to the Elder Son. Hence grew *Segnour* and *Segnourie*, for Lordship and Dominion, which is Puissance in Property and Power; Power having command of Subjects, as Property hath Mastership of Servants. *Cesar* hath Power to Command whatever a Man possesseth, but Property only in his own. When *Paternal* persuasion grew too weak to resist Inclination to *Evil*, and to Correct it when it grew Habitual; Necessity, which bindeth all Mortals, made both the Wise and Foolish at once, to perceive, that the Estate of Men would prove more miserable than that of Beasts, if a general Obedience to Order and Dominion did not prevent it; and that licentious Disorder promising *Liberty*, upon Tryal, would prove no less dangerous to all, than an intolerable Bondage. *Necessity* propounds, and *Reason* confirms this Argument: All Nations were persuaded to submit to a *Master* or *Magistrate* in some degree; which Change was pleasing when compared with former Mischiefs in want of Government. Yet Time brought out therein some Inconveniencies, which *Necessity* also sought to avoid, and thereupon thought upon some equal Rules, to limit *Dominion*, which before was *lawless*. *Laws* being then set for Government, acquired the Title of *Regal* Power or Government; and want thereof was known to be *Tyrannical*; the one Ordained by God for his People's good, the other permitted to afflict them. In this Infancy of *Regal* Authority, Princes, *Just* and *Religious*, were esteemed Gods, said *Fabius Pictor*. And though *Necessity* and *Reason* seem Authors of Government, yet God kindled this Light in the Minds of Men, and set them a Pattern in the Law of Nature, wherein they see *Bees*, *Cranes*, *Deer*, &c. to follow a Leader; and God, in his Word, taketh it upon him to appoint Government, *Prov. 8. 15. Dan. 2. 21. and 5. 21. John 19. 21.*

§. 2. What was the Government before the Flood  
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ness, as we have of Vanity in deriving our selves from such Parents, we shou'd perceive such Nobility to be our Shame.

## CHAP. X.

### Of Nimrod, Belus, and Ninus.

§. 1. **N**IMROD, the Sovereign after the Flood, was generally held a Tyrant: But Melancton, and Onomasticum Theologicum judge otherwise. And it seemeth, that his leading this Troop to Shinar, was rather given him, than Usurped, seeing it is not Recorded that Noah, or any of the Sons of his Body came with him, or were in that presumptuous Action. Some Ancients conceive Saphne and Foctan were also Leaders; but joyned not in that unbelieving Attempt, and therefore lost not their Language.

§. 2. Nimrod, Belus and Ninus, were different Persons, though Eusebius and Jerom confound the two first; and Augustine makes Belus King of Babylon, which Argueth him to be Nimrod. Mercator, with less probability confounds Nimrod and Ninus, out of Clemens. Diodorus Siculus Reports that Ninus subdued Babylon, which perhaps had Rebelled upon settling the Empire at Ninive, which was also in Shinar.

§. 3. Nimrod, not Assur, Built Ninive, as Junius hath rendered Moses's Text agreeable to Reason and Sense, though Writers differ. That Assur Built it, greeth not with Moses's Order, who especially intending the Story of the Hebrews, first handleth the Birth of Noah's other Sons, beginning with Japhet, proceeding with Cham, and lastly with Shem, not intermingling one with the other, till he had set down a brief of all Three. In the Narration of Cham he makes a distinct Discourse of Nimrod and his Brethren, being to speak after at large of Babels Confusion by it self,

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to shew us the Founder of the place, and of the Empire, which first over-ruled all the rest. As for the Assyrian Kingdom, it arose from the Babylonian, according to Junius: So Calvin before followeth Epiphanus. Jerom, Cyril, Methodius and P. Comestor, with Cedrenus, took Assur, Gen. 10. 11. to be Nimrod's Son, as doth Tornicellus of late: But Rab. Maurus understood it as Junius. Yet Calvin contrary to Junius and himself, objecting Esay 23. 13. (than which no place more difficult) to prove Assur founded the Chaldean, much more the Assyrian Empire. But the City of the Chaldeans founded, and after destroyed by the Assyrians, may with good probability be understood of Ur, called Uruk by Ptolomy, Chaldecopolis by the Greeks; and Camera by Hecateus. This Ur stood upon the chief stream of Euphrates; by which it passed into the Persian Gulf, though now it is stopped and runneth into Tigris, of which stoppage Niger and Pliny speak. This City then had Trade with Tyrus, and was a Port Town: By which the Sabeans sent Commodities to Babylon, and so to Tyre. This Ur founded by Shem's Son Assur, was afterwards destroyed by the Assyrians, which God fore-seeing, sent away Abraham from thence. That the Founder differs from Assur the destroyer, is agreeable to the Truth and circumstances. For thus Seth's Posterity which followed Assur, being Planted at Ur, were separated from the Idolatrous Chushites, And if Sem's Son Assur founded Ninive; how left he it to Ninus Son of Belus, and Husband of Semiramis?

§. 4. Nimrod, called Saturn by Julian Africanus, established the Babylonian Monarchy, which he enlarged into Assyria: Where he Founded Ninive and other Cities, which his Son Belus finished, who after Nimrod's 114 Years Reign succeeded, and spent much time in draining the Marshes of Babel, and began with

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with *Sabbatius* in *Armenia*, and *Scythia* *Saga*, which *Ninus* finished.

§. 5. *Ninus*'s days might well afford many Kingdoms, if we consider the order of their departing from *Babel* according to their Kindred, every Family following the chief thereof, whom Nature and Necessity taught the rest to submit unto; and who took opportunity from Time and *Nimrod*'s examples to exercise legal Authority. *Belus*, who succeeded *Nimrod*, found *Sabatius* King of *Armenia* and *Scythia*, able to resist him, whom I take to be *Tanais* in *Justin*. As for his *Vexoris*, *Reineccius* hath judiciously taken to be *Sesostris* the Great, some Ages after *Ninus*. *Belus* in common account Reigned 65 Years.

§. 6. *Belus*, I judge to be a Name, rather given by *Ninus*; for Honour to his Father, than taken by him. *Cyrill* calls him *Arbelus*; and saith he was the first that would be called God. *Bel*, say the Learned, signifying the Sun in *Chalde*, and there Worshipped for God: And many words in Scripture grew from it, *Bel*, *Baal*, *Belzebub*, *Baalim*, which Name was given to God, till upon abuse he forbid it. The first *Idolatry* grew from hence, &c. The Old, the most Ancient of every Family, and Kings which Founded Cities, were called *Saturns*, their Sons *Jupiters*, and Valiant Nephews *Hercules*.

§. 7. Image-Worship began from *Belus* in *Babel*, &c. Schoolmen shift off this fearful Custom strangely. For seeing the very Workman-ship is forbidden, how can the heart of a wise Christian satisfy it self with the distinction of *Douleia*, and *Latrua*, and *Hyperdouleia*, which can imply but a difference of Worship; and it is most strange, that Learned Men do strain their Wits to defend what Scripture oftentimes expressly forbids, and Curses the practicers. And where they say, the Prophets condemn Heathen Idols only, it is manifest *Moses* spake of the Living God, saying, *You saw no Image when the Lord spake to you in Horeb.*

*Basil*

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*Basil* forbids us to imagine any Form of God, lest we limit him in our Minds; what Presumption then is it, to put him under the Greasy Pencil of a Painter, or the rusty Tool of a Carver? *Rome* for 170 Years by *Numa*'s Law, held it impiety, till *Tarquinius*, *Priscus*, and *Varro*, condemned it, as *Augustin* shews: So *Seneca*, *Sybil*, *Sophocles*. And though *Papists* say, that Heathen Images are instead of Letters; yet as Heathen Pictures proved notorious Idols, so those Stocks, Stones, &c. called Pictures of Christ, our Lady, &c. were by the Ignorant, not only Worshipped, but thought to live. It is safest then for Christians to believe Gods Commandments directly against Images; and that which the Prophets and *St. Paul* speak plainly and convincingly.

§. 8. *Ninus* the first Idolater, an Invader of others, and publick Adulterer: Of whom nothing is certain which is written; for *Berosus* who chiefly followed him in the *Assyrian* Succession from *Nimrod* to *Ascalodius*, in the days of *Joshua*, is disproved by many. *Ctesias*, who lived with *Cyrus* the Younger, a gross flatterer of Princes, speaks of incredible numbers in *Ninus* and *Semiramis*'s Wars. He, with the help of *Aricus* King of *Arabia*, subdued *Syria*, *Barzanes* of *Armenia*, and *Zoroaster* of *Babylonia*, at his second Expedition, by the Valour of *Semiramis*, whom he took from *Menon* her Husband, who for Grief drowned himself.

## C H A P. XI.

*Of Ninus, Semiramis, and Belus.*

§. 1. **N**INUS finished *Ninive*, as *Semiramis* did *Babel*, began by *Nimrod*: *Ninive*, Four Hundred Forty Furlongs in Circuit, the Wall an Hundred

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