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DUCTOR  
HISTORICUS

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*Ductor Historicus:*  
OR, A SHORT  
**SYSTEM**  
OF  
Universal History,  
AND

An Introduction to the Study of it.

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The **Third Edition** *Augmented and Improved.*

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In Three **BOOKS.**

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CONTAINING,

**BOOK I. A CHRONOLOGY** of all the most Celebrated Persons and Actions from the Creation to this Time. To which is premised an Explication of Terms, and other Præcognita.

**BOOK II. An INTRODUCTION to History,** Wherein an Account is given of the Writings of the Ancient Historians, *Greek and Roman*, with the Judgment of the best Criticks upon them. Together with an Ample Collection of *English* Historians.

**BOOK III. A COMPENDIOUS HISTORY** of all the Ancient Monarchies and States from the Creation to the Birth of Christ. Extracted from the most Celebrated Authors Ancient and Modern, Coins, Inscriptions, Manuscripts, &c.

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By **THO. HEARNE**, M. A. of St. Edm. Hall, Oxon.

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LONDON: Printed by *H. Clark*, for *TIM. CHILDE*, at the *White-Hart* at the West-end of St. Paul's Church-Yard, 1714.

# SYSTEM

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Other ed. 6219.4



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T O

William Bickford, *Esq*;

Honoured SIR,

**T**HE Natural Love you have for History, which is deservedly Esteem'd one of the most useful and delightful Parts of Learning, and your wonderful readiness to assist and favour those who have in some measure a true Relish of it, have made me presume to prefix your Name to the following Work; which contains not only an Introduction to this Study, but also a compendious, and (if I may be allow'd to say it) a full Relation of all the most considerable Events which have happen'd from the Beginning of the World to the Fatal Period of the Roman Empire. In which, forasmuch as several of the Ancient Authors, making use of different Calculations, are oftentimes very confused and inconsistent, I have compared them one with another, and endeavour'd

# DEDICATION.

to reduce them into such Order, as may give the greatest Light to History; and that chiefly by the help of the **MARMO-RA OXONIENSIA**, (Publish'd and Illustrated by your Worthy Uncle the present Dean of Norwich) and other Monuments of the same Kind: Upon which Account, I hope this small Present will meet with a more favourable Reception from you. If I find this Attempt proves any way serviceable to you, and other Ingenious Lovers of this Study, I shall have the utmost of my Desires, and be encourag'd to proceed to the remaining Part of the History, which I shall pursue with all the Faithfulness and Accuracy that I am capable of; and that more especially, that I may approve my self to be in some degree worthy to be esteem'd,

S I R,

Your most Humble Servant,

Thomas Hearne.

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T H E

P R E F A C E.

**T**HE Learned and thoughtful Part of Mankind do in nothing more agree than in this one Maxim, *That Moral Philosophy and History are the two Parts of Knowledge which in a more eminent Degree respect the Common Good und Convenience of Mankind.* The former giving us the Precepts, and the latter shewing us the Practice of those Great and Noble Actions, that not only perpetuate our Names here, but carry us, indeed, to an Immortal State of Blessedness hereafter: For it cannot be doubted that the Wise Legislators, the Ingenious Inventers of Arts, the Heroick Conquerors of Tyrants, and those Great Masters of Virtue the Philosophers, as well as the Saints and Martyrs, are rewarded by Heaven, for the Benefits they bestowed on Mankind in their respective Stations.

Is it not therefore a Subject most worthy of our Employment, to make our selves acquainted with the Actions whereby these Men merited so much? Can any thing, next the Precepts of our most Holy Religion, better Form our Minds for

## P R E F A C E.

Great and Noble Performances, than the Study of this Science? I mean History: which I will not stick to equal with Philosophy, and say it contributes as much to the good Conduct of Human Life. But having spoken copiously enough of the Excellency and Usefulness of the Study of History in the Body of the following Treatise, I shall forbear enlarging on it here, and rather choose to give some Reasons for the Publication of this Work, which treating chiefly on what has been often already written, may by severe Criticks be call'd Impertinent. To these we must answer: That,

Altho' it be true, that no new History can be written of the Primitive Ages of the World, yet it must be granted, that 'tis possible to Methodize that History, to adjust the Proportion of it to the general Leisure and Memory of Men, better than has been done; to Correct former Errors, and Expunge Impertinence and Falseness. This is general is our Intention; namely, to contract the History of the World into so small a Compass, as to be read by Men that cannot afford to employ their whole Time on this Study; but at the same time to retain all the useful and certain Part of History, and by Accuracy to make it acceptable, not only to young Students, but even (as a Memorandum at least) to Men of Learning. How far this is perform'd, we must leave to the World to judge: And shall only say, that we are much more Copious than *Petavius, Alstedius, Sleidan, Cluverius, Bellarmine, Prideaux, Le Clerc, Cellarius*, or any of the other Manuals, as well as more Correct than *Bergomensis, Helvius, Carion, Bunting, Simson, Boxhornius, Chevreau*, &c. having drawn out Matter from  
from

## P R E F A C E.

from the Original Authors, and incerted many Things from Authentick Manuscripts, Inscripti-  
ons and Coins, no where Extant, but in that in-  
comparable Library the *Bodleian* at *Oxon*, which  
has been Searched for the Historical Matters here  
set down, by the very Industrious and Learned  
Mr. *Hearne*, an Assistant Keeper of it.

And in regard, that in Initiating young Stu-  
dents, nothing is more to be respected than Me-  
thod. We cannot doubt but the following Trea-  
tise will be well receiv'd on Account of the regular  
Method it is digested into, whereby the Reader is  
led by so easie Steps into 1. The *Ars Histori-  
ca*, or *Pracognita* to the Study of History: And  
2dly. The History of the Affairs of every Nation;  
that it is hardly possible he should either Fail to be  
Benefited, or Avoid being Pleased with the Study.

Sir *Walter Raleigh*, *Petavius*, Dr. *Howell*, and  
most others that have written on this Subject,  
have chosen to tell the Story of the whole World  
together: That is to say, a short Period of one or  
two Nations in one Chapter, and the same Peri-  
od of other Nations in the next Chapter, &c.  
which, 'tis true, is a good Method for the more  
Thoughtful and Studious: But a Beginner is apt  
to forget where he is, if the Transitions be made  
too quick. Wherefore we have chosen in this  
Work to set down the History of each Nation a-  
part, leaving the Reader to make Transitions at  
Pleasure, which he may do, by his own Judgment,  
to much better Edification than another can for  
him. And this may the rather be done here, in  
regard, that in our Chronology he will see all  
Cotemporary History at a View; And withal, we  
have made Chronology so constantly attend our  
A 4 History,

# P R E F A C E.

History, by putting the Year in the Margin to every Action, that by the help of that, he cannot fail of readily finding what any other Nation he turns to, was doing at the time of that he is now upon.

To conclude, we hope our Work will bear Examination, and be found as free from Faults as the Disputes among Historians and Chronologers, and the common Errors of Printers (notwithstanding an Author's Care) will admit. And I trust, that those Learned Gentlemen, who have the Care of directing the Studies of others, will allow this a proper Book to be put into their Hands.

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## E R R A T A.

**P**Age 403. Line 4. *Read*, Could else have no Foundation.

T H E

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# ADVERTISEMENT

Concerning this

## THIRD EDITION.

**I**T is not without Regret that any Alteration is made in this useful Book; For we are sorry to give any cause of Displeasure to the former Buyers of it. But to comply with the general Desire we have been oblig'd to leave out some Chapters; add some others, and somewhat alter others. Thus the Two Chapters in the Second Book, *Of the Rules to be observ'd in Writing History*; and, *The manner of Studying History*: Being generally esteemed not Analogous to the rest of the Work, 'twas advis'd that they be left out, because they are either not sufficiently understood by a young Student, or if they be, employ his Thoughts too much upon Matters that do not necessarily yet come under his Cognifance.

On the other hand some Additions are made which may perhaps be more acceptable. These are, 1. A Digression concerning the Time of Celebrating *Easter*, added at the foot of the first Chapter: which altho' it may be said to be not properly a matter within our Province, will we hope be not unwelcome, since the true Nature of the seeming Difference being the Canon and the Rule in our Common-Prayer-Books is not generally understood, nor, as we have seen, is any where explained in Print. 2. It was complain'd, That the Observations upon the Ancient

State of the *Jewish* Nation, had not enter'd with intimacy enough into that Subject, which the Learned Author of those Observations did not perhaps think necessary, because Mr. *Goodwin* in his *Moses and Aaron* had already done that Work in our own Language: Justly supposing that that Book being long since Publish'd, and often Reprinted, might be in every Hand. But unhappily, however useful that Book be, it is become Obsolete, and now no more look'd into, altho' the Knowledge it teaches be of universal concern, since the Holy Scriptures will be much less intelligible without it. An Abstract therefore of that Work is here added. 3. A Chapter is added concerning the Lives of the Philosophers, to shew the Rise and Progress of Literature in *Europe*, which 'tis hop'd will be allow'd an useful Supplement, since the Actions of those Excellent Persons make a large share of the History of the Times wherein they lived.

That we have retrench'd in the Chapter of Foundations of Cities, the Accounts of the Modern State of those Places, will not, we hope, be blam'd when it is consider'd, that the Period we end at, being the time of the Birth of Christ, we are not accountable for the State of those Places since that Time; And moreover the Geographical Dictionaries having so copiously supply'd that part of Knowledge it is needless to Repeat it here. And we hope the Addition of a few Pages upon the Antiquities of *London* will be receiv'd with Favour.

In fine, The Additions are as large and as useful as the Reductions, and therefore we cannot doubt our Reader's Approbation of the Alteration.



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T H E

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## A SHORT

A  
S H O R T  
S Y S T E M  
O F  
Universal History.

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BOOK I.

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CHRONOLOGY.

CHAP I.

*Of the Terms of Expression used in Chronology.*

**I**N the Beginning God created the Heavens and the Earth, (says the divine Spirit by the Hand of *Moses*.) A Truth so plain and perfectly consistent with humane Reason, that altho' God had not been pleased to reveal it to us; our own Contemplations upon the admirable Wisdom, Beauty and Perfection of every part of Nature, would necessarily carry our own Thoughts to an omnipotent Being for the Artificer, and make us confess that all the vast variety of exquisite Works in such curious Perfection and admirable Harmony as we see 'em, could not possibly have existed from Eternity. But as we ought not to doubt our Reader's Belief of this, so neither is it our Province, but the Divine's, to confirm him in it. The purpose of these Papers being to give an Idea of what has  
B happen'd

happen'd remarkable among Mankind since Time began.

The knowledge of the Actions of our Ancestors has been at all times so much the desire of Mankind, and so useful to us in the Conduct of our Lives, that it is not to be wonder'd the best and wisest Men have always esteem'd it commendable to cultivate this part of Learning, and by careful enquiry after Truth, to separate it from the loads of Falshood, with which (in ignorant Times) Tradition and Over-credulity had cover'd it. And as nothing contributes more to this than the knowledge of the certain time when the several Actions happen'd, the enquiry into that has always been reckon'd a necessary Concomitant to the study of History. This is what we call *Chronology* or the *Doctrine of Times*, an Art of excellent use in forming historical Knowledge in our Minds, and not unnecessary to all sorts of Science.

For the better and more intelligibly expressing themselves, the Learned have in this as in all other Arts agreed upon certain Terms or Words, the Definition whereof is first of all to be consider'd.

## DEFINITIONS.

**H**ISTORY is a Narration of the more Remarkable Actions and Events in general Order, illustrated with the Reasons of Actions, the Characters of Great Men; and occasionally, with the Descriptions of Places, Customs, Governments, Armies, Order of Battle, Encampments, Methods of Fortifying and Attacking, &c. together sometimes with the Writer's Judgment upon Actions and Persons.

**CHRONOLOGY** is the Regulation of Times, shewing by notable Signs or Tokens, Notes or Characters, the exact Time when every Action happen'd Whence it has its Name from  $\chi\rho\nu\nu$  *Tempus*, and  $\lambda\omicron\gamma$  *Ratio*.

**TIME** is the measure of Motion. Of *Motion*, that of the Heavenly Bodies, being Regular and Constant has been the Rule for Computation of Time to Mankind. Of the Heavenly Bodies the SUN and MOON being most conspicuous to us, the Motion of them has always govern'd our Calculations.



A YEAR is the time the Luminaries take up in their Revolution round the Heavens, thro' the Twelve Signs of the Zodiack; wherefore the Year might be reckon'd various according to the Motions of all the seven Planets, but as I said before, the *Sun* and *Moon* being only observ'd in Calculations, the Years have been always reckon'd by the Revolutions of these two Planets.

The Year consisting of 12 Months hath been computed in two Manners, call'd the *Solar* and *Lunar*.

The SOLAR Year is again consider'd in double Sense, viz. Natural or Astronomical, and Artificial or Civil. The *Natural Year* is the exact time of the Sun's Revolution, that is, 365 Days, 5 Hours, and 49 Minutes. The *Artificial* or *Civil Year* now used, was invented by the Emperor *Julius Cæsar*, or rather by *Sofogenes*, the Astronomer employ'd by him. The *Roman Year* appointed first by *Romulus*, consisted but of ten Months, to which two Months were added by *Numa Pompilius*, and the Year lengthened to 355 Days, agreeable to Twelve Lunar Months, and to make it Correspond with the Solar Revolution, he order'd 22 Days to be added as an Intercalary Month after *February* every second Year. But this not fully agreeing with the Solar, and the Priests to whom the Intercalation was left, not doing it so regularly as they ought, had confound'd the Times of Celebrating the Festivals; to Correct which *Julius Cæsar* as I have said, undertook to Reform the Calendar. He added 10 Days to *Numa's* Year, and quite threw out the Intercalary Month, this brought it to Correspond with the Sun's Revolution, except the odd Hours and Minutes; to supply which, he ordain'd that every fourth Year a Day should be added in *February*; that is, the sixth of the Calends of *March*, should be twice reckon'd. Whence that Year was call'd the *Bissextile*; and by us Leap-Year, because one Day of the Week is leaped over in the Observation of the Festivals, by reason of the additional Day in that Year.

But in allowing six Hours every Year, he over-reckon'd eleven Minutes, for as we have said the Natural Year consists of but 5 Hours and 49 Minutes above 365 Days, which eleven Minutes being so often repeated, is now come to eleven Days. This occasion'd a new Reformation of the Calendar, viz.

In the Year 1582. Pope *Gregory XIII.* observing that the Vernal Equinox was brought back from the 21st to the

11th of *March*, he cast out ten Days at once in the Computation, calling (in that Year) the first of *October* the eleventh, and so on. And to keep it in Order for the future, ordain'd, That at the end of every Century, the Bissextile or Intercalary Day should be omitted, except the fourth Century, when it is to be retain'd, because the eleven Minutes that the *Julian* Year exceeds the Natural Year does not amount to a Day in less than 131 Years. This is what we call the NEW-STILE, which is follow'd in all Popish Countries, but because the Reformation was then Commenced, those Countries that had thrown off the Pop's Authority did not accept it, on which account we in *England* still adhere to the OLD-STILE.

The LUNAR YEAR Corresponds with the Moon's Revolution only. The Moon takes up 29 Days, 12 Hours, 44 Minutes, and 3 Seconds, in passing thro' the twelve Signs. Twelve of these Revolutions called Months make a Lunar Year, consisting of 354 Days, 8 Hours, 48 Minutes, and 38 Seconds, that is 11 Days less than the Solar Year. This Year is now observ'd by the *Turks* and *Arabs*.

A CYCLE *quasi Circulus* is a Revolution of certain Periods of Years.

The LUNAR CYCLE, call'd also the GOLDEN NUMBER is a Period of Nineteen Years, at the End of which the Lunations return to be the same; that is to say, the new and full Moons happen on the same Days of the Month in the Solar Year. This was invented by *Meton* the *Athenian* in this manner, *viz.* The *Athenians* used the Lunar Computation, but finding it necessary to have a regard to the Solar System, that Philosopher projected, That in this nineteen Years space Seven Lunar Months should be added, that is to say, one Month in each of these Years, namely, The 3d, 5th, 8th, 11th, 14th, 16th and 19th, which makes it almost but not quite even. As for Example, the Lunar Year being as we have said, 354 d. 8 h. 48 m. 38 s. nineteen of 'em make 6732 d. 23 h. 24 m. 5 s. to which add seven Lunar Months, that is 206 d. 17 h. 8 m. 22 s. make 6939 d. 16 h. 32 m. 27 s. but nineteen Solar Years of 365 d. 6 h. make 6939 d. 18 h. Whereby you see there is a difference of near an Hour and half, which in sixteen of these nineteen Year Periods amounts to a Day. We shall have occasion to remind the Reader of these by and by. The *Lunar Cycle* obtained the name of *Golden Number* either from the excellency of its  
Use

Use, or because it was mark'd in Golden Letters on their Calendar.

The EPACT is the number of Days of the Moon's Age on the last Day of *December*. Both these are useful in directing us to the time of the Celebration of *Easter*.

The SOLAR CYCLE is a Period of 28 Years, in which time the Letter that marks the *Sunday* in the Calendar returns to be the same, for by reason of two different Letters being made use of on the Leap-Years, the whole seven Letters used to mark the seven Days of the Week, must revolve four times before it comes to the first Order.

By the Golden Number the Epact is readily found, for the Solar Exceeding the Lunar 11 Days, the first Year of the Golden Number the Moon will be 11 Days Old at the last Day of *December*, wherefore every Year after 11 Days being to be added, multiply the Golden Number by Eleven, and throw out the Thirtys, because so many Days make a Month, and the remainder is the Epact. By the Help of the Golden Number a Rule may be made for the finding *Easter* for ever, as we see ready Calculated in our Common-Prayer Books. And before I leave this Subject, I cannot forbear adding a Word or two for Instruction to the Vulgar, in the use of the Calendar before our Common-Prayer, where, in the first Column of every Month are set down the Golden Numbers in such an Order as to shew us the Moon's Age for ever. For the Golden Number for the Year being known, the Day of each Month that you find that Number set against is the Day of the New Moon, excepting only that by reason of the Hour and half's difference in the whole Period as above-mention'd, five Days must be allow'd and gone back. As for Example, this Year 1713. the Golden Number is Four. I demand on what Day is it New Moon in *September*, looking in the Calendar I find 4 before the 23d Day, from whence going back five Days answer the 18th Day.

But 'tis necessary to Remark, that Dr. *Wallis* observes, Four Errors in marking the Golden Number in the Common-Prayer Book, *viz.* *Jan.* 1. should have 3. *Jan.* 3. should have 11. *Jan.* 30. instead of 13. should have 14. And on *May* 1. there is 2. instead of 11.

OLYMPIAD is a space of four Years, used by the *Grecians* in Computations. Its Name is deriv'd from the

Games in Honour of *Jupiter*, celebrated at *Olympia*, in *Peloponnesus*.

Its Institution is variously talk'd of, being by some attributed to *Jupiter*, by others to the *Dactyli*; *Pisus*, *Pelops* and *Iphitus*, are also mention'd in History for the Founders. But to our purpose, the first Celebration of them, or at least the first time it became a computation of Time, was the 776th Year before Christ *A. M.* 3174. *Uzziab* or *Azariab* being King of *Judab*, and during the *Interregnum* before the Reign of *Zachariah* Son of *Feroboam* II. King of *Israel*, the 407th Year after the Destruction of *Troy*, and 14 Years before the Building of *Rome*. It is usually said they were celebrated every fifth Year which, has led some into a Belief, that an *Olympiad* was a term of Five Years, whereas by all Chronologers 'tis made but four. The most accurately Learned *Dr. Potter* in his *Greek Antiquities* solves it thus, *viz.* The Games were celebrated every Fiftieth Lunar Month; which being the second Month after the expiration of the Four Lunar Years, may be called the Fifth Year. But if the Intercalation above-mention'd be considered, an *Olympiad* will answer pretty exactly to Four Solar Years. Accordingly 'tis so accounted, and having been used by the Learned *Grecians*, is a Computation that must be regarded.

**LUSTRUM** was a Term among the *Romans* of five Years, it had relation to the Payment of Taxations and Subsidies to the State, and is not much used in History.

The *Roman* **INDICTION**, was of the same kind, it consisted of three *Lustra* or fifteen Years. Its Invention and Use is not well known, for Authors disagree about it. But being still used in the Pontifical Briefs, the remembrance of it is kept up.

An **AGE** or **CENTURY** is the space of One Hundred Years, or One Hundred Solar Revolutions.

**EPOCHA** is a fixed Point, or a certain and remarkable Time in History, generally accompany'd with, or at least depending upon, some great and signal Event, made use of in Chronology to begin to compute Years from.

**ÆRA** is the same with *Epocha*, signifying among the *Latins*, as that did among the *Greeks*, a fixed Point among Historians, whence to begin to reckon the Years. It is a common conjecture that the Word grew up corruptly out of these four Letters, *A. E. R. A.* i. e. *Annus erat regni Augusti*: while others derive it with less probability from the

he Word, *Æt*, because the Years were mark'd with Copper Studds.

A DYNASTY is a Race of Princes of the same Family or Succession. The Word comes from *Δυναμῖς* Potentia, It may also be used for a Succession of the same Government.

A SYNCHRONISM is a View of all Contemporary History.

*Anachronism*, is a civil Expression of an Error or Falshood; in Chronology, thus *Virgil* making *Dido* and *Æneas* Co-temporaries, whereas they lived at Three Hundred Years distance. We must in respect to the Man not lay the rude Charge of Falshood upon him, but say he committed an Anachronism. *E. n. c. 10*

The JULIAN PERIOD, a Term often used by Chronologers, is a supputation of 7980 Years. Invented by *Julius Scaliger*, and composed of the full numbers of the Solar and Lunar Cycles and the Indiction, that is, 28, 19 and 15, multiplied by one another. It is a suppositious Number, and has no relation to the Year of the World, for it begins 764 Years before the vulgar *Æra* of the Creation; neither has it any Affinity to the Year of Christ, or any other Epocha, and yet is an ingenious Method of ascertaining the Year of any Epocha, and applying it to all others: For if you take the Number of the *Julian* Period of any Year, and divide it by 28, the quotient tells you how often the Solar Cycles have been repeated since the beginning of the Period, and the remainder shews the Solar Cycle for that Year; or if there be no remainder, then the Cycle is 28. In like manner, divide the same Number by 19, and the remainder, as before, shews you the Golden Number for that Year. Again, divide the same by 15, and the remainder shews the Indiction. These three Periods revolving in different numbers of Years as we have shewn above, can never happen during the whole Period to be the same again, and so are a certain Indication of the very Year it is apply'd to. Thus for Example, the *Julian* Period for this Year 1713, is 6426, which divided by 28, leaves 14; by 19, leaves 4; by 15, leaves 6. Now compute the Solar Cycle, Golden Number and Indiction, from the Beginning of the World to this Time; and you will find 'em never to be XIV. IV. VI. but this very Year. The *Julian* Period being expired as in process of Time, it will be, must be begun again; as on the other hand to apply it to any Computation that preceeds its Commencement, you must suppose it have been once

run over already, that is to say, to adapt it to a supputation that exceeds the common *Æra* of the World above 764 Years; you must begin at 7980 the last of this Period, and run backward so many Years as you want. This is spoken because altho' the *Julian* Period, as it was intended, does in general extend to the farthest of the various Opinions of the Worlds Age at the Birth of Christ, yet some few have exceeded it, as we shall have occasion to shew by and by.

The **DIONYSIAN PERIOD** is a Cycle of 532 Years, at the beginning whereof the *Solar* and *Lunar* Cycles commenced together, and at the End thereof expire together. Which in no one Year in a less Term do's happen.

There are other Periods, such as, the *Victorian* or Paschal, composed of the Solar and Lunar Cycle multiplied together: The *Hipparchan*, *Calippan* and *Constantinopolitan*. But these being not of so general use, we shall omit, and refer the curious to *Strauchius's Breviar. Chronologic.*

But notwithstanding the seeming Excellency and so common use of the *Julian* Period, it has not any innate peculiarity; for the Computation of the Years before and after the Birth of Christ, will answer all purposes as well. For if we know the Solar and Lunar Cycles, and the Indiction at the first Year of that *Æra*, by adding those to the number of the given Year, the Division by 28, 19 and 15, as before, in the *Julian* Period gives us the Cycles and Indiction for that Year. Now these Characters at the first Year of the vulgar Christian *Æra*, by universal Consent are allowed to have been thus, *viz.* The Solar Cycle IX. The Lunar Cycle or Golden Number I. And the *Roman* Indiction III. Take therefore the present Year 1713. and add 9, and then divide it by 28, the remainder is 5, the present Solar Cycle. Again, add 1 to 1713, and divide it by 19, the remainder will be 4, which is the Golden Number this Year: And by adding 3 and dividing by 15, the remainder 6 shews the Indiction. And for the Years before the Birth of Christ, you must subtract the same Numbers. This use may be made of this Knowledge, *viz.*

The Solar Cycle being known, by the following Table we may discover the Day of the Week whereon the Year commences, and the *Sunday* Letters that Year: Also the Bissextile Years are shewn by having two Dominical Letters, whereof the first is used only till the 25th of *February*.

And as we have said already, by the Golden number the Moon's Age and thence the moveable Feasts are discover'd. And in short we are enabled to make an Annual Kalender for ever.

*The Table of the Solar Cycles.*

When the Solar Cycle is	The First Day of <i>January</i> is	Dominical Letter.
I	<i>Monday.</i>	GF
III	<i>Wednesday.</i>	E
III	<i>Thursday.</i>	D
V	<i>Friday.</i>	C
V	<i>Saturday.</i>	BA
VI	<i>Monday.</i>	G
VII	<i>Tuesday.</i>	F
VIII	<i>Wednesday.</i>	E
IX	<i>Thursday.</i>	DC
X	<i>Saturday.</i>	B
XI	<i>Sunday.</i>	A
XII	<i>Monday.</i>	G
XIII	<i>Tuesday.</i>	FE
XIV	<i>Thursday.</i>	D
XV	<i>Friday.</i>	C
XVI	<i>Saturday.</i>	B
XVII	<i>Sunday.</i>	AG
XVIII	<i>Tuesday.</i>	F
XIX	<i>Wednesday.</i>	E
XX	<i>Thursday.</i>	D
XXI	<i>Friday.</i>	CB
XXII	<i>Sunday.</i>	A
XXIII	<i>Monday.</i>	G
XXIV	<i>Tuesday.</i>	F
XXV	<i>Wednesday.</i>	ED
XXVI	<i>Friday.</i>	C
XXVII	<i>Saturday.</i>	B
XXVIII	<i>Sunday.</i>	A

The Cycles among the Jews were the Sabbatical and Jubilean Years, appointed by God himself, *Levit.* 25. in these Words, v. 4. *In the seventh Year shall be a Sabbath of Rest unto the Land, a Sabbath for the Lord: Thou shalt neither Sow thy Field nor Prune thy Vineyard, &c.* And v. 8, 9, 10. *And thou shalt number seven Sabbaths of Years, &c. Then shalt thou cause the Trumpet of the Jubilee to sound on the tenth Day of the seventh Month; in the Day of Atonement shall ye make the Trumpet sound throughout all the Land. And ye shall hallow the fiftieth Year, and proclaim Liberty throughout all the Land unto all the Inhabitants thereof—A Jubilee shall that fiftieth Year be unto you: Ye shall not Sow, neither Reap that which groweth, &c.* The time of Commencement of the Sabbatick Year is in the 2d Verse, directed to be when they were come into the promis'd Land. Wherefore the time of the Division of the Land of *Canaan* is reasonably suppos'd to be the time of the Commencement of the Cycle. [Now this is judg'd to be the 45th or 46th Year after the Departure out of *Ægypt*, the Proof of which appears by the Words of *Caleb*, one of the Spies-sent in the first Year of the Pilgrimage in the Wilderness, to gain Knowledge of the Land of *Canaan*; who; *Josh.* 14 7, 10. in making his Claim for an Inheritance declares his Age to have been at that time 40 Years, and now 85 Years,] accordingly it was observ'd ever since. And altho' it may be objected, that in the *Babylonish* Captivity, the Observation was probably interrupted, and thence forgot; it is the Opinion of Learned Men that the Computation was always carefully kept; and even the Celebration in some degree, observ'd in the Captivity.

*Calvisius* in his *Isag. Chron.* has given us an Account of the mention in History of several Sabbatick Years which will serve for Characters of those Years. Concerning the Year of Jubilee the Learned differ, for if the fiftieth Year be reckon'd to make a double Sabbatical Year for the Jubilee, the Land must then lie Untill'd for two Years together, which is conceiv'd to be too long a time for 'em to make previous Provision for; and therefore are willing to believe rather, that the Jubilee Year was the same with the seventh Sabbatical Year. The Jubilees are very little mention'd in History, and therefore the Argument is the less Determinable.

The *Roman* Pontifical Jubilee, as now practis'd, possibly had its Rise from the *Jewish*; it was Instituted by Pope *Bonifacæ*.



*niface* VIII. to be Celebrated every Hundreth Year, the Year 1300. to Commence. *Clement VI.* reduced it to the 50th, which was Celebrated *A. D.* 1350. *Urban VI.* brought it to the 33d Year, appointing that 1390. and every 33d Year after should be Jubilee. Lastly, *Paul II.* reduc'd it to the 25th Year, accordingly 1475. was the Jubilee Year at *Rome*, and every 25th Year since.

*The Jewish Year.*

Before I quit this Subject, it will not be amiss to speak of the Year as reckon'd by the *Jews*. *Maimonides* declares 'em to have been Lunar, but it consisting but of Twelve Months, which are alternately of 29 and 30 Days to comply with the Sun's motion, there must necessarily have been an Intercalation observ'd. Accordingly every third Year a Month was added by reckoning the Month *Adar* twice, and also to conform it to the Solar Revolution, a Day or two were added, or taken off in the Months *Adar*, *Marchesvan* and *Casseu*; so that there were six kinds of Years among the *Jews*, which according to *Strauchius* were thus; The *Common Years* consisting of, I. The abounding, of 355 Days, II. The ordinary, of 354 Days, III. The defective, of 353 Days. And the *Embolismaean*, or Intercalated Years. IV. The abounding, of 385 Days. V. The ordinary, of 384 Days. And VI. The Defective, of 383 Days.

Their Common or Civil Year Commenced at the Autumnal Equinox; but the Ecclesiastical-Year was computed from the Vernal Equinox: The former computing from the Creation, and the latter from the Passover as appointed by God, *Exod.* 12. 2.

Their MONTHS were thus, *viz.*

*The Autumnal Quarter consisted of,*

- I. *Tifri*, containing 30 Days. II. *Marchesvan*, 29 Days.  
III. *Casseu*, 30 Days.

*The Winter Quarter.*

- IV. *Tebeth*, of 29 Days. V. *Schebber*, of 30 Days. VI. *Adar*, of 29 Days.

*The Spring Quarter.*

- VII. *Nisan*, or *Abib*, consisted of 30 Days. VIII. *Fiar*  
of 29 Days. IX. *Sivan*, of 30 Days. *The*

*The Summer Quarter.*

X. *Tamuz*, contain'd 29 Days. XI. *Ab*, 30 Days. XII. *Elul*, 29 Days.

Of these, *Nisan*, which answer'd to part of *March* and *April* with us, is the Paschal Month; the 14th and 15th Days of that Month being the time of the Slaughter of the first *Born* of *Egypt*, and the *Israelites* Departure thence.

And thus much for Definitions.

*A Digression concerning the Time of the Celebration of EASTER,*

THE Evangelists have given us no Chronology of our Saviour's Life, which leaves us at a Loss in punctuality of time of Year when the great Actions of our Lord, which we do and ought to Commemorate were perform'd. The Disputes about it in the earlier Ages of the Church were great and violent. To prevent which for the future, the Council of *Nice* determin'd and appointed by Canon the time of Celebrating EASTER (the chief of them) for ever. Namely, that that Festival should be always held on the first Lord's-Day after the first full Moon, which happens next after the 21st Day of *March*.

The Canon is Grounded upon the Assertion of all the Evangelists, that the time of the Passion and Resurrection of our Lord was at the Passover. But the Passover being a Moveable Feast with respect to the *Roman* Calendar, no one Day of that Calendar could be fix'd on for it. Wherefore as the Disciples from the beginning had Celebrated *Easter* at the same time as the *Jews* Celebrated the Passover, it was the most reasonable thing in the World to continue that Custom.

Now, the time of the *Jewish* Passover is according to God's Command, the 14th Day of the Month *Nisan*: But the *Jewish* Year being Lunar, in reckoning 12 of those Months to the Year, this Month of *Nisan* in three Years time would happen a Month sooner with respect to the Solar Year (by reason of the eleven Days difference between the Lunar and Solar Years already spoken of.) And thereby the Passover would have been brought back to the

Winter 3

Winter; and the Ceremony of offering the first Fruits, which by the Law was appointed then to be perform'd, and the offering of the last Fruits of the Harvest at Pentecost, which depended upon the Passover; would have been both impracticable. This oblig'd the *Jews* to make their Year comply with the Solar Year, by Intercalations as above-said. And in that Intercalation it was a steady Rule, that the Moon wherein the Vernal Equinox happens should be the Month *Nisan*, which Month commences with the New Moon.

When this is consider'd, the Ground and reasonableness of the Canon is apparent; For the time of the Vernal Equinox was, at the time of the Council of *Nice*, on the 21st of *March*, and consequently the first full Moon after it was the 14th of the *Jewish* Month *Nisan*, and the next after the Sabbath of the Passover was the Day of our Lord's Resurrection. Wherefore if a Rule be made whereby the New Moon of *March* may be always known, the time of Celebrating the *Jewish* Passover and the Christian *Easter* will be with certainty Directed. Accordingly, to make the Work compleat, and to prevent all future Disputes; a Calculation was made of the Moons according to the *Grecian* Method by the *Golden Number* for the whole Nineteen Years, (at the end of which as we have said the Lunations return to the same Days of the Solar Year) and the Day of New Moon in every Month was mark'd by the *Golden Number* of that Year set before the Day of the Month in the Vulgar Calendar. This as we have said is what we see in our Common-Prayer Books, where every Month has the whole Nineteen Numbers set down in the first Column.

But in regard that the *Grecian* Computation by the *Golden Number* is not quite perfect, an Hour and half being lost in every Revolution of the *Golden Number* as we have said above, there has been five Days lost since the time that the *Golden Number* was so establish'd. Which is the reason of the Disagreement between the Canon and the Rule: For the time of New Moon shewn by the *Golden Number* in the Calendar which the Canon has pinn'd us down to, being five Days later than the real New Moon in the Heavens; whoever looks for the New Moon in the Astrological Calendar, will often find *Easter* observ'd a Week too late.

Again, this Rule is Faulty on another Account; for the Julian Solar Year being as we have said Erroneous, the Vernal Equinox, which was then on the 21<sup>st</sup> Day of *March* is now brought back to the 10<sup>th</sup> of *March*. Whereby it happens that if the full Moon happens between the 10<sup>th</sup> and the 21<sup>st</sup>. The *Jews* observe their *Passover*, and the *Roman-Catholicks* their *Easter*, a Month, before us; because we must in such Case wait for the Next Full Moon. This would be prevented if, as *Dr. Wallis* advises, the Canon were so far alter'd at least, as to change the Words [After the 21<sup>st</sup> of *March*] to [After the Vernal Equinox.]

## C H A P. II.

### *The Grounds of Chronology.*

**A**Ltho' Chronologers do very much disagree in their Opinions, yet there is an Art and certain Rules for the placing in order, the Succession of Times and *Epocha's*; and this Marshalling of Events which we observe in their Books, is always grounded upon some Reason or other. They have all the same Guides; but because every Man follows them after his own way, it is not to be wonder'd if the Minds of Men, being so different in their Nature, seldom agree upon the same Subject.

The certainty of *Chronology* depends upon three Principles.

The *First* is the Testimony of Writers or Authors.

The *Second* is grounded upon Astronomical Observations; and particularly upon the Eclipses of the Sun and Moon.

The *Third* is taken out of certain *Epocha's* constant and evident in History.

#### §. 1. *The Testimony of Authors*

**T**HE Testimony of Authors is so universally receiv'd among all civiliz'd Nations, that it would be a Breach of Manners, to question the Certainty of some Facts which are mention'd in History.

How would that Man be look'd upon in the World, that should dare to maintain, That *Xerxes* never came into Greece; That *Rome* was not taken by the *Gauls*; and, That *Julius Cæsar* was not stabb'd in the Senate-House?

However there are Rules which a Man must take along with him, to avoid the danger of embracing Errors instead of Truth: And 'twere against Reason to believe upon Trust, and without Examination, what we are told to have happen'd a great many Ages before. These Four set down by Monsieur de *Launoy* are so reasonable in themselves, that I shall recommend 'em to the Reader in the Author's own Words, viz.

Rule I. *In Matters belonging to History and Tradition, those Authors are chiefly to be credited who wrote of Things transacted in their own Time; provided they are not contradicted by a Contemporary Author, of known Integrity and Ability.*

II. *Next to Cotemporary Authors, those Writers who liv'd nearest the Age wherein the Things were transacted, are rather to be depended on than those who are more remote from it.*

III. *Histories that look Apocryphal or Doubtful, and are written by a new or obscure Author, ought to weigh nothing, (especially if they clash with Reason) against the constant Tradition of the Ancients.*

IV. *We must suspect the Truth of a History related by Modern Authors, especially when they disagree among themselves, and with the Ancients, about several Circumstances.*

To these Four Rules we must add one more of *S. Augustine's*, viz. *As for Prophane Authors (says he) when they relate Things contrary to the History contain'd in the Bible, we must not believe them; for our own Reason will tell us, That the Divine Spirit (which is conspicuous in that Book by the true Predictions of Things long before they come to pass) is certainly to be credited in the-relation of Matters of Fact, preferable to all Mankind. De Civit. Dei Lib. 18.*

Nothing ought to weigh more with Christians than the Authority of the Holy Scripture; those Bounds which the Spirit of God has set, ought never to be remov'd by Men; and therefore it is Matter of just Indignation to see some Men of Learning, who profess the true Religion, set the Historical Fables (for I will venture to call 'em so) of the *Chaldeans*, *Ægyptians* and *Chinese*, in competition with the Chronology of the Bible; a Fault so much the more inexcusable,

cusable, on account of the notorious uncertainty of their Accounts; for every Body that has studied History, knows that the *Chaldeans* or *Babylonians* assign'd their Monarchy Myriads of Years, and boasted of their Astronomical Observations for an extravagant number of Ages; and their Histories are so full of Lies, that *Aristotle* reckon'd among the *Tellers of Fables*, those that wrote of the *Assyrians*. Polit. v. 10.

Nor are the *Ægyptian* Accounts of Time more to be credited; for by reason of an Emulation between them and the *Chaldeans* for Antiquity, they had recourse to extravagant Fables, and tell us, That the Gods and Demy Gods reigned in *Ægypt* 34201 Years, before that Empire fell into the Hands of Men; and the Accounts they give since that Time are altogether uncertain, and imperfect; for notwithstanding the Care that they are said to have taken in preserving their History, Science, &c. by inscribing it on Pillars, and maintaining Colleges of Priests for its Propagation, yet their History is so imperfect, that even in the Days of *Herodotus* they could give no certain Account of the Building of the Pyramids, or the Time of their great Monarch *Sesostris*; and *Plato* has declared in his *Timæus*, That the *Ægyptian Priests*, whom the Greeks so often consulted, to know the Origin of the World, were miserably ignorant of Antiquity.

The *Chinese* Chronology is still less to be regarded; for not only are their Histories dated many Ages before the Creation, and full of incredible Stories and Extravagancies; as for Instance, 'tis related that a certain *Hauzu*, who liv'd in the Time of *Confucius*, lay fourscore Years in his Mother's Womb; but also their own Chronologers differ in their Accounts, for *Su-ma-quam*, a famous Annalist of *China*, who liv'd about the Year 1066. of the *Vulgar Æra*, does not make their Empire so Ancient as the rest of the Historians of that Nation by 250 Years; for whereas they make it begin at *Folci*, *Su-ma-quam* maintains that *Hoam-ti* was their first King.

Wherefore though the Science of the *Chaldeans* and *Ægyptians* has been so famous in the World, and the Wisdom of the *Chinese* be so much talk'd of now adays, their Chronology at least ought not to bear any great Authority among us; and much less ought the Sacred History of the Bible to be sacrificed to it.

Altho' the Chronology of the LXX Bible be by some prefer'd to the *Hebrew*, the Antiquities of the *Chaldeans* and *Egyptians* are as irreconcilable by that as the other, since they pretend to many Thousand Years beyond either. And therefore, as the allowance of that Chronology would clear no important Difficulty, our Church adheres to the *Hebrew* Text, and the Sacred Chronology in our *English* Bible is form'd from it.

But however we ought not to be too anxious or Supercilious in point of Chronology; because it is impossible to make it hang together so well as to put it beyond Dispute. The Records of Antiquity, as well Sacred as Prophane, leave us too much in the dark to pretend it. There will still be insuperable Difficulties, and we shall meet with a thousand Instances, wherein it will be impossible for us to know whether we be in the Right or no. And that for these Reasons.

1. The vast difference there is in Chronology, between the *Hebrew* Text of the Bible and the *Greek* Version, attributed to the *Septuagint*. The *Greek* Bible reckoning almost 1400 Years more than the *Hebrew* between the Creation and the Birth of *Abraham*, viz.

	<i>By the Hebr.</i>	<i>By the Septuag.</i>
From the Creation to <i>Seth</i> .	130	230
From thence to <i>Enoch</i> .	105	205
To <i>Cainan</i> .	90	190
To <i>Mahaleel</i> .	70	170
To <i>Fared</i> .	65	165
To <i>Enoch</i> .	162	162
To <i>Methuselab</i> .	65	165
To <i>Lameck</i> .	187	187
To <i>Noah</i> .	182	188
To the Deluge.	600	600
	<hr/>	<hr/>
	1656	2262

From the Deluge to <i>Arphaxad</i> ,	2	2
To <i>Cainan</i>	0	135
To <i>Salah</i> .	35	130
To <i>Eber</i> .	30	130
To <i>Phaleg</i> .	34	134
To <i>Ragau</i> .	30	130
To <i>Serug</i> .	32	132
To <i>Nachor</i> .	30	130
To <i>Ihara</i> .	29	79
To <i>Abraham</i> .	70	70
	<hr/>	<hr/>
	1948	3334

Various are the Opinions in the Dispute about the Authority of these Two, some (among whom Bishop *Walton* and *Isaac Vossius*) declare positively for the *Septuagint*, and affirm the *Hebrew* Text is Corrupted by Transcribing. *Josephus* in his History agrees almost with the LXX. and *St. Luke* in his *Pedigree of our Saviour*, Chap. 3. v. 36. agreeable to the LXX. interposes *Cainan* between *Salah* and *Arphaxad*, whom the *Hebrew* wholly omits. 'Tis true some alledge, That this *Cainan* is not found in some ancient Copies of *S. Luke's Gospel*, but our *English* Version however hath retained it.

There want not Opinions that the Original LXX Version is not extant. Bishop *Bramhal* speaks as if the Original Copy was always kept close in the *Alexandrian* Library, and never transcrib'd, but burnt with the Library; after which a new one was clandestinely substituted. *Bellarmino* says; *The Copy we have is much Corrupted*. Besides, we cannot be assur'd whether the Version were made from the Original *Hebrew*, or from the *Samaritan* Copy only. 'Tis true, the *Septuagint* was in general use in the Apostolick Age, and made use of by the Primitive Fathers, but as the differences we speak of are not essential in points of Faith, the Apostles and Fathers, whose Business was to establish that, might fairly enough neglect these indifferent Disputes, and make use of that Version of the Bible which was in most use, and best understood by the Persons they spoke to. So that upon the whole, its Antiquity and Universality, which are part of *Vossius's* Arguments for it, are no such infallible Notes as to put it in preference to the *Hebrew*; especially since that in our Days the Story of the miraculous Concurrency of the seventy two *Jews*, tho' shut up in different Cells when they made the Translation; is pretty plainly made



made out to have been an Invention of *Aristeas*, and *Josephus* to have taken it from him. In short our Church adheres to the *Hebrew*, which is Authority enough for our Concurrence.

2. It is very difficult to compute the Chronology of the Bible exactly, by reason that in the Succession of the Judges of the People of God, and the Kings of *Judah* and *Israel*, the Scripture makes no difference between a growing and a compleat Year; whereas it is not to be imagin'd that a Patriarch, a Judge, or a King, did live just 900 100, or 60 Years, without any odd Months and Days. Now if these Years be but just begun, and a Man reckons them for whole and compleat ones, he will stretch out and lengthen the Times; but on the contrary, if the Holy Writers have Omitted the odd Months and Days of growing Years, 'tis most certain that we shall shorten and contract the Times, if we keep precisely to the computation of the Bible. Therefore, in Matters of Chronology, we must of necessity be satisfied with Conjectures and Probabilities upon a thousand Occasions: We must persuade our selves once for all, that we cannot have the Antiquity of the World, but within a few Years more or less; and ought to look upon all the Projects of restoring the Antiquity of Times to a nice Exactness and Precision, as foolish and chimerical.

3. The different Names which the *Assyrians*, *Aegyptians*, *Persians* and *Grecians*, have given to the same Prince, have not a little contributed to confound the Ancient Chronology. *Three or four Princes have born the Name of Assuerus* (says the Bishop of *Meaux*, in his Discourse upon History) *altho' they had others besides. If a Man was not told that Nabuchodonosor, Nabucodrosor and Nabocolasser, are but the same Name, or the Name of the same Man, he could hardly believe it. Sargon is the same with Sennacherib; Ozias with Azarias; and Zedechias with Mathanias; Joachos was also called Sellum; Asaraddon, which is indifferently pronounced, Esar-haddon, or Asor-haddan, is call'd Asenaphar by the Cuthians; and, through an unaccountable Diversity, Sardanapulus is call'd Tonos Comoleros by the Greeks. Cyaxares is called also Darius the Mede, and Darius Hystaspes, is called in Scripture Ahafuerus.* Those different Names of the same Person, differently pronounced by several Nations according to the various Idioms of their Speech, must needs cause a great Confusion and Disorder in Things and Persons. This Confusion is so great in the Succession of the Kings of *Assyria*, that it is impossible for a Man ever to be truly satisfied about it.

4. The Origine of all Nations in the World is very obscure. At the first settlement of any People in a Land, their Minds are taken up with other things than writing History, and therefore all the first Writers were undoubtedly forc'd to receive their Informations from Tradition; *Moses* alone having been assisted by the Divine Spirit. Add to this, that the first Writers of all other History but the Holy Scripture, are lost. If *Ctesias*, *Megasthenes*, *Berosus*, &c. were still extant; or if even *Diodorus Siculus's* first Books of his *Bibliotheca Historica*, (wherein these and many others were abstracted) were not lost: Perhaps the Chronology of the first times might be pretty well fix'd. If *Herodotus* wrote the History of the *Assyrians* according to his Promise, it never was transmitted to us.

The *Greeks* have written very late, and those that did, understood not the *Hebrew* Language, and knew nothing of *Jewish* Antiquities: Neither were the *Latin* Historians better acquainted with either. Both *Greeks* and *Latins* are more valuable for the Politeness of their Style, and manly Characters and Reflections, than for the exactness of their Chronology. And in short, there are no Materials extant for compiling the Chronology of the first Ages, but the Holy Scripture.

5. The *Æra's* and Years being different in almost every Nation, has occasion'd a great disorder in Chronology. The *Grecians* computed from the Beginning of the Olympiads. The *Romans* from the Building of the City. The Commencement of the *Assyrian* Monarchy, which was the *Æra* of their History, is much disputed. The *Nabonassarean* Epocha made use of by the *Egyptians*, is of dubious commencement. Some Nations have used no Epocha at all; and even the *Christians* did not begin to compute from the Birth of Christ, till 532 Years after it.

The different beginning of the Year also both by several Nations, and in the different Epocha's, must necessarily make a Confusion in the accounts of Time. The Creation is suppos'd to have been at the Autumnal Equinox; accordingly the *Jewish* Year before the Law, began at that season. But at the Institution of the Passover, God commanded *Nisan* to be reckon'd the first Month. The Olympian Games were celebrated at the Full Moon after the Summer Solstice, so the Olympian Years begin at that Season. 'Twas Five or Six Hundred Year, before the *Romans* began to use their *Æra*, and therefore there is not only some difference about the Time of the Year of the City's Foundati-

on, but also one whole Year between *Cato's* and *Varro's* Computation. The Feast of the *Palila* celebrated the 21st of *April*, is by some reckoned the beginning of the *Roman* Year, but the general Account complies with *Julius's* Kalendar, and reckon the first of *January* the New Year's Day. The *Nabonnassirean* Year is reckon'd to have commenc'd the 26th Day of *February*. It is also to be noted that the *Nabonnassirean* Year consisted constantly of 365 Days, and so lost one Day of other Solar Years every fourth Year.

And this affords a new Reason for the difference of Computations, *viz.* The different lengths of Years in several Nations according to their different Methods of intercalating the Months and Days, to make the Lunar and Solar Cycles agree. The *Arabians* began their Year at the Sun's entrance into *Leo*. The *Turks* now adays begin theirs at the Vernal Equinox. The *Roman* Catholick Christians begin their Year with the first of *January*. And we in *England* begin ours at the Feast of the Annunciation of the Virgin *Mary*, *March* 25th.

To these Reasons for the uncertainty of Chronology, we might add; that the Poets, like as we have been told of Map-makers in former Days, to fill up the void unknown Spaces, have taken the Liberty to make People and Stories out of their own Brains, and set 'em down, perhaps at first intended as a pretty Tale only, but in time they crepe into the Body of History, and have given occasion to that distinction of *Varro's*, Fabulous Age and Historical Times.

For these Reasons, this first Guide in Chronology, *viz.* *Testimony of Authors*, must be acknowledg'd no infallible one, the Holy Scripture only excepted. By the help of which we may make a certain concatenation of the Succession of Times, for 3500 Years, after which *Herodotus* and other Credible Authors will carry us forward.

## §. 2. Eclipses, and Aspects of the Planets.

FROM what I have said about the uncertainty of Chronology, some perhaps will be apt to think, that the Doctrin of Times does not deserve our Application, and that we must take out of History as much as we can, without troubling our selves with a nice Marshalling of the Events according to the Order and Succession of Ages, since, after all, this Order is very doubtful and uncertain. I know very well that there are those who will give their *Sceptisism* a free Scope upon

this Matter; and if their Opinion could prevail, Ancient History would be in little or no Esteem. But it is not fit to depend upon the Judgment of those who never studied Things but superficially, and whose Merit wholly consists in a pragmatial, peremptory way of delivering their Opinions: For if there be doubtful and obscure Things in Chronology, there are also those that are undeniably certain and evident.

There are two Books in the World, both Divine ones, from whence *Chronology* draws its Certainty. The first is the Book of the *Scripture*, where we find the Years of the Patriarchs, Judges, Kings and Princes, of the People of God, whereby we are able to determine within a small Matter the Antiquity of the World, and link almost together the whole Succession of Times, except some few Breaks and Interruptions, which proceed from the Silence of the *Scripture*, and which we shall mark in the following Article. But where the *Scripture* fails us, *Prophane History* comes in to our help, so that we can precisely tell how long that Silence has lasted.

The other Book, which is our second sure Ground for Chronology, is that of *Nature*; this, as well as the first, is the Book of God.

1. This Book, by furnishing us with the Motions and Aspects of the Sun and Moon, and other Planets, and above all, the Eclipses, which are so rightly call'd, The *publick celestial and infallible Characters of Times*, gives certain and demonstrable Arguments to Chronologers, of the Times wherein a vast number of the most signal Events of History did happen. For an Eclipse either of the Sun or Moon is such a characteristical and identical Mark of a Year, that it is easy to distinguish it among an infinite Number of others: which makes Eclipses to be look'd upon as the most assured Grounds of Chronology. Certainly nothing can so well characterize the Year of a Battle, the Foundation of a City, or the Death of a Prince, as an Eclipse that happens the same Day, or some Days before or after: Since by means of Astronomical Tables it is found, that an Eclipse seen upon such or such a Day, necessarily must have happen'd in such and such a Year.

By this it appears that in Point of Chronology a Man cannot be an exact Critick, if he be ignorant of the use of Astronomical Tables for the Calculation of Eclipses.

Setting aside that this Calculation of Eclipses is one of the greatest and most wonderful Effects of the reach of Human

man Understanding, and that there is an extraordinary Satisfaction in fore-telling an Eclipse, together with its Greatness and Duration; fifty, nay even a thousand Years before it happens, methinks the great use they are of in *History* and *Chronology* is sufficient to recommend *Astronomy* to us; by whose help we arrive at the Pleasure of calculating them to a very nice Precision.

Now since the Certainty which Eclipses give to History is infallible, we must account ourselves happy for the care Historians have taken to mention so great a number of them. 'Tis true their Diligence as to this Matter, is chiefly owing to the foolish Error of the ancient Heathens, who look'd upon these Phenomena as Presages of the Death of some great Person, or of the Fall of an Empire. However when Historians have mark'd the Days wherein Eclipses did happen, they have left at the same time assured Signs and Characters to know the Years of the Events which fell out about the same Time.

This is the Reason why the Eclipses mentioned by Historians, have been so carefully collected by skillful Chronologers.

*Calvisius* makes his *Chronology* depend upon 127 Eclipses of the Moon, and 144 of the Sun, which he assures us he has calculated himself.

Thus by an Eclipse of the Sun, mention'd by *Justin* [*Lib. 22. Cap. 6.*] which happen'd when *Agathocles*, the Tyrant of *Sicily*, was crossing the Sea to go over into *Africa* against the *Carthaginians*, it is found by an Astronomical Calculation, That this was in the Year of the World, 3634. and 316 Years before the Vulgar *Chr. Æra*, on the Fifteenth of *August*.

2. The great Conjunction of the two superior Planets, *Saturn* and *Jupiter*, whereby these two Stars having run through all the four Trigons, meet again, according to *Kepler*, at the end of 800 Years, in the same degree of the *Zodiack*, would be also one of the most excellent Methods to distinguish and characterize the Times, if Historians had taken notice of those rare and unfrequent Aspects.

Archbishop *Usher* tells us, That in the Year of the World, 3998, two Years before the Birth of our Saviour, there was a great Conjunction of those Planets, such as never happens but once in 800 Years.

There have been but Eight of these great Conjunctions since the Creation of the World, as one may see by Astronomical Calculations. The last of them happen'd in the

24      *A System of Universal History,*  
beginning of the last Century, in the Month of *December,*  
1603.

3. All the Aspects of the Planets, which happen but seldom, might serve also for natural Characters to mark the Times.

4. But among those natural Characters; some are called *Civil* or *Artificial*, because invented by Men : Such as the *Solar* and *Lunar Cycles*, the *Roman Inditions*, *Easter*, the *Leap-Year* : Among the *Jews*, the *Jubilees*, and *sabbarical Years*; and among the Heathens, the *Combats* and *publick Games*, such as the *Olympick*, which were always celebrated in a determined Time. Of all these we have already spoken.

### §. 3. *Epocha's.*

**T**HE third Foundation of Chronology is drawn from certain constant *Epocha's*, agreed upon by all Historians and Chronologers : These serve to Characterize succeeding Years, and give us a true knowledge of Times. Nor must it be objected, that in regard there are critical Disputes concerning the exact Year and Month of some of them, that therefore they are of no Authority : For considering the distance of Time, and the difference in Computations, they are admirably Exact, as appears by the nice and critical Examinations they have undergone in this Learned Age.

Of *Epocha's* there are, first Sacred, and secondly Civil.

*The most eminent Sacred Epocha's are,*

1. The Creation.
2. The Flood, in the Year of the World 1656.
3. The Vocation of *Abraham* 1921 Years before Christ.
4. The *Jews* Deliverance, and *Exodus* out of *Egypt* 430 Years after *Abraham's* Entrance into *Canaan*, *Ante Chr.* 1491.
5. The Foundation of the Temple by *Solomon* 480 Years after the *Exodus*, 1 *King.* 6. 1. *An. Ante Chr.* 1012.
6. Liberty granted to the *Jews* by *Cyrus*, and the Foundation of the second Temple laid, *An. Ante Chr.* 536.
7. The second Temple finish'd in the sixth Year of *Darius Hystaspes*, called in Scripture *Abasuerus*, *An. Ante Chr.* 515.
8. The Birth of Our Blessed Saviour **JESUS CHRIST:**
9. The Destruction of the Temple of *Jerusalem*, and the Dispersion of the *Jews*, according to the vulgar *Æra*, *An. Christi*, 70.
10. The

10. The Martyrdom of *St. Peter* and *St. Paul* at *Rome*, 67
  11. The *Æra* of *Dioclesian*, or the *Martyrs*, 302.
  12. Peace given to the Church by *Constantine* the Great,
- 312.
13. The first General Council held at *Nice*, 325,

*Most noted Civil Epoch's are,*

1. The taking of *Troy*. Of this we shall speak hereafter.
2. The first Olympiad, the time of this we have already mention'd, p. 6.
3. The Building of *Rome*. Of this we shall speak hereafter.
4. The *Æra* of the *Seleucides* from whence the *Macedonians* began to reckon their Years, is also called the *Græcian* Years, and used by the *Jews* during the time of their Subjection to the *Macedonians*. Began from *Seleucus Nicanor*, one of *Alexander's* Captains, King of *Syria*, *A. M.* 3637.
5. The first *Julian* Year, or the Year wherein *Julius Cæsar* reform'd the Calendar, *Ante Chr.* 45.
6. The Building of *Constantinople* finish'd *A. Chr.* 330.
7. The *Hegyra*, or Flight of *Mahomet* from *Mecca*, upon account of the Punishment intended against him by the Magistrates for Preaching his false Doctrine there, *July* 16. *A. C.* 622. \* The *Turks* made this an Epocha by Command of *Sultan Omar III.* occasion'd by a Suit concerning a Payment, oblig'd to be made on such a Day of the Month; but the Day being past in that Year, the Debtor alledg'd it was not till the next that he was to Pay it. Wherefore the Emperor instituted this *Æra* for ascertaining the Year thereafter.

Altho' these be the Epocha's that are most in use, yet in regard there are many others mention'd in History; we shall transcribe from *Strauchius's Breviar. Chronolog.* the List of Epocha's premis'd to his Book, all which are critically examin'd and prov'd in that excellent Treatise. We the rather chuse to do this, for the sake of giving the Reader a Canon or Rule whereby to Examine the Chronology in our following Work.

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\* Others place it in the Year 617.

## EPOCHS.

	Year of the Julian Period.	Year of the World.
<b>T</b> HE Creation of the World.	763	9
The Jewish Epocha of the World.	952	8
Noah's Flood.	2419	10 1656
Assyrian Monarchy commenced.	2537	1774
The Nativity of <i>Abraham</i> , supposing him Born in the 70th Year of his Father.	2711	1948
The Vocation of <i>Abraham</i> .	2786	2023
<i>Abraham's</i> Death.	2886	2123
Beginning of the Kingdom of <i>Sicy-</i> <i>onia</i> .	2664	1903
Beginning of the Kingdom of <i>Ar-</i> <i>gos</i> .	2856	2093
Beginning of the Kingdom of <i>A-</i> <i>thens</i> .	3157	2394
The <i>Israelites</i> Departure out of <i>Egypt</i> .	3216	3 2453 3
The <i>Israelites</i> entring into <i>Palestine</i> .	3261	9 2498 9
Their Tilling it.	3262	9 3499 9
Deftruction of <i>Troy</i>	3529	5 2766
Beginning of <i>David's</i> Reign.	3653	2889
First Foundation of the Temple.	3696	2933
Its <i>Encana</i> , or the Opening of it.	3703	2904
The Defection of the Ten Tribes under <i>Feroboam</i> .	3733	2969
<i>Arbaces</i> the First, King of the <i>Medes</i>	3838	3075
The beginning of the Olympiads.	3937	6 3174 6
The Building of <i>Rome</i> , according to <i>Varro</i> .	3960	3 3197 3
The Building of <i>Rome</i> , according to <i>Caro</i> .	3961	3 3198 3
The Epocha of <i>Nabonnassar</i> , used by the <i>Egyptians</i>	3966	2 3202 2
The Deftruction of <i>Samaria</i> .	3990	3226
The beginning of <i>Nebuchadonosor's</i> Reign.	4105	3341



	Y. J. P	Y. W.
The LXX. Years of <i>Babylonish</i> Captivity.	4113	3349
The Destruction of the first Temple.	4123	3360
The beginning of <i>Cyrus's</i> Reign in <i>Persia</i> .	4154	3390
_____ in <i>Babylon</i> .	4175	3411
The Expulsion of the <i>Tarquin's</i> at <i>Rome</i> .	4205	2 3441 2
The Battle at <i>Marathon</i> .	4222	7 3458 7
The beginning of the <i>Peloponnesian</i> War.	4282	3 3518 3
The beginning of <i>Daniel's</i> Seventy Weeks.	4291	3527
<i>Xerxes</i> Expedition into <i>Greece</i> .	4233	8 3469
The Death of <i>Alexander</i> the Great.	4390	3 3626
The Epocha of the <i>Seleucidæ</i> .	4401	3 3637
The <i>Fulian</i> Epocha, or the Reformation of the Calendar.	4668	3904
Beginning of <i>Herod's</i> Reign.	4673	3910
<i>Ferusalem</i> taken by <i>Pompey</i> .	4676	3913
The true Year of the Birth of Christ.	4709	3946
The vulgar <i>Era</i> .	4713	3950
The Passion of Christ.	4745	3982
		<i>Ann. Chr.</i>
The Destruction of the second Temple, and <i>Ferusalem</i> .	4782	7 69 7
The beginning of the <i>Dioclesian</i> Æra, or the Æra of the Martyrs.	4996	8 283 8
<i>Dioclesian</i> Persecution.	5015	302
<i>Constantine</i> conquer'd <i>Maxentius</i> , and began to Reign at <i>Rome</i> .	5024	311
The <i>Nicene</i> Council.	5037	324

### C H A P. III.

*Of the difference among Chronologers concerning the Year of the World wherein Our Saviour was Born. And of the Vulgar Christian Æra.*

**T**Hose anxious People the Criticks have tormented themselves and the World exceedingly, upon the Question, *At what Year of the World was the Messiah our Saviour*

*viour* Jesus Christ Born in the Flesh. A Question indeed so far as it concern'd the Conviction of the Jews, that He was the Messiah, of vast Importance, but when it was made appear that *Daniel's* seventy Weeks expir'd at the Passion of our Saviour, that all the Characters given by the Prophets of the *Messiah* were fulfill'd in Christ, to what purpose Men should stretch and tear the Chronology of the Bible to make it suit with their Fancies, I confess I cannot conceive; except to shew their own Learning, a vanity some Men will stick to, tho' Religion itself must be sacrific'd. Criticism, 'tis true, is the Fortress of Learning, both to keep out Corruptions, and to recover the Ground that Ignorance shall seize; But it can never be allowable for Men to stretch and screw an Author into every Form their Fancies require, much less too where that Author is Divinely assisted. The Chronology of the Bible is much more accurate than any other History in the World, and therefore there is the less room for Dispute about it; and yet there are above Threescore several Opinions about the *Time that Lapsed between the Creation and the Birth of Christ*; and the difference between the first and the last is no less than 3277 Years; 'tis true, the *Septuagint* Translation (whereof we have spoken) has given occasion to part of that Difference, but the Opinions that contract the Chronology of the *Hebrew* Bible are as numerous as those that lengthen it, wherefore that will not excuse 'em all. Every one gave his Reason for his Opinion, but those are as Tedious as they are Impertinent; and we shall not trouble ourselves to look into any but this one, *viz.*

At what time was *Abram* Born? This is a Question much agitated of late, the Text says, *Gen. 11. 26. That Terah lived seventy Years, and begat Abram, Nahor, and Haram, and v. 32. The Days of Terah were two hundred and five Years, and Terah died in Haran.* Now in the next Chapter which naturally seems to imply that it was after *Terah's* Death, *Moses* tells us of *Abram's* Departure from *Haran* in his Journey to *Canaan*, and *v. 4.* tells us *Abram* was seventy and five Years old when he departed from *Haran*. But if he were Born in the 70th Year of his Father's Age, he must either have departed before his Father's Death, or else be 135 Years old when he went from *Haran*; But since the Text says expressly he was 75 Years old, and *St. Stephen* declares, *Acts 7. 4.* that his Father was Dead when he removed from *Charran*, or *Haran*, our modern Criticks have been willing to believe that he was Born

in the 130th Year of his Father's Age; and solve the other Text by saying that altho' he was first named, yet it does not thence follow that he was the Eldest Son, for *Aaron* was Elder, tho' *Moses* is always first named, and *Shaphet* the Elder, altho' *Shem* be first named, and so in other Instances in Scripture, Priority is given for the Dignity of the Person, rather than for his Age; wherefore his two Brethren may have been Born many Years before. To support which Argument, they go further, and remark, That *Lot*, who was *Abram's* Brother's Son was in all probability near as Old as He when they went into *Canaan*; nay, some are of Opinion that *Sarah*, *Abram's* Wife (who was butten Years younger than he) was the same with *Iscah*, the Daughter of *Haran*. These are the Arguments commonly given for this Opinion, which has been followed by Archbishop *Usher*, and several other great Men, particularly the Right Reverend Author of the New Chronology affixed to our Bibles; and therefore we should entirely concur in it, if this Objection did not lie in our way; namely, if *Abraham* was Born at the 130th Year of his Father's Age, how comes it to pass that He should be so astonish'd at a Promise of a Son to himself at the Age of an Hundred Years, as we find him, *Gen. 17. 17.* and again, *Sarah* of him as well as of her self, *Gen. 18. 12.* This, I say, puts the Matter again into its old Place, at least makes us fear to remove it, and therefore in the following Chronology and History shall rather follow the old Computation, which reckons 3950 Years between the Creation and the vulgar *Æra* of the Birth of Christ. But because as I have said, the new Chronology to our Bible makes it 4004 Years, in the sacred History we shall Comply with that; which once for all we desire our Reader to take Notice of.

*Divers Authors disagreeing about the Year of the coming of the Messiah.*

<i>Rabbi Naason,</i>	3707.
<i>Rabbi Abraham, Rabbi Levi, Rabbi Gerson,</i>	3754.
The Chronicle of the <i>Hebrews,</i>	3760.
Some <i>Talmudists,</i>	3784.
<i>Benedictus Arias,</i>	3849.
<i>James Gordon,</i>	3880.
<i>David Paræus,</i>	3928.
<i>Paulus Apha,</i>	3937.
	S: <i>Ferom,</i>

<i>S. Jerom,</i>	3941.
<i>John Carion,</i>	3944.
<i>Calvisius, Helvicus and Alstedius,</i>	3947.
<i>Origanus and Argolus,</i>	3949.
<i>Scaliger and Ubbo Emmius,</i>	3950.
<i>Cornelius a Lapide,</i>	3951.
<i>Beda and Hermannus Herwart,</i>	3952.
<i>Landsperg,</i>	3958.
<i>John Picus Count of Mirandola,</i>	3959.
<i>Luther, Sculterus and Johannes Lucidus,</i>	3960.
<i>Beroaldus,</i>	3961.
<i>Sixus of Siena, Abbat Urspergiensis and Chytreus,</i>	3962.
<i>Tostatus, Melancthon and Funccius,</i>	3963.
<i>Gerardus Mercator and Opmeir,</i>	3966.
<i>Butting and Saurphurdus.</i>	3967.
<i>Bulingerus,</i>	3969.
<i>Nigrinus and Pantaleon,</i>	3970.
<i>Brentzheim and Bucholzer,</i>	3971.
<i>Theophilus of Antioch,</i>	3974.
<i>Bibliander,</i>	3979.
<i>Dionysius Petavius,</i>	3984.
<i>Archbishop Usher, Tirinus, Capellus, and Thomas Lydyat,</i>	4000.
<i>William Langius.</i>	4040.
<i>Tornelli, Salianus and Spondanus,</i>	4052.
<i>Labbe and Muller,</i>	4053.
<i>Rabbi Moses,</i>	4058.
<i>Joseph Son to Mattathias,</i>	4103.
<i>Laurence Codoman,</i>	4142.
<i>Riccioli, according to the Hebrew and the Vulgar Bible,</i>	4184.
<i>Odiaton, or Edwicon, an Astronomer,</i>	4320.
<i>Cassiodorus,</i>	4697.
<i>Origines,</i>	4830.
<i>Adon of Vienna,</i>	4832.
<i>Methrondorus,</i>	5000.
<i>S. Epiphanius Bishop of Salamina,</i>	5029.
<i>Paulus Orosius,</i>	5049.
<i>Philo Judæus, and Sigibertus,</i>	5195.
<i>Isidorus of Sevil,</i>	5196.
<i>Philip of Bergama,</i>	5198.
<i>Eusebius of Cesarea,</i>	5200.
<i>John Naucierus,</i>	5201.
<i>Rabanus,</i>	5296.
<i>Albumazar an Astronomer,</i>	5328.
<i>Isidorus of Pelusium,</i>	5336.

<i>Pettus de Alliaco,</i>	5344.
<i>S. Augustin,</i>	5353.
<i>Theophanes,</i>	5500.
<i>Cedrenus,</i>	5506.
<i>Isaac Vossius,</i>	5590.
<i>Suidas,</i>	5600.
<i>S. Clement of Alexandria,</i>	5624.
<i>Riccioli, according to the Septuagint,</i>	5634.
<i>Nicephorus of Constantinople,</i>	5700.
<i>Lactantius,</i>	5801.
<i>Philastrus,</i>	5801.
<i>Father Pezon,</i>	5868, or 5872.
<i>Onuphrius Panvinius,</i>	6310.
<i>Alphorsu, King of Spain,</i>	6984.

Of all these various Opinions, we shall regard but these two, namely, That of Archbishop *Usher*, which makes 4000 Years, the space betwixt the Creation and the Birth of Christ, and that of *Scaliger*, which makes 3950 Years the same Period.

These two differ but very little, except in that one Article about the Birth of *Abraham*, wherein the former following the new Opinion (whereof we have already spoken) and the latter the old, there must be allow'd on that account only, Sixty Years, so the other difference between them is but Ten Years. Wherefore this following Proof of 4000 Years will justify both.

1. This space of Time is sufficient to explain and answer the Successions of the Patriarchs, Judges and Kings; in a Word, all the History of the People of God, which is the main thing to be consider'd in the choice of this *Epocha*. Now some very Learned Men have already made it out, how this Period of 4000 Years did exactly comprehend all the Series of Sacred History, according to the *Hebrew* and the *Vulgar Bible*; and besides that it fills up the Vacancies which the Silence of the Scripture has left towards the end of the Fourth Millenary, the extent of which we cannot perfectly know without the help of Prophane History, or the *Jewish History* of *Josephus*.

The P R O O F.

*Years of the World.*

GENESIS contains the History of 2369 Years, from the Creation of the World to *Joseph's* Death, 2369.

*Note,*

Note, This is supposing *Abraham's* Birth to have happen'd in the 130 Year of *Terah*, and so his Vocation in the 205th, that is, *A. M.* 2083.

*EXODUS* comprehends the History of 145 Years, reaching from the Death of *Joseph* to the Year, 2514. two Years after the going out of *Egypt*.

*LEVITICUS* takes in the Transactions of one Month and a half. 2514, 1 m.  $\frac{1}{2}$ .

The Book of *NUMBERS* contains the History of 38 Years and a half; that is, from the second Year after the coming out of *Egypt*, down to the Death of *Moses*, or thereabouts. 2552, 7 m.  $\frac{1}{2}$ .

'Tis thought that *JOB* liv'd about this Time, and that *Moses* wrote his History.

*DEUTERONOMY* contains the History of one Month and a half. 2552. 9 m.

Therefore the *Pentateuch*, or five Books of *MOSES*, contain the History of 2552. Years, and about nine Months. 2552. 9 m.

The Book of *JOSHUA* contains the History of 17 Years, because it begins at the 41st Year after the coming out of *Egypt*, and ends with the Death of *Joshuah*. 2570.

The Book of *JUDGES* comprehends the History of 317 Years; it begins at the Death of *Joshuah*, and ends at that of *Sampson*. 2887.

The History of *RUTH* happen'd under one of the Judges

The First Book of *SAMUEL* contains the History of 101 Years; because it begins with the first Year of the Administration of *Heli* towards the Year, 2848. and ends with the Death of *Saul*, in the Year, 2949. However this Book does but add 60 Years to the History of the Book of *Judges*, because the Fourty Years of *Heli's* Government, of which the first Chapters of the First Book of *Samuel* give the Particulars, are included in *Sampson's* Time, and therefore contain'd in the 317 Years of the Book of *Judges*. 2949.

The Second Book of *SAMUEL* contains the History of *David's* Reign, of about 40 Years. 2989.

The First Book of *KINGS* contains the History of *Solomon's* Reign, and some Kings of *Israel*, in all about 126 Years. 3115.

The Second Book of *KINGS* comprehends the History of 308 Years; during which we see the War and Misfortunes of 16 Kings of *Judah*, and 12 Kings of *Israel*, and the Downfall of those two Kingdoms. But because the first Chapters

*Years of the World.*

Chapters of this Second Book, concerning *Ahaziah* and *Jehosaphat*, run back towards the Year of the World, 3108. by that reason the 308 Years reach no farther than the Year of the World. 3338.

The *History of TOBIAH* happens about this time.

The *First Book of CHRONICLES* is an Abridgment of the History of the World, from *Adam* to the return from the Captivity. Afterwards the Author, resuming the History of *David* in particular, pursues it at large, till the time that *Solomon* was crown'd King, towards the Year of the World, 2990.

The *Second Book of CHRONICLES* contains the Sacred History from the Year of the World, 2990. down to the Year, 3468. at which time ended the 70 Years of the Captivity: So that these two Books do but add 52 Years to the History of the People of God. 3468.

The *Book of EZRA* contains the History of 81 Years, beginning at the end of the Captivity of *Babylon*, and reaching to the 20th Year of *Artaxerxes Longimanus* and the Year of the World, 3550.

The *Book of NEHEMIAH* contains the History of 31 Years, as far as the beginning of the Reign of *Darius Nothus*, in the Year of the World, 3581.

From the Year, 3581. where ends the Book of *Nehemiah*, the Scripture gives us no Account of what has happened during 250 Years. This Silence and Vacancy cannot be supply'd otherwise than by the Help of *Profane History*, which about this time being clear and full of Light, we may easily perceive, that there are 250 Years from the end of the Book of *Nehemiah*, down to the *Maccabees*, or the Reign of *Antiochus Epiphanes*.

This Silence of 250 Years lasts to the Year of the World, 3830.

The Two Books of *MACCABEES* contain the History of 40 Years, and so they lead us as far as the Year of the World. 3870.

The Holy Scripture fails us again in this Place, where we find a Silence of 120 Years, which continues till the Birth of our Saviour in the Year of the World, 4000.

This 120 Years Silence may be supply'd by the History of the *Jews*, which *Josephus* has probably extracted from the Journals of the High Priests.

'Tis plain, by this Chronology of the Historical Books of the Bible, that the space of 4000 Years, which we interpose betwixt the Creation of the World and the Birth of our Sa-

viour, is sufficient to correct and explain the Successions of the Patriarchs, Judges and Kings, and all the History of the People of God.

2. The space of 4000 suffices also to set in order and connect all that Prophan History tells us, apparently true, about the Antiquities of the *Chaldeans*, *Egyptians* and others; as I shall shew anon, when I come to speak of each Monarchy in particular.

3. The eminently learned Archbishop *Usher*, after a long and laborious Study, acknowledges, That this space of 4000, is the most agreeable to the History of the Bible; which he demonstrates in his excellent *Annales Veteris & Novi Testamenti*.

4. This Number of 4000 Years is also easy to retain; for all round even Numbers leave a clear Image, and make a distinct and deep Impression in our Mind; which is very necessary in Chronology, where Memory has so much to do, that we can never use too many Helps to support it. Now this *Epocha* has all the Advantages that can be desir'd: For if from the 4000th Year, we place the Birth of our Saviour, we run back 1000 Years higher, we meet precisely with the Dedication of the Temple of *Solomon*, in the Year of the World, 3000. If we go on still a thousand Years (wanting eight) higher, we shall find the Birth of *Abraham* in the Year 2008. Finally, about the Year of the World, 2500; the Law is given to *Moses*: And all those bright and remarkable Points of Sacred History are express'd by round even Numbers, which extremely ease and help the Memory.

+ 5. There was in the first Ages of the Church an ancient Tradition, that the World was to last but 6000 Years; which popular Opinion is said to be originally derived from *Eliab's* House. This Tradition was grounded upon some Rules: The chief of which was, That God had made the World in Six Days, and rested the Seventh. To this they added, that according to the Words of the 89th *Psalms*, v. 4. *A thousand Years before the Lord are like one Day*; and therefore that there were 6000 Years appointed for the Labours of this Life, after which time the Saints would enjoy a Sabbath with God; that is, rest for ever with him. They allowed 2000 Years before the Law, 2000 Years under the Law, at the end of which the *Messiah* was to come, and whose Reign was to last 2000 Years more. Finally they said, that if the World did not endure all that time, 'twould be because the Sins of Men should grow to such a height, that God could no longer bear with them.

Thus



Thus the 6000 Years of the World are the Six Days of the Week before God; and the eternal Sabbath of the Saints in the Repose of Glory, will be the Seventh: *Sex millibus annorum stabit mundus; Duobus millibus inane: Duobus millibus Lex: Duobus millibus Messia.* *Isti sunt sex dies Hæbdomadæ coram Deo. Septimus dies Sabbathum æternum est. Mille anni ante oculos tuos tanquam dies.* Psal. 89. This ancient Tradition of the Jews, which the first Fathers of the Church have willingly received, places, with us, the coming of the *Messiah* in the Year of the World, 4000.

6. Those that are taken with the subtle Speculations of the *Rabbi's*, will find something that will please them in this *Epocha* of 4000 Years. Among the Virtuoso's of the *Cabala*, one of the most mysterious ways of Interpreting the Scripture is that which they call *Sephiroth*, which is properly an Explication of the Holy Text by the Elements or Letters, whereof every Word is composed. Now as all the *Hebrew* Letters, as well as the *Greek*, are *Numeral*, all the Secret lies in considering the value of each Letter; and finding out a mysterious Number in one or more Words; and it cannot be denied, but by this Method the *Rabbi's* have sometimes hit upon very ingenious and subtil Explications. We speak this, without laying any Stress upon abundance of minute and frivolous Inquiries; wherewith all their Books swarm.

Of all the Words upon which those Doctors have exercised their Brains in this sort of Analysis, there's none wherein they discover so many Mysteries as in this, *בְּרֵאשִׁית* *Bereschith*, which begins the Book of *Genesis*, and serves for the Title according to the Custom of the *Hebrews*. 'Twould be impertinent in this place, to relate all the Witticisms scattered up and down in the Books of the *Cabalists*, about this Word: I shall only mention a curious one, which has a particular relation to the Subject I treat of

This Word *Bereschith*, which signifies *In Principio, In the Beginning*, not only contains the Promise God made of giving his Son (since one may as well read *Barschit; Dabo filium; I shall give the Son*;) but it expresses also the Year of the World wherein the Eternal Father was to give his Son for the Salvation of Men. This is the Method they use to find out that Year.

1. They take out of this Word all the Letters whose value exceeds 100. Thus *ב* is 200. *ש*. 300. *ת* 400.

2. In the Name of every Letter of the Word *בְּרֵאשִׁית* they take again the Letters worth more than 100. Thus in the Letter *ב*, which they call *בֵּית Beth*, is found the Letter *ת*, that stands for 400.

In  $\aleph$ , called  $\aleph$  Resch, there is an  $\aleph$  worth 200. and the  $\psi$ . worth 300.

In  $\aleph$ , called  $\aleph$  Aleph, there is  $\aleph$  worth 800.

In  $\psi$ , which they call  $\psi$  Schin, there's a  $\psi$  worth 300, and the  $\aleph$  worth 700.

Finally, in  $\tau$ , called  $\tau$  Tau, there is a  $\tau$  worth 400.

Now all these Numbers put together, make up just 4000, which is the Year of the World of the coming of the *Messiah*.

Altho' this be an Aster-diviuation of a Thing already past, yet we must own that there is in it a great deal of Sagacity, and that the happy and precise Agreeableness which is found betwixt the Number 4000, contain'd in this Word  $\aleph\psi\tau$ , and that of the Year of the World wherein we place the Birth of the *Messiah*, is not altogether to be slighted.

Perhaps the Testimony of Mr. *Whiston* late Geomètry Professor at *Cambridge*, may add to the Credit of this supputation of 4000 Years. That Gentleman in his late Chronology of the Old and New Testament, proves the Years between the Creation and the Birth of Christ to be thus, viz.

From the Autumnal Equinox next after the Creation to that at the end of the Deluge.	}	Years	M.
		1656	
Thence to the Departure of <i>Abraham</i> out of <i>Haran</i> , supposing him born in the 130th Year of his Father.	}	426	6
Thence to the <i>Israelites</i> Exodus out of <i>Egypt</i> ,		430	
Thence to the Foundation of <i>Solomon's</i> Temple.		479	1
Thence to its Destruction.		424	3
Thence to the beginning of the Christian Era.		587	4
		<hr/>	
		4003	2

The Particulars of this are amply set forth in that Work, to which we refer the Reader.

## §. 2. Of the Vulgar Christian Era.

In the first Ages of Christianity, the Christians had no particular Epoque to themselves, but used that of the Building of the City, or the Years of the *Cæsars* in common with the *Romans*; the first they did make use of, was the *Æra* of *Dioclesian*, whose terrible Persecution made such an Impression

on their Minds, that the Time it happen'd was long after in remembrance. But it was not till the Year 532, that the Birth of our Lord became to be an *Æra*, being introduced by *Dionysius Sirnam'd Exiguus*, a Learned Monk born in *Scythia*, and an intimate Friend of *Cassiodorus*, who wrote an *Encomium* upon him.

But his Computation was not exact, for in this Age it is found to have begun too late; at first it was not discover'd to be above two Years too short, but at last it is found out to want four Years, insomuch that this Year which we write 1713, ought to be 1717.

The Evangelists have given us but Three Characters whereby to discover the Time of the Birth of *Christ*, viz.

I. Matthew 2. 1. *That he was Born in the Days of Herod the King.*

II. Luke 2. 2. *That Cyrenius was Governour of Syria when the Taxation was made.*

III. Luke 3. 1, 23. *That in the 15th of Tiberius he was Baptiz'd being about 30 Years Old.*

Now of these three the second does no good, for by *Tacitus* and *Josephus* it appears that *Cyrenius* was not Governour, nor his Taxation levied till 9 or 10 Years after. But in regard that *Fustin Martyr* in his *Apology* appeals to the Tax-Rolls, and that *Fulian* and *Porphyry* were no Strangers to this Allegation of *St. Luke*, and yet do not contradict it, it may well enough be allowed that either the Tax was not now levied, but the Roll only taken in order to it; and so *St. Luke* who wrote after the Time that the Tax was levied, might refer to the time of making the Roll in order to the levying of that Tax; or else that *Cyrenius* might possibly have been constituted Governor *Pro ista vice* to levy a Tax that was then made.

The Fifteenth Year of *Tiberius* began *August 19.* in the 1st Year of the 102 Olympiad. *A. M.* 3978. from which deducting 30 Years brings us up to *A. M.* 3948. which is two Years before the *Vulgar Æra* begins.

But in regard that upon exact scrutiny it is found that *Herod* the King was dead above a Year before, we are forc'd to go back still farther, insomuch that no less than four Years must be allow'd for the Error. The reason whereof will be given exactly in the Chronology which follows in the Head of the Tenth Epoch. The Birth of *Christ*. p.

But upon the whole altho' this matter be thus, it is no very great Evil; especially when we at last know the Truth, it is but calling it the *Vulgar Christian Æra*, and remember

that Christ was Born four Years before it began, and all is well again. For the Error has been too long follow'd to be corrected, by making all Dates to be alter'd; that would be too much trouble to Mankind and so the matter must always rest as it is.

## C H A P. IV.

*The Usefulness of Chronological Tables to Beginners: Different Divisions of the Times, in order to help the Memory.*

THE Usefulness of Geographical Maps is now so well known, that 'tis needless to give ones self the trouble to demonstrate how difficult it would be to learn that Science without them: And it must be confess'd, that since the Art of making Maps and Globes hath been so well known, that Study, tho' formerly a very crabbed and difficult one, is become a meer Diversion; and to such Proficiency may a common Capacity, in our Days arrive by these Helps, as to Vie with a Great Master of Ancient Times. Of the same Use are Chronological Tables, in the Study of History; for as Maps by representing to our Sight the Extent of Countries, and the Distance and Situation of Towns, leave a clear and distinct Notion of them in the Imagination, and make an Impression upon the Memory; just so do Chronological Tables figurate to us the Series and Concatenation of Times: We see there, at once, the Rise of great Monarchies, the Progress they make by impetuous Conquests, and afterwards how they are canton'd and dismember'd, and finally dwindle away and disappear, to make Room for others that succeed 'em.

Also, as by a Map we may see the whole Earth at once, and observe all the Countries that lie in the same Climate; so Chronological Tables give us a Prospect of a general *Synchronism*; that is, the History of what has happen'd, and the eminent Men that have liv'd in the same Age, in all the several Nations of the World.

By the Use of such helps, the Knowledge one receives is duly digested in the Mind, without which, the greatest Learning will make your Head but a confus'd Library. And Order ought to be more exactly observ'd in the Study of History,

ry, than in any other Science; because unless you regard the State of other Nations as well as of that whereof your Author treats, you cannot sufficiently comprehend the Story; for an Historian has always occasion to speak of other People than those he immediately writes of; but it would too much break the Thread of this Discourse, to launch out into so large Digressions, as an Abstract of their History would make; and he is therefore forc'd to suppose the Reader already inform'd of it, that he may pursue the Business he is upon: Besides, by remembering what Figure one Nation makes in the World with respect to another, we shall a great deal the better understand the Reasons of Actions, and be enabled to make the truer Judgment of them. As for Example: To him who knows that the *Persian* Monarchy was much declin'd; and the People of that Nation drown'd in Luxury and Sloth, the Victories of *Alexander* will not appear so Romantick as without that Knowledge they necessarily must. Again, the Story of *Dido* and *Æneas* will pass well enough upon one that does not know they liv'd at 300 Years distance. 'Tis therefore undoubtedly true, that the Student in History ought first to be made acquainted with these sort of Tables.

But as narrow-mouth'd Vessels will overflow if Liquor be pour'd too hastily into 'em, and on the contrary receive it all if put in gently; so the Mind of Man if charg'd with too much Instruction at once, forgets it all. Wherefore the young Student ought to be let by degrees into the Chamber of Knowledge: And at first I would shew him only one general Table, which should be a kind of Skeleton of the Science, containing only very remarkable Persons and Things, which afterwards may be compleated, and by easy Additions all the History of the World inserted.

*Dionysius Petavius* has done this in the Chronological Tables he has publish'd in Latin. And of late Days the like has been done in English, in a small Pocket Volume, ingeniously contriv'd by Colonel *Parsons*. Others have multiplied the Tables to that degree, that they make up a whole Book, which 'tis true are the more compleat, and of excellent Use, when the Reader is grown to more Proficiency. Of these, *Helvicus* is the best, unless our Country-man Mr. *Talent* may be preferr'd.

And then to make the better Impression on the Memory, I would have the whole History of the World divided into certain *Epocha's*, which should commence from some very notable Action, and by *Synchronism* be apply'd to other Actions; by which means the times of smaller Events would be the better remember'd.

Again ; as Geometricians resolve a Problem by examining it part by part, and forming an Analysis ; so here, if the History be divided first into Two, afterwards into Three ; Four, or more *Ephocha's*, it will much facilitate the Learning. 'Tis for this Reason that we have made use of this Method, proposing first only the great *Era's* of the World and our Saviour ; then divide it into 4, 7, and 13 Parts, the Times whereof having fixed, we proceed to set down Particulars in a larger Chronology, divided into Fifteen Royal *Ephocha's*.

We suppose these different Divisions of the Times will give a good Light to this Study ; from which People have always been discourag'd, by reason of its Obscurity. It is well known, That Division, among Logicians, is one of their best Means of arriving to the exact Knowledge of any Subject in Dispute ; which made *Socrates* call it, *An Art inspired by God*.

### §. I. First Division of the Times into two Parts.

**T**HE First Part contains all that space of Time from the Creation of the World, to the Birth of JESUS CHRIST ; which according to our Computation through all this Book, is of 3950 Years.

This is properly what they call *The Time of the Old Testament*. During this long Extent, we see the Establishment and Down-fall of three Great Monarchies, *viz.* The *Assyrian, Persian* and *Grecian*, which have preceeded the Empire of the *Romans*.

In that space of 40 Centuries, we shall find also a great Number of other States, Kingdoms, and Republicks, the greatest part of which became *Roman Provinces*, when *Rome*, a little before the Birth of the Son of God, made herself Mistress of the whole Universe.

The Second Part contains all the Time elapsed from the Birth of JESUS CHRIST, to this present Time ; which, according to the Vulgar Computation is 1713 Years.

This is what they call the *Time of the New Testament* ; which space of 17 Ages, comprehends all the most considerable Events and Transactions in the *Roman Empire* ; in the Eastern and Western Empires ; in the Kingdoms of *France, Spain, and England*, and in the other States and Republicks of *Europe, Asia, Africa* and *America*.

These are the two most important *Ephocha's* in History. One is the Creation of the World by the Eternal Father ; and the other the Redemption of Mankind by the Son of God.

§. 2. *Second Division of the Times, into Three Parts, according to Varro.*

**V**arro divides the whole Series of Ages into three Times; the first of which he calls ἀδηλον, *obscure and uncertain*; the second μυθικόν, or *fabulous*; and the third ιστορικόν or *Historical*.

I. *The obscure and uncertain Time*, is that from the first Original of Mankind, down to the Deluge of *Ogiges*, about the Year of the World, 2154. and 1796 Years before the *Vulgar Æra*, and 1020 before the first *Olympiad*. This Time is call'd *obscure and uncertain*, because the Histories of the Nations of the World, give no Account of what has happened for 22 Centuries.

II. *The Fabulous Time* begins at the Deluge of *Ogiges*, and reaches as far as the *Olympiads*; that is, to the Year of the World, 3174. and 776 Years before the *Vulgar Æra*, and lasts 1020 Years. It is called *Fabulous*, because in effect, whatever *Prophane Historians* have written about those Times, is intermixt with a great many Fables. What they relate about the *Argonautes*, *Ulysses*, *Helena*, *Hercules*, and some others, is so incoherent, that we know not what to think of it. We must make the same Judgment of the Burning of *Troy*: And if we should strictly examine what Poets have left us upon that Subject, we should perhaps be apt to believe, that *History* but a Fiction of their Imagination.

What *Herodotus* relates from the taking of *Troy* to the *Olympiades*, signifies very little, and is intermix'd with a great many Tales and *Romantick Stories*. If he had been serious in his Accounts of the *Scythians*, *Ægyptians*, and several other Nations, we should be oblig'd to call him the *Father of Lies and Fables*, whom *Cicero* honours with the Title of the *Father of History*. But tho' we should give Credit to those Relations, which carry so few Characters of Truth with them, we should not therefore be much the better for it. since *Herodotus's* History reaching no higher than *Giges*, King of the *Lydians*, who liv'd about the Year of the World, 3238. and 712 Years before the *Vulgar Æra*, he leaves us at a Loss, and in the Dark for about 3300 Years, after which he gives no Account. What we find in *Berosus*, *Manetho*, *Metasthenes*, *Philo* and *Annius*, is still very uncertain; and there's a great deal of Reason to doubt, whether there ever were Kings that bore the Names which those Authors gave them. And indeed

indeed we meet no where, in all the *Old Testament*, with the Name of any of those Kings of the *Assyrians* so much celebrated by Prophane Historians; whereas we often meet with those of the Princes of the *Moabites*, *Ammonites*, *Mesopotomia*, *Aegypt*, *Syria*, and others less considerable, that have been either the Enemies or Allies of the *Jews*. We must not expect more Light from other Historians. *Diodorus Siculus* begins his History at the Siege of *Troy*; *Trogus Pompeius* ascends no higher than *Ninus*; and who shall instruct us of what has happened before those Times.

Christian Religion, into whose Hands the Holy Scriptures are deposited, can alone, by the Light she draws from them, connect the first Times into a continued and uninterrupted Succession from the beginning of the World, to the Return from the *Babylonian Captivity*: And then as we find more Obscurity in the Accounts of Time in the Holy Scripture, we find, in requital, more Light in the Writings of Prophane Authors. However we must observe, That the Bible serves only to regulate Sacred Chronology, and gives us little or no Account concerning the History of the Nations of the Earth.

III. *The Historical Time* begins with the *Olympiads*, in the Year of the World, 3174. and 776 Years before the *Vulgar Era*. It is call'd *Historical Time*, because, since the *Olympiads*, the Truth begins to shine and be conspicuous in History.

### §. 3. *The Division of the Times, into Four Parts, according to the Poets.*

Since Ancient Poets were Historians, Philosophers, Divines, and Masters in all sorts of Arts and Sciences to the first Men, we must not altogether reject what they left us, tho' intermix'd with abundance of Fables and idle Stories.

They divided all the Times into Four Ages: The First was the *Golden Age*; the Second the *Age of Silver*; the Third the *Age of Brass*; and the Fourth *The Iron Age*.

I. *The Golden Age*, so much celebrated in their Writings, the Poets ascrib'd to *Saturn's* Reign; during which the Prolifick Earth spontaneously produc'd the many good Things, which she now bestows only on the laborious Cultivater. Then *Fanus* gave Peace to Mankind; *Astrea*, i. e. *Justice* reign'd in this lower World, and all Men had every thing in common, and liv'd in perfect Amity together. They tell us, That this Age lasted till *Saturn* was expelled his Kingdom.



From this Description it is easie to understand, that the Fable does properly suit with that Age which our first Parents pass in the Terrestrial Paradise; and that *Adam* turn'd out of this delicious Place, whereof he was Master, is most certainly the same with *Saturn*, so famous in the Heathenish Poets, who represent him as an Exile from Heaven, wandering up and down the Earth.

II. *The Age Silver* is attributed to *Jupiter's* Reign, whom *Virgil* charges with furnishing Serpents with Poison, and sending Wolves and other fierce Creatures to annoy Mankind. At that time the Earth yielded nothing but proportionably to the Care and Labour of the Husbandman: We may extend this Age as far as the time when Tyrants arose among Men, who, out of an Ambitious Thirst after Power, oppress'd the rest by Violence and Injustice. This Age of Silver ends with the Time when *Nimrod*, *Cham's* Grandson, made himself powerful, built *Babylon*, and laid the Foundation of the Empire of the *Chaldeans*, towards the Year of the World, 1718. and 62 Years after the Deluge.

Thus far the People of God liv'd happily, as one may see by the Patriarchs of those Times: But their Condition was extremely chang'd afterwards, beginning with *Abraham*.

III. *The Age of Brass* begins with the Time when furious Men, possess'd by an unjust Passion for Power and Authority, began to domineer over others. Such a one was *Nimrod*, who was the first that fell foul upon his Neighbours, and endeavour'd to destroy them by so cruel and bloody Wars, that there's Reason to doubt whether there be in Nature a greater Enemy to Man, than Man himself. In this Age happen'd the War, taking and burning of *Troy* by the *Greeks*. The Poets close this *Age of Brass* with the Time when there were no more Hero's, or, as they call them, Demi-gods.

In this *Age of Brass* the People of God suffered more than they had done before: *Abraham* had great Wars to maintain and afterwards the *Israelites* were oppress'd under the Domination of the *Egyptians*, and underwent great Slavery in the Times of the Judges.

IV. *The Iron Age* begins with the First *Olympiad*; that is, the Year of the World, 3174. And indeed towards that time *Hesiod* begun to complain that it was so. *Ovid*, in the Description he makes of it, says, That all manner of Crimes begun then to reign; that Shame and Justice fled away, instead of which succeeded Impudence, Violence, Imposture and Murder; and that whereas Men were formerly contented with those Riches which Nature yielded on the Superficies of  
the

the Earth, they begun then to rack her Bowels, and dig the Gold and Silver she concealed there, which may be called the fatal Cause of all the Disorders and Calamities which both trouble and dishonour the Society of Men.

*Effodiuntur opes, irritamenta malorum.*

— Down deep to Styx below,  
With bellish Art th' insatiate Miners go. Mr. Milburn.

The People of God, after the Prosperities they had enjoy'd under the Reigns of *Saul*, *David* and *Solomon*, felt the Hardships of the *Iron-Age*: For the Ten Tribes became tributary to *Phul* King of the *Assyrians*, and *Salmanassar* having taken *Samaria*, after a Siege of 3 Years, carried the Ten Tribes into Captivity to *Babylon*, and so put an end to the Kingdom of *Israel*. As for the Tribe of *Judah*, *Zedechias* its last King was led Captive, with all the People to *Babylon* by *Nabuchodonosor*, after he had taken *Jerusalem*, burnt the King's Palace, and destroyed the Temple, in the Year of the World, 3360, before our Saviour, 590.

§. 4. *The Fourth Division of the Times, according to the Seven Ages of the World.*

THE Time of Man's Life being divided by some into Seven Ages, *Chronologers* have thought fit by a sort of Analogy, to divide likewise all the Times of the World, into Seven different Ages. I suppose they have taken this Method from *S. Augustin* and *Johannes Damascenus*, who divide all the Times of the World into Seven Parts. However, I shall not follow the Division of those Holy Doctors, because they allow the Third and Fourth Ages a greater Extent than we do now adays.

The First Age begins with the World, and ends with the Deluge; it comprehends 1656 Years.

The Second Age began at the end of the Deluge; that is, in the Year, 1657, and ends at *Abraham*, with whom God made the first Alliance with Men in the Year of the World, 2023 it comprehends 367 Years.

The Third Age began with *Abraham*, and ended at the Deliverance of the *Jewish* People, and their coming out of *Egypt* in the Year 2453. it comprehends 430 Years.

The Fourth Age begins at the going of the *Jews* out of *Egypt*, and ends at *Solomon*, or the finishing of the Temple in the Year of the World, 2940. and contains 487 Years.

The Fifth Age begins with the finishing of the Temple, and reaches as far as the end of the Captivity of the *Jews* at *Babylon*, when *Cyrus* gave them leave to return home, in the Year of the World, 3419. and comprehends 479 Years.

The Sixth Age begins with the Liberty granted to the *Jews* by *Cyrus*, and ends at the Birth of *JESUS CHRIST*, in the Year, 3950. it comprehends 531 Years.

The Seventh Age begins with the Birth of our Saviour, and comprehends at this time, 1713 Years, according to the *Vulgar Æra*. This last Age will last to the end of the World.

§. 5. *The Fifth Division of the Times, into Thirteen Parts.*

Here is still another ingenious way of dividing the Times, related by *Alstedius*, [*Encyclopæd. Lib. 20. cap. 11. p. 2904.*] which consists in digesting and distributing all the History under VI. *Epocha's*, the Name of every one of which begins with a C. so that all the Secret lies in retaining six Words whose Initial Letter is C. *viz. Creatio, Cataclysmus, Caldei, Cyrus, Cirtim, Casares.*

But because when a Thing is once well begun, it is easy to bring it to Perfection, we may also carry the Secret a great way farther: For after a little Study upon the Matter, I have found Seven other Names that begin with the same Letter; by the Help of which we may lead Chronology under XIII *Epocha's*, down to these latter Times.

*Tears of the World.*

*Tears before Jes. Chr.*

0.	1. <i>Creation of the World,</i>	3950.
1656.	2. <i>Cataclysm, or Universal Deluge,</i>	2294.
3227.	3. <i>Chaldean or Babylonian Captivity began under Salmanasar otherwise nam'd Nabonassor, whence an Æra is dated,</i>	723.
3419.	4. <i>Cyrus, the Founder of the Persian Empire,</i>	531.
3619.	5. <i>Cirtim, is an Hebrew Word which signifies the Macedonians, from whom came Alexander the Great, Founder of the Empire of the Grecians,</i>	331.
3804.	6. <i>Carthage Conquered,</i>	146.
3950.	7. <i>CHRIST, the Messiah, Son of the Eternal Father,</i>	0.
	8. <i>Constantine the Great, first Christian Emperor, A. C. 312.</i>	
	9. <i>Char-</i>	

Tears of the Vulgar Ærae

9. Charlemaign, or Charles the Great, Emperor, 800.  
 10. Capet, Hugo=Capet, the first King of the third Race of the Kings of France, 987.  
 11. Croisade, or Holy War, undertaken by S. Lewis to fulfil a Vow, where he was made Prisoner, 1248.  
 12. Constantinople, taken by Mahomet II. who put to Death Constantinus Palæologus, call'd Dragoses, last Emperor of the Greeks, 1453.  
 13. Charles II. King of England Restor'd, and Europe in Peacé; 1660.

It is observable that JESUS CHRIST, who makes here the Seventh *Epocha*; is placed just in the middle of XIII. So that it is very easy to remember six Words before and six after.

## C H A P. V.

*A New Division of the Times, or the XIV. Royal Epochas of the Universal Chronology.*

**I** Call *Royal* the following *Epochas*, because they are fixed and settled either at a King, or a Person of Sovereign Authority.

Young People, who generally have good Memories, would do well to learn the Series of these *Epochas*, with the Events I have comprehended under every one of them.

That this Study may not seem too dry, I have illustrated every *Epocha* by some few Historical Passages, or some great and remarkable Action, which I have placed at the Head of them, the better to strike the Imagination, and imprint a more lively and deep Image in the Memory.

These XIV. *Epochas* comprehend the Universal Chronology; since they begin with the Creation of the World, and descend down to this present Time; I intermix them with the most curious and important Passages both of Sacred and Civil, or Prophane History, that I may insensibly ingage, in this laborious Study, those Persons that will read nothing but what's pleasant and diverting.

## EPOCH A I.

Adam, or the Creation of the World.

The 26th *October*, in the Year of the *Julian* Period, 764. and before the Birth of Jesus Christ, 3950.

*This Epocha reaches to the Deluge, and lasts 1656 Years.*

THE *First* Day of Time began with the Almighty's Creation of Light. In the *Second* he made the Heavens. The *Third* Day he divided the Heavens from the Earth, and caused the Earth to bring forth Herbs, Trees and all Plants. The *Fourth* Day he made the Sun, Moon and Stars. The *Fifth* Day he made the Fishes and the Fowls. The *Sixth* Day he caused the Earth to bring forth all the Beasts, Cattle, and Insects; and lastly he made Man to command them all. And on the *Seventh* Day God rested, having finished the Creation.

At what time of the Year the World was Created? Is a Question that has employ'd the Wits of the Criticks: Some believe it to have been at the Vernal Equinox; others place it at the Sun's ingress into the Sign *Leo*. But the most receiv'd Opinion is that which assigns the Autumnal Equinox or near it, to be the Season of the World's Creation, and that for these Reasons. 1. The most ancient commencement of the Year among the *Jews*, was in the Month *Tisri*, which answers to part of our *September*, and part of *October*. 2. When God, by express Command, had alter'd the Beginning of the Year to *Nisan*, he instituted the Festival of Blowing of the Trumpets the First Day of the Seventh Month (which is *Tisri* reckoning from *Nisan*) most probably in commemoration of the Creation; as the Day of Expiation is suppos'd to have been in remembrance of the Fall of *Adam*. 3. *Moses* informs us, that at the Creation every Plant bore his Seed after his kind, which is the Character of the *Autumn*. These and such like Reasons make it very credible, if not certain, that the World began at the Autumnal Season of the Year. *Scaliger* and *Petavius* fix it on the 26th Day of *October*, in the 764 Year of the *Julian* Period, that is 9 Months after the commencement of the 763d, Year, the Solar Cycle being 8. and the Lunar 4. at or near the Full Moon.

How long *Adam* enjoy'd *Paradise*, or what happen'd to him after his Expulsion is unknown; for *Moses* is silent till the Birth of *Cain*, and therefore his Violence upon his Brother must begin our Chronology. It is necessary however to note,

Tho' the Scripture name only three Sons of *Adam*, viz. *Cain*, *Abel* and *Seth*; it says he begat Sons and Daughters, which undoubtedly he did a great Number, as did also his Sons and Grandsons; but the naming of these only being sufficient to make a Calculation of Chronology, and deduce the Genealogy of *Noah*, the rest were omitted.

Years of the World.

Years before Jes. Christ.

130. *Abel*, a Shepherd, is killed by his Brother *Cain*, 3820.  
 130. *Seth* is born.  
 235. *Enos*, the Son of *Seth* is born. He is the first that shews his Zeal for the establishing of God's Worship.  
 325. *Cainan*, the Son of *Enos*, is born.  
 395. *Mabaaleel*, the Son of *Cainan*, is born.  
 460. *Fared*, the Son of *Mabaaleel*, is born.  
 622. *Enoch* the Son of *Fared*, is born.  
 687. *Methusalah*, the Son of *Enoch*, is born.  
 587. *Lamech*, the Son of *Methusaleh*, is born.  
 930. *Adam* dies 930 Years old, 3026.  
 997. *Enoch* the VIIth Patriarch being accepted to God, is taken up from the World, 365 Years old, without dying. The Place whither he was translated is unknown to Men.  
 1042. *Seth* dies 912 Years old.  
 1056. *Noah*, the Son of *Lamech*, is born. 2894.  
 1140. *Enos* dies 905 Years old.  
 1235. *Cainan* dies 910 Years old.  
 1290. *Mabaaleel* dies 895 Years old.  
 1422. *Fared* dies 962 Years old.  
 1536. *Noah* 480 Years old, is commanded by God to work on the Ark, 120 Years before the Deluge.  
 1556. *Faphet* is born,  
 1558. *Shem* is born,  
 1651. *Lamech* dies 777 Years old.  
 1656. *Methusalah* dies 969 Years old; some few Days before the Deluge or Flood. He is the longest liv'd Man that ever was.

## EPOCH A II.

1656. *Noah*, or the Universal Deluge. 2294.*And from thence to the Vocation of Abraham.*

**T**HE Occasion, the Time, and the History of all the Particulars relating to the Flood, are so exactly told by *Moses* in the 6th 7th and 8th Chapters of *Genesis*, that as it is impossible to be given, so it is also unnecessary to desire, a more minute Account of it.

It is very plain by the Genealogy and Ages of the Patriarchs, that it happen'd in the 1656 Year of the World, and altho' some have pretended these to be merely Lunar-years, there is little reason to believe it; for as the *Jews* always comply'd with the Solar System, and since, according to *Jafephus*, there were even before the Flood Men of Learning, that had made Astronomical Observations, there is no ground for that Scruple.

The Season of the Year has also by some been disputed; but since it is very plain that *Nisan* was not reckon'd the first Month before the Passover; the second Month, as declar'd by *Moses*, must mean *Marchesvan*, which answer'd to part of our *October* and *November*. Accordingly the most learned and exact Criticks have agreed, it began the 29th Day of *October*, and that *Moses* went out of the Ark the 8th Day of *November* in the following Year, having continued one Year and ten Days in the Ark.

1657. A Year after the beginning of the Flood, *Noah*, goes out of the Ark seeing the whole Face of the Earth dry, and after a positive Order from God,

*Shem*, *Ham*, and *Japheth*, the Sons of *Noah*, begin to Till the Ground.

*The Life of Man shortned by one half.*

1723. *Heber* is Born. From him came the *Hebrews*, and the *Hebrew Language*.

1757. *Phaleg* is Born: His Name signifies *Division*; because 'twas in his time that *Noah* divided the Earth among his three Sons.

*Japheth* had the West of *Asia*, from the Mountains *Taurus* and *Aman*, and all *Europe*.

*Ham* had *Syria*, *Arabia*, and all *Africa*:

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*Shem* had all the Eastern *Asia*.

The Age of Man decreases very sensibly, being at this time not above the fourth part of that of the Ante-deluvian Patriarchs.

1800. About this time they began to build the Tower of *Babel* in the Plains of *Senaar*.

1816. A sort of Royal Authority has its first Rise in *Egypt*, where some more violent than the rest, take upon them to Domineer; commonly called the Dynasties.

At this time happen'd the Confusion of Languages, which were divided into 72. The *Hebrew* Tongue remain'd in the Posterity of *Heber*. This Confusion stop'd the Building of the Tower of *Babel*, which those impious People were carrying on.

1900. *Nimrod* the Grandson of *Ham*, began the *Babylonish* or *Assyrian* Monarchy. 2950.

1920. The King's Shepherds, who came out of *Arabia*, settle in *Egypt*, and form a Government.

1005. *Ninus*, the *Assyrian* Monarch, began to Reign 43 Years before the Birth of *Abraham*.

—*Semeramis*, his Wife, the famous *Assyrian* Heroine, succeeded him.

1948. *Abraham* is Born in the City of *Ur* in *Chaldea*, a Place famous for the Mathematicians that lived there. 2002.

*Zoroaster* King of the *Baltrians*, is supposed to have invented Magick about this time.

2023. *Abraham* comes out of *Ur* by God's Command, to go and live at *Charan*, a Town of *Mesopotamia*.

Hunting and Fowling were then invented.

'Twas about 300 Years before this time, that the *Chaldeans* began to observe the Stars and the Motions of the Planets, and practise Astronomy.

### E P O C H A III.

2023. The Vocation of *Abraham*. 927.

This Epocha reaches as far as the written Law, and lasts 430 Years.

**W**E have already spoken of the two different Opinions about the Time of *Abraham's* Birth, p. 28. and shewn the



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the Reasons that induce the Moderns to believe him Born in the 130th Year of his Father, which places the Vocation in *A. M.* 2083. But for the Reason there mention'd, and to conform to other Chronologers, we here suppose him Born in the 70th Year of his Father, and so his Vocation to have been in the Year 2023.

2024. *Abraham* press'd by the Famine, goes down into *Egypt*, where *Apophis* then Reigned. He is the same with the *Pbarah* mentioned in Scripture, who having taken away *Sarah*, *Abraham's* Wife, return'd her untouch'd to her Husband.

2031. *Berab* King of *Sodom* with the other petty Kings of the Neighbouring Cities, rebel against *Chedorlabomor* King of *Elam*, who had subjected them to his Domination 30 Years before.

2047. *Sodom*, *Gomorrab*, *Adamab* and *Seboim*, four abominable Towns, are burnt by Fire from Heaven, because of their infamous and detestable Crimes. 903.

*Circumcision* instituted, for a Token of the Alliance God made with Men in the Person of *Abraham*.

2048. *Isaac* is Born, his Father *Abraham* being 100 Years old, and his Mother *Sarah* 90.

2093. The Kingdom of *Argos*, in the *Peloponnesus*, begins in *Inachus*, the first known King of the *Grecians*, 1080 Years before the first *Olympiad*.

2207. *Theismosis* or *Amosis*, having expelled the Shepherd Kings, Reigns in *Ægypt*.

2154. *The Deluge of Ogyges* in *Attica*, 1020 Years before the First *Olympiad*. *Varro* places it 300 Years higher.

2185. *Jacob*, through his Mother *Rebecca's* Counsel and Assistance, steals his Father *Isaac's* Benediction, to the Prejudice of his Brother *Esau*.

Towards this time began some of the Four *Dynasties*, or Principalities of *Egypt*.

*Thebes.*

*Thin.*

*Memphis.*

*Tanis*, The Capital of the lower *Egypt*.

2229. *Joseph* imprison'd upon the false Accusation of *Potiphar's* Wife, is set at Liberty at three Years end, having interpreted the Dreams of *Pharaoh*, who raises him to the highest Dignities of the State. 721.

2238. *Jacob*, press'd by the Famine descends into *Egypt* with all his Family: The *Israelites* dwell there 215 Years.

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2255. *Jacob* dies in *Egypt*, after he had adopted *Manasses* and *Ephraim*, *Joseph's* Sons: He blesses them, preferring the younger to the Elder.

2309. *Joseph* dies in *Egypt*, having administered the Kingdom under several Kings. Here ends the Book of *Genesis*.

2360. The Kings of *Egypt* oppress the *Israelites*, and put them to very laborious and painful Works.

2373. *Moses*, Son of *Amram*, is Born of his Mother *Jocbedea*. Being 3 Months old he is expos'd on the *Nile*, where the King's Daughter takes him up, and through a miraculous Providence, puts him out to Nurse to his Mother *Jocbedea*. At 40 Years of Age he goes from *Egypt* into *Arabia*

*Moses*, tending the Flocks of *Jethro* his Father-in-Law, is commanded by God to return into *Egypt*, and demand of the King the Liberty of the *Israelites*, who groan'd under a severe Bondage.

The King refuses the Liberty of the *Israelites*, demanded by *Moses*. God visits the *Egyptians* with ten Plagues.

2453. At last, upon a *Tuesday*, the 15th Day of *May*, towards Midnight, *Pharaoh* lets the People of God go out of *Egypt*, to the Number of six hundred thousand Men, not including Children. 1491.

*Pharaoh* pursues the *Israelites* with an Army. *Moses* opens a Passage in the *Red Sea*, through which the *Israelites* go dry-foot; But *Pharaoh* is drowned with all his Army.

2304. The Kingdom of *Athens* began.

2439. *Deucalion's* Deluge.

## E P O C H A IV.

2453. *Moses*, or the written Law. 1491.

*This Epocha reaches as far as the Taking of Troy, and lasts 305 Years.*

**T**hree Months after the Deliverance of the People from *Pharaoh's* Tyranny, God gave his Law to *Moses* on Mount *Sinai*. There was heard from the Top of that Mountain a great Noise of Thunder, the Sky round about it was bright

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bright with Lightnings, and the whole Mount seem'd to be a gr at Fire, out of which arose a Flame like that of a burning Furnace 'Twas there that God published first, with his own Mouth, the Ten Commandments; which are still a Compendium of all the Holy Laws, and are look'd upon by all Christians as the most firm and unshaken Foundation of their Piety

Two Months after the going out of *Egypt*, the *Manna* is sent from Heaven, which served for Food to the *Israelites* during 40 Years

The third Month the Law was given: Sacrifices offered, and an Alliance made betwixt God and the People.

2454. The Tabernacle erected.

2454. The Spies sent to View the Land.

2455. Afterwards the Ceremonial Law is given; and the Tabernacle, the Priesthood, the Holy Utensils, the Priestly Habits, and all that belongs to the *Levitical Service*, is settled and regulated

2470. *Dardanus*, first King of *Troy*.

2500. Letters brought into *Greece* by *Cadmus*.

2493. *Moses* dies 120 Years old. Here ends the *Pentateuch*, which contains 2493 Years, of the History of the World.

*Joshua*, *Moses's* Successor, goes dry-foot over the *Jordan*, and enters the Land of *Canaan*. The Walls of *Jericho* fall to the Ground. He stops the Sun that he may have time to compleat the Defeat of the *Gabaonites*.

2499. *Joshua* being old, divides the Promised Land among the Children of *Israel*, having defeated 31 Kings, and Conquered, in six Years, the greatest part of *Palastine*.

2517. *Joshua* dies 110 Years old, having govern'd the *Israelites* during the space of 24 Years.

2531. The first Bondage of the *Israelites* under the King of *Mesopotamia*, which lasted eight Years, rescued by *Oibniel*.

2551. The second Servitude under *Eglon*, King of the *Mobabites*, lasted 18 Years, and ended by *Ehud's* Slaughter of *Eglon*, and his Army.

2634. The third Servitude under *Jabin*, King of *Canaan*, redeem'd by *Deborah's* Defeat of *Sisera*: It lasted 20 Years.

2671. *Gideon* judges *Israel*.

The *Israelites* through their Sins, fall under the Power of the *Madianites*. This fourth Servitude lasts seven Years.

2679. Deliver'd by *Gideon*.

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2741. The fifth Servitude of the *Israelites* under the *Philistines* and *Ammonites.* 1210.
2710. *Hercules* liv'd.
2720. The Voyage of the *Argonauts* to *Colchis* for the *Golden Fleece.*
2750. Towards this time, *Paris*, Son to *Priam*, King of *Troy*, commits a Rape on *Helena*. The *Grecians* to revenge this Affront, Besieg'd *Troy.* 1194.
2760. *Septim's* Victory over the *Ammonites.*

## E P O C H A V.

2767. The taking of *Troy.* 1183.

*This Epocha reaches as far as the finishing of the Temple, and lasts 180 Years.*

**D***Io Chrysofomus*, and divers others since him, have treated the Story of the *Trojan War* as a Fable. But in regard that the best Historians have spoken of it as a real Fact, and that the Ruines of the City so long, if not still to be seen, are Evidences that ought not to be rejected, we must consider it is a real History, altho' *Homer's* Poetical Additions be rejected. *Strabo* makes the Jurisdiction of King *Priamus* to have consisted of nine large Principalities, called in general *Troja*, all which were Conquer'd by the *Greeks*, and at last the Capital City taken. And so the ten Years might indeed be little enough to Effect it. As for the Hero's named by *Homer*, it must be acknowledg'd they liv'd at different Times, which has given the better Ground to reject the History; But as we have said, so many Learned Authors have mention'd it, and referr'd to the time of it as an Epocha, that we must give Credit to it. The time of the Destruction of *Troy* is thus fixed by Historians. *Diod. Sicul. l. 1.* from the *Trojan War* to the first *Olympiad* 328, *ibid. l. 14.* from the *Trojan War* to the end of the *Peloponnesian War* 779 Years. *Eusebius de Prep. Evang. l. 10.* from the Birth of *Moses* to the Destruction of *Troy* near 400 Years. *Lactantius in l. 1. de falsa Religione* tells us, it was 1470 Years from the Destruction of *Troy*

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Troy to his Time. These Characters fall in with the 2530th Year of the *Julian* Period, that is, *A. M.* 2766. and is the Year assign'd by *Petavius*, *Capellus* and *Strauckius*; But *Scaliger*, *Calvisius* and *Emmius*, place it a Year lower. The time of the Year was the 11th and 12th of *June*.

These Times are called *Fabulous* or *Heroick*, by reason of those that have been celebrated by the Poets under the Names of Hero's and *Demi-gods*, in the History of which they have intermix'd abundance of Fables.

Historians place about this Time, *Castor*, *Pollux*, *Achilles*, *Agamemnon*, *Ulysses*, *Hector*, *Sarpedon*, *Jupiter's* Son, *Æneas*, Son of *Venus*, whom the Romans acknowledge for the Founder of their Empire.

*Æneas* flying from *Troy*, settles in *Italy*, marries the Daughter of *Latinus*, King of the *Aborigines*, and succeeds him. From *Æneas* a Race of Kings succeeded, out of which sprung *Remus* and *Romulus*, the Founders of *Rome*.

2780. *Abdon*, Judge of the *Israelites*, famous for his 30 Sons. 1169.

2800. *Heli*, High-priest of the *Jews*, is succoured in the Defence of the People of God by *Sampson*, then but 19 Years of Age, who kills 1000 *Philistines* with the Jaw-bone of an *Ass*.

2808. *Sampson* pulls down the Temple of *Dagon*, and at his Death kills more *Philistines* than he had done during his Life. 1142.

2848. The *Ark* is taken by the *Philistines*; *Ophni* and *Phineas* are kill'd in the Fight. *Heli* the High-priest hearing this News, falls down from his Seat, breaks his Neck and dies.

2851. *Samuel*, the last Judge of the People of God, succeeds *Heli*.

2870. The *Israelites* ask for a King: God gives them *Saul* then 40 Years old.

2881. *Saul* is rejected by God. *Samuel* goes to *Bethleem* to anoint *David* King.

2890. *Saul* dies miserably, having obliged his Shield-bearer to run him through with his own Sword.

2889. *David*, now 30 Years old, succeeds *Saul*, and is appointed King at *Hebron*.

2890. The *Athenians* spread their Colonies in that part of *Asia minor*, called *Ionia*; which is particularly owing to the Care of *Codrus*, the last King of the *Athenians*.

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The *Æolian Colonies* were settled much about that time; and all *Asia Minor* was by degrees filled with *Greek Cities*.

2929. *Solomon* is made King by his Father *David*.

2930. *Solomon* succeeds his Father *David*.

2932. *Solomon*, in the 4th Year of his Reign, lays the Foundation of the Temple of *Jerusalem*. 1018.

2914. *Homer* Born.

## E P O C H A VI.

2940. *Solomon*, or the Temple finished. 1010.

*This Epocha reaches to the Foundation of Rome, and lasts 250 Years.*

**K**ing *David* had made the Project of the Temple of *Jerusalem*, but the many Wars wherewith his Reign was embroiled, kept him from putting it in Execution. The profound Peace which his Son *Solomon* enjoyed, inclined this young Prince to bend all his Thoughts upon that Work; and he had the Honour of raising upon Earth, the first Temple that was ever Consecrated to the Name and Glory of the true God. He appointed 3600 Persons to oversee the Work-men; 80000 more to hew and cut Stones in the Mountains; and 70000 others to carry the Materials on their shoulders: He obtain'd leave of *Hiram* King of *Tyre*, to fell *Cedar-trees* on *Mount Libanus*; and in 7 Years time he Built a Temple where the Majesty of God was sensibly conspicuous, when upon the Day of its Dedication, a Cloud fill'd all the Temple, inso-much that the Priests could not stay in it, to perform the Duties of their Office.

Altho' *Isaac Vossius*, by introducing divers Periods of Years for the *Israaelites* Bondages under *Chushan*, the *Moabites*, *Jabin*, the *Midianites*, *Ammonites* and *Philistines*, adds 187 Years to the Period between the *Exodus* from *Egypt*; and the Foundation of the Temple; yet since the Scripture positively declares *1 Kings* 6. 1. that it was 480 Years, We have no Reason to admit any new Account. According to that it falls in *A. M.* 2933.

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Solomon is courted by the King of Tyre: The Queen of Sheba makes him a Visit.

2960. Solomon dissolves into an excessive Love of Women, who make him Idolatrous.

2969. *Rehoboam* succeeds his Father *Solomon*. 918.

By the indiscreet Carriage of this Prince to his People, he lost their Affection. And ten Tribes owned *Jeroboam* for their King, which began the Kingdom of *Israel* separated from that of *Judah*.

3029. *Abab*, 7th King of *Israel*, Reigns with his Wife *Fezebel*, Daughter of *Itabalus*, King of *Tyre* and *Sidon*. 924.

3030. *Jehoshaphat* the good King of *Judah*.

3035. Miracles of the Prophet *Elijah*.

He is taken up into Heaven in a fiery Chariot.

3040. Miracles of the Prophet *Elisha*, *Elijah's* Disciple.

3040. *Lycurgus*, the great Law-giver of *Lacedemon*, liv'd.

3052. *Athalia* Queen of *Judah*, after the Death of her Son *Ahazias*, cut off all the Royal Family, except *Joas*, who escap'd by being Hid.

3120. *Jonah* the Prophet lived.

3125. *Hosea* the Prophet lived.

3135. *Joel* the Prophet lived.

3150. *Hesiod* the Greek Poet lived.

3155. *Amos* the Prophet lived.

3180. *Isaiab* the Prophet lived.

3190. *Micah* the Prophet lived.

3174. *Olympick Games*, instituted by *Iphitus* King of *Elis*, Son of *Praxónidas*, of the Race of the famous *Oxiles*. Here begin the *Olympiads*, where *Varro* places the end of *Fabulous Times*, and the beginning of the *Historical*. These were celebrated every fifth Year, or after four compleat Years.

776.

3127. *Sardanapalus*, King of the *Assyrians*, begins to Reign. 'Tis said of him, that he built two Towns in one Day, viz. *Anchiacus* and *Tarsus*, in *Cilicia*. After 'Tis that Monarchy was divided into *Assyrians* and *Medes*; *Arbaces* taking advantage of the Effiminacy of *Sardanapalus*, erected to himself a Kingdom; and *Sardanapalus*, press'd by his Enemies, burnt himself in his Palace.

3075. *Carthage* Built.

## EPOCH A VII.

3198. *Romulus*, or *Rome* founded. 752.

*This Epocha goes as far as the end of the Captivity of Babylon, and lasts 218 Years.*

**R**emus and *Romulus* were Sons of the Vestal *Rhea*, Daughter to *Amulius*, who had usurp'd the Kingdom of *Alba* from his Brother *Numitor*. This *Amulius*, not willing to have any Heir, commanded his Daughter's two Sons to be cast into the *Tybur*: But the King's Shepherd having found them on the side of that River, took them up, and Nursed them at Home: Where the Lads growing up, manifested a greatness of Soul much Superior to their Education, and being at last made known to *Numitor*, they restored him to his Kingdom; and some time after they built the City of *Rome*, of which *Romulus* was declared the Founder. It was encompass'd at first only with a little Ditch, which *Remus* leap'd over out of Contempt; but his Jest cost him his Life. This began the Capital of the greatest Empire that ever was in the World. But it must be declar'd there are Learned Men that dispute the Truth of this Story, attributing the Invention of it to the *Greeks*. *Dio Halicar. Cluver. Lipsius, &c.*

The Year of the Building of *Rome* was not used as an *Æra*, till 5 or 600 Years after it. For which Reason there is some Uncertainty about it. Those two great Men, *Cato* and *Varro*, were the Authors of it, but differ in their Computation one Year. *Cato* places the Foundation of the City in the 24th Year after the beginning of the *Olympick Games*, and *Varro* in the 23d Year. That is, the former, *A. M.* 3198. and the latter 3197. The time of the Year was the Spring, the Feast *Palilia*, celebrated *April* 21st, being generally allow'd to be held in Commemoration of the Foundation of the City, 3205. *Obed* the Prophet liv'd.

3220. *Habakkuk* the Prophet.

3230. *Nahum* the Prophet.

3215. *Syracuse* built.

3228. *Salmanassar*, King of *Affyria*, takes *Samaria*, the chief City of the Kingdom of *Israel*, after a Siege of 3 Years and carries away the Ten Tribes, in perpetual Bondage, to *Ninive*. Thus ended the KINGDOM of *ISRAEL*, which



*Years of the World.*                      *Years before Jes. Chr.*  
 which had lasted 258 Years since its Division from that of  
*Judab.* 723.

*Tobiah*, and this History are to be placed about this Time.

2235. *Sennacherib*, King of *Assyria*, enters *Judea* with an Army, and carries Spoil and Desolation wherever he comes. He besieges *Jerusalem*, but *Hezekiah* by earnest Prayer obtains Favour of God, and an Angel of the Lord kills by the Sword in one Night, 185000 of his Men. From thence he flies to *Ninive*, where he is killed. 715.

2235. *Numa Pompilius*, King of *Rome*, began to Reign.

2254. *Manasses*, King of *Judab*, is taken Prisoner by the *Assyrians*, and carried in Chains into *Babylon*, where he becomes Penitent, makes a Prayer, extant in the *Apocrypha*; and God restores him to his former Dignity. 696.

*Nebuchodonosor*, or *Nebuchadnezzar*, the Monarch of *Babylon*.  
 3350. Enters *Judea* with an Army, and takes *Jeconiah*, King of *Judab* Captive.

3360. *Zedechias*, King of *Judab*. In the 11th Year of his Reign, *Nebuchodonosor* takes *Jerusalem*. *Zedechias* is taken, endeavouring to make his Escape. They put his Children to Death before him; afterwards they put out his Eyes, load him with Chains, and carry him Prisoner to *Babylon*. His Palace is burnt; the Temple destroyed; the Walls of *Jerusalem* pull'd down, and all the Inhabitants led Captive among the *Babylonians*. 590

3375. *Nebuchadnezzar's* Pride is punish'd by God: He loses his Senses, and is reduc'd to live 7 Years in the Woods among the Beasts.

3385. *Nebuchadnezzar* being converted, and restored to his former Grandeur, dies in the 32d Year of his Reign.

3387. *Jeconiah*, after 37 Years Imprisonment, was freed and treated honourably by *Evil-merodoch*.

3390. *Balthasar*, in the midst of a Feast, sees a Hand Writing some Words on the Wall, which, according to *Daniel's* Interpretation, signifie, That God will give his Kingdom to the *Medians* and *Persians*: Which begins to prove true the next Night.

3350. *Ezekiel* began to Prophecy.

3370. *Pythagorus* flourish'd.

3391. *Cyrus*, the Founder of the *Persian* Monarchy, began to Reign. 559.

*Crasus* the rich King of *Lydia*.

3400. Conquer'd by *Cyrus*.

3430. *Daniel* the Prophet flourish'd.

## E P O C H A VIII.

2420. *Cyrus*, or the *Jews* restor'd. 530.

*This Epocha reaches as far as the taking of Carthage, and lasts 334 Years.*

**T**HE 70 Years of Captivity, to which God, in his Wrath, had condemned the *Jews*, being expired, in order to their Restoration, he resolv'd to make *Cyrus* Master of all the East, and place him on the Throne of the Kings of *Babylon*. This Prince, hearing the Prophets had foretold, That he should rebuild the Temple of *Jerusalem*, gave leave to all the *Jews*, that were Captive at *Babylon*, to return to their own Country, under the Conduct of *Zorobabel*. He took all the Holy Utenfils of the Temple out of the Treasury of the Kings of *Babylon*, whether they had been transported, and gave them back to the *Jews*; who marched away to the Number of 42000 Persons; and were no sooner arrived, but they laid the Foundation of the New Temple.

3419. *Cyrus* having Conquer'd and Slain *Nabboncus*, or *Cyaxares*, call'd (by *Daniel*) *Darius* the Median King of *Babylon*, becomes Monarch of all *Asia*.

3421. *Cambyfes* succeeds *Cyrus*.

3417. *Tarquin*, last King of the *Romans*. He is surnam'd the *Proud*. He puts to Death *Servius* his Father-in-Law; and his Wife *Tullia* had the Impudence to drive her Chariot over the dead Body of her Father.

3436. *Sextus*, Son to *Tarquin*, ravishes *Lucretia* the Wife of *Collatinus*; in regret thereof she stabs herself, having first adjur'd her Husband and Friends to revenge the Injury: Which they themselves prosecuted under the Conduct of *L. Junius Brutus*; and *Tarquin* with all his Family are expell'd. Also the Royal Government pull'd down, and a new one erected under Consuls, whereof *Brutus* was the first. This happen'd 245 Years after the City was built. 509.

3460. *Darius Hystaspes* succeeds his Father *Cambyfes* in *Persia*.

3460. The *Persians* are defeated at the Battle of *Marathon* in *Attica*, by *Miltiades* the *Athenian* General.

Years of the World.

Years before Jes. Chr.

3465. Xerxes, the great Monarch of Persia, began to Reign, 485.

3469. He Invades Greece with an Army of 5 Millions 283000 Men, according to Herodotus, Plutarch says 5 Millions, Theodoret 3 Millions.

3470. This great Army is encountred by 5500 Grecians; at the Streights of Thermopile, wherein the Lacedemonians being surrounded, are cut off. The Athenians admonish'd by the Oracle to make use of Wooden Walls, by Advice of Themistocles retire on Board their Ships, which gives Xerxes opportunity to burn Athens. 480.

3470. The Athenians, under the Conduet of Themistocles, defeat the Persian Fleet at Salamina. Xerxes flies to Asia, leaving Mardonius with three hundred thousand Persians in Greece.

3471. The Battle of Plataea; wherein the Persians are totally defeated by the Greeks, under Pausanias and Aristides; and Mardonius is Slain.

3486. Artaxerxes Longimanus, succeeds his Father Xerxes. 465

3430. Pindar the Poet born. 529.

3450. Heraclitus the Philosopher flourish'd. 500.

3470. Æschylus the Tragedian flourish'd. 480.

3490. Democritus the Philosopher flourish'd. 460.

3490. Hippocrates the Physician flourish'd. 460.

3510. Euripides and Sophocles the Tragedians; also Herodotus the Historian.

3530. Haggai and Zachariah the Prophets; also Socrates the Philosopher.

3532. Alcibiades.

3545. Malachi the Prophet. 406.

3550. Ezra the Prophet.

3550. Aristophanes the Comedian. 400.

3565. Nehemiah the Prophet. 385.

3550. Rome taken and sack'd by the Gauls; deliver'd by Camillus the Dictator. 394.

3560. Xenophon and Plato flourish'd.

3585. Demosthenes, Æschines, the Orators; Diogenes the Cynick.

3588. Philip King of Macedon, Father to Alexander the Great, began to Reign. 362.

3588. Alexander the Great born. Diana's Temple at Ephesus burnt.

3606. Philip King of Macedon, routs the Army of the Athenians at the Battle of Cheronæa, in which his Son Alexander, then

Years of the World.

Years before Jes. Chr.

then 18 Years of Age, breaks through the *Theban* Troops.*Aristotle* flourishes.

344.

3615. *Alexander* invades *Asia*,

335.

3619. Overcomes *Darius Codomanus*, King of *Persia*, and made himself Ruler of all *Asia*; and thereby erects the Third Monarchy.

331.

3627. *Alexander*, after the Conquests of the *Indies*, dies at *Babylon*, 33 Years old: His Generals divide his Kingdoms among them.

323.

*Alexander* being dead, his Dominions are seiz'd by his chief Captains; these were *Ptolomy*, *Seleucus Nicanor*, *Perdiccas*, *Antipater*, *Cassander*, *Lyfsmachus*, *Meleager*, *Eumenes*, *Laomedon*, *Leonatus*, *Pytho*, *Philetas*, *Craterus*, *Menander*.3638. *Seleucus Nicanor* makes himself King of *Syria*, *Babylon*, &c.3626. *Ptolemy* took *Egypt* and *Africa*.*Aridaus*, *Alexander's* Brother, succeeds in *Macedon*, routed by *Perdiccas*.3633. *Cassander* obtains the Kingdom of *Macedon*.2620. *Crates* the Philosopher, *Euclid* the Mathematician, flourished.3634. *Agathocles* King of *Sicily* began to Reign.3662. *Seleucus* having overcome *Demetrius* and *Lyfsmachus*, becomes Monarch of *Syria*, *Babylon*, *Asia*, &c.3668. *Antiochus Soter*, his Son, succeeds him.

282.

3666. *Ptolemeus Philadelphus* King of *Egypt* began to Reign.

284.

3690 to 3700. The LXXII Translators of the Bible, call'd the *Septuagint*.3670. The War between the *Romans* and *Pyrrus* King of *Epirus*.3686. The first Punick or *Carthaginian* War began, *A. U. Rom. Condit.* 489.3718. *Arfaces* the *Parthian* obtain'd the Kingdom of *Persia*.3733. The second Punick War began, *A. U. C.* 536.*Hannibal* the *Carthaginian* passes the *Alpes* and invades *Italy*.3734. Defeats *Flaminius* and the *Roman* Army.*Fabius Maximus* the Dictator, opposes *Hannibal*.3735 *Æmilius Paulus* and *Terentius Varro*, with all the *Roman* Army, defeated by *Hannibal* at *Cannæ*.3737. *Hannibal's* Army; by Wintering at *Capua*, becomes Luxurious and Effeminate; which gives the *Romans* advantage.3740. *Scipio*,

Years of the World.

Years before Jes. Chr.

3740. *Scipio*, called afterwards *Africanus*, chosen Proconsul of *Spain*, at 24 Years of Age.

3746. *Scipio* passes over into *Africa*, and by his Victories there obliges the *Carthaginians* to re-call *Hannibal*.

3737. *Syracusa* taken by *Marcellus* Consul, notwithstanding the vigorous Resistance owing to the ingenious Machines of *Archimedes*, the Year of *Rome* 590.

## E P O C H A IX.

3750. *Scipio*, or the *Carthaginians* Conquer'd. 200.

*This Epocha descends to the Birth of our Saviour, and lasts 200 Years.*

**T**HE long Wars maintained by the *Carthaginians* against the *Romans*, have made the Name of *Carthage* famous for ever. The first lasted 24 Years. It was begun upon the Account of the *Mammertins*, who being attack'd by King *Hieroi* and the *Carthaginians*, were assisted with great Supplies by the *Romans*. The second Punick War lasted 17 Years. It was fatal to *Rome* by the Losses she received from *Hannibal* in *Italy*; but it had a Glorious Issue in *Africa*, where *Scipio* was Prosperous and gain'd a great Advantage. He twice defeated the Enemy commanded by *Asdrubal*, and *Siphax* King of *Numidia*: The next Year after he routed *Hannibal*, killed 20000 of his Men, and took as many Prisoners, with 11 Elephants. After which *Carthage* Besieged both by Sea and Land, submitted upon Conditions very advantageous for *Rome*, where *Scipio* entred, leading *Siphax* in Triumph; and merited the Sirname of *Africanus*, in the Year of *Rome*, 553.

3762. *Hannibal* flies to *Prusias* King of *Bithynia*, where he Poisons himself for fear of falling into the Hands of the *Romans*.

3763. *Scipio* the younger. Born.

3768. *Scipio Africanus* the elder died.

3775. *Antiochus Epiphanes* King of *Syria*, began to Reign  
Rages

<i>Years of the World.</i>	<i>Years before Jes. Chr.</i>
Rages against the Jews.	
3782. He plunders the Temple of <i>Jerusalem</i> ; and puts the <i>Maccabees</i> to Death.	173.
3775. <i>Hircanus</i> the Jewish Captain.	
3784. <i>Judas Maccabeus</i> , the Jewish Captain.	165.
3779. <i>Perseus</i> King of <i>Macedon</i> , Wars with the <i>Romans</i> .	
3782. <i>Paulus Emilius</i> overcomes <i>Perseus</i> , and thereby the Kingdom of <i>Macedon</i> (which had lasted 645 Years, from <i>Cebaudinius</i> to <i>Perseus</i> , and had for the space of near 200 Years given Masters to <i>Greece</i> and all the <i>East</i> ) becomes now a <i>Roman</i> Province.	168.
3801. The third Punick War begins.	
3805. The end of the third Punick War. <i>Carthage</i> taken, plunder'd and burnt down, under the Conduct of the young <i>Scipio Emilius</i> , who Wept over the City; afterwards returned in Triumph to <i>Rome</i> , with the Glorious Sirname of young <i>Africanus</i> , in the Year of <i>Rome</i> , 608.	145.
3795. <i>Terence</i> the Comick Poet lived.	
3816. <i>Scipio Emilius</i> arrives in <i>Spain</i> .	
3817. <i>Numantia</i> , the second Terror of the <i>Romans</i> ; taken and destroyed.	132.
3827. <i>Mithridates</i> King of <i>Pontus</i> , who had great Wars with the <i>Romans</i> .	
4846. <i>Aristobulus</i> King of <i>Judea</i> .	102.
3866. The Civil Wars between <i>Marius</i> and <i>Sylla</i> began, A. U. C. 666.	82.
3867. <i>Sylla</i> returning from the <i>Mithridatick</i> War, commits great Cruelties in <i>Italy</i> .	
3869. ---Is made perpetual Dictator; which Office he voluntarily resign'd at 3 Years end.	
3873. <i>Alexandra Salome</i> governs the <i>Jews</i> .	78.
3882. <i>Aristobulus</i> her Son succeeds.	66.
3887. <i>Jerusalem</i> taken by <i>Pompey</i> .	61.
3887. <i>Marcus Tullius Cicero</i> Consul of <i>Rome</i> .	61.
3887. <i>Cateline's</i> Conspiracy detected.	61.
3890. The Confederation or Triumvirate of <i>Pompey</i> , <i>Caesar</i> and <i>Crassus</i> , whence the Loss of <i>Rome's</i> Liberty is dated.	58.
3895. <i>Caesar</i> Conquers the <i>Gauls</i> .	53.
3896. <i>Caesar</i> invades <i>Britain</i> .	52.
3897. <i>Crassus</i> rifles the Temple of <i>Jerusalem</i> ; Slain in <i>Parthia</i> .	51.

*Years of the World.*

*Years of Jes. & Chr.*

3901. *Cæsar* displeas'd with the Actions of *Pompey*, and being deny'd the Consulate, enters *Italy* with his Army, which obliges *Pompey* to fly. 47

3902. The Battle between *Cæsar* and *Pompey* at *Pharsalia*, wherein *Pompey* is slain. 46

3903. *Cæsar* made Dictator. Corrects the Kalendar.

3907.—Is kill'd in the Senate-house by *Brutus* and *Cassius*, A. U. C. 710. 41

3908. *Brutus* and *Cassius* being defeated in the Fields of *Philippi*, kill themselves.

3908. The Triumvirate of *Mark Anthony*, *Lepidus* and *Augustus*.

3910. *Herod* chosen King of *Judea* by the Senate of *Rome*.

3919. *Anthony* and *Augustus*, having ruin'd *Lepidus's* Party, quarrel with one another. *Anthony* loses the Battle of *Actium*, where the Mastery of the Universe lay at Stake. *Alexandria* opens the Gates to the young *Cæsar*. *Cleopatra* kills her self after *Anthony*; and *Egypt* becomes a *Roman Province*. 29

3924. *Rome* being now risen to the highest pitch of Greatness, casts her self into *Octavius Cæsar's* Arms; who under the Name of *Augustus*, and the Title of *Emperor*, remains sole Master of the World. Every thing yields to his Fortune; he is Victorious both by Sea and Land; he shuts the Temple of *Janus*; all the Universe lives in Peace under his Power; and at last, **JESUS CHRIST** is Born upon Earth, to reconcile Mankind to God his Eternal Father.

*Virgil*, *Horace* and *Ovid*; *Lucretius*, *Catullus*, *Tibullus* and *Propertius*, flourished.

## EPOCH A X.

3950. The Birth of **JESUS CHRIST** 0.

*This Epochà reaches as far as the Peace given to the Church by Constantine, and lasts 312 Years.*

**W**E have already spoken of the time of our Saviour's Birth in a Chapter on purpose, and therefore might refer our Reader to that. But having not there given our

F

Reason

Years of Jes. Chr.

Reason for believing *Herod* to be Dead above three Years before the beginning of the *Vulgar Æra*, we must detain our Reader here a little to satisfy him in that Point.

*Herod* was chosen King of *Judea* by the *Roman Senate* (says *Josephus* in his *Antiq. Lib. XIV. Cap. 26*) in the 184th *Olympiad*, now the 184th *Olympiad* ended in *July A. M. 3910.* and for a further Character of that very Year, he names the *Consuls Cn. Domit. Calvinus* and *C. Asinius Pollio*, who by the *Roman Fasti* appear to have born that Office, *A. U. C. 712.* And the same *Josephus* declares *Lib. XVII. c. 10.* that at his Death *Herod* had Reigned 34 Years after the Death of *Antigonus*, and 37 Years after he was elected by the *Romans.* Three Years having been spent after his Election in reducing that Competitor. This 37 Years being added, bring us to *Anno. M. 3947.* But *Herod* beginning his Reign at *Midsummer*, and our Saviour being Born at *Christmas*, his 37th Year was not compleat till the middle of that Year, and so the Birth of Christ must have been in the preceding Year, because he was Born in the Winter, viz. *December* the 25th, as is commonly believed. There are other Characters, such as the Time of the depriving *Archelaus* of his Government, and the Death of *Philip* the Tetrarch, which correspond and confirm this account. And upon the whole such Conviction has it carried, that the generality of the Learned World concur in it, namely, that the true Birth of Christ preceded the *Vulgar Æra*, four Years. *Scilicet Anno Mundi. 3946.*

**JESUS CHRIST** is Circumcised Eight Days after his Birth, on the Kalends of *January*; that is, the First of that Month.

**JESUS CHRIST** is Worshipp'd by the Wise Men, Offer'd at the Temple; and afterwards carried into *Egypt*.

*Herod* puts the innocent Children to Death. He dies a miserable Death a little while after; the Kingdom divided by *Augustus* between *Archelaus*, *Herod Antipas*, and *Philip*, our Saviour being two Years old.

*Joseph* returns from *Egypt*, and dwells at *Nazareth*, in *Galilee*.

**JESUS CHRIST** is 4 Years old.

Here the *Vulgar Æra* begins.

**JESUS CHRIST** being 12 Years old, is found in the Temple sitting among the Doctors, hearing them and asking them Questions.

*Augustus* dies at *Nola*, *Tiberius* Reigns in his Stead.

15

*Pontius*



Years of Jes. Chr.

<i>Pontius Pilate</i> Tetrarch of <i>Judea</i> .	
JESUS CHRIST is Baptized by <i>St. John</i> .	29
JESUS CHRIS suffers Death to reconcile Men to God his Father.	33
<i>S. Stephen</i> Stoned.	34
Conversion of <i>St. Paul</i> .	34
The Believers first call'd Christians in <i>Antioch</i> .	42
First Council held by the Apostles at <i>Jerusalem</i> , touching a Difficulty started about Circumcision, which is declared unnecessary.	49
<i>Caius Caligula</i> succeeds in the <i>Roman</i> Empire.	38
<i>Claudius Drusus</i> Emperor.	42
— Comes into <i>Britain</i> .	46
<i>Nero</i> began to Reign	55
<i>Boadicea</i> the British Heroine being abus'd by the <i>Romans</i> , raises an Army and kills 70000.	62
<i>Nero</i> having a foolish Fancy to see a Mock-burning of <i>Troy</i> , sets <i>Rome</i> on Fire, and lays the Fault upon the Christians. This was the Occasion of the first Persecution, which was a dreadful one.	65
<i>St. Peter</i> and <i>St. Paul</i> suffer Martyrdom at <i>Rome</i> on the same Day, being the 29th of <i>June</i> . <i>St. Peter</i> Crucified and <i>St. Paul</i> Beheaded.	66
<i>Joseph</i> of <i>Arimathea</i> is said to have Preach'd the Gospel in <i>Britain</i> .	67
<i>Galba</i> Emperor 7 Months.	69
<i>Salv. Otho</i> Emperor:	69
<i>A. Vitellius</i> Emperor.	70
<i>Vespasian</i> makes great Conquest in <i>Judea</i> ; and being obliged to leave it, he sends thither his Son <i>Titus</i> .	70
<i>Fl. Vespasian</i> Emperor.	70
<i>Jerusalem</i> taken by <i>Titus</i> , the City destroyed and the <i>Jews</i> totally dispersed.	71
<i>Titus Vespasian</i> Emperor.	79
<i>Fl. Domitian</i> Emperor.	82
— He raised the second Persecution against the Christians.	95
<i>St. John</i> the Apostle is banish'd, and confin'd to the Isle of <i>Pathmos</i> , where he Writes his <i>Revelation</i> .	95
<i>Cocceius Nerva</i> Emperor.	96
<i>Ulpus Trajan</i> Emperor.	98
The third Persecution.	100
The Temple of <i>Pantheon</i> in <i>Rome</i> , and 8 Towns in <i>Galatia</i> , beaten down by Thunder.	110

<i>Adrian</i> or <i>Hadrian</i> Emperor.	117
—— He came into <i>Britain</i> to repel a Rebellion there. Builds a Wall cross from the River <i>Eden</i> in <i>Carlisle</i> , to the River <i>Tine</i> near <i>Newcastle</i> , against the Northern <i>Picts</i> .	123
A severe Persecution.	124
St. <i>Justin</i> , a Philosopher, embraces the Christian Faith, for which he Writes an Apology, and afterwards suffers Martyrdom.	126
<i>Jerusalem</i> restored by <i>Adrian</i> the Emperor, who calls it <i>Ælia</i> . The next Year the <i>Jews</i> rebel in <i>Palestine</i> , and are defeated; <i>Adrian</i> causes Figures of Swine to be engraven on the Gates of <i>Ælia</i> , builds a Temple to <i>Jupiter</i> , on Mount <i>Calvary</i> , and another to <i>Venus</i> at <i>Bethlehem</i> .	134
<i>Antoninus Pius</i> Emperor.	138
St. <i>Irenæus</i> , Bishop of <i>Lyons</i> , Disciple of St. <i>Polycarp</i> , flourished.	156
<i>Lucius</i> of <i>Britain</i> , the first Christian King in the World	157
<i>Marcus Aurelius Antoninus</i> the Philosopher, Emperor.	161
The fourth Persecution.	162
<i>Commodus</i> Emperor.	180
The Emperor <i>Commodus</i> the most cruel Man that ever lived; being stung by a Gnat in the Bath, causes the Bath-keeper to be burnt.	180
The <i>Goths</i> began to invade the Southern Nations.	184
<i>Helvius Pertinax</i> Emperor.	193
<i>Didius Julianus</i> Emperor.	193
<i>Sep: Severus</i> Emperor.	193
The fifth Persecution.	197
<i>A. Bassianus Caracalla</i> Emperor.	211
<i>Op. Macrinus</i> , and <i>Diadumenus</i> Emperor.	217
<i>Heliogabalus</i> Emperor.	218
<i>A. Alex. Severus</i> Emperor.	222
<i>Maximinus Thrax</i> . The sixth Persecution.	235
<i>Pub. Maximus</i> Emperor.	238
<i>A. Gordianus</i> Emperor.	238
<i>Philip</i> the Arabian Emperor.	244
<i>Traj. Decius</i> Emperor.	249
The Affairs of the Roman Empire are now very much embroil'd.	
The Seventh Persecution.	
<i>Gallus</i> Emperor.	251
Thirty Tyrants divide the Empire.	253
<i>Valerianus</i> Emperor.	253
The	

Years before Jes Chr.

The Eighth Persecution.	257
<i>Gallienus</i> Emperor.	259
<i>A. Fl. Claudius</i> Emperor.	268
<i>V. Aurelianus</i> Emperor.	270
<i>Zenobia</i> , after the Death of her Husband <i>Odenatus</i> King of <i>Palmira</i> , a City founded by <i>Solomon</i> , marches at the Head of her Armies, and secures her Husbands Conquests to her Children.	
<i>Aurelian</i> the Emperor obtains a Victory over <i>Zenobia</i> , and leads her in Triumph the next Year to <i>Rome</i> . This Princess was very Learned, and understood many Languages	272
The Ninth Persecution.	274
<i>Tacitus</i> Emperor.	275
<i>A. Probus</i> Emperor.	276
The <i>Franks</i> over-run <i>Greece</i> ; make themselves Masters of <i>Syracusa</i> , and having spoil'd the Coasts of <i>Spain</i> , they return Home. These <i>Franks</i> were a <i>German</i> Confederate People; inhabiting the Banks of the <i>Rhine</i> .	281
<i>A. Carus</i> Emperor.	282
<i>Dioclesian</i> Emperor.	284
<i>Constantine</i> the Great Born in <i>Britain</i>	292
The Tenth Persecution under <i>Dioclesian</i> , whose cruel Edict was Proclaim'd at <i>Nicomedia</i> : The Faith and Chastity of Christian Virgins are violated; the Holy Books are burnt; above two Millions of Souls suffer Martyrdom; and among them the Empress <i>Serena</i> , <i>Dioclesian's</i> Wife. Ecclesiastical History relates, That the Executioners were sooner weary of putting them to Death, than the Saints to suffer it.	303
Every Emperor creates a <i>Cæsar</i> , who was the second in Dignity, and the First Degree to come to the Empire.	
<i>Constantius</i> Emperor.	304
<i>Constantine</i> the Great, Emperor.	306
The Image of <i>Constantine</i> , who now succeeded his Father <i>Constantius Chlorus</i> , being carried to <i>Rome</i> , according to Custom, is rejected by <i>Maxentius's</i> Orders.	
<i>Maximinus</i> carries on the Persecution: But all on the sudden the Face of Church-Affairs is altered. <i>Constantine</i> the Great, a Wise and Victorious Prince, publicly embraces Christianity.	310
<i>Constantine</i> overcomes <i>Maxentius</i> , and <i>Maximianus</i> his Rivals.	312

## E P O C H A XI.

*Constantine, or the Peace of the Church.* 312.

*This Epocha reaches as far as the Emperor Charle-  
maign, and lasts 488 Years.*

**C**onstantine, who was at Britain at the time of his Father's Death, hastned to Rome against Maxentius the Usurper. And as he passed over the Alps, near the Town of Autun, there appeared to him a shining Cross in the Air with these Words, EN TOTΩ NIKΑ, *i. e. in hoc Signo Vinces*, which not at first understanding, he was after admonished in a Vision to use the Cross as a Military Sign; which he did, and at his Arrival at Rome, defeated Maxentius and his mighty Army. Whereupon Constantine openly renounc'd Paganism, and embrac'd the Christian Religion; and in the 312th Year of our Lord, he issued out a Proclamation, permitting Christians the open Profession of their Faith, and to assemble and build Temples. The Church, whose Brightness and Purity till then had only shined in the midst of the Blood and Ashes of her Children, assumes a new Face, and from the wild Desarts where she wander'd before, now comes to live in Towns, and finds an Entertainment even in Imperial Palaces. The Cross was set up as the Defence of the Roman People and all the Empire; and the Bishops had, by this first Christian Emperor's Bounty, both Honours and Riches heap'd upon them.

Constantine calls at Nice in Bithynia, the first Oecumenical or General Council, wherein 318 Bishops condemn'd the Heresy of Arius, who denied the Godhead of JESUS CHRIST. There also the Kalendar was reformed; a Day for the Celebration of Easter determin'd; and the Nicene Creed compos'd, 325

Constantine rebuilds Byzantium, which he named Constantinople, and makes it the second Seat of the Empire, having enrich'd it with the Spoils of all Europe, he had now conquer'd. This is the most flourishing Condition of the Roman Empire, since the Destruction of Jerusalem. 330

Constantine, Constantius and Constans, all three Sons of the Great Constantine, divide among them the Empire of their Father, who dies at Nicomedia. 337

Gaul and Spain falls to Constantine; Thracia, Egypt and Asia, to Constantius; Italy, Illyricum, and Africa, to Constans. 'Tis said, That from this first Division, the Imperial Eagle has been spread with a double Head, with Relation to the

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two most considerable Seats, *Rome* and *Constantinople*: For *Constantine*, who was the eldest dy'd at 3 Years end.

<i>Julian</i> the Apostate Emperor.	361
Dies enraged, having received a fatal Blow by a Lance, in a Fight wherein he rashly engaged in <i>Persia</i> .	363
<i>Jovian</i> Emperor.	363
<i>Valentinian</i> and <i>Valens</i> Emperors.	364
<i>Gratian</i> and <i>Valentinian</i> Emperors.	378
<i>Theodosius</i> Emperor	383
The second General Council at <i>Constantinople</i> .	381
<i>Theodosius</i> dies at <i>Milan</i> . The Empire is again divided between his 2 Sons: The East falls to <i>Arcadius</i> , and the West to <i>Honorius</i> .	395
The <i>Roman</i> Empire begins to decay. The <i>Goths</i> Spoil <i>Italy</i> .	
<i>Alaric</i> , King of the <i>Goths</i> besieges, takes and plunders <i>Rome</i> . The Emperor <i>Honorius</i> shamefully flies to <i>Ravenna</i> .	410
<i>Arolf</i> first King of the <i>Visigoths</i> in <i>Spain</i> , which ceases to be under the Domination of the <i>Romans</i> .	409
The <i>Vandals</i> Invade the Empire.	406
— Erect a Kingdom in <i>Africa</i> .	412
<i>Theodosius</i> II. Emperor of the East.	408
The <i>Franks</i> enter <i>Gaul</i> , and raise to the Royal Dignity <i>Pharamond</i> , Son to <i>Marcomir</i> one of their Dukes.	
The Foundation of the Monarchy of <i>France</i> .	
<i>Pharamond</i> first King of <i>France</i> .	420
<i>Venice</i> built by those that fled, the <i>Goths</i> Cruelty.	421
<i>Fergus</i> King of <i>Scotland</i> , who shakes off the <i>Roman</i> Yoke.	424
<i>Valentinian</i> III. Emperor of the West.	423
The third General Council at <i>Ephesus</i> .	431
<i>Marcian</i> Emperor.	450
<i>Attila</i> , King of the <i>Huns</i> , called the Scourge of God, spoils <i>Italy</i> , <i>Valentinian</i> the Emperor kills with his own Hand <i>Ætius</i> a Patrician the support of <i>Rome</i> , and the Terror of <i>Attila</i> . From that time the Western Empire falls so to decay, that it never recover'd its Grandeur.	451
The fourth General Council at <i>Calcedon</i> .	451
The <i>Britains</i> being deserted by the <i>Romans</i> , and not able to Resist the <i>Picts</i> and <i>Scots</i> , call in the <i>Saxons</i> to their Assistance, <i>Vortigern</i> being King, about	451
<i>Hengist</i> the <i>Saxon</i> , erects the Kingdom of <i>Kent</i> , the first of the <i>Heptarchy</i> in <i>Britain</i> .	455

Leo, Emperor of the East.	457
Zeno, Emperor of the East.	491
Anastacius, Emperor of the East.	491
Augustus, called also Augustulus, the last Emperor at Rome.	
He is dispossest'd by Odoacer, King of the <i>Heruli</i> , a People that came from the <i>Euxin</i> Sea. Thus ends the Empire of the West, and <i>Italy</i> falls under the Power of Odoacer, who takes the Name of King of <i>Italy</i> .	476
Theodoric, King of the <i>Ostrogoths</i> , drives Odoacer from Rome, routs him, kills him with his own Sword, and founds the Kingdom of <i>Italy</i> .	493
Clovis the first Christian King of <i>France</i> .	481
— He kills Alaric, King of the <i>Visigoths</i> , with his own Hand in the Battle of <i>Poitou</i> . He translates his Royal Seat from <i>Tours</i> to <i>Paris</i> .	507
The South <i>Saxon</i> Kingdom in <i>Britain</i> erected by <i>Ella</i> .	492
The West- <i>Saxon</i> Kingdom in <i>Britain</i> founded by <i>Cerdick</i> .	522
The East- <i>Saxon</i> Kingdom commenc'd by <i>Erchinwin</i> .	527
Arthur, King in <i>Britain</i> , flourish'd from 516, to 542	
The Kingdom of <i>Northumberland</i> , began by <i>Ella</i> , and <i>Ida</i> .	547
The Kingdom of the East- <i>Angles</i> , erected by <i>Offa</i> .	575
The Kingdom of <i>Mercia</i> began; <i>Crida</i> being the first King.	582
Justin Emperor.	518
Justinianus Emperor, began to Reign.	527
The Office of Consuls of Rome, which had continued thus long, ended with <i>Basilius</i> .	541
Totilas the <i>Ostrogoth</i> takes Rome.	547
The City recover'd by <i>Belisarius</i> ; but re-taken by Totilas, 550. He was kill'd by <i>Narses</i> .	552
Alboinus Founds the Kingdom of <i>Lombardy</i> , and takes <i>Milan</i> and <i>Pavia</i> .	568
The <i>Latin</i> Tongue ceases to be vulgarly spoken in <i>Italy</i> .	587
About the Year 550. the Seat of the Empire was totally remov'd to <i>Constantinople</i> .	
Justinus Junior, Emperor at <i>Constantinople</i> .	565
Tiberius II. Emperor.	578
Mauritius Emperor.	582
Phocas Emperor.	601
Heraclius Emperor.	610

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*Cosroes*, King of *Persia*, beats the Emperor *Heraclius*; afterwards *Heraclius* conquers five times, and re-takes the true Cross. 620

At this time was Christianity established in *Britain*; *Austin* the Monk being sent by *Gregory* the Great in 596, is entertain'd by *Ethelbert* King of *Kent*; and made Archbishop of *Canterbury*.

*Mahomet* broaches his false Doctrin about 610

— Being in danger at *Mecca*, he flies to *Medina*, whence begins the *Era* of the *Turks*, call'd *Hegira*, which in the *Arabian* Language signifies *Flight*. 622

In 19 Years time that *Impostor* gain'd all *Arabia*, and laid the Foundation of the Empire of the *Sarazen Caliphs*:

*Damascus* and *Ferusalem* taken by the *Sarazens*. 636

*Constantine* Emperor four Months, *Heracleonas* six Months 641

*Constans* Son of *Constantine*. 641

The *Sarazens* infest the Empire; *Constans* Emperor of *Constantinople*, is overcome by them in a Sea-fight. 654

*Constantinus Pagonatus* Emperor. 669

*Justinian* II. 685

— Expell'd, and his Nose cut off by *Leontinus*, who succeeds him. 694

— He again recovers the Empire. 704

The House of *Clovis* now fallen into a deplorable Weakness by frequent Minorities, produces none but lazy, ill educated Princes, who leave all the Authority to the Mayors of the Palace. 693

*Philippicus Bardanes* Emperor. 711

*Anastasius* II. Emperor. 713

*Theodosius* III. Emperor. 714

The *Moors* being Masters of *Spain*, endeavour to spread beyond the *Pyrenees*; but *Charles Martel* Maire of the Palace repulses them. He defeats them in the famous Battle at *Tours*, where *Abderame* their General is slain, with a prodigious number of those Infidels. 716

All the *Gauls* submit to the *French* under *Charles Martel*. 716

*Leo Isaurus* Emperor. 717

Great Dispute about Image-Worship.

*Constantinus Copronymus* Emperor. 741

*Pepin*,

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<i>Pepin</i> , Son to <i>Charles Martel</i> , raises himself to the Royal Dignity, to which <i>Childeric's</i> Sloth had open'd him a Way. Pope <i>Zacharias</i> declares the <i>French</i> from the Oath of Allegiance they had Sworn to <i>Childeric</i> ,	572
<i>Charles the Great</i> , succeeds his Father <i>Pepin</i> ,	767
<i>Leo</i> made Collegue with his Father in the Empire,	769
—— Marries <i>Irene</i> ; makes his Son Collegue,	777
<i>Constantine</i> with his Mother <i>Irene</i>	780
<i>Constantius</i> and <i>Irene</i> expel one another alternately; at length <i>Irene</i> reigns alone	790
<i>Alphonfus</i> the Chast reigns in <i>Spain</i> , and frees it from the ignominious Tribute of an hundred Virgins, which his Uncle <i>Mauregat</i> had granted the <i>Moors</i> ,	793
The <i>Romans</i> , despising the Government of <i>Irene</i> , then sole Empress; and the <i>Lombards</i> being grown too powerful, apply themselves to <i>Charlemaign</i> ; who having Conquer'd <i>Desiderius</i> , the last King of <i>Lombardy</i> , protected the <i>Popes</i> , won over to Christianity unbelieving Nations, restor'd Sciences and Ecclesiastical Discipline, assembled Councils, and made his Piety and Justice shine throughout all the World, is declar'd Emperor of the West,	800

## EPOCH A XII.

*Charlemaign*, or the Establishment of the New Empire. 800.

*This Epocha goes to the taking of Constantinople by the Turks, and thereby the Downfal of the Eastern Empire; and lasts 653 Years.*

**C** *Charles the Great*, call'd in *French Charlemaign*, was one of the greatest Princes that has liv'd since the Days of *Constantine*; He was Couragious, Virtuous and Wise, a great favourer of Learned Men, and an industrious Propogater of Christianity, having dispensed the Light of the Gospel in *Saxony*, and the other Northern Parts of *Germany* which he Conquer'd. The *Boii*, or *Bavarians* were likewise subjected by him, and the *Sarazens*, *Huns*, *Danes* and *Normans* felt the Power of his Sword. Being in peaceable Possession of the King-



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Kingdoms of *France* and *Germany*, he was invited by the Pope into *Italy*, to redress the Injury *Desiderius* King of *Lombardy* had offer'd. Him *Charles* Conquer'd, and added that Kingdom to his Empire; and finally, by the Popes Procurement, at *Rome* the People saluted him Emperor, to which Dignity *Leo III.* Crowned him on *Christmas-Day*, A. D 800.

*Nicephorus* obtains the Empire of the East from *Irene*, 802

*Michael Curoplitanus* Emperor of the East, 811

*Leo V.* Emperor of the East, 813

The *Heptarchy* in *Britain* was united in *Egbert*, who was Crowned sole Monarch, 819

— He gave the Name of *England* to his Kingdom.

— The *Danes* begin to Infest the Land.

*Ludovicus Pius* Emperor of the West 814

— His Children conspire against, and Imprison him for some time, 830

*Michael Balbus* Emperor of the East, 821

*Theophilus* his Son succeeds him, 829

*Michael Porphyrogenitus* his Son, 842

*Ethelwolf*, Son of *Egbert*, King of *England*, 837

The Dominions of *Ludovicus Pius*, divided amongst his Sons *Lotharius* has the Title of Emperor, and Dominion over *Italy*, &c. *Ludovicus* part of *Germany* and *France*, &c. and *Charles*, firnam'd the *Bald*, the rest, 814

*Michael* the Eastern Emperor, expels his Mother who had Rul'd with him, 854

*Bardas* her Brother Rules with his Nephew, 855

*Lewis II.* Emperor of the West, 856

*Ethelwald*, King of *England*, 857

*Ethelbert* succeeds him, 860

*Etheldred*, King of *England*, 866

*Basilius Macedon* Emperor, 867

The *Danes* Rage in *England*.

*Alred*, King of *England*, 872

— He is much molested by the *Danes*.

— An eminently Virtuous Prince. He founds the University of *Oxford*.

*Charles the Bald*, Emperor of the West, 876

*Lewis III.* call'd the *Stammerer*, 878

*Carolus Crassus* Emperor, 880

The *Normans*, a Northern People, invade and lay waste the Western Part of *France*; while the *Sarazens* spoil *Italy*.

*Carlomanus*, who had agreed to give the *Normans* 12000 Marks of Silver to make them leave his Dominions; is no sooner

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sooner Dead, but they come again into his Kingdom, out of a subtle Pretence, that the Treaty ended with his Life. *Hugh* the Abbot Fights them, and makes such a Slaughter of them, that they left *France* in quiet for some time, 884

However, *Lewis* the Simple, soon after permits them to settle in that part nowcall'd *Normandy*.

*Leo VI.* succeeds his Father *Basilius*, in the Empire of the East, 886

*Arnolphus* chosen Emperor of the West, 888

*Eudo* charges the *Normans*, kills 19000 of them, and drives them before him every where, 889

*Lewis IV.* the Son of *Arnalphos*, a Child, Emperor, 900

— Oppos'd by another *Lewis* set up by the Pope.

*Edward* the Elder, Son of *Alfred*, King of *England*, 901

The *Hungarians* waste *Germany*, *Italy*, &c. in the time of *Lewis IV.* in whom ended the Line of *Charlemaign* in *Germany*; for the Empire was given to *Orbo* Duke of *Saxony*, and afterwards

*Conrad*, Duke of *Franconia*, chosen Emperor, 912

*Alexander*, Son of *Leo*, Emperor of the East. 911

*Constantine Prophyrogenitus* Emperor of the East. 912

*Romanus* his' Colleague, 919

— Raises his Sons to the Empire, they expel him, 944

And Quarrelling between themselves, are depos'd by *Constantine*; who Reigns alone, till Poyson'd by

*Romanus II.* who makes himself Emperor of the East, 960

*Henry* surnam'd the Fowler, Emperor of the West, 920

*Ethelstane* King of *England*, 924

*Orbo* the Great, Emperor of the West, 938

*Edmund*, Son of *Ethelston*, King of *England*, 940

*Edred* Brother to *Edmund*, succeeded in the Non-age of his Nephews, 946

*Edwin* the eldest Son of *Edmund*, a wicked Prince, 955

*Edgar* his Brother, a very good Prince, 959

*Orbo* the Great, subdu'd and converted to Christianity.

The *Danes*, conquer'd in *Italy*, *Hungary*, *Bohemia*, &c.

*John Zimisca* Emperor of the East, 969

— He obtain'd Victories over the *Sarazens*, and honours the Image of the Virgin *Mary*, and first coin'd Gold with this Inscription, *Jesus Christus Rex Regum*.

*Orbo II.* Son to *Orbo* the Great, Emperor of the West, 973

*Basil* and *Constantine* Brothers, Emperors of the East, 975

*Edward* surnam'd the Martyr, King of *England*, 975

— Kill'd by his Step-mother *Elfreda*, and succeeded by *Ethelred* with *Elfreda*, 978

The

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- The *Danes* invade the Land, and committing great Ravage,  
are all Massacred in one Day, 1002  
*Henry* call'd the Saint, Duke of *Saxony*, chosen Empe-  
ror, 1002  
The *Sarazens*, by the Instigation of the *Jews*, pull down  
the Church of *Ferusalem*, and the Holy Sepulchre, which re-  
vives the Devotion of the Christians of the West, and their ha-  
tred against the *Jews*, whom they Banish and Destroy, 1009  
*Edmund*, surnam'd *Ironside*, King of *England*, 1016  
At the same time *Canute* the *Dane*, was made King by  
part of the Nation,  
*Guido Aretinus* a Monk invents Musical Notes, 1022  
*Conrade II.* Duke of *Franconia*, Emperor, 1024  
*Romanus III.* Emperor of the East, 1028  
*Michael Paphlago*, Emperor of the East, 1034  
*Herald* the *Dane*, King of *England*, 1036  
*Aardicanute* succeeds him, 1040  
— A wicked Prince, the last of the *Danes*; is succeed-  
ed by  
*Edward* the Confessor, Son of *Ethreldred*, 1042  
*Theodora* Empress of the East, 1054  
*Henry III.* Emperor of the West, 1039  
*Henry IV.* Emperor of the West, 1056  
*Michael Strautonicus* Emperor of the East, 1056  
*Isaacius Comnenus*, 1057  
*Constantinus Ducas*, 1061  
*Harald* Son of *Godwin* Earl of *Kent*, Usurps the Crown of  
*England*, 1066  
*William* Duke of *Normandy*, invades *England*, Conquers  
*Harald*, and is made King, 1066  
*Michael Ducas Parapinaus*, Emperor of the East, 1067  
*Romanus Diogenes* marries *Michael's* Mother, 1068  
And Reigns with him, till taken by the *Turks*, and after-  
wards kill'd by *Michael*, 1071  
*Nicephorus Betoniatés* (*Michael* being depos'd) succeeds him,  
1078  
*Alexius Comnenus* puts *Nicephorus* into a Monastery, and  
succeeds him, 1080  
The *Turks* Graft themselves upon the *Sarazens*, and chuse  
for their Prince, under the Title of Sultan, *Tangrolipix*, 1048  
— He Conquers *Persia*, 1059  
— Takes *Ferusalem*, 1068  
*Axan* succeeds him, 1070  
— He took Prisoner *Romanus Diogenes* Emperor, and con-  
quers much. Mele:

Melec the 3d Sultan,	1086
At this time the <i>Turks</i> were Masters of <i>Syria</i> , the lesser <i>Asia</i> , and all <i>Palestine</i> , where they very much oppressing the <i>Christians</i> , <i>Simeon</i> Patriarch of <i>Jerusalem</i> writes to the Pope for Relief, who calls a Council at <i>Placentia</i> , and obtains a general CROISADE or War from all the Nations of <i>Christendom</i> , for recovery of the Holy-Land to be Decreed, 1095	
Great Preparations are immediately made for the Holy War, and divers Princes and Noblemen, among whom <i>Godfrey</i> of <i>Bulloigne</i> , (Duke of <i>Lorraine</i> , or rather of <i>Brabant</i> ,) set forward with a great Army,	1096
<i>Solyman</i> , Sultan of the <i>Turks</i> ,	1097
<i>Jerusalem</i> is regain'd from the <i>Turks</i> , and <i>Godfrey</i> of <i>Buloign</i> made King of it,	1099
<i>William Rufus</i> King of <i>England</i> ,	1087
<i>Henry I.</i> his Brother, succeeds him,	1100
<i>Baldwin</i> (Brother to <i>Godfrey</i> ) King of <i>Jerusalem</i> ,	1101
<i>Henry V.</i> Emperor of <i>Germany</i> ,	1106
<i>Calo Joannes Comnenus</i> Emperor of <i>Greece</i> ,	1118
<i>Baldwin II.</i> King of <i>Jerusalem</i> ,	1119
<i>Lotharius Saxo</i> , Emperor of <i>Germany</i> ,	1125
— He restor'd the Civil Law, The Code and <i>Pandects</i> being found in <i>Italy</i> in his time.	
<i>Conradus III.</i> Duke of <i>Schwaben</i> succeeds him,	1138
<i>Emanuel Comnenus</i> , Emperor of <i>Constantinople</i> ,	1142
— He is said to have caused Lime to be mixt with the Meal that was sold at <i>Canstantinople</i> to the Army of the Emperor <i>Conrade</i> , in his Journey to the Holy Land.	
<i>Stephen</i> Earl of <i>Blois</i> , King of <i>England</i> ,	1135
<i>Fulco</i> , <i>Badlwin's</i> Son-in-Law, King of <i>Jerusalem</i> ,	1135
<i>Baldwin III.</i> his Brother succeeds,	1143
<i>Noradine</i> , Sultan of the <i>Turks</i> ,	1143
<i>Federick Barbarossa</i> , Emperor of <i>Germany</i> ,	1152
<i>Henry II.</i> King of <i>England</i> ,	1154
— He conquer'd <i>Ireland</i> ,	1172
<i>Almaric</i> King of <i>Jerusalem</i> ,	1163
<i>Saladine</i> Sultan of the <i>Turks</i> ,	1170
<i>Alexus Comnenus II.</i> Emperor of <i>Greece</i> ,	1180
<i>Andronicus</i> his Son,	1182
<i>Isaacius Angelus Comnenus</i> ,	1185
<i>Henry VI.</i> Emperor of <i>Germany</i> ,	1190
<i>Jerusalem</i> re-taken by the <i>Turks</i> ,	1187
<i>Richard I.</i> King of <i>England</i> ,	1189

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— He goes to the Holy Land, in his way takes the Island *Cyprus*. In his return, is taken Prisoner by the *German* Emperor.

*Alexius Angelus*, Emperor of *Greece*, 1195

*Philip* succeeds *Henry VI.* in the Empire, 1198

— Is oppos'd in it by *Otbo*, who was set up by the Pope.

*John* Usurps from his Nephew *Arthur* the Throne of *England*, 1199

— By reason of a Quarrel between him and the Pope, the Kingdom is interdicted, and no Holy Office perform'd for 6 Years.

— He had great Wars with the *Barons*, who call in the *French*.

— He first granted *Magna Charta*.

A great Disorder in the Succession of the *Greek* Emperors; for *Constantinople* is taken by the *Latins*, and *Alexias Ducas*, who had strangled his Predecessor, forced to flee to *Adrianople*, 1204

*Theodorus Lascarus* Emperor at *Adrianople* 1204

*Baldwin* Earl of *Flanders* at *Constantinople*, 1204

A Succession in both those Cities continu'd, till the time of *Michael Paleologus*.

*Frederick II.* Duke of *Schwaben*, Emperor of *Germany*, 1212

The Inquisition first erected against the *Albigenses*, 1222

*Frederick* Emperor of *Germany*, goes to the Holy-War, recovers *Jerusalem*, and is Crown'd King of it, 1229

— He had Wars with the Pope, was Excommunicated, and *Anti-Cæsars* set up.

*Henry III.* King of *England*, 1216

— The *Barons* rise against him, 1227

— *Magna Charta* confirm'd by him, 1235

— Breaks it, the *Barons* rise again, and the King is taken Prisoner and detain'd by *Simon Mountfort*, 1258

*Lewis* (call'd the Saint) King of *France*, goes to the Holy-War with a great Army, 1248

— Takes *Damietta*; returning home is taken Prisoner, 1250

Great Confusion in the Government of the Western Empire, occasion'd by the Emperor's Quarrel with the Pope.

*Richard* Brother to King *Henry* of *England*, chosen Emperor, 1256

*Michael Paleologus* regains *Constantinople*, and Reigns sole Emperor there.

*Edward I.* King of *England*, 1272

*Rodolphus*

Years of Jes. Christ.

<i>Rodolphus</i> Count of <i>Hapsburg</i> , Emperor of <i>Germany</i> ,	1273
From him proceeded the <i>Austrian</i> Family.	
<i>Andronicus Paleologus</i> II. Emperor at <i>Constantinople</i> ,	1283
<i>Adolphus</i> of <i>Nassaw</i> Emperor of <i>Germany</i> ,	1291
<i>Albert</i> of <i>Austria</i> succeeds him,	1298
<i>Ottoman</i> the Founder of the present <i>Turkish</i> Empire,	1297
<i>Henry VII.</i> Earl of <i>Luxemberg</i> , Emperor of <i>Germany</i> ,	1308
<i>Edward II.</i> King of <i>England</i> ,	1307
— By too much cherishing <i>Gaveston</i> and the <i>Spencers</i> , he lost the Love of his People, and was at last depos'd,	1326
<i>Ludovicus</i> of <i>Bavaria</i> , Emperor of <i>Germany</i> ,	1314
— He is oppos'd by an <i>Anti-Cæsar</i> , <i>Frederick</i> of <i>Austria</i> , <i>Albert's</i> Son.	
Great Disputes at this time concerning the Authority of the Emperor and the Pope.	
<i>Edward III.</i> King of <i>England</i> ,	1327
— He is Victorious in <i>France</i> ; his Son <i>Edward</i> (stil'd the Black Prince) took the <i>French</i> King Prisoner, and by his Heroick Valour left his Father and Himself an immortal Name.	
This King instituted the Order of the Garter. In his time <i>Wickliff</i> liv'd.	
<i>Andronicus Paleologus</i> III. Emperor at <i>Constantinople</i> ,	1328
<i>John</i> his Son succeeds at 9 Years old,	1341
<i>John Cantacuzen</i> his Tutor, makes himself his Associate in the Empire, and rules with him till	1354
<i>Charles IV.</i> King of <i>Bobemia</i> , Emperor of <i>Germany</i> ,	1347
The Mariners Compass found out,	1302
<i>Philip</i> the Fair King of <i>France</i> having great difference with Pope <i>Boniface VIII.</i> is Excommunicated,	1302
Pope <i>Clement V.</i> remov'd the Papal Seat to <i>Avignon</i> , where it remain'd for 70 Years,	1305
The <i>Albigenses</i> and <i>Waldenses</i> , much persecuted at this time.	
<i>Walier Lollard</i> , a notable Opposer of the <i>Romish</i> Superstition, with many of his Followers, burnt in <i>Austria</i> ,	1351
Gun-powder invented in <i>Germany</i> by <i>Barth. Schwartz</i> , a Monk; and Guns first us'd by the <i>Venetians</i> ,	1344
<i>Amurath</i> the <i>Turkish</i> Sultan, brings 60000 <i>Turks</i> into <i>Europe</i> , and takes <i>Adrianople</i> ,	1359
<i>Richard II.</i> King of <i>England</i> ,	1377
— Quells the Rebellion of <i>Jack Straw</i> and <i>Wat Tyler</i> ,	1381
— Is depos'd,	1399
<i>Henry</i>	

Years of Jes. Chr.

Henry IV. Son of John of Gaunt, Duke of Lancaster succeeds, and begins the <i>Lancastrian</i> Line of Kings.	1399
Wenceslaus King of <i>Bokemia</i> , chosen Emperor.	1337
Rhodes well defended against the <i>Turks</i> .	1380
Andronicus IV. Emperor at <i>Constantinople</i> .	1384
Manuel Paleologus succeeds him.	1387
Bajazet the Turk began to Reign.	1388
Tamerlan the Tartar began to Reign.	1387
— He conquer'd <i>Babylon</i> , <i>Persia</i> , <i>China</i> and <i>India</i> , Overcomes <i>Bajazet</i> , and puts him in an Iron Cage.	1399
— The Great Mogol is descended from him.	
Wenceslaus the Emperor depos'd.	1399
Rupert of <i>Bavaria</i> succeeds.	1400
By reason of the many Civil Wars, <i>Italy</i> throws off the <i>German</i> Yoke, and several Governours of Cities make themselves absolute; as the <i>Scaligers</i> in <i>Verona</i> , the House of <i>Este</i> at <i>Ferrara</i> , the <i>Gonzagues</i> at <i>Mantua</i> , &c.	
Sigismund King of <i>Hungary</i> chosen Emperor.	1410
— He erected <i>Savoy</i> into a Dutchy in favour of <i>Amadeus</i> ,	
VIII.	1416
Henry V. King of <i>England</i> .	1413
— He is Victorious in <i>France</i> ; wins the famous Battle at <i>Agincourt</i> .	1415
— The Government of that Kingdom is resign'd to him by the King, <i>Charles VI</i> .	1420
John VII. Paleologus Emperor at <i>Constantinople</i> .	1417
Henry VI. (a Child) King of <i>England</i> .	1422
— Loses what his Father had gain'd in <i>France</i> .	
— Richard Duke of <i>York</i> claims the Crown.	1443
— The Rebellion of <i>Jack Cade</i> suppress'd.	1450
— The King is worsted by the <i>Torkists</i> , and finally depos'd.	1560
Albert of <i>Austria</i> , chosen Emperor.	1437
Frederick of <i>Austria</i> , his Brother; succeeds.	1440
The Art of Printing invented.	1449
John Huniades, Emperor of <i>Constantinople</i> .	1442
— Is Victorious against the <i>Turks</i>	
Scanderbeg Prince of <i>Epirus</i> , famous for his Victories over the <i>Turks</i> .	1443
Constantine III. Paleologus the last Christian Emperor of <i>Constantinople</i> , famous for his Valour.	1443
Mahomet II. call'd the Great, Sultan of the <i>Turks</i> .	1451
— Takes <i>Constantinople</i> ; <i>Constantine</i> being slain, and puts an end to that Empire.	1453

## E P O C H A XIII.

*Constantinople taken by the Turks, and the Christian Empire of the East terminated, 1453.*

*This Epocha is continued as far as the Year, 1660. wherein King Charles being Restor'd, the ancient Lawful Government of England was re-establiſh'd.*

**I**T must be confess'd that this Epocha begins not so happily as those that have gone before it, for whereas almost every one of them commenc'd from some great Action whereby the Almighty bestow'd some benefit upon his People; this alas! begins with a deplorable State of the Christian World, and shews us the expulsion of the true Religion out of *Greece*, and its Neighbouring Provinces, by the Entrance of the *Mahometan* Barbarism and Cruelty into *Europe*, after it had ravag'd almost all *Asia* and *Africa*. But it must be acknowledg'd, that the Divine Providence was just in this Punishment of those unworthy Christians, who by intruding Heresies first, caused Schisms and continual Feuds in the Church; and afterwards by Superstition Profan'd their most Holy Religion; and yet by bitter Persecution destroy'd the Holy Professors of true Christianity, who in those Ages oppos'd themselves to the innovated Idolatry and Superstition

We might justly enough call the last Epocha Dark and Illiterate, as we must Name this that follows the Enlightned and Learned Age of Christianity; for the Northern *Barbarians* that over-run *Europe* in the Fourth and Fifth Centuries, had so effectually swept away all sorts of Learning, that tho' themselves afterwards became Christians, and somewhat Polite, yet it requir'd Ages of Time to revive that Learning which they had destroy'd; and in effect, what thro' the Wars that happen'd, and through the absolute Power the Clergy exercis'd, which gave them an opportunity of living Lazily in Convents, all the Sciences, and even Arts too, were in a very low Estate, till in this Century the discovery of the Art of Printing, put Books into the Hands of the Laity, which being follow'd in the next Age, with the appearance of those great Literati, *Picus* Count of *Mirandula*, *Desider. Erasmus*, *Marſ. Ficinus* &c. Learning began to Revive, and by the continued zealous prosecution



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of the Work that those great Men begun, we may now venture to say. We have almost arriv'd to the Perfection of those Ages, wherein the *Greeks* and *Romans* made themselves immortal by their great Erudition and Ingenuity.

That wonderfully useful Instrument the Mariner's Compass, had been found out in the beginning of the Fourteenth Century, by the help whereof, the *Portuguese* had ventur'd to Navigate on the Coasts of *Africa*, and by degrees advancing, we find them at length, towards the end of this Age got as far as *India*, from whence they brought, by Sea, vast quantities of the rich Commodities of those Parts, which before that time came but sparingly hither, because brought over an immense Tract of Land to *Alexandria*, before we could receive 'em. This was follow'd by a discovery of a new World, which *Christopher Columbus* with great Hazard, as well as Skill and Pains, found out; and thereby gave the *Spanish* Monarch an Opportunity of encreasing his Dominions to an almost infinite Extent, and of enriching *Europe* to an inexpressible degree, out of the inexhaustible Mines of *Mexico* and *Peru*.

The following *Epocha* shews us moreover the Church reformed, and the Christian Religion restor'd to its antient Purity; a Blessing of inestimable value, and which we ought all to praise God for, and continually pray that he lets not again Superstition to prevail; or, which is worse, Atheism and Irreligion to Prophanate our Piety.

The *Turks* having taken *Constantinople*, proceed in their Conquests, and gain the *Peloponnesus*, now call'd *Morea*. 1459

*Edward IV.* Son to *Richard* Duke of *York*, (who had been slain in his Wars against *Henry IV.*) gains the Crown of *England*. 1460

—— Marries the Lady *Gray*, which disgusts his great Friend the Earl of *Warwick*. 1465

—— *Warwick* raises Wars against him, and in the end Forces him to fly the Kingdom. 1470

—— *Henry* plac'd on the Throne again after 9 Years Imprisonment, but *Edward* soon expels him. 1471

—— He dies, leaving his Crown to his young Son *Edward V.* 1483

*Maximilian* of *Austria*, Son to the Emperor *Frederick*, Marries *Mary*, Heiress of *Burgundy*. 1477

They had Issue *Philip*, who Married *Foan*, the Daughter of *Ferdinand* King of *Spain*, by which all the *Netherlands* became afterwards united to that Kingdom.

*Maximilian* chosen Emperor. 1493  
Richard

Years of Jes. Chr.

*Richard*, Duke of *Gloucester*, usurps the Throne of *England*, and Murders his Nephews. 1483

*Richard III.* a Tyrant, slain at *Bosworth* by *Henry VII.* who was of the *Lancastrian* Family, and Marrying the Daughter of *Edward IV* is Declar'd King. 1485

— Is oppos'd by two Impostors, *Lambert Simnel*, and *Perkin Warbeck*. 1485 1499

In the Year 1484. the *Portuguese* discover'd the Cape of *Good Hope*, and prosecuting their Discovery's; they at length got as far as the *East-Indies*, which was discover'd by *Vasquez de Gama*, who was sent by the King of *Portugal* to that purpose, and arriv'd before *Calicut*, May the 20th. 1498

*Ferdinand* King of *Arragon*, and *Isabella* Queen of *Castille*, by Marriage unite those Kingdoms, and erect the Monarchy of *Spain*. 1474

*Ferdinand* expells the *Moors* out of *Spain*, and erects the Inquisition against them; which gains him the Title of *Catholick*. 1496

*Christopher Columbus*, a Native of *Genoa*, having partly by his own Study in Geography, and partly by Information of some Seamen who had been driven on some far Western Coast, conceiv'd an Opinion, That there was a large Country Westward of us yet unknown, apply'd himself zealously for the Discovery of it; to which purpose he first desir'd Assistance of the State of *Genoa*, afterwards of our King *Henry VII.* and of *Emanuel* King of *Portugal*, by all whom being refus'd, he at length obtain'd it of *Ferdinand* and *Isabella* King and Queen of *Spain*, who in the Year 1492. gave him Three Ships, with Men and Provisions; with these he set out, and happily effected his Intention, discovering *Cuba* and *Hispaniola*, and return'd to *Spain*. 1493

Afterwards *Americus Vesputius* being set forth by *Emanuel* King of *Portugal*, discover'd the Southern Continent of *America*; which Name he had the Honour to give to all that vast Country. 1497

*Maximilian* Emperor, an excellent Prince: 1493

*Henry VIII.* King of *England* 1509

— He married *Katherine* of *Spain*, the Widow of his Brother *Arthur*. 1509

*Charles V.* Son of *Philip*, who was the Son of *Maximilian* and *Mary* of *Burgundy*; which *Philip* married *Jean* the Heiress of *Spain*; by which means *Charles* succeeded in both these Estates. 1516

And was chosen Emperor on the Death of *Maximilian*, 1519

Years of Jes. Chr.

*Fr. Picus*, Count of *Mirandola* in *Italy*; and *D. Erasmus* Native of *Rotterdam*, flourished.

*Martin Luther* begins to Preach in *Germany* against *Indulgences*, and other Errors of the Church of *Rome*. 1517

*Solyman*, styl'd The Magnificent, began to Reign. 1520

The Island and City of *Rhodes*, after a vigorous Defence, taken by the *Turks*. 1523

*Belgrade* was taken, and *Vienna* besieg'd by *Solyman*.

King *Henry* of *England*, Wars successfully with *France*. 1510

— Writes against *Luther*, and obtains the Title of *Defender of the Faith*. 1521

— Is divorc'd from Queen *Katherine*, and marries *Anne Bollen*. 1533

— Beheads her, and Marries *Jane Seymour*. 1536

— Marries *Anne* of *Cleeve*, and *Katherine Howard*. 1540

— Marries again, the Lady *Katherine Parr*. 1543

— He advanc'd Cardinal *Woolsey* to the highest pitch of Greatness; who having displeas'd him, is pull'd down and *Cromwel* advanc'd. 1531

— *Cromwel* also disgrac'd and beheaded. 1540

— This King suppress'd Monasteries, and made way for the Reformation, which followed in the Reigns of his Son and Daughter.

The Straights of *Magellanica* in *America* discover'd, and nam'd by *Ferdinand Magellan*. 1520

*Mexico* and *Peru* conquer'd by the *Spaniards*, about this time.

The Name of *Protestant* first began, on occasion of a Protestation the *Lutherans* made against a Decree of the Chamber of *Spire* against them. 1529

The *Smalcaldan League*, or Agreement between the Protestants of *Germany* for their mutual Defence; made at *Smalcald*. 1540

The Council of *Trent* began. 1540

*Edward VI*. Son of *Henry VIII*. by his Wife *Jane Seymour*, succeeds his Father at 9 Years of Age. 1547

— A wonderful wise and pious Prince.

— He reforms Religion, and expels the Superstition and false Doctrin of the *Romish* Church.

— His Uncle *Edward Seymour* the Protector beheaded. 1551

*Mary* his Sister succeeds him. 1553

— She restores Popery; marries *Philip* the Son of the Emperor *Charles V*. afterwards King of *Spain*. 1554

	Years of Jes. Chr.
—— Looses <i>Callais</i> , which had been held by the <i>English</i> ever since King <i>Edward</i> the III <sup>d</sup> 's Time.	1557
<i>Elizabeth</i> her Sister Queen of <i>England</i> .	1558
—— Restores the Reformation, and Reigns with great Wisdom and Reputation 44 Years.	
The Emperor <i>Charles</i> V. Resigns all his Kingdoms.	1557
<i>Ferdinand</i> his Brother chosen Emperor.	1558
<i>Philip</i> II. his Son succeeds him in <i>Spain</i> .	1558
<i>Charles</i> IX. King of <i>France</i> .	1560
—— The Civil War for Religion began there.	1562
—— The Massacre of the Protestants at <i>Paris</i> .	1572
<i>Maximilian</i> II. Emperor.	1564
The Wars in the Low-Countries against the Inquisition, &c. began.	1565
King <i>Philip</i> sends Duke d' <i>Alva</i> to suppress it.	1567
<i>William</i> Prince of <i>Orange</i> , heads the Protestants in the Low-Countries:	1572
—— Under whose Protection, <i>Holland</i> throws off the <i>Spanish</i> Yoke, and soon after Six more of the Provinces joyn with them and altogether conclude a solemn Union at <i>Utrecht</i> .	1579
Queen <i>Elizabeth</i> being at this time at War with <i>Spain</i> , gives them Assistance.	
The famous Sea Fight at <i>Lepanto</i> , wherein the <i>Venetians</i> kill 20000 <i>Turks</i> , and sink 200 Gallies.	1572
<i>Henry</i> III. King of <i>France</i> .	1574
The Holy League in <i>France</i> began.	1576
<i>Rodolphus</i> II. Emperor.	1576
Sir <i>Francis Drake</i> Sails through the <i>Magellanic</i> Streights, thence over to the <i>Phillipine</i> Islands, and the <i>East-Indies</i> , and having encompass'd the whole Globe of the Earth, returns to <i>England</i> .	1580
Pope <i>Gregory</i> XIII. Corrects the Kalendar.	1582
<i>William</i> Prince of <i>Orange</i> Assassinated at <i>Delft</i> .	1584
Succeeded by his Brother <i>Maurice</i> , who for many Years maintain'd the War against the <i>Spaniards</i> .	
The <i>Spaniards</i> with a mighty Armada attempt to Invade <i>England</i> , but are totally routed by the <i>English</i> .	1588
<i>Mary</i> Queen of <i>Scotts</i> , beheaded in <i>England</i> .	1587
<i>Henry</i> III. King of <i>France</i> , is stabb'd by <i>Fa. Clement</i> , a Friar.	1589
<i>Henry</i> IV. King of <i>Navarre</i> succeeds him.	1589
—— Turns <i>Roman</i> Catholick, restores the Peace of the Nation.	
—— Makes an Edict at <i>Nants</i> in favour of the Protestants.	1598

Years of Jes. Chr.

- Is stabb'd by *Ravillio*. 1610
- James* King of *Scotland*, succeeds *Queen Elizabeth* in the  
Throne of *England*. 1602
- The Gun-powder Plot. 1605
- Philip III.* King of *Spain*, 1598
- Peace made between *Spain* and *Holland*, whereby the united  
Provinces are declar'd a free State. 1609
- Lewis XIII.* King of *France*. 1610
- Gustavus Adolphus* the famous King of *Sweden*, began to  
Reign. 1611
- Matthias*, King of *Hungary* and *Bohemia*, elected Emperor. 1612
- Frederick*, Count Palatine of the *Rhine*, Marries the Lady  
*Elizabeth*, Daughter to King *James* of *England*. 1612
- Frederick I.* chosen Emperor. 1619
- The Elector Palatine being chosen King of *Bohemia*, is op-  
pos'd by the Emperor, and defeated in the Battle of *Prague*. 1620
- Philip IV.* King of *Spain*. 1619
- The Elector Palatine outed of all; his Dignity given to the  
Duke of *Bvaria*. 1624
- Great Wars in *Germany* ensued
- King *Charles I.* King of *England*, succeeds his Father. 1625
- Henry Frederick*, Prince of *Orange*, succeeds *Maurice*. 1625
- Cardinal *Richelieu* chief Minister in *France*.
- He labours to ruin the Protestant Party; and fi-  
nally, takes the City *Rochel*, their chief Strength, after a long  
Siege and vigorous Defence. 1628
- The renown'd *Gustavus Adolphus*, after many victorious Acts  
in *Germany*, *Italy*, &c. is slain in the Battle of *Lutzen* in *Germany*  
November 6. 1632
- Christina* his Daughter succeeds him. 1632
- Count *Tilly*, the Eperor's General, famous for his Conquests  
in *Bohemia*, *Denmark* and *Germany*, died. 632
- Portugal* throws off the *Spanish* Yoke, and receives *John* Duke  
of *Braganza* of the ancient Royal Family for their King. 1640
- Ferdinand III.* chosen Emperor. 1637
- The Rebellion and Massacre in *Ireland*. 1641
- King *Charles* by reason of the factious Disorders in *London*,  
retires into the North, is denied Entrance into *Hull*. 1642
- Sets up his Standard at *Nottingham*, Aug. 2. 1642
- Lewis XIV.* the present King of *France* began to Reign, be-  
ing then but five Years old. 1643
- William II* Prince of *Orange*, Father of his late Majesty of  
Great Britain, succeeded his Father in all his Honours. 1647

- Years of *Jes. Chr.*
- Peace among the *Germans*, &c. concluded at *Munster* in *Westphalia*. 1648
- The Civil War rages in *England*; King *Charles I.* Martry'd. 1649.
- The famous Rebellion at *Naples* (on occasion of the grievous Excises) headed by *Thomas Aniello*, commonly call'd *Masaniello*. 1647
- Oliver Cromwell* usurps the Government of *England*, under the Name of Protector. 1651
- The Prince of *Orange* dies *October 8.* 1650. leaving his Princess (the Daughter of King *Charles II.* with Child of the late King, who was Born *November 14.* 1650
- The Island *Jamaica* in *America*, taken by the *English*. 1655
- Christina*, Queen of *Sweden*, resigns her Crown, and goes to *Rome*. 1654
- Carolus Gustavus*, Duke of *Deux-ponts*, her Cousin succeeds her. 1654
- Alphonfus*, King of *Portugal*, succeeds his Father. 1656
- Being Lunatick is confin'd, and his Brother made Regent.
- Leopoldus-Ignatius-Josephus*, Emperor of *Germany*, began to Reign, *July 22.* 1658
- Oliver Cromwell* dy'd *Sept. 3.* 1658
- A War between *France* and *Spain*, having lasted 25 Years, is at length ended by a Peace, concluded in the Isle of *Pheasants*, near the *Pyrenean Mountains*, 1659
- After half a dozen Changes of Government in *England* in one Years time (the Rump being by General *Monk's* Management dissolv'd, and a Free Parliament chosen) it was resolv'd by the Parliament, *April 20.* That King *Charles II.* was lawful and undoubted King, and Messengers immediately sent to *Breda* to invite him Home, 1660

## EPOCH A XIV.

King *Charles II.* Restor'd, the Ancient Government and Laws of *England* Re-establish'd; and Europe in a Profound Peace, 1660

AND here we must make a Stand; for who can pass so pleasant a Sight as this happy Year gives us of the peaceful

Years of Jes. Chr.

ful State of all Europe, without taking a View of the agreeable Prospect; In *England* our celebrated *Augustus* shuts up the Temple of *Janus*, restores the Ancient Religion and Government, and by his happy Influence gives the Muses Liberty, and the Merchant Protection, Learning and Wit flourish, Trade enriches the Nation, and a general Joy drives away the Sorrows which the late Tyrannical Usurpation had cast over all the good and honest part of the People: The hungry Beggars that had usurp'd the Senate-house were now expell'd, and forc'd to refund the sweet Morfels which they had had robb'd the King, the Clergy and their Fellow Subjects of, under the specious Name of Sequestration: In short, the King, the Laws, the Ancient Liberty, Government and Peace was restor'd, and *England* was made happy.

In *Germany*, the War which the Emperor, King of *Poland*, and Elector of *Brandenburg* had maintain'd against the King of *Sweden*, was ended; that between *Sweden* and *Denmark*, as also between *France* and *Sweden*, terminated; and finally *France* and *Spain* reconcil'd by the *Pyrenean Peace*, and ratified by the Marriage of the *Infanta* to the King: So that we may truly call this the *Annus Pacificus* of *Europe*, and compare this with the *Augustan Age*.

May 29, 1660. King *Charles II.* makes his Triumphant Entrance into *London*, it being the Day of his Birth, in the Twelfth Year of his Reign; and on the 23d of *April* following was Crowned. *Leopold Ignatius* being at that time Emperor of *Germany*; *Philip IV.* King of *Spain*; *Lewis XIV.* King of *France*; *Alphonso* King of *Portugal*; *Charles X.* King of *Sweden*; *Christiern V.* King of *Denmark*; *Alexius Michaeliwitz* Czar of *Muscovy*; *John Casimer* King of *Poland*; *Alexander VII.* Pope of *Rome*; *Franciscus Molino* Doge of *Venice*; *Ferdinand II.* Duke of *Florence*; *Charles Emanuel* Duke of *Savoy*; and finally, *Mahomet IV.* Sultan of the *Turks*, 1661

In *France*, Cardinal *Mazarine* being dead, *Mar. 9.* 1661 that King takes the Government wholly into his own Hands.

The *Dauphin* Born, *Nov. 1.* 1661

King *Charles* of *England* marries *Donna Catherine*, *Infanta* of *Portugal*, *May 22.* 1662

*Venner*, and the Fifth Monarchists, make a Riot and bloody Rebellion for a few Days in *London*, 1661

The first *Dutch War*, 1665

A raging Pestilence at *London*, 1665

War proclaim'd against *France*, who side with the *Dutch*, 1665-6

A violent Fire, which burnt down the greatest part of *London*, 1666

1666

The

	Years of Jes. Chr.
The Dutch at Chatham,	1667
A Peace concluded at Breda by England, with France and Holland,	1667
War betwixt France and Spain,	1667
The Theatre at Oxford built by A. Bp. Sheldon,	1668
Treaty of Peace between Spain and France, at Aix la Chapelle,	1668
The City and Island of Candia, taken by the Turks,	1669
Clement XI. Pope,	1670
The Duke of Lorrain dispossess'd of his Dominions by the French,	1670
The second Dutch War,	1672
The French King invades Holland, over-runs the Country, and commits very barbarous Ravage,	1672
Spain declares against France,	1673
A Faction in Holland headed by de Wit, taking Advantage of the Prince of Orange's Minority, had some Years before this, resolv'd no more to admit of a Stadtholder; but at this time the miserable State of their Country, through the French Tyranny which was carried on, because the Dutch wanted some skilful General, made the People Mutiny, and oblige the States to restore the Prince to the Dignity and Honours of his Ancestors,	1674
Peace between England and Holland,	1674
Victor Amadeus, present Duke of Savoy, succeeds his Father,	1675
Pope Clement X. dies, and is succeeded by Benediſt Odeſchalchi, who took the Name of Innocent XI.	1676
The Prince of Orange comes over to England, and marries the Lady Mary (our late gracious Queen)	1677
Peace concluded at Nimeguen, between France and Holland,	1678
—— Also between Spain and France,	1678
—— Also between the Emperor and France,	
The Popish Plot in England Discover'd,	1678
The Dauphin marries the Princess of Bavaria,	1679
The Duke of Burgundy, eldest Son to the Dauphin, Born,	1681
Algiers Bombard'd by the French,	1682
The Czar of Muscovy dying, causes Disputes which of the Sons should succeed: at length 'twas agreed they both should Reign together,	1682
War between the Emperor and the Turks.	
Tangier quitted and destroy'd by the English,	1683
Vienna Besieg'd by the Turks 60 Days, at length Reliev'd, and the Siege rais'd with great Slaughter of the Turks, by the King of Poland, Sept 12.	1683
Genoa Bombard'd by the French,	1684
Luxemburg taken by the French,	1684
King	



Years of Jes. Chr.

King *Charles II.* died *Feb. 6.* 1684-5. and is immediately succeed by his Brother *James Duke of York.*

Earl of *Argyle* Invades *Scotland,* 1685

Duke of *Monmouth* Invades *England,* 1685

— Both defeated, and executed by *K. James,* 1685

The Grand Seignor, *Makomet IV.* being depos'd, *Solyman III.* succeeds him, 1687

The *French King* breaks the Peace with *Germany,* and his Son takes *Philipsburg* *Octob.* 1688

The People of *England,* being oppress'd by King *James's* Government; the Prince of *Orange,* in prosecution of an Invitation to that purpose, comes over to *England* with an Army for their Relief, *Nov. 5.* 1688

King *James* quits the Government, and retires privately from *Whitehall.* *Decem 12.* 1688

— Being put ashore at *Fewersham,* returns to *London,* *December 16.* 1688

The Prince of *Orange* comes to *London,* and King *James* retires to *Rocheſter,* *December 18.* 1688

— Whence he privately departs for *France,* *Dec. 23.* 1688

A Convention, or Parliament being Assembled, they declare *William Prince of Orange,* together with his Princess *Mary,* King and Queen of *England,* *Feb. 13.* 1688 9

*France* declares War against *Holland,* *Nov.* 1688

King *William* and Queen *Mary* Crown'd, *Apr. 21.* 1689

*England* declares War against *France,* *May 7.* 1689

The Convention of *Scotland* resolve to offer the Crown to *K. William* and *Q. Mary,* *Apr. 16.* 1689

which the Deputies present to them, *May 16.* 1689

King *James* passes from *France* to *Ireland,* with *French Officers* and Forces.

— Besieges *London-derry,* which had declar'd for King *William,* *April.* 1689

*Ireland* standing out for King *James,* an Army is sent over under the Command of Duke *Schomberg.*

The Castle of *Edinburgh,* which had stood out for King *James,* surrender'd, *June 13.* 1689

*William,* Duke of *Gloceſter,* Son to their Royal Highnesses the Prince and Princess of *Denmark,* was Born *July 24.* 1689

*London-derry* reliev'd, and the Siege rais'd, *July 22.* 1689

King *William* goes over into *Ireland* with many Noblemen, and large Supplies of Men and Ammunition, *June 16.* 1690

The Battle of the *Boync,* wherein King *William* obtains a very signal and entire Victory over *K. James* and his Army, *July 11.* 1690

*Drogheda* taken, *July.* 1690

King

	Years of Jes. Chr.
King <i>William</i> marches into <i>Dublin</i> , July 16.	1690
King <i>James</i> flies back to <i>France</i> ,	1690
The first Siege of <i>Limerick</i> , Aug.	1690
The King returns to <i>England</i> , after having reduc'd the greatest part of <i>Ireland</i> , Sept. 10.	1690
The King passes over to <i>Holland</i> , wherein, endeavouring to Land in his Barge, is surrounded with Ice, and detain'd 22 Hours, Jan. 20.	1690-1
The Electors of <i>Bavaria</i> and <i>Brandenburg</i> , the Landgrave of <i>Hesse Castle</i> , and many Foreign Ministers, assembled in Congress at the <i>Hague</i> , and conclude a firm Confederacy against <i>France</i> , Feb.	1690-1
Mons taken by the <i>French</i> , Apr. 8.	1691
The King returns to <i>England</i> , Apr. 10.	1691
The King goes to the Army in <i>Flanders</i> , May,	1691
Sultan <i>Achmet II.</i> Emperor of the <i>Turks</i> , succeeded his Brother, June 12.	1691
<i>Ablone</i> in <i>Ireland</i> , taken by the <i>English</i> , July 21.	1691
The Battle of <i>Agrim</i> , wherein <i>St. Ruth</i> , the <i>French</i> General for King <i>James</i> , is kill'd, and his Army totally routed, July 13.	1691
<i>Innocent XII.</i> Pope, Elected, July 17.	1691
<i>Limerick</i> surrender'd, and <i>Ireland</i> totally reduc'd, Octob. 3.	1691
The <i>English</i> Fleet obtains a great Victory over the <i>French</i> , and burnt about 20 of the largest and best Ships at <i>la Hogue</i> ; May,	1692
An Earthquake at <i>Jamaica</i> , which almost totally destroy'd <i>Port Royal</i> , June 7.	1692
<i>Namur</i> taken by the <i>French</i> , July 3.	1692
The Battle at <i>Steenkirk</i> , July 24.	1692
A small Shock of an Earthquake felt in <i>England</i> , <i>Holland</i> , <i>Flanders</i> and <i>France</i> , Sept. 8.	1692
The <i>French</i> take, and barbarously destroy <i>Heidelburgh</i> , <i>Spire</i> , <i>Manheim</i> , <i>Frankendal</i> , and other places in the <i>Palatinate</i> ,	1693
The Battle at <i>Neer-helphen</i> , near <i>Landen</i> , July 28.	1693
<i>Charleroy</i> taken by the <i>French</i> , Octob. 11.	1693
<i>Frederick Augustus</i> , Elector of <i>Saxony</i> , succeeds his Brother <i>John George</i> , May 7.	1694
The <i>English</i> Fleet, by Bombs thrown in, burn <i>Havre de Grace</i> and <i>Diep</i> , two considerable Maritime Towns in <i>France</i> , July	1694
The Queen taken ill of the small Pox, Dec. 27,	1694
And on the 29th Her Majesty, of ever blessed Memory, departed this Life.	
<i>Mustapha II.</i> Son to the depos'd <i>Mahomet IV.</i> succeeds Emperor of the <i>Turks</i> , Jan. 27.	1695
<i>Casal</i> taken from the <i>French</i> by the Duke of <i>Savoy</i> , July 9.	1695
<i>Namur</i> Invested by the K. and his Army, July 9.	1695

Years of Jes. Chr.

And on Sept. 5. the Castle was surrendred by the French to the Confederates.

Granville, Calais, and other Sea-Towns of France, Bombarded by the English Fleet this Summer.

A Plot against His Majesty's Life, discovered, Feb. 21. 1698

John, King of Poland, departed this Life, Jan. 17. 1696

Augustus, Duke of Saxony, chosen to succeed him.

Aeth taken by the French, 1697

Barcelona taken by the French, 1697

Treaty of Peace at the Palace at Ryswick in Holland; where, on the 10th of September, O. S. a Peace is concluded, and the Articles Signed by the Plenipotentiaries of England, France, and Holland, 1697

Whitehall Burnt, Jan. 5. 1698

The Peace between the Emperor and K. of Poland on one part, and the Grand Seignior on the other part, concluded at Carlowitz, Jan. 26. 1699

—— Ditto, with the Venetians, February following.

—— A Truce with the Muscovites, which was changed into a Peace, 1700

The Scots attempted to settle at Darien, in America, 1699

The Partition Treaty, 1700

The most illustrious Prince, William Duke of Gloucester, the Darling Hopes of the English Nation, (to the unspeakable Grief of all true Lovers of their Country) departed this Life, July 29. 1700

Antonio Mocenigo, chosen Doge of Venice, 1700

Pope Innocent XII. departed this Life, and was succeeded by Cardinal Albani, Elected Nov. 23. 1700

And assum'd the Name of Clement XI.

The War in the North broke out. The King of Denmark attack'd the Duke of Holstein, but by the intervention of the English and Dutch Fleets in the Baltick, was oblig'd to make Peace, Aug. 18. 1700

The King of Poland at the same time besieg'd Riga, and thereby began the War between him and the King of Sweden, who soon after invaded Poland.

Charles II. King of Spain, having by Will nominated the Duke of Anjou, second Son to the Dauphin of France, his universal Heir and Successor, departed this Life, Nov. 1. 1700

The Emperor claims the Crown of Spain, and invades the Dominions of that Crown in Italy, 1701

James II. late King of England, departed this Life, September 16. 1701

His Majesty William III. King of Great-Britain, and Ireland, departed this Life, Mar. 8. 1701-2

And

Years of Jes. Chr.

And was succeeded by her most sacred Majesty Queen *Anne*, whose Reign God grant Long and Happy.

Her Majesty Crown'd at <i>Westminster</i> , Apr. 23.	1702.
War proclaim'd at <i>London</i> against <i>France</i> , May 4.	1702
Prince <i>Eugene</i> , General of the Imperial Army in <i>Italy</i> , enter'd <i>Cremona</i> by Stratagem, and took <i>Villeroy</i> the French General Prisoner, Feb. 2.	1702
<i>Keyserwart</i> taken by the Confederates, Jun. 15.	1702
Battle at <i>Lisjaw</i> between the Kings of <i>Poland</i> and <i>Sweden</i> , wherein the former was defeated, July 19.	1702
English Expedition to <i>Cadiz</i> . Aug.	1702
<i>Landau</i> taken by the Imperialists, Sept. 10.	1702
<i>Venlo</i> taken by the English and Dutch, Sept. 23.	1702
The Elector of <i>Bavaria</i> surprizes <i>Ulm</i> , and declares for the French Sept. 8.	1702
English Victory at <i>Vigo</i> , Octob. 11. and 12.	1702
<i>Ruremond</i> taken by the English and Dutch, Octob. 7.	1702
<i>Liege</i> , the City, taken by them also, Octob. 15. and } the Citadel on the 23.	1702
<i>Traerback</i> taken by the French, Nov.	1702
French sieze <i>Nancy</i> in <i>Lorraine</i> , Dec. 3.	1702
The Inhabitants of the <i>Cevennes</i> (a part of <i>Languedoc</i> in <i>France</i> ) commonly call'd <i>Camisars</i> , make an Insurrection on account of Religion and Liberty,	1702
<i>Port Royal</i> , in <i>Jamaica</i> , destroy'd by Fire, Jan. 9.	1702 $\frac{1}{2}$
Fort <i>Kehl</i> , over against <i>Strasburg</i> , taken by the French, March 9.	1702 $\frac{1}{2}$
League between <i>Portugal</i> and <i>England</i> , May 16.	1703
<i>Bonne</i> , taken by the Confederates, May 14.	1703
Battle of <i>Eckeren</i> , between the Dutch and French, June 30.	1703
Insurrection and Revolution in <i>Turkey</i> , July	1703
<i>Achmet</i> advanc'd to the Throne, and his Brother <i>Mahomet</i> deposed,	1703
<i>Huy</i> taken by the English and Dutch, Aug. 27.	1703
<i>Limburg</i> also taken by them, Sept. 27.	1703
<i>Brisac</i> taken by the French, Sept. 14.	1703
The Emperor surrenders his Right to the Crown of <i>Spain</i> , to his Son <i>Charles</i> , Archduke of <i>Austria</i> , who was thereupon proclaim'd at <i>Vienna</i> , King of <i>Spain</i> , Sept. 12.	1703
The Duke of <i>Savoy's</i> Troops that were in the Spanish Service in <i>Milan</i> , surpriz'd and disarm'd by the French General <i>Vendome</i> , Sept. 29.	1703
<i>Laudau</i> re-taken by the French, Nov. 16.	1703
<i>Guelder</i> taken by the Confederates, Dec. 17.	1703
The	

Years of Jes. Chr.

- The Great Storm of Wind, *Nov. 26.* 1703  
*Charles of Austria, King of Spain, arriv'd in England, in his way to Portugal, Dec 26.* 1703  
 That Prince arriv'd at *Lisbon, March 7. 170 $\frac{1}{4}$ .* and soon after marched with his Ally the King of *Portugal* against the Duke of *Anjou*, his Antagonist.  
 The Battle of *Schellenburg*, wherein a Pary of the Confederate Army Commanded by the Duke of *Marlborough*, broke through the *Bavarian* Lines, routed a larger Body of the *Bavarian* Troops, and took the City of *Donawert*, *July 3. N. S.* 1704  
 The Battle of *Blenheim* or *Hochstat*, wherein the *French* and *Bavarians* were routed; and in a manner totally destroy'd by the Confederate Army Commanded by the Duke of *Marlborough* and Prince *Eugene* of *Savoy*, *Aug. 13. N. S.* 1704  
*Gibraltar* taken by the *English*, *July 24. N.S.* 1704  
 The Sea-Fight at *Milaga*, between the *French* Fleet Commanded by the Count de *Toulouse*, and the *English* and *Dutch* Fleet Commanded by Sir *George Rook*, and Admiral *Vanderdussen*; wherein the Confederates gained the Victory, and kept the Sea, notwithstanding the vast Superiority of the *French* Force, *Aug. 24. N. S.* 1704  
*Landau*, taken by the *German* Army Commanded by the King of the *Romans*, *Nov. 20.* 1704  
*Stanislaus* Crown'd King of *Poland* by the Interest of the King of *Sweden*, *Octob 4.* 1705  
 The *Catalonians* submit to King *Charles III.* who was Conducted to *Barcelona* by the *British* and *Dutch* Fleets, *Aug. 28. N. S.* 1705  
 The Emperor *Leopold* Dyes, *May 5.* 1705  
 The Battle of *Ramillies* in *Flanders*, *May 23. N. S.* 1706  
*Barcelona* possess'd by *K. Charles*, who assisted by the *British* Forces, under the Earl of *Peterborough* had taken it last Year, was all this Spring belieg'd by *Philip* and the *French*; Reliev'd by the *English*. *May 11. N. S.* 1706  
 The Battle of *Kalisch*, between the King of *Sweden* and King *Augustus*, wherein the former gaining the Victory, obliges the latter to abdicate the Crown of *Poland*, *October* 1706  
*Turin* belieg'd by the *French*: Reliev'd by Prince *Eugene*, *September 9.* 1706  
*Peter* King of *Portugal* Dyes, *Dec. 9.* 1706  
 The Battle of *Almanza* in *Spain*, *Apr. 25.* 1707  
 The Siege of *Toulon*, from *July 26. to Aug. 21. N. S.* 1707  
 The Union of *England* and *Scotland* Commenc'd *May 1.* 1707  
 Sir *Cloudesty Shovel* in the *Association* Man of War cast away on the Rocks of *Scilly*, *Oct. 21.* 1707  
 The

Years of Jes. Chr.

The Pretender to the Crown of <i>Great-Britain</i> attempts an Invasion of <i>Scotland</i> , <i>March</i> ,	1707-8
The Battle of <i>Oudenard</i> , <i>July 11.</i>	1708
The Island <i>Minorca</i> , and in it <i>Port-Mahon</i> , taken by the <i>Eng-lish</i> ,	1708
Prince <i>George</i> of <i>Denmark</i> Dies, <i>Octob. 28.</i>	1708
The City <i>Lille</i> Besieg'd and taken by the Confederates,	1708
<i>Tournay</i> taken by the Confederates, <i>Sept. 3.</i>	1709
The Battle of <i>Tanaires</i> near <i>Mons</i> , <i>sept. 11.</i>	1709
<i>Mons</i> taken, <i>Octob. 20.</i>	1709
The King of <i>Sweden</i> invades <i>Muscovy</i> ,	1709
— The Battle of <i>Pultowa</i> , wherein he was Defeated by the <i>Muscovites</i> , and his Army totally routed, <i>June 20.</i>	1709
The Battle of <i>Almenara</i> in <i>Spain</i> , <i>July 27.</i>	1710
The Battle of <i>Saragossa</i> , <i>Aug. 20.</i>	1710
The Battle of <i>Villaviciosa</i> ; and <i>Brikeuga</i> taken, <i>Dec. 10.</i>	1710
The Expedition to <i>Quebeck</i> .	1711
The Shipwreck in it, <i>Aug. 22.</i>	1711
The <i>Dauphin</i> of <i>France</i> , Son to the King, Dies, <i>April 14.</i>	1711
The Emperor <i>Joseph</i> Dies, <i>April 17,</i>	1711
His Brother <i>Charles</i> , Arch-Duke of <i>Austria</i> , and King of <i>Spain</i> chosen Emperor, <i>Octob. 12.</i>	1711
The <i>Dauphiness</i> , Daughter to the Duke of <i>Savoy</i> Dies, <i>Feb. 12.</i>	1712
The <i>Dauphin</i> , late Duke of <i>Burgundy</i> , Grandson to the King Dies, <i>Feb. 18:</i>	1712
The <i>Dauphin</i> his Son, Great Grandson to the King, Dies, <i>March 8.</i>	1712
His Brother, the Duke of <i>Anjou</i> Dies,	1712
The Young <i>Dauphin</i> , third Son to the late Duke of <i>Burgundy</i> in danger of Death, <i>June;</i>	1712
<i>Louisa Maria</i> , Daughter to King <i>James</i> and Queen <i>Mary</i> , Dies, <i>April 18.</i>	1712
Treaty of Peace held at <i>Utrecht.</i>	
— The first General Conference opened, <i>Fan. 29.</i>	1712
<i>Dunkirk</i> surrender'd to the Queen of <i>Great-Britain</i> , <i>July 7.</i>	1712
Cessation of Arms between <i>Great-Britain</i> and <i>France</i> , proclaim'd in the Army in <i>Flanders</i> by the Duke of <i>Ormand</i> , <i>July 15. N. S.</i>	1712
The Battle of <i>Denain</i> , <i>July 24.</i>	1712
The Peace between <i>Great-Britain</i> and <i>France</i> Sign'd at <i>Utrecht</i> by the Plenipotentiaries on both Sides, <i>April 11.</i>	1713
The Peace between <i>Holland</i> and <i>France</i> , Sign'd by the Plenipotentiaries on both sides, <i>April 12.</i>	1713
The Peace Proclaim'd at <i>London</i> , <i>May 5.</i>	1713

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A  
S H O R T  
S Y S T E M  
O F  
Universal History.

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B O O K II.

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Introduction to History, and a  
Character of Historians

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C H A P. I.

*Of the Benefits accruing by the Study of History.*

**A**S Knowledge in General is the grand Distinction, that sets a Man above his Equals, so to be sure those Parts of Knowledge that render him more generally beneficial to the Publick, must necessarily deserve our greatest Esteem. Thus Divinity which affects our Souls, Physick our Bodies, and Law our Estates, justly give the Professors of those Faculties a Veneration among Mankind. But it

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is a Misfortune Learning suffers, That those Sciences, however beneficial to us in their Consequences, that do not immediately give us Relief in Necessity, are less thought upon: Thus Geometry, altho' it be the Foundation of all Mechanical Arts, and affords us the Rules by which all our common Utensils are made, yet the Work-man understanding only his Rule without the Reason of it, the Wisdom of the Inventor is disregarded. And under this Head we are forc'd to place History, a Science of infinite Benefit to Mankind, and yet a Science that is very little look'd into, but by Men of studious Lives: Except a short Essay of some very notable Action, or a Relation of some very fresh one that affects our present Fancies can be call'd History, for these, 'tis true, every Body listens to. To stir up therefore Gentlemen to the Study of this useful Science, we shall lay before them some of the Advantages accruing by it.

I. History by informing us of the Actions of Mankind in former Ages, brings the Times past into our present View, makes us as it were co-eval with the celebrated Heroes of former Times, and naturally Excites us to an Emulation with them in Glory. *Tis a Prospect-Glass* (as Mr. Dryden expresses it) *that carries our Souls to a vast distance, and takes in the farthest Objects of Antiquity. It informs the Understanding by the Memory, and helps us to judge of what will happen, by shewing us the like Revolutions in former Times. For Mankind being the same in all Ages, agitated by the same Passions, and mov'd to Actions by the same Interests, nothing can come to pass, but some Precedent of the like Nature has already happen'd.*

Natural Affections stirs up every Body's Enquiry into the Actions of his own Ancestors, and the Virtues and Honours of our Fore-fathers cannot fail of raising a Concern in us. Thus next to that of our own Family, the History of our own Nation affects us most: But if we consider further, we must confess that all Mankind are one Family, all proceeding from the same first Parents, and therefore all the Nations of Mankind as our Brethren deserve our Notice.

II. The Study of History is the most agreeable Diversion, and most delightful Entertainment that can be pitch'd upon. This is evident from the Pleasure all sorts of People receive in the hearing strange or new Stories, and 'tis from this Gust of our Nature that the Poets have been encourag'd to Invent their many Fables, Romances and Novels. But true History gives at least as much Delight to Persons of sound Reason; the real Events that have happen'd in the World, affording as much Matter of Surprize, and cause as great Rapture when duly reflected on, as those fictitious Tales that so much Inveigle  
the



the Women's Affections. 'Tis reported of *Alphonfus* King of *Spain*, and *Ferdinand* King of *Scicily*, that they were recover'd from dangerous Sickneses by the Delights they receiv'd in the reading *Livy* and *Curtius*. And *Bodin* tells us, That *Lorenzo de Medici* ow'd his Life to the reading of this Story, viz. The Emperor *Conrade III.* having reduc'd the Rebellious City of *Veinsburg*, commanded it to be intirely destroy'd, and all its Inhabitants, the Women only excepted, to be made Prisoners of War. Whereupon the Women made an humble Suit to the Emperor, that they might save at least what they were able to Carry away on their Backs; which being granted, He was surpriz'd to see them March out with their Husbands and Children upon their Shoulders, and thereby mov'd to so much Compassion as to Revoke his Sentence. What can be more delightful than to observe the Wise Conduct of Judicious Statesmen, the Politick Stratagems of Wise Generals, the wonderful Effect of Manly Courage; the strange Turns of Success unjustly obtain'd, and the surprizing Relief oppos'd Virtue meets with? Innumerable are the Instances of all these in History, and unexpressible is the Pleasure a wise Man reaps in Reading 'em.

III. History affords INSTRUCTION to Persons of all Ages, Degrees and Faculties. The Statesman, the Soldier, the Divine, the Lawyer, the Physician, the Husband-man, the Merchant, the Mechanick, will all find in History Instructions in their several Sciences, as might be made appear, were it necessary to insist on it; but as this is evident to all understanding Persons, we shall rather chuse to give some Hints of the Instruction History gives to Men in general: Which it does in these Particulars.

1. The many Examples of Virtue extant in History, in the Persons of wise Governours, couragious Generals, sage Philosophers, faithful Friends, obedient Subjects, just Princes, pious Children, affectionate Parents, &c. do naturally excite Emulation. And herewith we may observe the Advantage all these Characters appear with, and the Reputation that Virtue gives a Man; for the Historian never fails to give 'em their just Applause, or if he should forget, the Reader cannot avoid to do it; for however vicious a Man's own Nature may be, he cannot forbear commending Virtue in another. And as example is beyond Precept, no better Method can be used, than to inure Youth betimes to the Reading of Virtuous Histories.

2. As the Patterns of Virtue gain our Esteem, so on the other Hand the Examples of Vice raise our Indignation. When we Read in History the Actions of cruel Tyrants, barbarous Masters, perjurd Friends, stupid Blockheads, rebellious Subjects,

disobedient Children, and other Instances of Wickedness, it shocks our very Nature, creates a Horror in our Spirits, and even forces us to Hate and Despise them.

3. The admirable Morals, and excellent Discourses of Princes, Statesmen, Generals, Philosophers, &c. so frequent in History, cannot fail of improving our Minds. The good Effect of virtuous Actions and wise Conduct; and the contrary Evil and Ignomy attending vicious Ones, afford us Reflections that must very much Excite us to a strict and steady pursuance of Virtue. In these, and many other Manners, History is admirably Instructive to Mankind.

4. The Subject of History is not low and groveling, not employ'd in Trite mean Matters, but the most elevated Subjects, and therefore a study worthy of a Gentleman. History gives us the Affairs of whole Common-wealths rather than of particular Persons, or if it descends to Lives, 'tis of those that have spent 'em in publick Actions. The Historian describes to us the Laws and Customs of Kingdoms and States, makes his Observations on their Rise and Decay, on their Factions and Councils, their Wars, Force, Stratagems and manner of Fighting, the Fore-sights and Oversight: And in his Remarks on the rewards of Virtue, and punishments of Vice, the Objects are those of publick Concernment. Thus History appears on all Accounts recommendable to Gentlemen, and the Study of it exceeding useful to them in their Conduct, not in Speculation only, but in Action; in all Conditions of Life, but especially in publick Stations.

5. and Lastly, Religion is considerably defended by History. For prophane Writers agreeing with Holy Writ in the History there related, is of notable force against Atheists; Now that this is so is very certain. *Q. Curtius* tells us, That the *Jewish* High Priest came to *Alexander*, and inform'd him of *Daniel's* Prophecy concerning him. *Tacitus* and *Suetonius*, as well as *Josephus* make mention of our Saviour *Jesus Christ*. Many Instances of the Harmony of Sacred and Prophane History might be produc'd, and undoubtedly a vast greater Number of such would be seen, if the prophane Authors that wrote of the same time with the Scripture were still Extant. The Mythology also of the Ancients bears such an Analogy with the Scripture, that Learned Men have shewn us many of their Gods borrow'd thence. Again, History by shewing us the Origin of all Arts and Sciences, demonstrates that the World had a Beginning. For it is Absurd to affirm, That Man, born naked and destitute of all Defence, or natural Weapons of Offence, as all other Creatures are endowed with, but in lieu of those Benefits, furnish'd with a rational Soul, and inventive Ingenuity, should long lie Idle,  
and,

and not exercise those Talents, which being made use of, we see are able to Accommodate him with infinitely more and greater Conveniences for Life and Pleasure, than any other Creature of the Universe enjoys. So that it is not at all to be doubted, but that as soon as Men had Being, they employ'd their Minds in the pursuit of Knowledge, and in the exercise of Arts. When therefore we see in History the Origine of all Arts and Sciences, and find them to have begun since the time of *Adam*: It must be concluded he was the first Man, for it cannot be imagin'd that when once they were invented they ever became disused. Now in History we see that as soon as Men had Effected the manual Arts necessary to their Support, they quickly fell upon the Study of the Sciences: Astronomy seems to have been the first, for the brightness of those Heavenly Bodies striking their Fancies, put the *Chaldeans* upon observing their Motion: From the *Chaldeans* the *Aegyptians* receiv'd it, and from them *Thales* learnt it, and taught it to the *Greeks*. Philosophy was first reduc'd into System, and taught to the *Greeks* by *Pythagoras*. Physick, tho' so necessary to Human Life, was unknown to the *Aegyptians*, those Masters of Science, for *Herodotus* tells us, they used to bring out their Sick to the High-ways, and crave Advice from every Passenger.

The Invention of all the other Sciences might be Trac'd, and found to have been begun since the Time of *Noah*; and consequently a very rational and forcible Argument brought from prophane History, in Defence of the Scripture History of the Creation, against the Atheists. But 'tis needless to enlarge further upon this Subject. The Reading of History is undoubtedly not only an Innocent and pleasant Diversion, but also a profitable and most useful Employment, and therefore there needs no more Words to invite to the Study of it: Except this Admonition of *Moses* to the *Israelites* will enforce it, *Deut* 32. 7. *Remember the Days of Old, consider the Years of many Generations; Ask thy Fathers and he will shew thee, thy Elders and they will tell thee.*

But least a contrary Use should be made of History, and the too many Examples of evil and wicked Princes that have liv'd in the World, should be thought to give a Vicious Person Encouragement, give me leave to add a few Words, *viz.*

1. If a Wicked Prince flourishes in the World, and is by God permitted to Tyrannize over his People, this ought to be consider'd as a Judgment of God Almighty upon that Nation. And altho' we may say, Nations of Virtuous Behaviour have been sometimes thus Afflicted; it may easily be answer'd, That God who sees Men's Hearts and secret Thoughts is the best Judge of that, we have such mistaken Notions of Things, as

to be no competent Judges of what may provoke God to Vengeance, till by the Execution of his Sentence, we are brought to the Sense of our Guilt.

2. If God chuses to Execute his Wrath upon a sinful People, by the Pride, Cruelty or Avarice of their Prince, rather than by Fire, Sword, Flood, Earthquake, Pestilence, or the like; It affords us this Reflection, *viz.* That those very Passions which we all carry about us, are the Scourges that thus terribly Afflict us, and as we are all too apt to Indulge those our internal Enemies; This Affliction will most sensibly Convince us of the Danger of letting those Servants become our Masters, and Demonstrate to us the dismal Effects of submitting our selves to their Government.

3. Altho' God may make a Vicious Prince the Instrument of his Vengeance upon a sinful People, and permit him to Enjoy the Exercise of that Power for a Time; yet to avoid making the Vice seem lovely, after the intended Execution is over, he seldom fails to humble the Pride of such Tyrants, and bring them, even in this World to some remarkable and grievous Punishment.

4. If Kings be Wicked, the Eminency of their Station makes the Vice more Conspicuous and Abominable; the Curses such a Prince receives from all Men while Alive, and the Ignominy and perpetual Reproach his Memory lies under when Dead, is an effectual Terror to those Men, whom the Doctrine of Hell-Torments could not deter from Vice, As on the contrary, the Glory, Praise, Honour and Esteem, which a good and virtuous Prince receives from all Mankind, is the best and most effectual Excitement to the Practice of Virtue.

'Tis this Use therefore that we must make of History, namely, when we Read the Life of a vicious and cruel Tyrant, 1. Consider him as a Judgment sent from God upon that Nation; and, 2. Ask our own Conscience whether his Vices are not odious, and the imitation of them to be with utmost care avoided. And on the other hand see if we can forbear to applaud a virtuous and just King; give but our own Understanding fair scope, and let it determine which of the two Characters be more eligible.

## C H A P. II.

### *Divisions of History.*

**T**HERE are great Disputes among the Schools how to divide History; but we do not think fit to be engag'd in either

either of their Quarrels, looking upon them as frivolous, and of no consequence; and therefore content our selves with affirming.

1. That *Justus Lipsius*, [Epist. 61. Cent. Miscel] who divides History into *μυθιστορίαν* and *ιστορίαν*, that is, *true*, and *fabulous* or *poetical* History, is not to be follow'd, inasmuch as Poetical Fictions and Relations have nothing in the least to do in what we call History. *Aristotle*, *de re Poetica*, says, That History differs from Poetry, in that the former relates Things as they truly are or have been; and on the contrary, the latter only represents what they might or ought to be.

2. That *Bodin* is not to be imitated in placing natural History, which properly appertains to Physick, among the *Species* of History.

3. That *Kecherman*, who examin'd so nicely into these foregoing great Men, instead of reforming them, falls of a sudden into Grammatical Trifles and Logical Punctilio's, which will be regarded no more by Men of sound Sense than his tedious Divisions and Sub-divisions of History, in which it is impossible to follow him without quickly losing Sight of him.

We have endeavour'd to take a more direct Course, which is by dividing History into,

1. *Ecclesiastical.* And
2. *Civil.*

*Ecclesiastical* History informs us of what has hapned in the State of Religion.

*Civil* History gives an Account of Occurrences in the Civil State. This Division is founded upon the admirable Theology of *St. Austin*, in his Method of dividing the Holy Books, and all the History of the Church. He says, That there have always been two Cities in the World, which are the City of God, and the City of the World, and which are remark'd in these two Brothers, *Abel* and *Cain*, whereof *Abel* is the Image of the Citizens of God, and *Cain* of those of the World; the former the Younger, the latter the Elder; because Man did not become a Citizen of Heaven, but through Grace, when he was born a Citizen of the World. [St. Austin in *Psal.* 61. *de Civitate Dei*, lib. 15. cap. 1.

Thus all History consists only in representing to us the different Events and Passages which have ever happen'd in these two opposite Cities.

The History which treats of the City of God has been ever carefully preserv'd in the World, and is divided into the Church

of the *Jews*; and the Church of the Christians, or the *New Testament*. The Christian Church may be sub-divided into several Particulars; as the Churches of every Patriarchate, Kingdom, Province, Diocess, &c.

The History which treats of the City of the World is the Civil, which may be divided into the Histories of the Monarchies and Republicks that have been before our Saviour Christ, and the History of the Monarchies and Republicks that have come after him. Every Monarchy and every Republick compose many particular Histories.

- Universal History comprehends what has hapned
- |  |   |                           |
|--|---|---------------------------|
|  | } | In the City of God.       |
|  |   | In the City of the World. |
1. The City of God, under
- |   |                            |
|---|----------------------------|
| } | The <i>Old Testament</i> . |
|   | The <i>New Testament</i> . |
- The *New Testament*,
- |   |                               |
|---|-------------------------------|
| } | The <i>Latin Church</i> , &c. |
|   | The <i>Greek Church</i> , &c. |
2. The City of the World, comprehends
- |   |  |
|---|--|
| } | Monarchies and Republicks before <i>Jesus Christ</i> , and Monarchies and Republicks after <i>Jesus Christ</i> . |
|---|--|

To be convinc'd of the Necessity of thus dividing History, in relation both to the Church and to Monarchies, we are to remember that Maxim which says, *That we must never wander out of the Road in this Study*: As also, that the principal Design of God Almighty, in the Creation of the World, was the Foundation, Conservation and Sanctification of his Church; likewise, that the World subsists by no other Means but by those of the Church; and moreover, that whatever is excellent and admirable either in the Establishment or Revolution of Empires, is chiefly occasion'd by the Church.

If this be so, it is necessary of course to have Ecclesiastical Matters keep pace with those of Monarchies, and not to separate the History of the City of God, from that of the City of the World. This the Bishop of *Meaux* speaks admirably well of in his Treatise of Universal History. *These Monarchies*, (says he) *have for the most part a necessary connection with the History of the People of God, for God made use of the Assyrians and Babylonians to chastize his People; of the Persians to re-establish them; of Alexander and his first Successors to Protect them; of the famous Antiochus and his Successors to keep them Employ'd; and of the Romans to defend them against the King of Syria, who were then ready to destroy them. Under the Romans the Jews continu'd to the coming of Jesus Christ, whom, when they had slighted and Crucify'd, these same Romans gave their Assistance (tho' without designing it) to the Divine Vengeance, to exterminate this ungrateful Nation.*

God, who had then determin'd to gather together a new People from all parts of the Earth, first rang'd them under the Dominion of the Roman Empire, which afterwards prov'd the principal means to encrease the course of the Gospel. Tho' this same Roman Empire persecuted this new People for above 300 Years, yet that Persecution serv'd only to confirm the Christian Faith, and to make it shine the brighter by the Fortitude and Patience of its Professors. But at length this Empire, finding it had to deal with something more invincible than it self, was forc'd to yield, and receive into its Bosom that very Church, which before it had so long and so cruelly persecuted; whence it follow'd that those Emperors did all that lay in their Power to make that Church Universally acknowledg'd, which Fesus Christ had founded; and Rome became thenceforward the Metropolis of the Spiritual Empire. Also when the time was come that the Roman Power (which had vainly boasted it self of Eternity) was to undergo the Fate of other Empires, Rome, tho' become a Prey to Barbarians, yet preserv'd its Ancient Grandeur by means of Religion; for those Nations who had Conquer'd the Romans, having by little and little softned their Manners by the observation of Christian Piety, their Kings thought none of their Titles so Glorious, as that of being Protectors of the Christian Church.

Thus the Empires of the World have been serviceable to Religion, and have preserv'd the People of God; wherefore that same God which had caus'd his Prophets to foretel the divers Conditions of his People, made them also Prophecy of the Succession of Empires. You are not unacquainted with those places where Nebuchodonosor was mark'd out to punish the Pride of the People, especially of the Jews, who approv'd themselves so ungrateful towards their Creator. You have also (no doubt) observ'd Cyrus nam'd 200 Years before his Birth, to re-establish the People of God, and to chastize the Arrogance of Babylon. The destruction of Nineveh likewise was not foretold with less certainty. Daniel in his wonderful Vision has briefly, but fully represented to us the Babylonish Empire, together with that of the Medes, Persians and Greeks. The Blasphemies and Persecutions of Antiochus, were also Propheesied of, as well as the miraculous Victories the People of God gain'd over that cruel Tyrant. In these Prophets you may find all these famous Monarchies come to nothing by little and little, and the new Empire of Fesus Christ to be so expressly Characteriz'd, that there is no reason to doubt of its being meant, as by Name, of the Kingdom of the most High; the Kingdom of the Son of Man, &c. being pronounc'd to be a Kingdom that should subsist even in the midst of the Ruin of all others, and to which alone Eternity was promis'd.

God therefore, who made use of so many different Nations to Chastize, Employ, Enlarge or Protect his People; having a mind to be known for the Author thereof, discover'd the great Secret to  
his

his Prophets, and caus'd them to foretell it before he put it in Execution. Whereupon these Empires, being made Partners with the Designs of God, their Fate has been foretold by the same Oracles of the Holy Spirit, which Prophesied of the Succession of the faithful People.

Nothing demonstrates better the necessary Relation between Sacred and Prophane History, than this excellent Discourse of the Bishop of *Meaux*, where we may observe the Proceedings of God in the Revolution of Empires, and by what means the Almighty Wisdom brings his ends about, even in those Matters where we think either our Prudence or Policy has had the larger share. I would gladly have all Youth learn by Heart as much, at least, of this admirable Discourse, as we have just mention'd; for thereby they may be able to unravel (if I may say so) all the Intreagues betwixt God and Man, and discover the first Principles of all Affairs which History has handed down to us. Prophane Historians have always fill'd us with confus'd Ideas; but the Bishop of *Meaux* has demonstrated the Hand of God to have set all the Springs of Causes at work, and that for the peculiar end of Preserving and Sanctifying his People. Men, misguided by their Passions, think all must be related in History that contributes to satisfy their Avarice or Ambition; but they are deceiv'd, for like Children they only see the Wheels of the Movements, without being able to guess at the Mechanism and Causes of them. The Sanctification of the Church, is the secret Spring of all that has hapned most considerable in the World from its Creation; and the Fall and Rise of Empires is the Mechanism of the Almighty.

Altho' we cannot always discover what share God has had in certain Affairs, yet it must never be deny'd that he has had any. Who could ever have imagin'd that the Grandeur of the *Roman* Empire, which we commonly look upon as an effect of the great Wisdom and Valour of the *Romans*, should have ever contributed towards the publication of the Gospel, and the glory of the Church?

In a word, there might have been only one History, which should have been that of the City of God, where Empires and Dominions might have been brought in as so many Incidents and Episodes, which have only collateral Relation to the History of the Church. Nevertheless, as the Devil will always have a share in Human Affairs; and that St. *Austin*, together with the Holy Scriptures, attribute to him a Power over the Kingdoms of the World, we divide History into *Ecclesiastical* for the Affairs of the Church, and into *Civil* for the Affairs of Empires and Republicks. We make no use of the Word *Prophane*, as being improper for the History of Christian Kingdoms, whose Kings are the Protectors and Cherishers of the Church.



This I presume may be sufficient to justify my preferring this Division of History, to that of all others which have treated on the same Subject.

## ARTICLE I.

*The Authority of the History of The People of God, contain'd in the Books of the Old and New Testament.*

THE History of the *Jews* is contain'd in the Books of the *Old Testament*, which is sufficient to convince any Christian that it is unquestionable, and will never admit of any Doubt. Yet it is not to my purpose to quote any Fathers hereupon, or to shew what they have advanc'd, in their Disputes against the Pagans, to prove the Truth and Divinity of the Bible, those Matters being to be met with in the Books of such Doctors as have written upon that Subject.

Nevertheless, as it is chiefly at *Genesis* that the Deists and Atheists level their Criticisms, it would not be amiss to say something in vindication of that Holy Book, and the rather, because the History therein contain'd being once establish'd, all the other parts of Religion necessarily follow on course.

1. Then it is certain that *Moses* was Author of the Book of *Genesis*. Nay more positive [says *du Pin* in the first Tome of his History of Ecclesiastical Writers, speaking of this Book] than that either *Homer* was Author of the *Iliads* and *Odysses*, or *Herodotus* and *Thucydides* of those Histories that are ascrib'd to them: The Holy Bible (continues he afterwards) teaches me that *Moses* was Author of the *Pentateuch*. Thus are the Five Books of *Moses* call'd, of which *Genesis* is the first. *Jesus Christ* proceeds *Dupin*) and the Apostles have assur'd me as much; ancient Authors concur in the same Opinion, and all other People agree with them, &c. We may find in the same Book a number of Witnesses to evince this Truth, of which some were *Jews*, others *Christians*, and others *Pagans*; all which positively affirm that *Moses* wrote the Book of *Genesis*, and all the rest of the *Pentateuch*.

2. *Moses* without dispute, was a much more Ancient Writer than any of those Authors who have acquir'd so great Reputation in the World, and procur'd Greece the Title of *The Mother of Sciences and Arts*; for he liv'd near 500 Years before *Homer*, 800 before the Philosopher *Thales*, who wrote the first concerning Nature; 900 before *Pythagoras*, and above 1100 before either *Socrates*, *Plato* or *Aristotle*, who have been the most celebrated and chief Masters of all the Wisdom of Greece.

3. It is true that *Moses* wrote the History of the Creation a long time after it; since that he wrote *Genesis*, it may be, about the Year of the World 2550. But this ought not to gravel any Man of Sence, for when once he has conceiv'd that *Moses* foresaw future Things, through the Spirit of God which revealed them to him, it will not be hard to believe, that he was also Inspired with those that were past and before his Days.

This History also may be very well establish'd, without having any recourse to Revelation; for it is possible *Moses* might have said to those of his Time, *I am resolv'd to write of the Transactions from the beginning of the World to this Day; and of which, I believe, no Body can be better inform'd than my self; for Amram my Father has often said to me, Son; I will relate to you all the History of the World down even to us, according as I have learnt it from Levi my Grandfather, who had what he told me from Isaac his Grandfather, with whom he liv'd 33 Years. And as for what relates to Isaac, he might have heard all what he told Levi from Sem, with whom he liv'd also 50 Years. Now nothing can be more probable, than that Sem might say to Isaac after this manner, You may safely believe what I tell you about the Deluge, since I have been an Eye-witness of all I pretend to know. And you ought likewise to believe me, when I acquaint you about the Creation of the World, and of all what relates to Adam, since I liv'd near 100 Years with Methusalem, my Great Grandfather, who learnt all these Matters from Adam himself, with whom he liv'd 243 Years. So that between Isaac and Adam there are but two Persons, Mathusalem and Sem; and then between Isaac and Moses his Father, there is only one more, who is Levi. Inso-much that to speak plainly, without having Recourse to Supernatural Proofs, never any History deserv'd greater Credit than that of Genesis.*

## A T A L B E

Of the Hereditary and Domestick Traditions of the Patriarchs, who might reasonably be presum'd to Instruct one another from Adam even down to Moses.

	Born in the Year of the World.	Liv'd Years.	Dy'd in the Year of the World.
Adam liv'd 143 Years with	1.	930.	930.
Methusalem liv'd 98 Years with	687.	969.	1656.
Sem, who liv'd 50 Years with	1558.	600.	2158.
Isaac, who liv'd 33 Years with	2108.	180.	2288.
Levi, who liv'd a long time with	2255.	137.	2392.

*Amram*, Grandson of *Levi*, whom no doubt he had seen; since this *Amram* was Father of *Moses*, who was born only 41 Years after the Death of *Levi*.

It is certain that *Moses* wrote nothing but what was within the Memory of Man, since he was only remov'd from *Adam* about Four or Five Generations. Between *Adam* and *Isaac* there are but two Persons, *Methusalem* and *Sem*; and between *Isaac* and *Amram* the Father of *Moses*, there is but one, who is *Levi*.

It follows therefore that *Adam*, *Methusalem*, *Sem*, *Isaac*, *Levi*, and *Amram* the Father of *Moses*, have successively convers'd with, and instructed each other in the History of the World (which was then only that of their several Families) especially at a time when there were no other Histories which Men might apply themselves to, or divert themselves in.

It is not my Design here to confute the several Objections which the Enemies both of the *Jewish* and *Christian* Religion have rais'd against the *Pentateuch*, and other Books of the Bible. That is, altogether foreign to my purpose, and would engage me so deep in Theological Disputes, that I should quickly lose Sight of my *Introduction to History*. Any one may be satisfied by Monsieur *Huetius* Bishop of *Auranches*, his Learned Treatise concerning *Evangelical Demonstration*; or the famous Father *Simon's* Book of the *Inspiration of the Sacred Writers*, which might be answer'd to the frivolous Arguments which *Spinoza*, who liv'd some short time in *Holland*, brought in his trifling Treatise call'd *Tractatus Theologico-Politicus*, against the Truth and Divinity of the Holy Bible. This Author, tho' Born a *Jew*, falls nevertheless very severely upon *Judaism*, without shewing at the same time any great Kindness for *Christianity*. So that we may reasonably infer, That his Design was to abolish all Religion, particularly the *Jewish* and *Christian*, and establish *Atheism* and *Libertinism*, leaving every Body to their liberty of believing what they pleas'd, provided at the same time they prov'd no Disturbance to the Common-wealth. But Father *Simon* has sufficiently demonstrated, That this *Spinoza* was a Blockhead, and that he understood neither the Criticks of the Scripture, nor the Learning of the *Jews*.

In a Word, what I have said particularly of *Genesis*, may suffice to Imprint in us a more than ordinary Idea of the Authority and Divinity of this Book, which is the sole Foundation of all the rest of the Bible.

*The Order of the Books of the Old and New Testament.*

*First, the OLD Testament consists of 45 Books.*

I. *Genesis* comprehends the History of the Creation, of the World, the Lives of the Patriarchs, the Deluge, the Genealogy of the Off-spring of *Noah* down to *Joseph*, and, in short, all the History of 2369 Years.

II. *Exodus*,

II. *Exodus*, so call'd from its giving an Account of the coming of the People of *Israel* out of *Egypt*, contains likewise the Transactions of *Moses* in the Desert; how God gave the Laws of the Decalogue to the People, and whatever hapned during the space of 145 Years, from the Death of *Joseph* to the Building of the Tabernacle.

III *Leviticus*, which contains the Laws, Ceremonies and Sacrifices of the *Jewish* Religion; the perpetual Fire, distinguishing Beasts, clean from unclean; and many other Things, of which the Inspection and Management belong'd peculiarly to the *Levites*.

IV. *Numbers*, where is to be found the numbring of the People of *Israel* after they came out of *Egypt*, with their History of 39 Years till they went into the Desert.

V. *Deuteronomy*, that is, *The Second Law*; not that *Moses* then gave a different Law from what he had before publish'd on Mount *Sinai*, but because he therein renewed it to the Children of such as dy'd in the Desert.

*These are the Five Books of Moses, call'd the Pentateuch, and which contain the History of 2552 Years and an half, computed from the Creation of the World.*

VI. *Joshua*. 'Tis commonly thought *Joshua* himself was Author of this Book. It comprehends the History of 17 Years, to be reckon'd from the Death of *Moses* to that of *Joshua*.

VII. *Judges*. It is not certainly known who compil'd this Book, tho' some ascribe it to *Samuel*. It represents the Republick of the *Jews* under the Dominion of *Judges*, coming from the Death of *Joshua* to that of *Sampson*. It contains a Series of History of, it may be, 317 Years, that is to say, from the Year of the World 2570 to 2887. Therein the *Israelites* are to be found groaning under very severe Hardships, God having delivered them over to the Power of their Enemies, for the Punishment of their Idolatries.

VIII. *Ruth*. This Book, whose Author is not known, contains an Example of uncommon Piety, and of the singular Providence of God *Ruth*, a *Moabitish* Woman, being not willing to forsake her Mother-in-Law, follows her till she comes into her own Country, where God so employs his Providence for the Welfare of *Ruth*, that she marries for her second Husband, *Boaz* a very Rich Man of that Country, and becomes Mother of *Obed*, Grand-father of *David*, from whom our Saviour *Jesus Christ* descended according to the Flesh. There is no doubt but this History of *Ruth*, hapned in the time of the *Judges*. 'Tis said to be during the Administration of *Shamgar*, about 28 Years after the Death of *Joshua*.

IX. The first Book of *Samuel* contains all that passed under the Government of *Heli* and *Samuel*, as likewise under the Reign of *Saul*, for about the space of 101 Years; that is from the Year of the World 2848, to 2949.

X. The second Book of *Samuel* comprehends all the Reign of *David* during 40 Years.

XI. The first Book of *Kings* contains the History of *Solomon's* Reign, as likewise how his Kingdom was divided after his Death. Afterwards it treats of four Kings of *Judab*. There is in this Book a Series of History, for the space of 126 Years.

XII. The Second Book of *Kings* contains the several Reigns of 12 Kings of *Israel*, to the Destruction of that Kingdom; and of 16 Kings of *Judab*, to the Captivity of *Babylon*. This Book also relates wonderful Things of *Elijah*, and *Elisha* his Companion. It contains in all, the History of 308 Years.

The Author of the First and Second Books of *Kings* is unknown; but all together include the space of 597 Years.

XIII. The First Book of the *Paralipomenes* or *Chronicles*.

XIV. The Second Book of the *Paralipomenes* or *Chronicles*. These two Books are so nam'd, because they contain the Acts and other Circumstances which had been omitted in the foregoing Historical Books. This second ends at the Year of the World 3468, where ended likewise the 70 Years of Captivity, when *Cyrus* gave Liberty to the People of *Judea* to return to their own Country, to Build their Temple and the Walls of *Jerusalem*. 'Tis commonly thought that *Esdra*s was Author of these two Books.

XV. The Book of *Ezra*, according to the common Opinion, was written by the Person whose Name it bears. It contains the History of the Captivity of the *Jews*, with their Deliverance and Re-establishment in *Judea*, from the first Year of *Cyrus* his Reign to the 20th of *Artaxerxes*, surnam'd the *Long-handed*: All which comprehends the space of 82 Years, computing from the Year of the World 3468, to 3550.

XVI. The Book compiled by *Nehemiah*, call'd in the Vulgar Latin Bibles the Second Book of *Esdra*s, begins at the 20th Year of *Artaxerxes*, and continues even to the beginning of the Reign of *Darius* his Son, surnam'd the *Bastard*; which comprehends the History of the *Jews* during 31 Years, and extends to the Year of the World 3581.

XVII. *Tobit*. There are those that are of Opinion, that *Tobit*, the Father and the Son, were the Compilers of their own History; but this carries no Authority along with it. *Tobit* was one of those *Israelites* that was transported out of *Samaria* by King *Senacherib*. This Book includes several great Examples of Virtue, and excellent Principles of Morality. You may there observe

observe *Tobit* faithful to God, even under strange Trials. His Charity ; the Care he had to Bury the Dead ; his Patience after he had lost his Sight ; and finally his admirable Instructions of Piety to his Son. *Tobit* the Son, informs us with what Dispositions we are to engage in Marriage. In a Word, the Providence of God towards all those that put their Trust in him, shines throughout the whole course of this Book.

XVIII. *Judith*. The Author of this Book is by no means known. *Huetius* was of Opinion, That it was written during the Captivity in *Babylon* ; tho' the History of *Judith*, related in this Book, hap'ned, according to the Opinion of the Learned, before this Captivity. Thus it is thought that this wonderful Expedition of that Pious Widow, who was 64 Years old when she cut off *Holifernes's* Head, was transacted after King *Manasses* was Re-establi'd. *Judith* liv'd 41 Years after this bold Action, that is to say, to the Year of the World 3389, when she was 109 Years of Age.

XIX. *Esther*. The History of *Esther* hapen'd after the Reign of *Darius* Son of *Histaspes*, who is the *Ahasuerus*, all along mention'd in this Book. The composure of it is attributed to *Mordecai* ; but it appears to me that *Esther* might also have had a Hand in it.

XX. *Job*. It is thought that this Book was first written in *Arabick*, and afterwards Translated into *Hebrew* by *Moses*. The History of *Job* can by no means be a Fiction ; the Persons and Nations therein mention'd by their proper Names ; and the several Testimonies of *Tobit*, *Ezekiel*, and *St. James*, together with the Sentiments of the ancient Fathers, ought to convince us that this Story is true. *Job* was either before *Moses*, or else at the same time with him ; and this History probably hap'ned during the *Israelites* being in the Desert, because there is no mention made in it of the written Law.

XXI. The *Psalms*. These are commonly ascrib'd to *David*, altho' there be many that are none of his, and which have been written a long time after his Death, as well by *Esdra*s as other Prophets.

XXII. The Proverbs of *Solomon*. This Book was Compos'd by him whose Name it bears, and contains excellent Precepts of Life, as well in what relates to the Service of God, as our Duty towards our Neighbour.

XXIII. *Ecclesiastes* also belongs to *Solomon*. This Book describes perfectly the Vanity of the greatest Enjoyments in this World.

XXIV. The *Canticles*, or Song of Songs, is also of *Solomon*. This Book is altogether Mystical. It describes in a very lively manner the incomprehensible Love of *Christ* towards the Church

his Spouse, as likewise the Churches return to *Christ*. *St. Jerom* observes that among the *Jews*, none were suffer'd to read this Book till they had attain'd the Age of 30 Years; so that we may say with this Father, That *Solomon* wrote his *Proverbs* for those who were just entred in the Paths of Piety; his *Ecclesiastes* for such as were somewhat advanc'd: But for his *Canticles*, they requir'd a Mind altogether elevated, and disengag'd from the Clogs of this World.

XXV. The Book of *Wisdom*. This Book contains the Spirit, and many other Things of *Solomon*; altho' in all likelihood he was none of the Author of it. It may be divided into 3 Parts: 1. Until the VII. Chapter, it is an Exhortation to the Study and Love of *Wisdom*. 2. To the X. Chapter, it Explains the Origin of *Wisdom*. 3. All the rest, Describes the Effects and Productions of *Wisdom*.

XXVI. *Ecclesiasticus* was Compos'd in imitation of *Solomon's Ecclesiastes*, as may appear by the great number of Moral Sentences, almost the same with his. *Jesus* Son of *Sirach* wrote it in *Hebrew*, whereof *St. Jerom* says he has seen a Copy.

#### The Greater Prophets.

XXVII. *Isaiab*, of these is the Chief and most Excellent. He himself has collected into one Volume all the Prophecies he made under the several Reigns of *Uzziab*, *Jotham*, *Ahaz*, *Ezechias*, and even to the time of *Manasses*, by whose Command, according to the Tradition of the *Jews*, he was cruelly Saw'd afunder with a wooden Saw.

XXVIII. *Jeremiah* Prophecy'd for 45 Years, to wit, from the third Year of King *Josias*, to the fifth after the Taking of *Jerusalem*, and Destruction of the Temple; that is to say, from the Year of the World 3375, to 3420, and 584 Years before the Birth of *Christ*. He was of the Sacerdotal Race. He always declar'd after an undaunted manner, against the Irregularities of his Time. His Style, according to *St. Jerom*, is Mean as to Words, but Majestick in its Thoughts. The Prophet *Baruch* was his Secretary, who in Collecting the several Prophecies which *Jeremiah* has made upon divers Occasions, observ'd no order of Time. This Holy Prophet was Ston'd by some impious *Jews* in *Aegypt*, who were not able to bear with the freedom of his Admonitions.

XXIX. *Baruch* was Secretary and Disciple to *Jeremiah*, which does not hinder but he might be of Noble Birth, as *Josephus* says he was. He says himself, that he wrote this Book of Prophecies in *Babylon*, but it is not exactly known at what time.



XXX. *Ezekiel*, of the Sacerdotal Race, was Transported under *Jechonias* into *Babylon*, where he began to Prophesy the fifth Year after his Captivity. His Book is all over full of Riddles and Figures, and which 'tis thought he affected, to the end that the *Chaldeans* might not be acquainted with the condition of Affairs among the *Jews*. He foretold the Deliverance of this People, the Reign of *Messias*, the Calling of the *Gentiles*, the establishing of the Church, its Victories, and the Downfal of its Opposers.

XXXI. *Daniel*, descended of a Royal Stock, was carried when but an Infant, a Captive into *Babylon* by *Nebuchodonozor*. He was Educated in the Learning of the *Chaldees* for 3 Years. It was about this time that he deliver'd *Susanna*, accus'd by the two Vicious Elders; and that but a little after he began to Prophesy. The *Jews* will not allow him a place among the Prophets, because (say they) he liv'd in the *Babylonish* Court, rather like a Courtier than a Person inspir'd by God; nevertheless *Jesus Christ* himself, styles him a Prophet.

#### The Twelve Minor Prophets.

XXXII. *Hoseas* wrote all the Prophecies that go under his Name. *St. Jerom* finds his Style *Pathetic* and *Sententious*. He Prophesied under 4 Kings, viz. *Josiah*, *Jotham*, *Ahaz* and *Ezechiah*. In his Prophecies he takes upon himself the Person of God. He quarrels with, punishes and repudiates the Synagogue, which he represents as if taken in Adultery, and places the Church in its stead. Thus he foretells. 1. the Reprobation of the Synagogue, and the Calling of the Church. 2 He reproves Idolatry and the other Crimes of the *Israelites*. And 3. He promises Mercy and Salvation to all such as shall be reclaim'd.

XXXIII. *Joel*. It is no easy Matter to find out what time he Prophesied. He foretells the Destruction of *Jerusalem*; and under the Symbol of that City, he speaks of the Destruction of the whole World and the last Judgment.

XXXIV. *Amos* was a Shepherd or Herdsman of *Tecoa*, a poor Town. God, who never makes use of slender Abilities, chose this Person for a Prophet in the Time of *Uzziah* King of *Judah*, and *Jeroboam* Son of *Jehoash* King of *Israel*, two Years before that Earthquake, which hapned towards the 23d Year of *Uzziah's* Reign, about the Year of the World 3216, and 788 Years before the Birth of Christ.

XXXV. *Obadiab*. It is not known about what time he Prophesied. It is thought to be this Prophet that is mention'd in the III. Book of *Kings*, Chapter the 18th, and Verse the 4th.

who was Governor of *Abah's* House, and who nourish'd the hundred Prophets in a Cave. Of all the Prophets his Prophecy is the shortest, altho' for the Mysteries it contains, it yields in nothing to the other's Prephesies, says St. *Ferom*.

XXXVI. *Fonas*. Whom God sent to *Nineveh* to Preach Repentance, not unlikely under the Reign of *Phul*, which we believe to be Father of *Sardanapalus*, about the Year of the World 3197, and 807 Years before the Birth of Christ. He was the only Prophet that God sent among the *Gentiles*. He himself was Author of the Account of his Mission to *Nineveh*. He was a Native of *Getb-Checher*, a Town belonging to the Tribe of *Zabulon* in *Galilee*. This shews either the Ignorance or Malice of the *Pharisees* when they said to *Nicodemus*, Art thou also of *Galilee*? Search and look, for there was never any Prophet came out of these Parts, John 7, 52.

XXXVII. *Micah* Prophesied under the Reign of *Joa-  
zham*, *Ahaz* and *Hezechias*. He has the Character of Wit and Style, like to that of *Isaiak*. He inveighs vehemently against the Idolatry, as well of the Two as the Ten Tribes. He proclaims the Ruine of *Samaria*, and the Captivity of those of *Jerusalem* by the *Affyrians* and *Chaldeans*, and he also foretels their Deliverance, and that Christ should be Born in *Bethlehem*.

XXXVIII. *Nabum*. Whose Country is unknown, foretells the Destruction of *Nineveh* by the *Chaldeans*, because that People had Persecuted the People of God. It is likewise a little uncertain where he Prophesied.

XXXIX. *Habakkuk*. Neither his Country, nor the time when he Prophesied is known. There would be no great difficulty to know the time, providing this *Habakkuk* were the same that the Angel carry'd by the Hair of the Head to *Daniel's* Den; but which, the Learned will by no means have to be.

XL. *Zephaniak*. Illustrious by his Birth, was of the Tribe of *Simeon*. He liv'd at the same time with *Feremiab*, whose Works he seems to have Abridg'd, especially considering his conformity of Style. He speaks plainly of the Calling of the *Gentiles*, the Foundation of the Church, the Remission of Sins, of Sanctification and Eternal Salvation by *Jesus Christ*.

XLI. *Haggai* earnestly exhorts the People of God, to the Building of the Temple. He complains of the *Jews* Neglect therein; and promises *Zorobabel* who undertook that Work; after it had been basely forsaken, that the *Messiah* should be born of his Race.

XLII. *Zechariah* lived in the time of *Haggai*, and he also solicited the re-building of the Temple. He is full of Enigma's and Figures; he speaks nevertheless very plainly of the coming of Christ, and of his Life and Passion.

XLIII. *Malac*

XLIII. *Malachi* Propheſied after the re-edifying of the Temple. He reproveth the ſeveral Abuſes which were crept into the *Jewiſh* Diſcipline. As he is the laſt of the Prophets, and that no more was to be expected till the coming of *Jeſus Chriſt*, he exhorts the People to ſtrick to the Law of *Moſes*, till the *Meſſiah* ſhould appear in the World.

XLIV. The I. Book of *Maccabees*.

XLV. The II. Book of *Maccabees* Theſe two Books contain the State of the Church under the Third Monarchy, which was that of the *Greeks*, continuing Forty Years, from the Death of *Alexander* the Great to, that of *Demetrius Soter*. The Second Book is an Abridgment of the Book of *Jafon*, who was one of the *Jews* of *Cirena* The Author of the Firſt Book is not the Author of the Second; as it appears to the Learned, both from the difference of Style, and different manner of counting the Years.

Secondly, *The New Teſtament contains 27 Books.*

I. *The Goſpel according to St. Matthew*, was written about 6 Years after the Death of Chriſt, at the requeſt of thoſe *Jews* that had embrac'd the Chriſtian Faith. *St. Matthew*, from a *Publican* became an Apoſtle. He has undertaken in his Goſpel, to relate the Royal Race of our Saviour, and to repreſent him according to the Life he led in the Fleſh; wherefore he ſpeaks chiefly (as *St. Auſtin* remarks) of thoſe Actions and Inſtructions in which the Son of God has in a manner temper'd his Wiſdom with his Divine Majeſty, that he might render the Example of his Life, the more Imitable and Agreeable to our Weakneſs.

II. *The Goſpel according to St. Mark*, written in the 2d Year of *Claudius*, or the 43d of Chriſt, according to the ordinary way of Reckoning, that is 10 Years after our Saviour's Death. This Goſpel *St. Mark* wrote at *Rome*, at the requeſt of the Chriſtians of that Church, and according to the Inſtructions he had receiv'd from *St. Peter*, whoſe Diſciple he had been. He has follow'd *St. Matthew* in a many Things, and in ſome places only abridg'd him; nevertheless, there are many Paſſages he has dwelt longer upon, and obſerv'd many conſiderable Circumſtances which *St. Matthew* omitted.

III. *The Goſpel according to St. Luke*, was written by him 32 Years after *Chriſt's* Aſcenſion. This *St. Luke* was a Phyſician, and as he was very well acquainted with the *Greek* Tongue, he has written more elegantly than either *St. Mark* or *St. John*. He was not of the number of Apoſtles, as was *St. Matthew* and *St. John*, but one of their Diſciples in like manner as *St. Mark*.

IV. *The Gospel according to St. John*, the Son of Zebedee, and Brother of *St. James* surnam'd *Major*, was written at *Ephesus* about the Year of Christ, 96, and 63 Years after his Passion, upon occasion of the Heresy of *Corinthus* and *Ebion*, both which maintain'd, That *Jesus Christ* was but a *Man*; whereupon all the Bishops of *Asia*, and several others, entreated *St. John* to treat more largely on the Matter than the Three Evangelists his Predecessors had done, and to establish Christ's Divinity beyond Contradiction. It was hereupon that *St. Austin* observ'd, That the other Three Evangelists had only trac'd Christ upon the Earth, and as it were walk'd along with him in recounting the Actions of his mortal Life, but that *St. John* had soar'd like an Eagle above human Pitch, and discover'd the *Word* even in the Bosom of *God*, without being dazzled with the Lustre of his Glory.

V. *The Acts of the Apostles* are properly the Birth and Establishment of the Church, which was about the time of the Death of *Jesus*, and the Accomplishment of all his Mysteries. *St. Paul* is particularly celebrated in this History, it having been written by *St. Luke* who was his Disciple. This Book contains the History of 29 or 30 Years, from the Death of Christ to the time *St. Paul* was carried Prisoner to *Rome* the first time, which was in the Year 63. Which makes some believe, that *St. Luke* wrote this Book at *Rome* at the same time.

#### *The Epistles of St. Paul.*

VI. His *Epistle to the Romans* is plac'd first, not that it was written first, but according to the Dignity of the Place and the Church to whom it was written. The Subject of it is to abate the excessive Pride of the *Jews* and *Gentiles*, and to unite them under *Jesus Christ* as the Corner-stone, by the Bonds of Grace and a Spirit of Humility. This Epistle was written from *Corinth*, in the Year of Christ 57, and 24 Years after his Passion.

VII. His *First Epistle to the Corinthians* he wrote from *Ephesus*, about the Year of Christ 57, and 24 Years after Christ's Death. Therein *St. Paul* lessens the Pagan Eloquence and Philosophy which the *Corinthians* so greatly admir'd. He teaches 'em moreover how to prepare for the Communion, &c.

VIII. His *Second Epistle to the Corinthians*, written from *Macedon*, near the same time with the First, and sent them by *Titus* and *St. Luke*. *St. Paul* therein chiefly admonishes the *Corinthians* to beware of false Apostles, whom he attacks severely, naming them *Deceitful Workers*, and *Ministers of the Devil*.

IX. His

IX. His *Epistle to the Galatians* was written to these People from Lesser *Asia*, a little while after they had been converted by him, upon account of false Teachers who had seduced them, by persuading them that the Gospel would not be sufficient to save them, unless they continued to Circumcise their Children, and to submit to other Ceremonies of the Law. He brings many Books out of Scripture to dissuade the *Galatians* from this Error, and to convince them that they ought no longer to be Slaves under the Old Law, but to enjoy the Freedom of the New. This Epistle was written from *Ephesus* in the Year of Christ 56, and 23 Years after his Passion.

X. His *Epistle to the Ephesians*, written from *Rome* when St. Paul was in Bonds there, about the Year of Christ 62, and 29 Years after his Passion. This great Apostle therein admonishes the Inhabitants of this *Metropolis of Asia Minor*, not to give Ear to the Preachers of *Judaism*, who would not only have the Law join'd to the Gospel, but also intermix'd many other Fables with this Error.

XI. His *Epistle to the Philippians*, written to the Christians of *Philippi* in *Macedonia* from *Rome*, where St. Paul was then Prisoner. Here this Holy Apostle professes a more than ordinary Affection for that People, whom he had Converted, and who sent him thither considerable Subsistence when he was in want. He exhorts them to continue always stedfast in their Faith, to decline Disputes, to love Prayer, to be humble and charitable to each other, to be unshaken in Adversity, and to be always replenish'd with Peace and Joy.

XII. His *Epistle to the Colossians*, written from *Rome* while he was Prisoner there, in the Year of Christ 62. The People, being of *Phrygia*, not far from *Laodicea*, having receiv'd the Faith, they were afterwards not a little pester'd with ignorant Seducers, who would needs intermix *Judaism* and Philosophy with the Gospel. St. Paul here admonishes them not to suffer themselves to be seduc'd by these Philosophers; and moreover to corroborate their Faith, gives them a Scheme of the Christian Life they should lead.

XIII. and XIV. His Two *Epistles to the Thessalonians*, written (according to the Opinion of St. Chrysostom) before any of the others. *Thessalonica* was then *Metropolis of Macedon*. This People had been converted by St. Paul, and confirm'd in the same Belief by *Timothy*, whom St. Paul sent among them afterwards. He professes a great Kindness for them in these Letters which he wrote from *Corinth*, in the Year of Christ 52, and 19 Years from his Passion.

XV. His *First Epistle to Timothy*, whom he stiles his *natural Son in the Faith*, was written from *Macedon* in the Year of Christ

64. *St. Paul* after having made this dear Disciple of his, Bishop, instructs him by this Letter in all the Duties of that Holy Ministry, *St. Austin* says, That those who design'd to serve the Church, ought always to have before them the two Epistles to *Timothy*, with that to *Titus*, all which teach how the Ministers of the Gospel are to behave themselves.

XVI. The *Second Epistle to Timothy*, written from *Rome*, when he was Prisoner there the second time, about the Year of Christ 65, and 32 Years after Christ's Passion, and a little before his own Martyrdom. It contains excellent Instructions for those whom God has entrusted with the communicating of his Gospel.

XVII. His *Epistle to Titus* seems to have been written from *Macedon*, towards the Year of Christ 64. *St. Paul* having chosen *Titus* to be Bishop of the Island of *Crete*, now *Candia*, he here sets down the Qualifications which are requir'd to execute that Function.

XVIII. His *Epistle to Philemon* was written from his Prison in *Rome*, in the Year of Christ 62. This *Philemon* was a Person of great Account in a City of the *Colossians*, whom *St. Paul* had converted to the Faith. *Onesimus* was his Slave, and fled from him to visit *St. Paul* at *Rome*, whom he knew to be his Master's Friend; whereupon *St. Paul* converted, baptized, and sent him back to *Philemon* with his Recommendation in his Epistle.

XIX. The *Epistle to the Hebrews* was thought to have been written by *St. Paul*, but some have question'd it. His Design seems to have been the same that he propos'd when he wrote to the *Romans* and *Galatians*; for in a Word, these three Epistles appear to have had but one End, which was to prove that true Justice did not proceed from the Law, but that it is Jesus Christ that bestows it on us, through Faith and Inspiration.

XX. The *General Epistle of St. James*. It is term'd *General*, by reason of its being address'd to all the Faithful, wheresoever dispers'd. *St. James* his Intention therein was to prove, that Faith without Works would not be alone sufficient for our Salvation.

XXI. The *First Epistle of St. Peter*, was principally design'd for the *Jews*, whose Apostle he properly was, as *St. Paul* was of the *Gentiles*. He wrote it from *Rome*, which he couches under the Name of *Babylon*, a little before his Death. This Epistle consists throughout of Morality, and which ought to be look'd upon as an Abridgment of a Christian and Pious Life, of which it contains chiefly the Rules and Instructions.

XXII. The *Second Epistle of St. Peter*, was written a very little while before his Martyrdom which hapned about the Year

Year of Christ 66, after having been foretold it from Heaven by a Vision, as he himself relates. This Epistle differs from the former, which only tended to advise the Faithful to live a Holy and Virtuous Life : But in this Second Epistle he admonishes them withal, against the Illusions of false Teachers; by which he means, as it is thought, the followers of *Simon Magus* and the *Nicolaitans*, which he decries and contends with by many solid and pathetick Expressions.

XXIII. *The first Epistle of St. John* was address'd, according to the Opinion of *St. Austin*, to the *Parthians*; that is to say, to the Believers scattered abroad throughout the Ancient Empire of the *Persians*; and which was then in the *Parthians* Possession. Neither the Time when, nor Place where it was written, is known: In this Epistle *St. John* opposes that pernicious Error of *Simon Magus*, who was of Opinion, *That Faith was sufficient to save us, without good Works.*

XXIV. *The Second Epistle of St. John* was a private Epistle, sent to a Christian Lady by him, surnam'd *The Elect*. He therein altogether overthrows the Impiety of *Basilides* and his Disciples, who taught, *That Jesus Christ was not truly Man, but only a Fantom, and consequently his Passion not real.*

XXV. *The Third Epistle of St. John* is address'd to one *Caius*, whom that Saint commended for the Purity of his Faith, and Charity both towards his Brethren and Strangers.

XXVI. *The General Epistle of St. Jude*, call'd also *Thadeus*, was written after the Death of the greater part of the Apostles, to exhort Believers to apply themselves stedfastly to the Doctrine of Jesus Christ, which they had preach'd to them. He therein falls upon the Followers of *Simon* and the *Nicolaitans*, who, contenting themselves with a barren Faith, and without good Works, introduc'd into the Church a sort of Libertinism and corrupted Morals.

XXVII. *Apocalypse, or Revelation of St. John*, was written in the Isle of *Pathmos*, where this Apostle was confin'd by the Emperor *Domitian*, about the Year of Christ 94, and Two before he wrote his Gospel. *St. Austin* acknowledges this Book is very hard to be understood, because there are very few clear Things in it which might serve to enlighten the Obscure; nevertheless there are some plain and profitable Instructions to be met with in several Places, and chiefly in the 2d and 3d Chapters, which might be term'd the Gospel of Christ risen from the Dead, by reason of many Doctrins therein mention'd which Christ pronounc'd after his Resurrection, and which the Evangelists had omitted.

Thus you have a Catalogue, and an Account of all the Sacred Books. Therein are contain'd the Precepts of Eternal Life:

And

And as they are to be ranked among the number of Fools that contend with Reason, and such among Hereticks as dispute and oppose the Christian Doctrins; So, says St. *Austin*, are those always to be rang'd with Infidels, who reject the Holy Scriptures. *Contra rationem nemo Sobrius: Contra Scripturam nemo Christianus: Contra Ecclesiam nemo Pacificus senserit.* [Lib. 4. de Trinit. cap. 6.] By the Truth and Piety of these admirable Books the Authority of the Holy Scripture subsists, and it is a kind of Impiety to call any of its Authors in question.

But nevertheless we are not bound to have the same Veneration for the other Ecclesiastical Writers. Such only as have been immediately Inspir'd by God Almighty are to be look'd upon as Infallible, and those alone are they which have been acknowledg'd by the Canon of the Holy Scriptures. As for other Authors, however Holy they might be, yet we do not rely implicitly upon what they have written, but are ready to allow that they have often been deceiv'd, and may consequently deceive us. In the first Book of this Treatise, I have inserted some Rules which might serve to resolve any Doubts met with in the Ancient History. But these we are by no means to make use of in relation to the Canonical Writings; we must always acquiesce in them whatever Difficulties we meet with, and adore with Simplicity what may there seem strange and Incredible to us. But, as I said before, we may take more Liberty with other Authors, and Condemn or Applaud 'em as we see good. Otherwise we should Sacrifice our Reason to their Authority, which we are only oblig'd to do to the Eternal Word of God.

## ARTICLE II.

### *Of Civil History and its Authority.*

**T**H O' we ought to have an implicit Belief, through a kind of Religious Slavery, in whatever the Holy Scripture relates; yet need we not allow the same Credit to Men who have all their natural Failings, and write only by a fallible Assistance of their Reason. As Men therefore were never free from Mistakes and Errors, and as they might very well fall into false Opinions, either thro' Ignorance, want of due Examinations or just Reasoning; so their Hearts also might probably be byas'd by the Prospect of Ambition or Interest, and consequently they be seduc'd either into Flattery and Insincerity. So that tho' Christian Charity allows of no distrust, yet ought we always



ways to be upon our Guard, when we read these Books, where either Ignorance or Design may so easily lead us astray.

The *Scythians* were wont to burn all the Histories that came to their Hands; nay, they never spar'd any, *Because*, (say they) *the Booksellers among the Greeks and Romans, had their Shops always so crouded with the Valorous Exploits of their own Country, that they left no room for those of other Nations, who perhaps might have perform'd Actions as worthy of Applause. And where they happen'd to have any, it was perhaps some Treatise wherein their Neighbours were look'd upon with the greatest Scorn and Contempt.* Most Historians have been prepossess'd with an Opinion of their own Country, and neglect of due Esteem for the Merits of others: whence it comes to pass, that we have no History but what is either Imperfect or Partial, and consequently no true Account of those Transactions that have from time to time happen'd in the World.

We must observe that the most Warlike Nation have ever been the least encouragers of Letters. The Muses always prefer'd a Wreath of Olive, to a Crown of Laurel: They seek Solitude and Quiet, and are frighted at the noise of Arms: 'Tis the Murmurings of a Purling Brook, and the gentile Ruffling of a Western Wind, that encourage and delight them. Sciences and Arts have never flourish'd, but in those States whose Dominions were establish'd and Power-dreaded. *Ægypt* soon quitted its Learning, when the War began to enter it Confiner. *Greece* equally increas'd in Knowledge and Conquests; and when *Rome* became Mistress of the World, she saw the Muses from all parts fly for Shelter under her Wings. Before that Time the *Romans* were more zealous of doing well, than either speaking or writing so; and took more care to be the Subject of a Panygyrick, than to Pen it.

There are some pleasant People in the World, who would persuade us, that Learning lessens Courage, *Because* (say they) *the Greeks and Romans were never esteem'd so great Soldiers, as when they had no Arts nor Sciences among them.*

*Phocion*, one of the wisest and best Men that *Athens* ever bred, whilst he govern'd that State, being tyr'd out with the repeated Importunities of the *Athenians*, that they might make War, when he knew they understood but very little of the Matter; He said to them, *Were you to contend with your Enemies with Words, they would never be able to withstand you, because you talk better; but whereas Arms can only decide your Differences, they will as surely be too hard for us.*

The *Lacedemonians* on the contrary, being less Polite, were much better Soldiers; for tho' they spoke ill, yet they fought well; their Hands were more ready than their Tongues, and they

they always gave six Blows before they utter'd two Words. Hence we have the Style we call *Laconick* or *Lacedemonian*, which is a Concise, but Emphatical manner of speaking and writing, according to the Custom of the *Lacedemonians*. Wherefore we have an Account of their Actions, not from themselves, but their Enemies.

But notwithstanding all this, there is no Reason to accuse the Muses of ruining Kingdoms. There have ever been People in the World both Learned and Warlike at a time; and in this Age, we have Heroes that ought to give way in nothing, either to the Ancient *Greeks* or *Romans*, and who likewise reconcile the Study of Letters with the Practice of Arms. It were better therefore to say, That Kingdoms and Empires have all their destin'd Periods, and that they perish through the same necessity with the Hero and the Scholar.

But however it be, this is most certain, that Warlike Nations have seldom or never written their own Histories, and much less those of other Nations. We know little or nothing of the *Celtae* or *Gauls*; and are not much better acquainted with the Customs of the *Arabs*, their Priests, and other Persons which they set the most value upon.

The *Persian* Historians were their *Magi*, being the most considerable among them, either for their Knowledge, or the Station they held in the Common-wealth.

The *Ægyptians*, who yielded to no other Nation for Insight into all manner of Arts and Sciences, entrusted their Priests altogether with the Conversation of their History, as likewise their Publick Memoirs, which contain'd whatever related either to Policy, Physick, Mathematicks or Religion. It is from these Priests that *Diodorus Siculus* had his History, as he owns in his Second Book. Nay, tho' *Athens* abounded with all sorts of Learned Men; yet the most celebrated in *Greece*, Travell'd to *Ægypt* meerly to consult these Priests. *Solon*, *Plato*, *Pythagoras*, *Eudoxus* and *Democrates* had that Knowledge from *Ægypt*, with which they afterwards surpriz'd the Learned World. *Cicero* owns ingeniously in his Fifth Book, *de Finibus*, that *Plato* went into *Ægypt* on purpose to learn from those Priests, the Knowledge of Heavenly Matters. And *Pythagoras* did more; for he not only Travell'd over all *Ægypt*, but also went into *Persia* to consult the *Magi*, about that sort of Learning which was peculiar to them, they being, beyond any other Nation, vers'd in the Knowledge of Antiquity.

Thus it is plain, That the *Ægyptian* Priests, and *Persian Magi*, gave themselves chiefly up to History.

The *Greeks* were not so careful in this Respect; they permitted any to write who had an inclination to do it, whence it follow'd

follow'd, that their History was abominably vitiated by this Liberty; and they become a Proverb by the many Lies they stuff'd their Relations with,

——— *Et quicquid Græcia Mendax,  
Scribit in Historiis.*

But herein the *Romans* were much wiser, for they did not allow every Body to compile their Histories: The Pontiffs who had the care of Divine Worship, and the Ceremonial part of their Religion, had likewise the Charge of making their Annals; wherein they were to take notice of the most famous Occurrences in their State from Year to Year. This *Cicero* acquaints us with, when he says, *Erat Historia nihil aliud nisi Annalium confessio, cui rei Memorix Publicæ causa ab initio rerum humanarum usque ad Publ. Mutium Pontificem Maximum, res omnes singulorum Annorum mandabat literis Pontifex Maximus.* Lib. 2. de Orat.

These Annals also were very plain. They contain'd no more than a Summary Account of Matters, without entring into many Particulars. It was the Genius of the Ancient *Romans* to affect Plainness. They were more intent upon deserving Praise, than hearing it; and they never complimented one Man with what was only due to the whole Place. A Glimpse of this primitive Simplicity may appear in their *Fasti Consulares*, which was scarce any more than a downright Catalogue of the *Roman* Consuls.

These Reasons which we have given to doubt of the Truth of History, ought not nevertheless to extinguish in us all sort of Belief, for what Historians have written. There are Rules before prescrib'd to direct us in antient History, where are the very Quintessence of Criticism; that is, whatever good Sense or a sound Judgment could invent, to precaution a heedless Reader, against either the Ignorance, Negligence or Insincerity of a Writer. Into how many Errors would a Man fall, if he had not some sort of regard to these Rules; But since it is absolutely necessary for every Body to be acquainted with the worth of an Historian before they read him; I shall proceed to draw some faint Sketches of those that have been most famous in the World; since it is my Intention here to be exact, but not tedious.

## C H A P. III.

*Of the Method of Reading History, and an Account of the most Celebrated Ancient Historians, with their Characters from the Best Criticks.*

**T**HAT the Reading of History may be truly Beneficial, the ingenious Student ought not to satisfy himself with Abridgments and Transcripts, but consult the Original Authors whence those Extracts are drawn, by which he may make himself Master of the Subject, and be capable of the highest Stations of Honour and Power. But however Industrious and Ingenious a Man may be, if he have not the good Fortune to have a Learned Tutor to direct him, he may both be led astray, by Consulting Authors of uncertain Credit, and also be bewilder'd, by immethodically disposing those good ones he does look into. To prevent both which, we shall lay before our Reader a short View of those Authors that continue the Thread of History from the beginning; digested in the Order they ought to be Read; and their Characters justified by Quotations from Learned and Judicious Criticks. And we doubt not we shall obtain the more Credit herein, when we frankly declare, that the Learned Mr. *Degory Whear*, sometime History Professor at *Oxon*, has been our chief Guide, whose Lectures upon this Subject we must refer the Reader to, for more particular Satisfaction. But as we have had occasion sometimes to recede from him, and consult another Guide, so our Reader will do well to take the same Liberty with us, if he sees Occasion.

But I must Premise; That in regard the Books we are going to Name are all written in the Learned Languages, *Greek* or *Latin*, it may be ask'd to what purpose do we direct an *English* Reader to them? To which I must Answer what the Learned Translator of the abovemention'd Treatise has done to the same Objection, *viz.* That a great Number of those Learned Writings have within these few Years past been elegantly and accurately Translated into our own Tongue, and the Number encreases daily; insomuch that altho' a Man may either thro' his own, or his Parents neglect, have not learnt in his Youth the Learned Languages, he may however by *English* alone, acquaint himself with those venerable Monuments, and become a competent Master in this useful and manly Science.

## S E C T. I.

*Of the Writers of the Earliest Times, to the Rise of the Roman Monarchy.*

WE have already said, That the Students in History ought first to Read over some Epitomes, and make himself well acquainted with Chronological Tables. After which,

To proceed Regularly, the first Book to be Read over with great Care and Attention, as being the ancientest, and the truest History in the World, is the *HOLY BIBLE*.

*JOSEPHUS*, surnam'd *Flavius*, a Learned Jew of the Sacerdotal Race, who flourish'd in the Time of *Vespasian* and *Domitian*; has written an excellent History in two Parts, entitl'd the *Antiquities* and the *Wars of the Jews*, wherein he gives an Account of all their Affairs from the Creation to his own Time. This is in every Hand, and may properly be Read along with the Bible.

Sir *WALTER RALEIGH*, our Country Man, (who liv'd in the Time of K. *JAMES I.*) whose Fame and hard Fate is known to every Body, wrote an Universal History from the Creation to the Fall of the *Macedonian* Empire with very great Judgment, in a perspicuous Method, and an elegant and masculine Stile. This is very proper to be next Read over.

For particular Concernment, and to Correct and Establish these and others, Sir *John Marsham's* learned and accurate Work, Entitl'd, *Chronicus Canon Ægyptiacus Ebraicus Græcus & Disquisitiones* publish'd at London in 1672. may be consulted. In this Work the Author has illustrat'd all those dark Times between the first Peopling of *Ægypt* after the Flood, and the Death of *Cyrus*; beginning from the Year of the World 1658. and continuing to the Year 3418. by collecting all the Fragments of the Ancient Historians, and putting them into an exact and judicious Order, whereby he has reconcil'd many Things in those Ancient Histories which before seem'd Fables.

To proceed; the Prophane Authors that come in the first place were *CTESIAS*, *MEGASTHENES* and *BEROSUS*, three very ancient Writers of the Affairs of the first, or *Assyrio-Chaldean* Monarchy. But their Works are lost, and the Fragments extant are of so uncertain Authority that they cannot be relied on. There goes under the Name of *Berosus* a small Book, entitul'd, *Babilonij Antiquitates*; but the Learned generally Esteem it Spurious. It is a Figment says *Ludov. Vives*) that  
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pleases unlearned idle Men. Wherefore since these are not to be had, Mr. *Whear* advises our Student to begin with *Justin*, *Herodotus* and *Diodorus Siculus*.

*JUSTIN* is believ'd to have liv'd in the Time of *Antoninus Pius*, and made himself famous by abridging the History written by *Trogus Pompeius*, who was a Native of *Gallia Narbonensis*, and flourish'd under *Augustus*. His History began at *Ninus*, Founder of the *Assyrian* Monarchy, and came down to the Time of *Augustus*. But this Work, to the great Misfortune of the Learned World is lost, and its Loss is attributed to the Abridgment, which being written in a polite and elegant Stile, was, very probably, the Reason why that Age neglected the Original, and using this only, their Successors totally slighted that. *Justin's* History in imitation of *Trogus*, consists of 44 Books. Of *Justin*, thus saith *Gerb. Vossius de Hist.* 1. 2. c. 1. *Nor is there any one among the Latins, who has more politely and elegantly contracted the History of so many Empires, for he comprehends the Actions of almost all Nations from Ninus to Augustus.*

*HERODOTUS*, is stiled the Father of the Heathen History, as being the ancientest of any Extant: For tho' *Vossius* names *Pherecides*, *Dionysius of Milerum*, *Hecatus*, *Xanthus of Lydia*, *Charon of Lampspacus*, *Hellanicus*, and others to have written before him, their Works are all lost. He was Born at *Halicanassus* in *Asia Minor*, four Years before *Xerxes's* Expedition into *Greece*, and flourish'd from about the Year of the World, 3470. to 3520. His History is divided into Nine Books, which bears the Names of the Nine Muses given them, as 'tis suppos'd by some Learned Persons, on account of the Elegancy of his Style) and contains a compleat Account of *Grecian* and *Barbarian* Antiquities from the time where the Holy Scripture ends, (that is, from the Reign of *Cyrus*.) to the Reign of *Xerxes*; a Period of 234 Years. In these Nine Books you will find, besides the History of the *Medes* and *Persians*, the Histories also of the *Lydians*, *Ionians*, *Lycians*, *Aegyptians*, *Grecians*, *Macedonians*, and of some other Nations: Their Manners and Religions are also intermixt and deliver'd with that Purity, elegance and sweetness of Style, that the Muses were by the Ancients feign'd to have spoken by the Mouth of *Herodotus*, and for this cause their Names were put before these Books (as I have said) not by the Author, but by some other Persons, as tis thought. But *Vossius* is of Opinion, that the Author himself so inscrib'd 'em: And in Defence of *Herodotus* against *Lud. Vives*, goes on and asserts, *It is apparent that his Books were not so call'd by way of Apology, for the Falshoods contain'd in them, as if by those Names the Reader were in the very entrance to be Admonish'd, that some Things in them were related with too much Liberty to delight the Mind, which is allow'd*

to the Masses: For (saith *Whear*) though *Herodotus* inserts some Narratives that are not much unlike to Fables, yet the Body of his History is compiled with a rare Fidelity, and diligent care of Truth. Concerning his other Narratives, he for the most part assures us, that he recites them not because he thought them true, but as he had receiv'd them from others. I ought (says he) to unfold in my History what I have heard from others, but there is not the same necessity I should believe all Relations alike, which I desire the Reader would once for all take Notice of, and remember throughout my History. *Herodotus* (says *Monsieur Rapin*) is not every where over Exact, because he took in too much Matter; but still I find him of Sincerity more than ordinary, since he treats of the Greeks and Barbarians, those of his own Country and Strangers, without the least shew of Partiality. I am of Opinion, that *Plutarch* was severe in charging him of Partiality, but the Reflection may be imputed to the freedom our Author had taken in speaking of his Country *Bœotia*. Again, *Rapin* Censures *Herodotus* for straying too far from his Subject, For (says he) *Herodotus* frequently leaves his Matter to amuse himself with tedious Digressions, which are for the most part forc'd and unnatural; wherein 'tis true he follows the Example of *Homer*, but with less Success: Thus far *Rapin* upon the Matter of *Herodotus*; concerning his Style, the same Critick acknowledges 'tis Pure, Smooth, Fluent, Agreeable and Elegant. (*Rapin's Instructions for History*.) *Longinus* gives him this Applause, viz That *Herodotus* alone, has so perfectly imitated *Homer* in his Dialect, that he deserves the Name of *Ομηρικώτατος*.

The five first Books of *Diodorus Siculus* come in here, as containing the Affairs of the World before the Trojan War. But of this Author hereafter.

*THUCYDIDES* was a Person of illustrious Parentage, and admirable Genius. He flourish'd about the Year 460 before Christ; and studied in the Academy when *Herodotus* Read his History, with which 'tis said he was so charm'd, that with Jealousy he Repin'd he should never be able to Equal it. But that he is not much behind him, appears by the Elogies the Learned Criticks have conferr'd of him. *Cicero de Orat.* l. 2. says, In my Opinion *Thucydides* excels all others in the Art of Speaking, he almost equals the Number of his Words with the Number of his Sentences; his Expressions are so fit and short, that no Man can Determine whether he has more illustrated his Subject by his Oratory, or his Oratory by his wise Reflections. *Quintillian* thus expresses his Esteem of him, *Thucydides* (says he) is always Close and Short, and ever present to his Business. *Herodotus* Sweet, Candid and Diffus'd; *Thucydides* is the best Representer of mov'd Affections, *Herodotus* of Calm; *Herodotus* is the best at a long, *Thucydides* at a short

Oration; This forces, and that wins a Man's Consent. De Instit. Orat. l. 10. c. 2.

*Justus Lipsius* speaks thus of him. *Thucydides* wrote an History, in which he relates neither many nor great Affairs, and yet perhaps he has won the Garland from all those who have represented many and great Occurrences; his Discourse is always close and Short, his Sentences are frequent, and his Judgment sound, giving every where Excellent, but conceal'd Advice, directing thereby Men's Lives and Actions: His Orations and Excursions are almost Divine, the oftner you Read him, the more you will gain by him, and yet he will never dismiss you without a Thirst of Reading him again. *Isaac Casaubon* (in his Preface to *Polybus*) has these Words, *Thucydides* is a great Man, and a great Historian, who, when he had for some time been Conversant with, and employ'd in great Transactions, retir'd to describe them with his Pen; and hath left us a History so well compos'd for the use of Men; that it ever will be the Subject of the wonder of Posterity, rather than their Imitation. *Monfieur Rapin* in his Instructions for History gives us this Judgment of him, 'The Style of *Thucydides* is more Noble and Lofty than that of *Herodotus*, yet it never fails of being Natural and Easie. He has Fire, Force and Grandeur; every thing in his Writing keeps up itself, and nothing Languishes and Grovels. Again; ' *Thucydides* and *Livy* (says the same *Rapin*) are sufficient to acquaint a Man what Genius History requires: For Antiquity has nothing to Boast of, more Perfect than their Works. *Thucydides* has establish'd his Reputation with so pure Idea's, that he deserves to be Credited in all Ages. It is hard to meet with one of this Author's Temper, who, tho' he had been extreamly Wrong'd by the Tyrant *Pericles*, yet he always Prais'd him as occasion offer'd, and did Justice in his Writings to the *Athenians*, altho' Unjustly they had Banished him their Common-wealth. In a word, *Thucydides* was Exact in all he wrote, and Faithful in all he said; and tho' sometimes he seems Austere and Surly, yet it is ever what consists with Grandeur. Thus saith *Rapin*. And thus much to establish the Reputation of our Author: Proceed we to his Work.

*Thucydides* writes the History of almost 70 Years in eight Books, beginning at the Departure of *Xerxes* out of Greece, where *Herodotus* ends, and bringing it down to the 21st Year of the *Peloponnesian* War. Tho' his main Design was to write the War betwixt the *Athenians* and *Peloponnesians* (a great part whereof he Acted in) yet in his first Book, in its Entrance he shews the Ancient State of Greece from the Times of the *Argonauts* and the *Trojan* War: And by comparing the greatness of the *Peloponnesian* War with all those that had gone before it, in explaining the Causes, Pretences and Oc-



casions of it, he premiseth the History of those fifty Years, which intervned betwixt the Flight of *Xerxes*, and the beginning of this War. To illustrate and compleat the first Book of *Thucydides*, the Reader may take in the 11th and 12th Books of *Diodorus Siculus*, the 2d and 3d Books of *Justin*, and the Lives of *Themistocles*, *Aristides*, *Pausanias* and *Cimon*, written by *Plutarch*, or *Corn. Nepos*. Also with the rest of *Thucydides* the Lives of *Alcibiades*, *Chibrias*, *Thrasibulus* and *Nicias*, written by *Plutarch* and *Corn. Nepos*, together with the 4th and 5th Books of *Justin*, and the 13th Book of *Diod. Siculus*.

*XENOPHON* (the Son of *Gryllus*, a Native of *Athens*) who was a great Philosopher, and a great General, as well as a great Historian, has continu'd the Thread of *Thucydides* his History. He flourish'd about the Year 410 before Christ, and wrote the History of his own Times in seven Books. The two first contain the remainder of the *Peloponnesian* War, which *Thucydides* by Death was hindred from finishing, and the Suppression of the Thirty Tyrants at *Athens*, the rest continue the Affairs of *Greece* to the 2d Year of the 104 Olympiad: Being a Period of 48 Years. He also wrote the History of the Ten Thousand *Greeks* that follow'd *Cyrus* the Younger into *Persia*, in his Expedition against his Brother *Artaxerxes Mnemon*, which Forces after *Cyrus's* Death chose *Xenophon* for their General; and by his Conduct and Valour were safely brought Home, notwithstanding the furious Assaults of the barbarous Nations, thro' whose Country they pass'd. The same Author has also given us the Life of *Cyrus*, or rather under that Denomination, the Picture of an Heroick and Virtuouse Prince. The Style of *Xenophon* is of the *Attick* Dialect, and so sweet, that he was call'd the *Attick Muse*, and the *Attick Bee*. He was a faithful Relator, and a Person of unquestionable Honour, an Instance of his Integrity is given us by *Diog. Laertius* in his Life of him, viz. That *Thucydides's* Books being then unknown, and the only Copy of 'em falling into his Hands, when he might easily have suppress'd or publish'd 'em at his own, he fairly sent 'em abroad under the Name of the true Author. The Character of *Xenophon* is given us by these Learned Criticks, viz. *Justus Lipsius*. *Xenophon in his History is a pleasant and faithful, or at least a cautious prudent Writer, from which yet you may rather draw Civil-Prudence, than that he seems to have intended it.* And yet *Chr. Colerus in Epist. de Stud. Polit.* says, *Civil Prudence is certainly the principal Virtue in the Writings of Xenophon, it sparkles strangely in his Institution of Cyrus, and the Relation of his Expedition against Artaxerxes; in which Xenophon discovers how great a Commander he himself was; therefore let Xenophon be the Looking-Glass of Kings and Princes.* *Gerhard Vossius* saith thus of him,

The Glory of Xenophon was Three-fold, for I will take no notice of his Eloquence; he was a Philosopher, Historian, and a good Commander. [He left the Profession of Philosophy for a Command in the Army] Quintillian, speaking of his Style, says, *The Graces were lavish of their Favours throughout Xenophon's Works.* Monsieur Rapin's Character of him is thus; 'Xenophon endeavours to imitate *Thucydides*, who keeps within the bounds of his Subject, and is more methodical than *Herodotus*. If Xenophon wanders never so little, as he has done in the fifth Book of his History of *Cyrus*, in the Adventure of *Penthea*, Queen of *Susa*, yet it has a Connection to the rest of his Works, as in this Case; *Abtradates* her Husband was brought over to *Cyrus's* Party, by this Captivity of his Wife at the Defeat of the *Assyrians*. Xenophon is pure in his Language, and natural and pleasing in his Composition; He has a ready Wit, a copious Fancy, a sound Judgment, a clear Imagination, and a neat way of turning his Thoughts, but he has little or nothing of Great or Sublime in him, neither is a just *Decorum* always observ'd, for he sometimes makes Blockheads and Barbarians talk like Philosophers. Thus far Rapin. *Cicero* says, the Great *Scipio* had so great an Esteem for his Institution of *Cyrus*, that he always carried it about him. With Xenophon are to be Read the Lives of *Lysander*, *Agæfilas*, *Artaxerxes*, *Thrafsybulus*, *Chabrias*, *Conon* and *Datames*, written by *Plutarch* and *Cor. Nepos*. Also the 4th, 5th, and 6th Books of *Justin*, and the XIIth, XIV, and XVth, Books of *Diodorus Siculus*.

*DIODORUS SICULUS* was a Native of *Agyrium*, a City in *Sicily*, and flourish'd in the Time of *Julius Caesar*, and *Augustus*. He wrote at *Rome* his excellent Work, entituled, *Bibliotheca Historica*, after having Travel'd thro' the greatest part of *Asia* and *Europe*, with incredible Hazards and Fatigue, to inform himself, and collect Materials. He spent thirty Years in the composing it, and collected into the XL. Books, whereof it consisted all that the other Historians before him, as *Berosus*, *Theopompus*, *Ephorus*, *Philistus*, *Callisthenes*, *Timæus* and others, had written: Insomuch that if this Work were still Compleat, we could not want sufficient Knowledge of all the first Ages. But to the great Grief of Learned Men; of the forty Books, only fifteen are now Extant. The first five are intire, and give us the Antiquities and Transactions of the *Egyptians*, *Assyrians*, *Perfians*, *Libyans*, *Grecians*, and other Nations before the *Trojan War*. The five next Books are wanting. The XI. Book begins at *Xerxes* Expedition into *Greece*, from whence to the end of the XX. Book, which brings the History down to the Year of the World 3650, the Work is intire; but the latter twenty Books are quite lost. The Contents of the whole Work the Author himself has given us in his Preface in these Words. *Our six first Books,* (says he)

comprehend all that happen'd before the War of Troy, together with many fabulous Matters here and there interspers'd. Of these the three former relate the Antiquity of the Barbarians, and the three latter contain those of the Greeks. The eleven next following include all that happen'd Remarkable in the World from the Destruction of Troy, to the Death of Alexander the Great. Lastly, the other Twenty three extend to the Conquests of Julius Cæsar over the Gauls, when he made the British Ocean the Northern Bounds of the Roman Empire. The Excellency of this Work is thus express'd by Bishop Montague in the Preface to his Apparatus. Diodorus Siculus is an excellent Author, who with great Fidelity, immense Labour, and a rare both Diligence and Ingenuity, has collected an Historical Library, in which he has represented his own, and the Studies of other Men; being the great Reporter of Humane Actions, And as Diodorus himself Stiles it, it is the common Treasury of Things, and a harmless or safe Instructor of what is good.

The Style of Diodorus is that which is term'd Indifferent; Photius says, Diodorus's manner of Writing is very Clear, and not in the least Affected: That it is not too much after the Attick Dialect, nor too full of old Words, and in a Word very consistent with History. Eusebius of Cæsarea set a great Value on Diodorus, and frequently Quotes him with great Praises. And Pliny says, he is the first among the Greeks that left off telling idle Stories. We have already directed the Reading of the first fifteen Books of this Author. The latter end of the XV. continues Xenophon's History, and the XVI. gives us the Actions of Philip of Macedon, the Father of Alexander, with what else happened Remarkable in the World at the same time, and in the XVII. Book, he relates the noble Actions of Alexander the Great, the Founder of the Third Monarchy. With these two Books may be Read Corn. Nepos's Lives of Dion, Iphicrates, Timotheus, Phocion, and Timoleon, And next in order follows the Life of Alexander, written by Plutarch, Arrianus, and Quintus Curtius.

ARRIANUS, a Native of Nicomedia, a City of Bithynia, was a Disciple of Epictetus, He flourish'd in the Reign of the Emperor Adrian, and was Philosopher, Geographer, and Historian; Suidas says he arriv'd to the Consular Dignity, was in great Esteem among the Romans, and had very considerable Employments under the Emperor. And by reason of the softness of his Style he was term'd a second Xenophon. He has written seven Books of the Conquests of Alexander the Great, and an eighth concerning Alexander's Expedition into India. There is also Extent of the same Author a Description of the Euxine Sea, and the Countries about it, as also of the Red Sea and Persian Golf, and a Treatise of Tacticks; but these are foreign to our purpose. Arrian is reported amongst Greek Writers to have been

a Man of so great Integrity in Writing, that he was stiled the *Lover of Truth*: And is honour'd with that Sirname by *Calius Rhodiginus*. *Photius* says of him that he ought not to give place to the best Historians.

*QUINTUS CURTIUS Rufus* was a Roman Knight, suppos'd to have flourish'd under the Emperor *Vespasian*, as *Vossius* in a Discourse on purpose has endeavour'd to prove. He wrote the Life of *Alexander* in X. Books, whereof the first two are lost. He is an excellent and subtile Writer says *Mr. Wheare*; and his Style is allow'd by every Body to be Excellent. *Imo vel Augustæo ævo digna est dictio*, says *Ger. Vossius* of him. *Just. Lipsius* gives us this Judgment of him; 'He is (says he) in my Opinion an honest and true Historian, if any such thing there have been; there is a strange Felicity in his Style, and a Pleasantness in his Relations; he is Contracted and Fluent, Subtle and Clear, Careless, and yet Accurate, true in his Judgments, subtile in his Sentences, and in his Orations Eloquent above what I can Express. But Father *Rapin*, after his Cynical manner, gives us a different Character of his Veracity, and therefore to be Impartial with our Reader, we will Transcribe it at large.

'*Quintus Curtius*, says that Critick, is shining and florid. Nothing can be more Polite than *Quintus Curtius*; he has a florid and gay Expression, which extreamly pleases the Men of Wit. Every thing ought to be grounded upon Reason; and therefore *Quintus Curtius* is not always in the right: When he endeavours to make his Hero so admirable, he does not make him take the wisest Resolution, but on the contrary, the most Heroick and Perillous; he always finds a charm in Danger, and cares not so much for Conquests, as the Honour of Conquering. It is in his Power to surprize *Darius* in the Night, and by that means keep him from knowing how Weak he was; (*Darius* having double the Men): But this great Man, who is less sollicitous of getting a Victory, than making his Valour to be admired, attacks the King of *Persia* in the broad Day, being resolv'd rather to die with Honour, than Conquer by a Surprise. *Darius* after his Defeat, offers to divide *Asia* with him, and proposes a Match between him and his Daughter; but *Alexander* rather chuses to arrive at Glory thro' Dangers, than become a Master so peaceably; he will hear none of these Proposals, and aims at nothing but what's extraordinary. His Historian, I must confess, does him a great deal of Honour; but does not all this great Honour want a little probability? Does he not make his Hero more Rash than Wise, and more Venturesome than Ambitious? He thought those Sentiments more noble without doubt; but on the other side, he has strain'd them too far, and has given us

Reason

Reason to question, Whether he has left us a Romance or a History. *Quintus Curtius* might very well have spar'd to make *Alexander* so infamous as he does in some places. There are some priviledged Persons, whom we ought to treat with Civility and Respect; we may indeed relate, their Personal Faults, but we must never offend their Dignity, or debase their Greatness. *Quintus Curtius* deserves to be commended for his Sincerity, [here he begins to be a little kinder] for he speaks the good and the bad of *Alexander*, without being pre-possess'd for the Merit of his Hero. If one can find fault with his History, it is for being too Polite: But nevertheless he has excel'd in a pleasant and natural way of describing Manners. That Character of Perfection which is conspicuous in those great Men, is not to be found any more in the succeeding Ages.

The XVIII. XIX. and XX. Books of *Diodorus Siculus*, fall in here, because they give the History of the Successors of *Alexander* to the Year 3650. The XIII. XIV. and XV. Books of *Justin* may also be Read here, and in some measure to supply the Loss of *Diodorus's* latter XX. Books, the rest of *Justin* to the XXXIX. Book; also *Plutarch's* Lives of *Pyrrhus*, *Aratus*, *Aegides*, *Cleomenes* and *Philopæmen*; together with the *Eclogæ* or *Excerpta* out of *Diodorus's* last Books, Printed in the *Hannovian* Edition of that Author; are advised to be Read in this Place by our Learned Guide so often mention'd, I mean Mr. *Degory Wheare*. After which *Polybius* comes next in Course. But we will speak a Word of *Plutarch* first.

**PLUTARCH** is an Author, whose Works are so well known, and so frequent in every Hand, that our Historical Student would not have pass'd him by, altho' we had not mention'd him. But in Honour to his Worth, and to keep up our Method of Naming all; we must give a short Account of him and his Writings. *Plutarch* was Born at *Chæronea*, a City of *Beotia*, a Province of *Greece*. His Father was in his Time chief Magistrate of the City, and our Author was frequently employ'd in Offices of Trust and Honour. He is suppos'd to have been Born about the latter end of the Reign of *Claudius*; and by some Expressions in his own Writings, 'tis likely he came to *Rome* in the Time of *Domitian*, but whether he settled at that Time, or rather only occasionally came thither, as he also Travell'd to all the Cities of *Greece*, to examine the Archives, and collect Materials, for his intended Work of the Lives of illustrious Men is uncertain. The time of his flourishing, at *Rome* being in the Reign of *Trajan*, under whom he enjoy'd the Dignity of Consul, and was honour'd with great Trust and Power: After *Trajan's* Death he return'd to *Chæronea*, where he also, as his Father had been before, was chosen *Archon*. *Plutarch* was a Philosopher

as well as an Historian, and therefore wrote several Treatises in that Faculty, most of which are lost, his *Morals* excepted: But that which comes properly under our Notice is that admirable Work, *The Lives of the most illustrious Men, Greeks and Romans*. A Work so Excellent and Useful, that all Nations have chosen to Matriculate it, and make it speak their own Tongue, and consequently it has been Read by all Men that have had any regard at all for Literature.

This universal Reception and Approbation of it has anticipated our *Elogiums*, of which all Criticks are full; But to avoid Prolixity shall transcribe only these few.

Mr. *Wheare* speaks thus of him. What is there in this Author that can be Read without great Advantage and Reward, especially if he falls into the Hands of a serious Reader that is apprehensive, and of an experienc'd Judgment? Treasures of Learning, Wisdom and History, may be found in *Plutarch*; yea, there are some who assert that his *Monuments*, I mean his *Parallel Lives and Morals*, are the Libraries or Collection of all the Ancient Historians, or rather Writers; and of all either *Greeks* or *Romans* that have spoken or done any thing in an elevated degree, Honourably, Rightly or Wisely. *Lipsius* Styles him the Prince of Writers, *who doth wonderfully Form the Judgment, and in a diffused and plain way of Writing, leads a Man every where into Virtue and Prudence.*

For the Affinity of the Subject, we must continue our Digression to speak of *CORNELIUS NEPOS*, whose *Lives of illustrious Men* we have so often mention'd. This Author flourish'd in the pure Age of the *Latin* Tongue, that is to say, in the Reign of *Julius Caesar* and *Augustus*, and was intimate with several Persons of eminent Degree, particularly with *Cicero* and *Pomp. Atticus*. He was a Native of *Verona*, but liv'd most of his Time at *Rome*, where he wrote the *Lives of Historians* both *Greek* and *Latin*, as well as *Captains*, altho' only the latter is preserv'd. And even that too was attempted to be Stolen from him by *Æmilius Probus*, who liv'd in the Time of *Theodosius*, and presented to that Emperor the Book we now have as his own. But the curious Taste of these Modern Ages has been able to discover the Language to be *Tulliani Ævi*, as *Vossius* Styles it; and notwithstanding the Expressions of *Probus*, whereby he would intimate himself to be the Author; Justice is now done to *Cornelius Nepos*, and the whole World of Judicious Criticks have restor'd this Work to its right Father.

*POLYBIUS*, a Native of *Megalopolis*, a City of *Arcadia*, the Son of *Lycortas*, who was sometime Sovereign of *Megalopolis*; flourish'd about *A. M.* 3828: He wrote Forty Books, of which Five only are now Extant, except in Fragments and Excerps, which with great Judgment and Industry were collected together

ther by the Learned *Casaubon*, and publish'd in his Edition of this Author. He begins his first Book with the Affairs of the *Romans*, from the taking of *Rome* by the *Gauls* under *Brennus*, and employs that and the second by way of *Apparatus*, to run thro' the chief Affairs of the *Romans*, *Greeks*, *Macedonians* and *Carthaginians*, to the time of the second Punick War, whereia having shewn by what degrees the *Romans* made 'emselves Masters of *Italy*, and began their Dispute with the *Carthaginians* for the Dominion of the Sea. He proceeds in the three following Books to treat of the *Roman* and *Grecian* Affairs to the end of 104 Olympiad, that is, *A. M.* 3592. with great Judgment and Knowledge, giving us a vast variety of Civil and Military Literature.

The other Books, of which we have now Extant, only some broken Parcels, were compos'd with the same Exactness, and continued the History to the end of the second *Macedonian* War with *Perseus*, when an End was put to that Kingdom, and the *Roman* began to bear the Name of the Fourth Monarchy.

This Author was held in great Esteem, and frequently Read by the Emperor *Constantine* the Great, in whose Time the Work is suppos'd to have been Compleat. *Cicero*, *Strabo*, *Josephus* and *Plutarch*, mention him with great Honour, and the famous *Marcus Brutus* was so in love with him, as to take the pains of making a Compendium of his Works for his constant Use. No Historian ever took more care to relate Matters faithfully, nor none has more Judiciously illustrated his Work with wise Politicks, and excellent Descriptions of Countries, Persons and Things. *Rapin* gives us this Character of him: *Polybius* (says he) is more Grave than *Thucydides*, he does not so often introduce *Scipio* speaking, altho' he had a kind of Right to do it, having all along waited upon him in his Wars. *Polybius* has frequent Digressions upon Politicks, the Art of War, and the Laws of History, which do not seem necessary. He is a greater Libertine than *Xenophon*, and treats the Opinions the People of those Days had of their Gods and Hell, as Fables. The great Esteem the *Grecians* had of him, is visible by the many Statues they erected to his Honour, the Inscriptions of two of which reported by *Pausanias* shew us, That he Travell'd over all Seas and Lands, was a Friend and Allie to the *Romans*, and reconcil'd them, being then incens'd against the *Grecians*. On another, If Greece had at first pursued the Council of *Polybius*, it had not offended, but being now miserably afflicted he is her only Comfort and Support. The same *Pausanias* Remarks, That he was so great a Statesman, that whatever the *Roman* General did by his Advice prospered; and whatever he acted against it had ill Success. *Justus Lipsius* gives us his Judgment of him thus, *Polybius* (says he) in Judgment and Prudence is not unlike *Thucydides*, but in his Care and Style more loose

loose and free: He flies out, breaks of, and dilates his Discourse, and in many Places does not so much relate as professedly teach; but then his Advices are every where right and salutary, and I should therefore the rather commend him to Princes, because there is no need of an anxious enquiry into his Thoughts, for he himself opens and reveals his Sense. To conclude, if the Reader consults the Learned Casaubon's Preface to his Edition and Translation of this History: Or even the Character of Polybius by Mr. Dryden before Sir Henry Sheer's Translation of it: He will receive a full and clear Demonstration of the Excellency of this Author.

## S E C T. II.

### *The Writers of the Roman History.*

**O**F the many Empires and great Estates that have been in the World, the Roman has apparently excelled, both in extent of Power, and in length of Duration. As also in great and glorious Actions, and in virtuous and heroick Examples. And therefore the Study of their History does undoubtedly deserve our Care. Of this History the Learned *Justus Lipsius* in *Cent.* 3, *Misc. Ep.* 61. thus Expresses himself. *In the Roman History* (says he) *there is a plenty both of great Things and strange Events, which many Writers have Illustrated. O great and most glorious Empire! And I add of long Continuance! And therefore it is no wonder if it transcended both in Men and Actions, that short Liv'd Monarchy of the Grecians; the Grecians (said one) excell in Precepts, the Romans in Examples, and in Truth so is it; there never was a Nation, nor I believe ever will be, which affords more commendable and virtuous Examples both for Peace and War; and therefore (my young Man) come to this Harvest; gather the Sheaves of Corn, and lay them up for thy Use.*

In the Reading this History, Mr. *Wheare* advises *LUCIUS FLORUS*, to be begun with. As being a Compendium of it from *Romulus* to the Reign of *Trajan*, (in whose Time he flourish'd) finely, plainly and elegantly written. The Accuracy and Brevity of it are very often wonderful, and there are many shining Sentences like Jewels inserted here and there with both Judgment and Truth, says *J. Lipsius*. But at the same time we must say with *Tanaq; Faber*, *This acute and elegant Work is not to be Read or Esteemed as a History; but rather as a Panegyrick or Declamation in Commendation of the Roman People and Empire.* He is Irregular in his Order of Time, and careless in the Names of Men and Officers, which often disturbs the Sense, and confounds the Reader. The Elegancy of his Stile is generally commended, and the Sprightliness of his Fancy has obtain'd him the Name of the *Witty Historian*.

Since



Since we have all along commended Epitomes at the Entrance of History, the Reader may in this Place take Mr. *EACHARD'S* *Roman History* as being ingeniously written. And after the general Account given in our following History, proper to dilate the Student's Knowledge in *Roman* Affairs before he enter upon *Dionysius Halicarnassæus*.

At the same time also, nothing can be more proper for his careful Persual than the *Roman* Antiquities of Mr. *BASIL KENNETT*, a most polite, accurate and ingenious Piece, both in Language and Matter: Which will abundantly assist him in the right Understanding of the *Roman* History.

And when he has attentively consider'd the Shadow and Picture of the *Roman* History, let him proceed to consider the Body of it in all its Parts in the following Method and Order of Authors, says Mr. *Wbear*.

*DIONYSIUS*, usually stiled *HALICARNASSÆUS*, because a Native of *Halicarnassus*, came to *Rome* in the Time of *Augustus*, and liv'd there 22 Years, which Time he employ'd in Writing the History of the *Roman* Nation, and compleated it in XXII. Books, whereof only Eleven are Extant, and give us the History of 323 Years. This Excellent Author in order to a clear Notice of the *Roman* People, has begun his Work with the *Aborigines*, or most ancient Inhabitants of *Italy*; Wherefore his two first Books he justly entitles the Antiquities of the *Romans*. Nor was he less careful to give a Stranger a right Idea of the Customs and Laws of the *Romans*, which he has done more amply than any of the *Latins*; For (as *Bodin* says) what the Latin Authors neglected as common and well known, viz. their Sacrifices, Plays, Triumphs, Ensigns of Magistrates, and all the Order of the *Roman* Publick Government, their Taxes and Revenues, their Divinations, their great Assemblies, and their different Partitions of the People into Classes and Tribes; lastly, the Authority of the Senate, the Commands of the Plebes or lower Orders, the Authority of the Magistrates, and the Power of the People he has delivered very accurately. The Laws of *Romulus*, *Numa* and *Servius*, had, together with the Origin of the People of *Rome*, perish'd totally if this Author had not preserv'd them. This is the Subject of *Dion. Halicarnas*. His Authority is thus far vindicated by *Scaliger*, That we have no Author remaining who kept so good Order in Chronology. And altho' he may lie open to Blame for over credulously relating some improbable Stories, yet upon the whole, even Mr. *Rapin* says he is exact Diligent, Judicious, and more Sincere than *Livy*; But that he is a very Prolix Orator. To conclude, The History and Antiquities of *Dionysius Halicarnassæus* has an universal Esteem, and the Loss of that Part that's wanting is exceedingly lamented. This we have, brings the Story to the

Conso-

Consular Government, and the other Books he wrote brought it down to the first Punick War.

*TITUS LIVIUS*, a Native of *Padua*, flourish'd in the Time of *Augustus*, and publish'd at *Rome* his compleat History of the *Roman* Affairs from the Building the City to his own Time, that is, to the Death of *Nero Drusus*, *A. U. C.* 744. in One Hundred and Forty Books, but of these only Thirty Five are now Extant, that is, the first Ten. The Twentieth, and so to the Forty fifth. The Contents of the other Books are collected by an Epitomizer, which some but Erroneously have Esteemed to be *Luc. Florus*. The first Ten Books bring down the History to the Year 461. after the Building of *Rome*. With these Ten Books are to be Read *Plutarch's* Lives of *Romulus*, *Numa Pompilius*, *Valerius Poplicola*, *Coriolanus*, and *Camillus*. The second Decad is lost, it contain'd the History of 70 Years, viz. from *A. U. C.* 461. to 531. The Epitome of these Books, the 17th, 18th, and 22d, and 24th Books of *Justin*; The first and second Books of *Polybius*, *Plutarch's* *Marcellus*, and *Fabius Maximus*, and *Appianus Alexandrius*, will in some measure supply this Chasm. The remaining 25 Books of *Livy* Extant, contain an uninterrupted History of Fifty six Years, viz. to *A. U. C.* 587. together with these Books are to be Read *Plutarch's* *Hanibal*, *Scipio Africanus*, *J. Q. Flaminius*, *Paulus Æmilius*, *Cato Major* or *Censorinus*. The remaining 95 Books contained the History of 157 Years to the Death of *Nero Drusus*, the Son of *Livia*, the Wife, of *Augustus*, *A. U. C.* 744. The Contents of these Books are also Extant, and may be Illustrated by *Plutarch's* two *Gracchi* *Cato Minor*, *Sertorius*, *Lucullus*, *Pompey*, and *Marcus Brutus*. Also *Sallust* and *Cæsar's* Commentaries come within this Period.

The Character of *Livy* is thus given us by Learned Men. *Titus Livius*, says *Cremutius Cordus* in *Tacitus*, famous above all others for Eloquence and Fidelity. *Herodorus* (saith *Quintillian*) will not be offended that *T. Livius* is compared with him, seeing he is in his Relations of Things of a wonderful Sweetness, of a most clear Candor; in his Orations Eloquent above what can be spoken, every Passage in them being exactly fitted both to the Things and Persons. And as to the Passions, especially the sweeter and milder (that I may speak sparingly) no Historian has better Represented them. The famous *Casaubon* speaks thus, *Titus Livius* is a great Author, divinely Elegant in a certain sweet plenty of Style, loving Virtue, hating Vice, right in his Judgment, expert in Things relating to Peace and War, tho' no way accustomed to, or experienc'd in the latter; And if I have any Judgment, this was the only Genius the People of *Rome*, (I speak as to History) ever had equal to their Empire.

As to that Distinction in his Style, which *Asinius Pollio* calls *Patavinity*, and which *Quintillian* interpreted, a diffused Idiom of Speech not purely *Roman*; The Criticks are in much Contention about. For that extraneous Dialect being not discoverable in the Writings of *Livy*, it is concluded *Pollio* must have meant something else, and *Quintillians* Taste was too Delicate. *M. Dacier*, in the Notes upon *Horace's* Ode to *Asinius Pollio*, gives us this Judgment upon it, namely, The *Padouans* were true to their ancient Republican Liberty, and therefore in the Civil War, inclined in their Affection to *Pompey* against *Cæsar*, which *Livy* in his History having pursued, *Pollio*, who was of the other Party, reproach'd him with that as a Fault in his Style.

Some think it strange that *Livy*, who was a Man of Wit, should relate so many popular Reports, which he did not believe at all himself, as he always seems to Insinuate. His History is full of Prodigies: Now an Ox has spoken; another time, a Male has ingendred; and then again, Men and Women, Cocks and Hens have changed their Sex. There Rains nothing but Stones, Flesh, Chalk, Blood, and Milk. The Statues of the Gods are said to have spoken, wept or sweated Blood. In short, adds *Mr. de la Moshe la Vayer*, How many Apparitions of Phantoms do we find in him? How many Armies ready to Engage in the Air? How many Lakes and Rivers of Blood?

*Monsieur Rapin* speaks thus of him: 'The Nobleness of *Livy's* Expression ravishes my Soul into extasy; 'tis about Two thousand Years since that Historian commands a respectful Attention from all Nations, by his Aweful and Majestick way of speaking, which has been the Admiration of all Ages. To speak the Truth, nothing satisfies my Mind so well as his admirable choice of Words, always proportioned to his Sentiments, and his excellent manner of Expressing the Sentiments, always conformable to the things he speaks of. In short, he has hit best of any Man upon that sort of Stile, which *Cicero* advises to Historians: And it is by that great Pattern, that *Buchanan*, *Mariana*, *Paulus Æmilius*, *Paulus Fovius*, (and all those that have out lived the Times they flourished in,) have squared their way of writing History. *Livy* has a very engaging way of telling a Story, which is his admirable Skill of mixing little things with great ones; because great Things by themselves are fatiguing and require great attention, whereas little Ones are pleasant, and unbend ones Mind: According to the same Method he varies his Adventures, makes sad things succeed these that are pleasant, and mixes very discreetly the Shining with the Dark, that he may keep up the Reader's attention by that agreeable Variety. The

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most perfect Pattern we find in History, of a great Action related with all the heightning and enforcing Circumstances, is the March of *Hannibal* into *Italy*, described in the 31st Book of *Livy's* Annals. This, in my Opinion, is the most finished Piece in all his History, and we meet with few things of that strength in all Antiquity. Never was a greater Design framed by a more extraordinary Soul: And never was any thing Executed with more Boldness or Resolution. The Question was how to come out of *Africa*, go through all *Spain*, surmount the *Pyrenees*, cross the *Rhine*, a River so broad, and so rapid near its Mouth, and whose Banks were thick set with so many Enemies open one self a Way through the ragged *Alps*, a thing never attempted before; March continually over Precipicies; dispute the Ground at every step with a People that lay in Ambush in a continued *Defile*, and that too among the Snow, the Ice, the Rain, and the Torrents; brave the Storms and Thunders; wage War against Heaven and Earth, and all the Elements; draw after one an Army of a Hundred thousand Men of different Nations, and all dissatisfied with a Captain, whose Courage they cannot imitate. Fear seizes the Soldiers Hearts, and *Hannibal* alone remains in all unconcern'd Tranquility; the Danger that surrounds him on every side casts all the Army into a Consternation, while his great Soul is still composed and serene. All things are described with the most dreadful Circumstances: The Image of the Danger is expressed in every Word, and never was any thing in History either more finished, or touched with deeper Colours, and greater or bolder Strokes. *Quintilian* declares that of all Historians, *Livy* has signalized himself most by those tender and delicate ways, wherewith he has touch'd the softest motions of the Soul: The Rape of the *Sabinæ*, and the tenderness they express to disarm both the *Romans* their Husbands, and the *Sabins* their Fathers: *Lucretia's* Death, and her Body exposed to publick view, to stir up the People to Rebellion against the *Tarquins*; *Veturia* prostrate at her Son *Coriolanus's* Feet, to avert the Siege of *Rome* which he intended. *Virginia* Stabb'd by her own Father; the Consternation *Rome* was under after the Battle of *Cannæ*, and a Thousand such other Strokes touched in his History, in the tenderest and most delicate manner, and with the most pathetick Expressions imaginable, are fine Instances of it. And 'tis principally in this Author, that we ought to study the Way of expressing the Passions as they ought to be touch'd in History: For he never animates it but where a Heat is requisite. The Description of the Place where *Hannibal* attack'd *Minutius*, in the 22d Book of *Livy's* Annals, is

a Passage well touch'd. *Livy* speaking of *Lucretia*, who was so handfom in her Husband's Eye, without mentioning her Face, does only describe her Virtue, and gives us in four Words the greatest Idea we can frame of an honest Woman; *Lucretiam nocte sera non in convivio, luxuque, sed deditam lanæ, inter Ancellas sedentem inveniunt.* *Livy* goes on his way without stopping any where; he tells you what he knows about the things he speaks of, and leaves the Reader at liberty to make what Reflections he thinks fit, without preventing him by his own: And if he does, 'tis but seldom, and then too in few Words, but Noble and Great; as when he relates the Crime and Punishment of *Appius*, who had ravished *Virginia*. The only Model we ought to propose to our imitation in point of Digressions is *Livy*; when he steps out of the *Roman* History to speak his Thoughts about the Success which *Alexander* might have had, if he had bent his Arms against *Italy*. He is very cautious in speaking his Opinion, and that too without labouring to prevent the Minds of People by a studied Excuse. His Reasoning upon that Subject is very curious, and not at all out of its Place. There are Beauties that consist only in a turn of Eloquence or Wit. They are very surprizing, and look wonderfully well when artfully placed. Here are some Examples out of *Livy*. *Porfenna*, King of *Clusium* besieges *Rome*; *Caius Murius* deeply touched with the Danger his Country is in by so pressing a Siege, goes into *Porfenna's* Camp, and kills the Kings Secretary, whom he mistakes for the King himself, who stood then just by him. The King Commands burning Coals to be brought to force him by the Torment of Fire, to own his Accomplices: This Courageous Youth, without any manner of Concern, puts his Hand into the Fire, and lets it burn to the last, without so much as turning Pale upon the Matter, and thus bespeaks the King; *See what a Contemptible thing Life is to those who have true Glory in Prospect.* These Words spoken with Resolution, presently chang'd the face of Things. The Murderer as odious and abominable as he is, casts the Beholders into Wonder and Amazement: They look upon him with Respect, and send him back with Commendation, at the same time that they were preparing the most exquisite Torments for his Punishment. 'Tis only one Word that occasions this sudden change, and this Word well placed is a very great Ornament in a Narration. Thus *Fabius* having re-taken *Tarentum*, *Hannibal*, the Vanquished, spoke these fine Words, which favoured still of the Conqueror praising himself to praise his Enemy: *The Romans, said he, have also at last their Hannibal:* This is a very proud way of being Humble. These

Strokes are very frequent in that Historian; and indeed, nothing can give a greater Idea either of those we make thus speak when they do it well, or of him that makes them speak when he does it to the purpose. *Livy* persuades more by his sound Morals, than great Capacity: For thro' the various Intrigues, Interests, Passions, and other Disorders which he describes, he gives a glimpse of an honest Mind, which proclaims a better Man than Historian. We see in them the inmost recesses of the Heart of those he describes, the very bottom of his own; and among the false Lights he discovers in their Conduct, he is never out himself. He judges well of all, for his Soul is as Upright, as his Wit is true. *Livy* is the most accomplish'd of all Historians, for he has all the great Parts requisite to write History; a fine, clear Imagination; a noble Expression; a true Judgment; an admirable Eloquence. He has none but great Ideas in his Mind; he fills his Reader's Imagination by what he says; and by that means affects the Heart and moves the Soul: He has the greatest Genius for History, and is one of the greatest Masters of Eloquence that ever liv'd. I don't understand what *Asinius Pollio* means by reproaching him with a Country way, favouring of *Padua*, which he calls *Patavinity*. His great Talent is to make People feel what he says by engaging those that read him in his own Sentiments, by inspiring them with his Hopes and Fears, and giving them all his Passions, by his admirable Art of setting the most secret Springs of the Heart a going.

I hope the Reader will easily excuse me for dwelling so long upon *Livy's* History: He is the great Master of this Art, and deserves to be well known; and since no Man can give us a better Account of him than Monsieur *Rapin*, I thought it proper to give you this Abstract.

*APPIANUS* descended of one of the Families of *Alexandria*, came to *Rome* in the time of the Emperor *Trajan*. He there practis'd the Law for some time, and pleaded with that Force and Eloquence, that he was soon advanc'd to be one of the *Procuratores Caesaris*, and afterwards carried to greater Dignities in the Empire under *Adrian* and *Antoninus Pius*. His History contain'd Twenty-four Books, beginning with the Burning of *Troy*, and proceeding thro' all the Progeny of *Aeneas* to *Romulus*, and so forwards to the time of *Trajan*. But of this Work but a part remains Extant, viz. the *Punick*, *Syriack* and *Partbian* Wars, those against *Mithridates*, the *Spaniards* and *Hannibal*, together with the Civil Wars, and the Wars of *Illyricum*. This is a Writer according to *Photius*, who was studious of delivering the Truth as far as possible; a discoverer of Military Discipline

above most others; and as *Bodin* observes, hath as in a Table represented the Provinces, Revenues, Armies, and in general the Description of the whole *Roman Empire*. But *Scaliger* calls him a meer Child in History; and *Vossius* affirms, he took many Things from *Polybius*, and transcribes *Plutarch* Word for Word. But perhaps these Transcriptions may have been added since by others, for *Appian* was contemporary with *Plutarch*. *Rapin* says, 'He was a Copier of all the *Greeks* that treated on the same Subject, which occasioned his Style to be 'as various as the Books from which he Stole. Yet after all, 'his Works are not to be despis'd, for they contain Matter of 'Learning.' *Henry Stephens* calls him the Companion of *Dion Cassius*, and even prefers him before him, commends him for his Method of reducing his History into Classes. His five Books of the Civil Wars are recommended by Mr. *Bobun*, the Translator of *Wheare's* Lectures, as one of the best Suppliments of the last Books of *Livy*, and an Introduction to the History of the *Cæsar's*.

*C. SALLUSTIUS CRISPUS*, was Born at a Town in *Abruzzo*, a Province of the Kingdom of *Naples*, and flourished about the Year of *Rome* 707, or the 44th before *Christ*. He was Tribune of the People the same Year that *Clodius* was Kill'd by *Milo*; and was a Man of so Debauched a Life, that he was Expell'd the *Senate*; but by *Cæsar's* Interest restor'd and chosen *Prætor*, and afterwards made Governour of *Numidia*; where he acquired Wealth, (some say by violent Extorting) and at his return to *Rome*, purchased the Magnificent House and Gardens which long after (if not to this day) bore his Name. But his Writings bear no Tincture of this Vicious Nature; in them he shews a manly Judgment and virtuous Character. He wrote a History of *Rome* from its Foundatlon, but of that a few Fragments only are Extant. What we have of his Entire are, a History of *Catiline's* Conspiracy, and of the War with *Jugurtha*, King of *Numidia*. Two Orations to *Cæsar*, concerning the settling the Publick, are also ascrib'd to him, and usually Printed with his Works, but doubted to be his. His Style is Severe and Short, which makes him sometimes Obscure, but his Matter Noble and Sublime. *Quintilian* compares him with *Thucydides*; and *Tacitus* calls him the most Florid Writer of the *Roman History*. *Just. Lipsius* says, in his Judgment *Sallust* deserves the place of President in the Senate of Historians. *Chr. Colerus* says, That by the Testimony of the Ancients themselves, there was in *Sallust* all those Endowments that make a perfect Historian. He had (says he) a profound Knowledge in Publick Affairs. Monsieur *Rapin's* Judgment of him is thus, 'Sallust is Great and Sublime in his 'way of Writing, which made *Quintilian* compare him with

' *Thucydides*. But the Question is, whether *Sallust's* Stile, as  
 ' stiff as it is, be not better and more proper for History, and  
 ' gives not more Force and Weight to the Discourse. Has it  
 ' not also its Beauties? *Sallust's* Character is to be exact and con-  
 ' cise; he is principally to be commended for the swiftness and  
 ' rapidity of his Discourse, which animates him, and gives him  
 ' so much Life. *Sallust's* Description of the Place where *Jugur-*  
 ' *tha* was Defeated by *Metellus*, serves to acquaint us the bet-  
 ' ter with the Fight. We see by it the Fortitude of the Roman  
 ' General, as well as the Experience of the King of *Numidia*, in  
 ' taking all the Advantages of the Ground; and the whole Ac-  
 ' count of the Fight is better understood by the Image of the  
 ' Place which the Historian sets before our Eyes. The Descrip-  
 ' tion of *Africa*, in *Sallust's* War of *Jugurtha*, is too minute and  
 ' particular: He should not have said so much to mark the  
 ' Bounds of the Kingdom of *Atherbal* and *Jugurtha* then in Que-  
 ' stion. What need was there to describe all that vast Coun-  
 ' try, and to distinguish the particular Manners of so many dif-  
 ' ferent Nations? *Trogus* charges *Sallust* and *Livy* (and not  
 ' without a great deal of Reason) with a wanton and immode-  
 ' rate Excess of Harangues in their Histories. And indeed all  
 ' those Speeches we put in the Mouths of great Men, carry  
 ' with them an Air of Falshood; for from what Memoirs can  
 ' a Man pretend to have fetch'd them? And besides, a Warri-  
 ' our never speaks like an Orator. Therefore his Harangues are  
 ' Supposititious as well as that which *Sallust* makes *Catiline* speak  
 ' to the Conspirators, which probably was secret and ex-  
 ' temporary. Most of *Sallust's* Harangues are admirable,  
 ' but never to the purpose: Nothing can be finer than  
 ' *Marius's* Speech; it is the soundest Piece of Morality in the  
 ' World concerning a Noble Birth; every thing there is reason-  
 ' able, and Antiquity cannot boast of many Discourses, where  
 ' one may find so forcible Persuasions to Virtue; but that is  
 ' out of its proper Place; and the Air with which he makes *Ca-*  
 ' *to* and *Cesar* give their Opinions in the Senate, (himself as  
 ' great as he is) is little proportion'd to the rest of the History.  
 ' We ought to make the Picture of none but important Persons,  
 ' wherein *Sallust* is faulty; for he gives us the Picture of *Sem-*  
 ' *pronius*, who is but indirectly concern'd in the Conjuraton of  
 ' *Catiline*. *Sallust*, with all Simplicity, is too prolix when he in-  
 ' veighs against the Corruption and loose Manners of his Time;  
 ' he is always angry with his Country, and always discontented  
 ' with the Government: He gives us too ill an Opinion of the  
 ' Common-wealth, by his Invectives and Reflections upon the  
 ' Luxury of *Rome*. Thus nothing can be more Eloquent than  
 ' the Description of the Condition *Rome* was in, when *Catiline*



took the Resolution of making himself Master of it; And when that admirable Author represents the Common-wealth, corrupted by Luxury and Avarice, and sinking under the Weight of its own Greatness, he uses the most exquisite and eloquent Expressions that can be met with in any History. 'Tis in those Images that a Man of Skill has an opportunity to shew it; and the Historians of the first Rate are full of those fine Strokes *Sallust's* Preambles, which are great Speeches, full of Sense and manly Eloquence, seem to me to carry with them an Air of Affectation: They are generally common Places that have no Relation to the History. Perhaps this Author had some *Pieces of Reserve*, which he employed upon occasion, as *Cicero* us'd to do: That Method may be good for an Orator, who speaks often in Publick; but such Precaution is not allowable in an Historian, who is supposed to be Master of himself, and of his Time. Among the *Larins*, *Sallust* has a Noble Expression, a true Wit, and an admirable Judgment. No Person ever imitated so well the judicious, exact and severe Stile of *Thucydides*; He is sometimes stiff in his Expressions, but he never flags; his Conciseness makes him now and then obscure, his Manners are always true, and he gives Weight to all that he says. His Sentiments are always fine, although his Morals were bad, For he continually declaims against Vice, and always speaks well of Virtue. I find him a little too morose and peevish, with his own Country, and too censorious upon his Neighbours; but take him altogether he is a very great Man.

*JULIUS CÆSAR* was as great a Man by his Pen as by his Sword; which makes *Quintillian* say of him, that he wrote, and spoke, and fought with the same superiority of Spirit; *Eodem animo dixit quo bellavit.* *Cæsar* had almost an universal Knowledge, and *Pliny* speaks of him as of a Prodigy of Learning and Wit. He learn'd Astronomy in *Ægypt*, and published afterwards a Tract concerning the motion of the Stars; which was the more curious, in that he foretold his own Death, upon the *Iles of March*. If what *Pliny* says, be true, we must own that *Cæsar* has had a more active and vigorous Mind than all the rest of Men. He reports, that he used sometimes to Read; Write, Dictate, and hearken to other People at once; that he made nothing of Dictating four Letters of Importance at the same time, and that he has often kept seven Amanuenses employ'd.

*Cæsar* has compos'd a great many Works, but I confine myself to those which relate to History. His Commentaries which contain VII. Books, have always been in great Esteem. They are so naked, says *Cicero*, and so destitute of those Ornaments,

that he was able to give them, that one may plainly see he never design'd to write a compleat History. These VII. Books of the *Gallick Wars*, are for the most part an Account of *Cæsar's* Actions, and he seldom mentions any thing but what he hath been an Eye-witness of: We may say the same of three Books of the Civil War against *Pompey*, which are certainly *Cæsar's*, notwithstanding what some have said to the contrary.

The Learned do remark, That his Books are full of excellent Things, and such as are able to Form both great Captains and wise Politicians; which gives *Vossius* occasion to blame those Masters of the Latin Tongue, who put *Cæsar's* Works into the Hands of their Disciples, only for the sake of the Elegancy and Propriety of the Language: This, says he, is to admire Leaves, while we neglect the most excellent Fruit in the World. *Vossius's* Advice upon this Matter, is too important to be omitted in this Place; these are his very Words. *Sane ex eo haurire est maximarum & utilissimarum rerum copiam, quam verborum elegantia contenti negligunt; minus etiam Pueris sapiunt, qui nunquam ita se arboris frondibus oblectabunt, ut egregios ejus fructus contemnant.* [De Hist. Lat. lib. 1. cap. 13.]

Concerning this Author thus writeth Mr. *Whear*; as to *Cæsar's* Commentaries, who ever thought they did not deserve the highest Commendation, and to be Read by young Men with the utmost Care. They are (says *Aul. Hirtius*) so much approv'd by the Judgment of all, that they rather seem to have prevented the need of another Writer, than to have afforded him an Assistance or Occasion; And yet my Wonder here exceeds that of all others, for they only know how Well and Correctly he hath written, but I know with what Facility and Quickness he did it. The same *Aul. Hirtius* wrote three Books of the *Alexandrian*, the *African* and the *Spanish Wars*; usually printed with the common Editions of *Cæsar*, and are valued by Men of Learning. *Ger. Vossius* speaks thus of *Cæsar*. He is a Pure and Elegant Writer, most Accurate in the Structure of his Words, and glides along like a pleasant quiet River; Politick and Grave in his Sentences, wherein he excels *Xenophon*, tho' in the rest he is not much unlike him. But *Fustius Lipsius* does not quite agree with these, his Character is thus. Of those Historians that are Excellent, *Cæsar* is most praised, if as an elegant Narrator, I willingly assent, for the Stile of him is truly pure, adorned, but without Paint or Force, and worthy of either the *Attick* or *Roman Muse*, but if as a perfect Historian, I say I doubt, because in his Civil History, some doubt of his Fidelity, and the third requisite in a good Historian, the Moral and Politick Part is altogether wanting in him; And therefore *Cæsar*, who was no under-valuer of himself, gave them the Title

of Commentaries, and not of Histories, and even for this he deserv'd true Praise, because he despis'd the false.

*Xenophon*, says Monsieur *Rapin*, has a soft delicate way of Writing: His Discourse, which is like a pure and clean Stream, has no Parallel in all the Writings of the Ancients, except *Cæsar's* Style, than which nothing was ever written with greater Purity in *Latin*. The Observation of a Modern Critick, who finds a difference of Stile in the Books of the Civil War, which he pretends not to be written with the same Purity as the Wars in *Gallia*, is a squeamish Niceness which I cannot but wonder at; for my part I must freely own, that my Taste is too gross to be sensible of it, and therefore I am of *Suetonius's* Opinion, who puts no difference between them: I am charm'd with the Elegancy and Simplicity of that Author, and find no Body that ever wrote with so much clearness. Thus *Cæsar*, as plain as he is, has something more noble in the plainness and simplicity of his Discourse, than *Tacitus* in all the Pomp and Stateliness of his Expressions; and we meet sometimes with a *Negligence* in the Ancients better than all the *Accuracy* and *Exactness* of the Moderns. *Cæsar's* Narrative is admirable by its Purity and Eloquence, but it is not lively enough, and wants a little of that Force which he used to desire in *Terence*. One cannot be said to write History who barely relates the Actions of Men, without speaking of their Motives; but he is rather like a Gazeteer, who is contented to acquaint us with Matter of Fact, without tracing it to its Spring and Cause. Just as *Cæsar*, who relates simply his Marches and Incampments, without acquainting us with the Motives of them. All his Narration is too plain and Naked; however, it may be said of him, that he only writes Memoirs. *Cæsar* has an Extream intirely opposite to *Tacitus*: In him you find but a plain, naked Stile, without Tropes and Figures, and destitute of all manner of Ornament. Nothing is so tedious as a Description too nice and minute; which Fault *Cæsar* runs into in his Commentaries, when he describes his Warlike Machines. It seems as if that great Captain, whose Reputation in the Military Science is so well establish'd, had also a Mind to gain that of a good Engineer: There is in that a certain Air of Affectation unworthy of so great a Man. In point of Harangues, *Polybius* is more discreet than *Demosthenes*; but *Cæsar* is more cautious still, for he seldom makes any of those Speeches, because they do not consist with the Truth of History, and chuses rather to write bare Memoirs, that his Discourse may be more plain. *Cæsar* has been the greatest Master of Expression that ever was. Pedants are in the right when they admire the inimitable Purity of his Stile, but I ad-

mire more his good Sense; for never did any Man write with  
 so much Discretion, and he is perhaps the only Author in whom  
 we find no Impertinence. He speaks of himself as an indiffe-  
 rent Person, and is ever constant in the wise Character he has  
 taken upon him. 'Tis true, he is not a perfect Historian, but  
 then 'tis certain also that he is an admirable Pattern to write  
 History.

*DION CASSIUS*, a Native of *Nice* in *Bithynia*, a Province of *Asia Minor*, Son of *Apronianus*, who was Proconsul of *Cilicia*, when the Emperor *Adrian* began his Reign. Flourished at *Rome* in the times of *Commodus*, *Pertinax*, &c. and enjoyed the greatest Dignities, having been twice Consul, and afterwards Governour of *Pannonia*. He wrote a History of the *Romans* from the time of *Aeneas*, to the Slaughter of *Heliogabalus*, (or as it ought to be writ *Eligibolus*) in LXXX. Books divided into Decads. But of these only XXV. are Extant, the latter End of the XXXVth, which begins with the Actions of *Q. Metellus* in *Crete*, A. U. C. 686. being the first of what we now have; the following 24 Books are entire, which bring down the History to the Death of *Claudius Caesar*. An Epitome of the latter XX. Books made by *Xiphiline*, a Monk of *Constantinople*, is also Extant, and perhaps occasion'd the loss of the Original. And also noble Excerpta by one *Theodosius*, and other large Excerpta in the Collections of *Constantinus Porphyrogenneta*, which do in some measure make amends for the otherwise invaluable Loss. Of this Author thus speak the Learned; *Deg. Wheare* says, he is deservedly reputed one of the best Historians. *Joan. Bodinus* speaks thus, *Considering that Dion spent his whole Life in managing publick Affairs, and by all the inferior Degrees of Honours, arose to that height as to be twice Consul, and after that being Proconsul governed some Provinces to his great Honour, joyning a great Knowledge and Experience together; who can doubt whether he is to be pliced among the best Writers of History? In Truth he gathered together very accurately the Order of the Assemblies of State, and the Rights of the Roman Magistrates; he is the only Person who hath given an Account of the Consecration and Deifying of their Princes\**; and divulged the Arcana Imperij, as *Tacitus* calls 'em, for he was a diligent Searcher into the publick Councils. 'He is the only Author (saith *Chr. Colerus*) who has given us the famous and politic Oration of *Mecenus* to *Augustus*, [to persuade

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\* Note, *Bodin* is mistaken in this Fact: For *Herodian's Account* of the Consecration of the Emperor *Severus*, is by much the best we have.

him to continue the Empire] and also the splendid Oration of *Agrippa* [advising him to quit it] in other Things and Relations he hath not wholly escaped the Suspicion of Falshood.

*Dion Cassius* is censured on these Accounts, viz. 1. That he boasts of a Genius or Spirit that directed him in his Actions, at whose Impulse, and the Command of the Emperor *Septimus Severus* he wrote his History. 2. That he was able to keep his Credit at *Rome*, tho' a Foreigner, and Rich under the Reigns of *Commodus*, *Caracalla*, *Macrinus* and *Elagabalus*, who took delight in punishing and destroying the best and most Virtuous Men. And 3. That he has in his Writings most Satyrically inveighed against those remarkable Patterns of Virtue, *Cicero*, and *Brutus*.

To conclude, Mr. *Rapin* gives us this Judgment of him. 'The Speeches of *Agrippa* and *Mæcenæ*s are both admirable, but they are so long, that they make up the whole 52d Book. His long Discourse in the 56th Book in Commendation of Mariage and Celebacy is not very much to the purpose. *Dion* loses his Credit by the extraordinary Things he relates without Judgment, often running into Improbabilities, as in the 66th Book he tells us that *Vespasian* restored a Blind Man's Sight.

*VELLEIUS PATERCULUS*, a Person nobly Born, and one that acquir'd Honour in the Wars, was Tribune of the Soldiers, and had Travell'd thro' *Thrace*, *Macedon*, *Greece*, *Asia Minor*, &c In the Time of *Tiberius Cæsar*, about A. C. 27. as he himself Testifies, he wrote a Compendious History of *Rome* in Two Books, but the greatest part is lost; what is Extant begins from the Conquest of *Perseus*, King of *Macedon*, and continues to the 16th Year of *Tiberius*. This Author Mr. *Wheare* recommends to be Read, to supply some of the Chasms in *Livy*, and with him the Contemporary Lives in *Plutarch* as aforesaid Of *Vel. Paterculus* the Learned speak thus. 'He is a clear Explainer of the ancient History, says Mr. *Wheare*, He is Honest and True till he comes to the *Cæsars* (says *Ald. Manutius*) there he is not every where Faithful, for thro' Flattery he conceals or covers many Things, yea, and plainly tells them other ways than they were, yet he Expresses himself always with a facil and flowing Eloquence. Nothing can flow with greater Purity and Sweetness than his Style (says *Justus Lipsius*); he comprehends the *Roman* Antiquities with so much Brevity and Perspicuity, that if he were Extant entire, there is no other that is Equal to him. He commends (says *Bodin*) the illustrious Persons he Names with a certain exalted Oratory, and worthy of so great a Man. To conclude, *Velleius Paterculus* is exact in setting down the Times of Events, describes the

Originals of several Cities, and gives us the Characters of those Men that have been Famous in the Wars, in the State, or in the Sciences, Blaming and Commending with exactest Judgment, except in the House of *Augustus*, where he is Lavish of his Praise. His Stile is Pure, Clear, Elegant, and worthy of the best Age of *Roman Literature*.

These Authors being Read over, our Student will have a full Idea of the State of the *Roman Empire* (and indeed of the whole then known World, for it was almost all become Subject to it) at the Entrance of the *Cæsars* to the Government of that Monarchy. To prosecute his Work, and continue the History, *Suetonius* and *Tacitus* are next to be Read, and after them the Six Writers of the *Augustan Story*, and with them *Herodian*, and *Aurelius Victor*. Then *Zosimus* and *Ammianus Marcellinus* will bring him down to the Time of *Valentinian* and *Valens*, *A. U. C.* 1128. *A. D.* 378. After which he must not expect so ample and full Accounts of Things, the Empire from that time daily declining, and Learning was discourag'd by the Rudeness of the barbarous Nations that invaded them.

*C. Suetonius TRANQUILLUS*, Son to *Suetonius Lenis*, Tribune of the XIII. Legion, flourished under the Emperor *Trajan* and *Adrian*, about *A. C.* 117. to the latter of whom he was Secretary. He was an intimate Friend to *Pliny*, by whom he is stiled, in a Letter to *Trajan*, an honest, sincere and Learned Man. He wrote the Lives of the Twelve first *Cæsars*, in a correct and elegant Style, and with undaunted Integrity. The Criticks give us this Judgment of him. ' He is a most  
' correct and candid Writer, (saith *Vopiscus*.) *Suetonius* is the  
' most Diligent and Impartial of all the *Greek* and *Latin* Wri-  
' ters, (says *Lud. Vives*) he seems to me (continues the same  
' Learned Author) to have written the Lives of the XII. *Cæ-*  
' *sars* with great Integrity, because he conceals not the Vices,  
' or Suspensions of Vices in the very best Princes, nor does he  
' dissemble the Colours in the worst. He is most Correct and  
' Candid (saith *Chr. Colerus*), whoever wrote the Temper or  
' Humours, and Manners of Princes with greater Freedom?

*CORNELIUS TACITUS*, descended of a noble Family of *Roman* Knights, flourished under *Vespasian*, and the succeeding Emperors with all Reputation and Honour, having enjoyed considerable Dignities in the Common-wealth. He wrote Annals, of the Publick Affairs in XVI. Books, which begin with *Augustus Cæsar*, and continue the Story to almost the end of *Nero*, viz. to *A. U. C.* 89. *A. D.* 66. the latter end of the XVI. Book is lost: And a History, which begins with *Galba*, *A. U. C.* 822. and ends at the Time of *Vespasian*, *A. D.* 70. in V. Books. He wrote his History in the Time of *Trajan*, and therefore 'tis sup-  
posed

pos'd he continu'd it down to that Time, but there is no more Extant than these five Books. He wrote also a Treatise of the Manners of the Ancient *Germans*; and the Life of *Aggricola*. Of this Author thus speaketh Mr. *Whear*, '*Tacitus* is an Historian of a great and sharp Judgment, the Criticks say he had a new concise and sententious way of Writing, but as to the Utility of this History they vary, or rather fight against each other. *Justus Lipsius* thus expresses himself, *Tacitus* is an useful and great Writer, who ought to be in the Hands of those who sit at the Helm of Government, Epist. ad Ord. Batav. Again, a sharp Writer, and very prudent; he doth not recite the surprizing Victories of *Hannibal*, the specious Death of *Lucretia*, the Prodiges of the Foretellers, or the Predictions of the *Etruscans*, to delight rather than instruct his Reader: In him let us consider the Courts of Princes, their private Lives, Counsels, Commands and Actions, and from the Similitude of those Times with ours let us expect the like Events. His Style is by no means Sordid or Vulgar, but distinguish'd with frequent and unexpected Sentences, which a Man cannot Conjecture, whence they be deriv'd, but for their Truth and Brevity may be compared to Oracles. To conclude, he is a wonderful Writer, for his is not only a History, but a Garden, and Seminary of Precepts. Epist ad Maxim. Emp. On the contrary, *Isaac Casaubon* thinks him extremely unfit to be Read by Statesmen: In his Preface to *Polybius* he hath these Words concerning *Tacitus*. If his Fortune had not depriv'd him of a Subject worthy of his Faculties, he might have equal'd any of the most excellent Greek and Latin Historians, but such Times fell under his Pen, especially in his Annals, as there never were any more polluted with Vices, or more destitute of, nay, even inrag'd against all Virtues. — Again, We can easly excuse *Tacitus*, but not those who prefer this Author before all other Historians, recommending him as the Pattern of Statesmen and Princes, and the only one whence they and their Counsellors may collect the Rules of Government. Now if we were enclined to expose the Absurdity of this Opinion, 'twere easy to prove that those who hold it, accuse our Princes of Tyranny, or would openly teach them the Principles of it; For what can be more Pernicious, especially to young Men, than the Reading those Annals, so full of vicious Examples. For as good Examples, when they are frequently in sight, improve a Man insensibly, so ill Examples must on the contrary hurt us, for by little and little they sink into our Minds, and obtrayn the force of Precepts by being often Heard or Read.

The Emperor *Tacitus*, near two Hundred Years after our Author's Death, had so much Honour for him, as to cause his Statue to be set up in all Libraries, and not only collected his Writings, but to preserve 'em to Posterity, order'd 'em to be Transcrib'd ten times a Year. We should leave *Tacitus's* Character

racter, with what has been said, to our Reader's Judgment, if the *French Critick* had not too much Reputation to be contemn'd; wherefore, tho' in our own Opinion he be tedious, perhaps others may think it Instructive, and therefore shall take the Pains to Translate him.

' The Stile of *Tacitus*, says *Monfieur Rapin*, is not very proper for History, for it is full of Starts; and when it shines, 'tis like a Flash of Lightning, which dazes more than it gives Light. *Tacitus* is a starting Wit, that skips from one thing to another. His Sense is comprehended in few Words, and too close for the Reader's Capacity, which is often puzzled with it; And because he does not follow Nature in what he relates, and generally forgets that he Speaks to Men, he seldom instructs us as he should. As for Example, when upon the occasion of the *Papian Law*, he relates the Original of Laws. Or when in another place he describes the Priviledges of Sanctuaries, he does not trace them back to their Beginnings. He never explains Things throughly, nay, sometimes he gives a false Account of them, as when he takes upon him to describe the *Jewish Religion* in the fifth Book of his History, his Style is very improper for it, which is a great Fault in an Historian, whose primary Function is to instruct. *Tacitus* is still more uneven than *Sallust*: His Connexions are generally forc'd, and the Thread of his Discourse very much Broken and Interrupted, which is no small Discouragement to the Reader, who cannot follow him without putting himself out of Breath. There can be no better and exacter Description than that which *Tacitus* makes, of the Treat which the Empress *Messalina* gave to *Silius* her Favourite Gallant. This was a Vintage Feast with all its Ceremonies, the Season being then Autumn, and favourable for that purpose. Mirth, Pleasure, Effeminancy, Wontonness, Impudence, Lewdness and Debauchery; all in short is there described, with an exquisite Elegance and Delicacy of Expression; The Particulars are related succinctly, discreetly, and withal, in a very lively manner; And nothing can be more judiciously plac'd, to make, by that gay Picture, the Death of *Messulina*, which follows soon after, the more Tragical and full of Horror. In short, there are some happy Circumstances which give a particular Grace to every thing, when a Man knows how to employ and place them as he should. As for Figures, *Tacitus* is not so scrupulous; he seems to aim at nothing but to dazzle us; The boldness of his Metaphors and other Tropes, makes his Expression too high strained and troublesom. *Tacitus* is an ill Husband of his Fire, for he uses it every where; his Colours

are



are also too strong and glaring; and because he is often too expressive in some things, and does not Paint them to the Life, he therefore seldom affects us. A Description ought not to be too minute and particular, but such as is the Description of the Isle of *Caprea*, in the fourth Book of the Annals of *Tacitus*; for we find in it the Reasons *Tiberius* had to retire thither towards his latter Days, which makes it necessary; and as it is Concise, Polite, Elegant, and has nothing in it either Impertinent or Superfluous, it may be said to be a perfect one. Nothing can be finer than the Speech which *Tacitus* makes *Tiberius* speak to the Senate, upon the Reformation of Luxury, in the third Book of his Annals; Never did any Historian make a Prince Speak with more Dignity. A Picture ought to be true and resembling, where in *Tacitus* is not very exact, for he rather chuses to follow his own Fancy, than imitate Nature; and endeavours more to make fine Pictures, than true ones; If his Pictures can but please, as that of *Sejanus* in the fourth Book of his Annals, he little cares whether they resemble or no, for he makes *Sejanus* a great deal worse than he was, if we can believe *Paterculus*, who commends him. *Tacitus* draws the Picture of *Tiberius* by his Actions, by which only he makes him known. *Tacitus*'s Politicks are often false, because his Morals are not true; Either he makes Men too bad, or he is not himself plain enough. His Reflections are not natural, because they want Innocence. He Poysons and puts an ill Construction upon Things. He has by that Humour spoil'd several People, who imitate him in that, tho' not able to do it in every thing else. The Question of the *Phoenix*, which is related in the sixth Book of *Tacitus*'s Annals (upon the occasion of the News brought to *Rome* of a *Phoenix* which appear'd in *Egypt* under the Reign of *Tiberius*) is according to the Rules of an allowable Digression. The Question is scanned and examined by the different Opinions of the Naturalists about this extraordinary Bird, whose Qualities, Figure and Shape are succinctly described. These sort of Strokes well placed in a Narration are a great Ornament to it, and serve wonderfully well to stir up the Reader's Curiosity, and keep his Attention awake. This that follows is a fine Stroke taken out of *Tacitus*. In the height of the Mirth and Frolics of that famous Treat which *Messalina* gave her Lover, they caused a poor simple Fellow call'd *Valens*, to get into a Tree; and asked him what he saw; A Storm (said he) which gathers in the Air, and comes from *Ostia*. These Words spoke by that blundering Fellow, presently spoil'd all their sport, and cast a deep sadness into every Body, tho' blurted out at random, and without design; for they were a Prognostication of the return

of the Emperor, who arriving soon after, caused the Empress  
 to be stabbed, being grown weary of her Lewdness. Those  
 Strokes that have something surprizing in them, are very hap-  
 py in History. *Tacitus* has no good Morals; He is a great  
 Dodger, that covers a bad Soul under a very fine Wit: He  
 is mistaken in true Merit, because he thinks there can be no  
 other than that of being cunning; and he always speaks more  
 out of Policy than according to Truth. He not only has ill  
 Thoughts of his Neighbour, but also he shews no Piety or  
 Reverence for the Gods, as one may see in his Discourse upon  
 Fate against Providence, in the VI. Book of his Annals, where-  
 in he ascribes all to the Stars and blind Chance, upon the oc-  
 casion of *Trasullus*, one of *Tiberius's* Astrologers, who was  
 grown his Confident at *Caprea*. So difficult it is for an ill  
 Man to be a good Historian; for one has generally the same  
 Principles with the other. *Tacitus* relates so many Obscenities  
 of *Tiberius*, that *Bocalline* cannot bear with him for it. *Tacitus*  
 has a particular way of describing Things and Persons, diffe-  
 rent from all the rest; but he sticks too much to great Things,  
 and will not descend to the little ones, which are not always  
 to be slighted. He thinks well, but he does not always hit  
 upon a clear Expression. He is sometimes too much a Philo-  
 sopher. He is Peremptory in his Dicisions upon every thing,  
 and speaks as if the Fate of all the World lay at his Mercy.  
 He Moralizes upon the Follies of others, that he may Lash  
 every Body, and speak ill of all Mankind: He has spoil'd a  
 world of People, by creating in them a desire of studying Po-  
 liticks, which is the most vain of all Studies; This is the Rock  
 against which so many *Spaniards*, as *Antonio Perez*, and so ma-  
 ny *Italians*, such as *Machiavel* and *Ammiraglio* have split.

To continue *Suetonius*, there will want the Lives of the Em-  
 perors *Nerva* and *Trajan*, which may be taken out of *Aurelius*  
*Victor*, or (as the *English* Translator of the *Augustan* Writers  
 hath done) out of *Dion. Cassius*. After which the Six Writers,  
 commonly stiled *Historia Augustae Scriptores* will give us an en-  
 tire History to A. D. 284. which are these, viz.

1. *ÆLIUS SPARTIANUS*, he flourished in the Time  
 of *Dioclesian* and *Constantine*, and wrote the Lives of the Empe-  
 ror's *Adrian*, *Ælius Verus*, *Didius Julianus*, *Severus*, *Pescennius*  
*Niger*, *Caracalla* and *Geta*.

2. *JULIUS CAPITOLINUS*, flourished also in the  
 Time of *Diocletian*, *Constantius Chlorus* and *Constantine*, He wrote  
 the Lives of *Antonius Pius*, *Marcus Antonius*, *L. Verus*, *Pertinax*,  
*Clodius Albinus*, *Opilius Macrinus*, *Maximinus Thrax* and his Son,

the

the two *Gordiani* and *Gordianus* III. as also *Maximus* and *Alboinus*.

3. *VULCATIUS GALLICANUS* the Senator, who lived much also about the same Time, wrote the Life of *Avidius Cassius*, who usurp'd the Title of Emperor in the East against *Marcus Antoninus*.

4. *ÆLIUS LAMPRIIDIUS* wrote the Lives of *Commodus*, *Diadumenianus*, *Heliogabalus*, and *Severus Alexander*.

5. *TREBELLIVS POLLIO*, says *Flavius Vopiscus* in the Life of *Aurelian*, ' Wrote a History of the Emperors, both ' those that have render'd themselves Famous, and those that ' have led obscure Lives down from the two *Philips* to *Claudius*, and his Brother *Quintillus*. But there are only Extant his Lives of *Valerian*, Father and Son; *Gallienus*, Father and Son, the Thirty Tyrants, or pretended Emperors, who set themselves up against *Valerian* I. and *Galienus* I. and *Flav. Claudius*.

6. Lastly, *FLAVIVS VOPISCUS*, a *Sicilian*, Born at *Syracuse*, has continued the History to the time of *Diocletian*, in the Lives of *Aurelian*, *Tacitus*, *Florianus*, *Probus*, *Firmus*, *Saturninus*, *Proculus*, *Bonofus*, *Carus*, *Numerianus* and *Carinus*.

These Authors liv'd after the time of the Purity of the *Latin* Tongue, and therefore their Language is less valued than those we have mention'd before 'em, on which Account many are apt to lay 'em aside, but they are however worthy of our Reader's Study, as furnishing him with a compleat History of 176 Years. Of these Author's thus speaks *Lipsius* and *Casaubon*. *One Writer is useful for one purpose* (says *Lipsius*) *and another for another*, *Spartianus*, *Lampridius*, *Capitolinus* and *Vulcatius*, and the rest of the Writers of the second Form, have indeed not much Eloquence, but it is possible to Extract out of them a vast plenty of Antiquities, and of forgotten Customs. The Reading of these Authors (says *Casaubon*) is not onely useful but necessary for all Men, but especially for those who are Studious of the ancient Manners and History, and for those who love the Roman Civil Law. For how many Things will you find dispers'd in the whole Work, which belong properly to the Study of Law?—If it were not for these Writers, many of the great *Civilians*, whose Names and Fragments are Extant in the *Pandect*, would have been altogether unknown to us, &c In short, what Esteem ought we to have for the excellent Letters of so many Princes, so many grave Decrees of the Senate, and so many publick Monuments transcrib'd out of the Cabinets of the Cæsars, out of the Acts or Registers of the Senate and People, or out of I know not what other secret and conceal'd Records? Or whom will you Assign out of all the Number of the Ancient Writers to whom we are indebted for a like

Fidelity

*Fidelity or Industry? Nor ought I to pass by those Learned, and not far fetch'd, but Domestick Digressions, with which these Books are enrich'd.* These Writers, as we have said, give us the History of 167 Years, and the Reigns of Seventy, who by Right or Usurpation had the Name of Emperor.

The greatest part of this Period, namely 120 Years of it is excellently written in our own Language by Mr. *Wotton*, in the Lives of *Marcus Aurel, Antonius*, and his Successors, to the Death of *Severus Alexander*. A Book that ought to be universally Read, as containing, not only a most exact History of that Time justified with Critical Notes, and written in a manly Polite Style; but also very Judicious Observations upon the Actions of two most Virtuous, and two most Vicious Princes. This he does in a manner that sets Virtue and Vice in their true Lights, and as they ought to be shewn to a young Prince, the purpose this Work was undertaken for, in the Days of that illustrious Youth, whose Loss we can never enough Deplore.

*HERODIAN*, originally a Grammarian of *Alexandria*, spent the greatest part of his Life at *Rome*, where he flourish'd about *A. D.* 244. and wrote a History in VIII. Books, containing the Reigns of the Emperors from *Commodus* to the *Gordiani*: He is an Author of elegant Style, who affords us great variety both of Actions and Characters, wonderful Councils and strange Events, in a Style both of Dignity and Sweetness, wherein the Reader will find plenty of necessary Ustensils for the improvement of his Manners, and as it were a Looking-glass of Humanity, which he may inspect all his Life time, and from whence he may draw Instruction for the better Management of publick or private Affairs, says *Pollitianus*, the ingenious Translator of him into *Latin*. *Photius* says of him, That if we attend to all the Parts requisite in an Historian, there are few Authors to be preferr'd before him.

*AURELIUS VICTOR* flourish'd in the Reign of *Constantine*, the Son of *Constantine*, by whom he was much Esteemed, and Honoured with the Dignity of Consul of the second *Pannonia*. There are Extant of his two small Books, the first of the illustrious Men from *Procas* to *Julius Caesar*; the second a short History of the *Cæsars* to the Time of *Julian*; to which he has premis'd a Treatise of the Origin of the *Roman* People. But it must be Remark'd, that both the Treatise of illustrious Men, and that of the Origin of the *Romans* are by some attributed to other Authors. He is an Author (says *Am. Marcellinus*) that for his Sobriety is much to be commended.

*EUTROPIUS* wrote a short History from the Time of *Romulus* to his own Days, dedicated to the Emperor *Valens*. He is called the *Italian* Sophist by *Suidas*: And himself tells us he Fought under *Julian* in the *Persian* Wars. His History is ve-

ry Short but Accurate, and considering the Age he liv'd in, the Style very good.

ZOZIMUS, who flourished under the Reign of the younger *Theodosius*, has compos'd in *Greek* a History divided into VI. Books, the first whereof gives a summary Account of the Lives of the Emperors from *Augustus* to *Diocletian*, the five others continue the History to the Times of *Theodosius*, and his two Sons *Arcadius* and *Honorius*, and descends as far as the taking of *Rome* by the *Goths* under *Alaric*. His Style is short and clear, pure and sweet says *Photius*. The same *Photius* tells us he almost Transcrib'd *Eunapius*; an Author that wrote before him, but is not Extant except in Manuscript, as 'tis said, at *Venice*. He was a *Pagan*, and therefore Reflects sometimes upon the Christian Princes, but *Leunclavius* however assures us his Fidelity is not to be too easily question'd, and adds, *That if a Man Read him without Prejudice, he will find, that, not only his History is made up of those Things that were passed by, and not taken Notice of by the rest of the Historians, but is also very pleasant and useful to Men employ'd in State Affairs.*

In this Place the Reader may take in the Life of *Constantine* the Great, written by *Eusebius*, of whom more hereafter.

AMMIANUS MARCELLINUS, a Man of a clear Fidelity and Judgment, in the Opinion of the most Rigid Censors, flourished about *A. D.* 375, and wrote a History in XXXI. Books, from the beginning of *Nerva* to the Death of *Valens*, in whose Court he Liv'd; but of these the first XIII. are lost: What we have begins with *Gallus Caesar*, Cousin German to *Constantius* the Son of *Constantinus Mag.* about *A. D.* 353, and largely describes the Actions of *Constantius*, *Fulian*, *Jovian*, *Valentinian* and *Valens*, of which Actions he was in great part an Eye-witness. He was a Soldier, and so his Language is somewhat unpolish'd. But says *Balduinus*: *He is indeed a Soldier, but a very Learned one, and so studious of Antiquities, that there is scarce any thing which he hath not searched out; To speak in one Word, he is a most diligent Writer. His Latin indeed is rough, for he was a Constantinopolitan, but he is full of Learning, having shewn in his History a various, manifold, and uncommon Literature, and has largely written a History of those Times that is not so well done by any other.*

Thus have we given our Reader a short View of those Historians, who by way of Excellency are called *Classici*, from the Roman Term of the People, who being divided into six Ranks or Classes, the first consisting of the Knights and richest Citizens, were usually stiled simply, *Classici*. Accordingly, the Term *Authores Cassici* implies the Writers that deserve the first place for Judgment, Wit and Style.

This

This is necessary to be Advertised, because those that the Reader will have occasion to Consult for the Continuation of the History, will not be found to have come up to the Perfection of these that have been spoken of.

The Continuation of the History is to be pick'd up with more Uncertainty and less Pleasure out of abundance of Authors, viz. ZONARAS's Annals from the beginning of the World to the Death of the Emperor *Alexius Comnenus*, A. D. 1118. in 3 Vol. whereof the third begins at *Constantine*, and comes down to *Alexius Comnenus*. FERNANDES, PAULUS DIACONUS, PROCOPIUS, CASSIODORUS, AGATHIAS, NICETUS CHONIATES, and NICEPHORUS GREGORAS, bring down the History to the Death of *Andronicus Palæologus*, A. D. 1341. and *Carolus Sigonius's* History of the Western Empire will illustrate the same Times. The Reader may also, if he please, Read over the Body of *Byzantine* Historians, printed in *Greek* and *Latin* at *Paris*, or if he will content himself with a Translation, the *French* one in 8 Volumes is admirably well perform'd.

But to Lead our Student a shorter way into as large a Knowledge as perhaps he may desire of those Ages, which, both for their obscurity in Literature, and paucity of great Actions, do less demand an intimate Acquaintance; We will venture to Recommend to him our Learned Country-man Dr. *Howel's* Institution of General History, whose second Volume begins with *Constantine* the Great, and continues the History with great Fidelity and Judgment (I wish I could say in an elegant Style too) to the final Destruction of the Western Empire by the Conquest of *Rome*, by the *Heruli* under *Odoacer*. And his third Volume continues the History to the Time of the *Norman* Conquest of *England*, A. D. 1066. This Period may be illustrated, and the Series of it continued by the particular Histories of the several Kingdoms that rose out of the Ruins of the *Roman* Empire; but this is a Field too large for us to Enter, considering the small Compass in Volume we have confined our selves to. We must therefore Refer the Curious Student to the Learned Mr. *Wheare* so often mention'd, who has given him Directions in this too: And in this Place only mention the Authors that have best written the History of our own Country.

## C H A P. IV.

*Of the Writers of the History of England, Ancient and Modern.*

**T**HE Book to be begun with in the Study of the *English* History, is the *Britannia* of the famous Mr. *CAMDEN* (the Prince of our *English* Antiquaries, the common Sun whereat our Modern Writers have lighted their Torches, says Sir *H. Spelman*) as containing, besides a most accurate Description of the whole Island, a brief Representation of the first Inhabitants, and an Account of the Origin, Name and Manners of the *Britains*; the History of the *Romans* in *Britain*, and many other Things worthy of our Knowledge; collected out of the most sincere and uncorrupted Monuments of Antiquities.

And if our Reader desires here as before directed, to take a View in short of the whole History, he may read over that Compendium, entituled, *Medulla Historiæ Anglicanæ*, said to be written by Dr. *Howel*, which will serve to revive in his Mind the Series of *English* History, contain'd in the following Volumes of this Work, and continue it to our own Times.

Of this Book the Learned Dr. *Nicolson*, now Bishop of *Carlisle* (whom we shall have frequent occasion to quote) says, *Which, tho' only a concise Epitome of our History, is done with that great Judgment, that it deserves a place among the best of our Writers on this Subject.*

He may also, to dilate his Knowledge, and pass thro' the whole History in a short time, proceed thus, *viz.*

Begin with *MILTON'S* History of *England* from the first Traditional beginning to the *Norman* Conquest. And then go thro'

*Samuel DANIEL'S* History of the *Norman* Kings, and their Successors to *Edward III.* written with great Brevity and Politeness, and illustrated with Political and Moral Reflections, very Fine, Useful and Instructive; which is continued by

*John TRUSSEL*, with the like Brevity and Truth, but not with equal Elegance, to the End of the Reign of *Richard III.*

*Sir Francis BACON'S*, Viscount St. *Alban's*, excellent History of King *Henry VII.* Follows, and is continued by

*Edward*, Lord *HERBERT* of *Cherbury*, his History of *Henry VIII.* written with great Exactness and Accuracy, after consulting all our Records by Command of K. *Charles I.*

Sir *John HEYWARD* wrote the Life of *K. Edward VI.* *Dr. Francis GODWIN*, Bishop of *Landaff* first, and then of *Hereford*, wrote also the History of these two last mention'd Reigns, together with that of *Q. Mary* their Successor. To which follows

*Mr. CAMDEN*'s most excellent History of *Q. Elizabeth*'s Reign, written by Command of the great Lord *Cecil*, and brings the History to the beginning of the last Century.

But the Historians of the Affairs of that Century we cannot pretend to prescribe to him. *WILSON*, a disgusted Man, wrote the Life of *K. James*. Both *Mr. SPEED*, and Sir *Richard BAKER* Liv'd in that Reign, and brought down their Chronicles, the former to the middle of it, and the latter quite through it. *William SANDERSON* wrote the Reigns of *Mary Queen of Scots*, and King *James* her Son. As also the Life and Reign of King *Charles I.* from his Cradle to the Grave.

But as all these have not the publick Approbation, there seems to be a want of *K. James*'s History, as there did that of *K. Charles I.* till the Excellent One written by *Edward Earl of CLARENDON* was made Publick

Thus he may run thro' the whole; but to acquire a compleat Knowledge of our History will need his diligent Attendance, and careful Pains in the Reading over a great many Volumes. The chief whereof are these.

**R***erum Britannicarum Scriptores Vetustiores ac præcipui, viz. Galfridus Monumetens. Ponticus Virunnius, Gildas, Bedæ Hist. Eccles. Continuatio Ejusdem incerto Authore. Gulielmus Newbri gens. Froissardi Epitome in qua de Bellis inter Anglos & Gallos.—Heidelb. 1587.*

*Vener. Bedæ Historia Ecclesiastica, Saxonico-Lat. & Lambardi Leges Saxonica—Cantabr. 1644.*

*Rerum Anglicarum Scriptores post Bedam, viz. Guliel. Malmesbur. Henricus Huntingdon. Rogerus Hoveden, Chronicon Ethelwerdi. Ingulphus. Edita ab Henrico Savilio Lond. 1596. & cum Indice copios. Francof. 1603.*

*Alfredi Regis res Gestæ, & Tho. Walsingham Historia, item Ypodigma Neustria. Lond. 1574.*

*Willielmi Monachi Malmesburiensis Gestæ Regum Anglorum Lond. 1596.*

*Matthæj Monachi Westmonasteriensis Flores Historici ab Initio Mundi ad Annum 1307. itemq; Florentius*



rentius Wigorniensis *Chronicon*. Francf. 1601.

*Historia Anglicana Scriptores Antiqui Decem*. viz. Simeon Dunelmens. Joannes Prior Hagustoldens. Richardus Prior Hagulstold. Ailredus Abbas Ribaldens. Rainulphus de Diceto. Joan. Brompton. Ger-vasius *Monachus* Dorobornensis, Tho. Stubbes. Guil. Thorn. *Cantuar.* & Henricus Knighton. *Edita à Rogero Twisden*. Lond. 1652.

*Anglica, Normanica, Hibernica, Cambrica, à Veteribus Scripta*. ex Bibliotheca G. Camdeni. *Continens* Afferium Menevensem, Anonymum *de Vita Gulielmi primi*. Tho. Walsingham. Thomam de la More. Gulielm. Gemeticens. Giraldum Cambrenf.—*Franf.* 1603.

Eadmeri *Monachi Cantuariens.* *Historia sui Seculi cum Notis* Seldeni. Lond. 1623.

Mathæi Paris *Historia Angliæ*. a Tho. Watts *Edit.* Lond. 1644. & 1684.

*Historiæ Anglicanæ Scriptores Veteres*, viz. Ingulphus *integer*. Petri Blessens. *Continuatio* Ingulphi. *Chronica* de Mailros. *Annales* de Burton. *Historia* Croyland. & *Continuatio ejusd.*—*Oxon* 1684.

*Historia Anglic.* *Scriptor. quinque Veteres* a Tho. Gale *Edit.* viz. *Annales* Marganensis, Thom. Wickes, *Annales* Waverliensis. Galfridus Vinefalvus, Gaulterus Hemingford, *Oxon.* 1684.

*Histor. Anglicanæ Scriptores Veteres*, a Tho. Gale, *Edit. scilicet*, Gildas, Eddius, Nennius, Afferij *Annales*, Ran. Higden, W. Malmesburiens. Anonymus Malmesbur. Anonymus Ramef. Anonymus Eliens. Thomas Eliens. Joannes Wallingford, Rad. de Diceto. Anonymus. Joannes Fordun, Alewinus Flaccus.

These Volumes as you see comprehend a great Number of Authors, of all which we shall give our Reader a short Account, taken from the larger and very Judicious ones of that excellently Learned Antiquary Dr. *William NICOLSON*, now Lord-Bishop of *Carlisle*, Extant in the first Volume of his *English Hi-*

florical Library. To which we must refer our Reader for more particular Information. But it must be noted that we mention those Authors only that are Extant in Print, altho' that Learned Gentleman refers us to divers Manuscripts.

We have given the Titles, that we may once for all shew the Reader where the many small Tracts undermention'd are Extant. These will bring the History down to the Time of K. Henry V. after whom the Writers of particular Lives must be consulted for Continuance of the History.

It must be acknowledg'd and deplor'd, that the History of the Ancient Britains is but very imperfectly and very obscurely told us Whatever may have been written by their Bards, the Romans or Saxons destroy'd, for we have very little of it.

The most ancient British Historian now Extant is *Gildas*, surnam'd *Sapiens*. He was a Monk of *Bangor* about the middle of the Sixth Century: His Discourse *De Excidio Britannia*, of the Destruction of the Britains by the Saxons is all that we have remaining of him.

*NENNIVS*, said to be Son to King *Helius*, but by some Passages in his Book it appears he liv'd about *A. D.* 858. His *Historia Britonum*, published by Dr. *Gale*, in one of his Volumes above-mention'd is all that is Extant, altho' it is thought he wrote divers other Treatises.

*GEOFFERY*, Archdeacon of *Monmouth*, and afterward Bishop of *S. Asaph*, lived in the Time of K. *Stephen*, about *A. D.* 1150. and wrote a *Chronicon sive Historia Britonum*, wherein he affirms, that *Brutus* the Great-grandson of *Aeneas*, and from him a Progeny of Sixty Eight Kings Reigned in this Land a Thousand Years before the coming of *Julius Caesar*. He also gives us the Story of the British Hero King *Arthur*, and the Prophecies of *Merlyn*. But this Author has but a slender Credit in the World. *Will. Neubrigenfis*, who lived soon after him Writes thus of him. *In our Times* (says he) *there sprung up a certain Writer, who to Expiate the Faults of the Britains, set forth a Number of ridiculous Inventions, extolling their Virtue and Valour, with an impudent Vanity above the Macedonians and Romans, his Name was Jeoffery, and he was Nick-named Arthur, because taking the Fables of the ancient Britains concerning K. Arthur out of the old Romances, encreasing them with his own Additions, and giving them the Varnish of the Latin Tongue, he clothed them with the honourable Name of History: He hath also with great Boldness publish'd the falacious Divinations of one Merlin (which he has also improved with his own Additions whilst he turn'd them into Latin) for Authentick Prophecies. A hard and severe Sentence, but whether in all its parts Just, we pretend not to Determine: Several Persons have at several times written against Neubrigenfis, in Defence of Jeoffe-*

ry, but the general Vote has always gone against his Story of *Brute*, as also that his History of *Arthur* is too Romantick, and that of *Merlyn* totally Erroneous.

*CARADOC* of *Lancarvan* was Contemporary with *Jeffery*, and wrote a History of the Princes of *Wales* from *Cadwallader* their last King: This was Translated into *English* by *Humph. Llyyd*, and augmented by *Dr. Powel* in 1585. and again has been augmented by *Mr. Wynne*, and lately Re-printed.

*Robert VAUGHAN*, a Learned Gentleman of *Merionethshire*, who lived after the Restoration of *K. Charles*, publish'd, *British Antiquities Reviv'd*, printed 4to, *Oxon*, 1662. wherein (says *Dr. Nicolson*) are a great many very pretty Remarks and Discoveries.

*Robert SHERINGHAM* published Anno 1670. a Treatise, *de Anglorum Gentis Origine*, in which their Migrations, and various Seats, and part also of their Actions are inquired into. This is (says *Dr. Nicolson*) the very best Performance that I know of, relating to the prime Antiquities of the Saxons.

*Aylet SAMMES* soon after published his *Britannia Antiqua illustrata*, or the Antiquities of Ancient *Britain*. Wherein he fetches the Original of the *British* Customs, Religion and Laws from the *Phœnicians*. This Conceit (says *Dr. Nicolson*) which is all that is new in his Book, is wholly borrow'd from *Bochart*, as is his long Discourse of the Off-spring of the *Saxons* from *Sheringham*.

*VERSTEGAN*'s Restitution of decayed Intelligence in Antiquities, which especially relates to the Language, Religion, Manners and Government of the Ancient *English Saxons*; is proper enough to be Read in this Place, but not entirely to be relied on, being guilty of some Faults, as has been shewn by *Sheringham* and *Sommer*.

*SELDEN*'s *Analecra*, or two Books of Collections of the Antiquities of the *Britains* and *English*: In which he describes from Ancient and Modern Writers, our publick Transactions both Civil and Sacred. and our State Catastrophe's to *William* the Conqueror, are recommended by *Mr. Wheare*; But (says *Dr. Nicolson*) the *Analecra* do not so clearly account for the Religion, Government and Revolutions of State among our *Saxon Ancestors*, as they are reported to do.

The most Ancient of the *Saxon* Historians was usually reckon'd to be *Venerable Bede*, but says *Dr. Nicolson*, I am inclin'd to believe that a part of their old *Chronicle*, which has been honour'd so much of late by *Mr. Gibson*, is of that Age. It was first printed at the End of the *Saxon Bede*, with a Translation by *Ab. Wheloc*; but has been of late collated with three other Manuscripts, which brings down the History to *A. D. 1154*. newly Translated by *Mr. Gibson*, and fairly Printed at *Oxon* in

Venerable BEDE was a Monk in the Monastery of *Weremouth* and *farrow*, as he tells us himself; where he lived to the 59. Year of his Age, and employed his Time in writing Commentaries on the Scripture, and other Treatises, many of which are Extant. But what we are to take notice of here, is his History, but that too is so purely Ecclesiastical, that perhaps our Reader will not think it within his Province. It begins with the World, and comes down to the Year of Christ 730, about which Time he flourish'd. It was written in *Latin*, but very early translated into the *Saxon* Tongue, suppos'd by *K. Alfred*, which together with the *Latin* was publish'd by *Ab. Wheloc*, at *Cambridge* in 1644.

ASSERIUS *Meneviensis*, who liv'd in *K. Alfred's* Court, and is said to have been promoted to the Bishoprick of *Sherburn* by him, has written the Life of that Prince, *which History*, (says *Mr. Camben*) *will afford no small Pleasure to thy Mind, nor bring less Profit than Pleasure, if by the Contemplation of those great Things you be brought to the Imitation of them.* Also *K. Alfred's* Life in *Latin*, Translated from the *English*, written by *Sir John Spelman*, illustrated with Notes and Coins, was printed in *Folio* at *Oxon* 1678. *Asser's* History was first publish'd by *Arch-bishop Parker*, together with *Walsingham's* History at *London* 1574 and afterwards among the Collection of *Mr. Camdens*. And *Dr. Gale* has since publish'd another Work, Entitled, *Asserij Annales*, in his 3d Vol. of *English Historians*, which He avers to be Genuine.

*Ethelwerd*, or *Elward Patricius*, descended of the Blood Royal, and lived in the Year 1090. wrote a Chronicle in four Books, published by *Sir H. Savil*, among the *Scriptorrs post Bedam*, The whole (says *Dr. Nicols*.) is a Translation of a very false and imperfect Copy of the *Saxon Chronicle*, and therefore *William of Malmfbury*, out of Deference to his Family, has declin'd giving a Character of this Writer's Performance.

The Life of *King Offa*, an Ancient Piece Extant in *Dr. Wans* Edition of *Mat. Paris*. Also the Life of *Eward the Confessor*, written by *Abbot Ealred*, Extant among the *Beccem Scriptorres*, fall in here.

INGULPHUS, Abbot of *Croyland*, who lived in the Time of *William the Conqueror*, wrote the History of his Monastery from the Year 626 to 1089. wherein many Things relating to the Civil Government are intermixt. The Relation he bore to *King William* does manifestly Bias him in the ill account he gives of *Harold*, says *Dr. Nicholson*. He is Extant, but imperfectly among the *Scriptores post Bedam*. And more Entire and Correct in the first Volume of *Dr. Gale's* Collections. *Vossius* in l. 2. c. 67. de *Hisor. Latin.* gives us a very ample Account of him.

*Peter BLESSENSIS*, Archdeacon of London, continued *Ingulphus* to the Year 1117. but the latter part of it is Imperfect. He wrote about *A. D.* 1190. and his Work is printed in the first Vol. of the *Oxford Collection*.

*MARIANUS SCOTUS*, a Monk of Mentz in Germany, brought down our *English History* interwoven with a more general one of *Europe* to the Year 1083.

*FLORENTIUS*, a Monk of Worcester, Whom (says Dr. *Nicolson*) I know not whether to call an Epitomizer or Transcriber of *Marianus*, He seems to give himself the latter Character, tho' it must be acknowledg'd, he has added very many Collections out of the *Saxon Chronicle*, and other Writers with much Care and Judgment. His Book ends with his Life *A. 1119.* but was continued fifty Years farther by another Monk of the same Monastery.

*EADMERUS*, a Monk of Canterbury, wrote *Historia Norvorum sui seculi*, containing the History of *William I.* and *II.* and *Henry I.* that is, from *A. 1066.* to 1122. A Work of great Gravity, and unquestionable Authority (says Dr. *Nicols.*) It was published with Notes by Mr. *Selden*.

*WILLIAM*, Monk and Library-keeper of *MALMSBURY*, wrote *de Gestis Regum Anglorum* in five Books, with an Appendix in two more, entituled, *Historia Novella.* In these we have (says Dr. *Nicols.*) a judicious Collection of whatever he found on Record, touching the Affairs of England from the first Arrival of the Saxons to the 8th Year of the Reign of *K. Stephen*: That is, from *Anno 449.* to 1143. at which Time he liv'd. Sir *Henry Savil* in his Preface to the *Scriptores post Bedam*, among whom this Author is printed, writes thus of him. *William of Malmsbury was a Man exquisitely Learned for the Age in which he liv'd, and hath compiled the History of about seven hundred Years, with so much Fidelity and Industry, that he seems to be the only Man amongst all our Writers, who hath performed the Part of a good Historian.*

*SIMEON*, commonly stiled *DUNELMENSIS*, because a Monk and Precentor of *Durham*, flourish'd *A. D.* 1164. and is justly reckon'd one of the most Learned Men of his Age. But his two Books *de Gestis Regum*, are not his Master-pieces, being only a few indigested Collections, chiefly out of *Florence of Worcester*, whose very Words he Copies. Thus far Dr. *Nicols.* But if we Consult Mr. *Selden*, in his Preface to the *Decem Scriptores*, where this Author is Printed, we find a very great Character of him, he says, that *Simeon*, to recover the History of what had happen'd in the Northern Parts (which had been exceedingly obscur'd by the Ravage of the *Danes*) set himself to Work to Collect the scatter'd Manuscripts, and those Fragments the Monks had preserv'd when they fled from their Enemies. Which with great Diligence having sought out and found,

collected the History of the Northumbrian Kingdom from the Time of Bede, to the Time of King Stephen.

*Ealred*, Abbot of *Rievaulx* in *Yorkshire*, (and not *Revesby*, says *Dr. Nicolson*) called *AILREDUS RIEVALLENSIS*; in the *Decem Script.* where his Work is printed, wrote a short Genealogy of our Kings, but enlarges chiefly on the Praises of *David* King of *Scots*. He is the same that wrote the Life of *Edward* the Confessor above-mention'd. He was Contemporary with *Simeon Dunelmens.* and about the same Time flourish'd also.

*HENRY*, Archdeacon of *HUNTINGDON*, who wrote a History in VIII. Books, wherein he shews the Origine of our Nation, and continues the History to the end of *K. Stephen's* Reign *A. D.* 1153. at which Time he liv'd. *Leland* styles him an approv'd Writer, and *Polyd Virgil*. an excellent Historian. He transcribed *Bede* in many Things, and chiefly follows him for the Time he wrote. Has taken a great many Falshoods out of *Jeffery* of *Monmouth*. Has many Particulars out of the *Saxon* Chronicon, which had been omitted by others before him, and writes very Confusedly, says *Dr. Nicols.*

*GULIELMUS NEUBRIGENSIS*, or *William* of *Newburg.* a Monastery in *Yorkshire*, whereof he was a Member; beginning with the Death of *Henry I.* continues a History to the Year 1197. His *Latin* Style is prefer'd to *Mat. Pavis*, and equal'd with those of *Eadmerus*, and *William Malmesb.* by *Dr. Wuts.* He is a great lover of Truth, says *Polyd Virgil*; but is thought by *Leland* to have exceeded in his Reprehension of *Jeffery* of *Monmouth*.

*GERVASE*, a Monk of *CANTERBURY*, is said to have written a compleat History from the earliest Times to *A.* 1200. but the former Parts are lost, for there are only three Reigns Extant, viz. part of *Henry I.* *K. Stephen*, and *Henry II.* written with Judgment enough, says *Dr. Nicols.* Printed among the *Decem Scriptores.*

*ROGER DE HOVEDON*, sometime Chaplain to King *Henry II.* a considerable Historian, wrote Annals of the *English* Affairs from the Time of *Bede* to the Year 1203. that is, the fourth of King *John*. *Leland* charges him with transcribing *Simeon* of *Durham's* History, and taking the Glory of it to himself. Infomuch that *Selden* in his *Prolegomena* to the *Decem Scriptores*, says, That many Men, thought these two Books were the same: But the same *Selden* again Excuses him, and says he is rather to be esteemed a diligent Writer, than a Plagiary, having collected from *Simeon*, and many others, and made a copious Single Work which is usually done by the best Historians. He may have borrow'd something from *Simeon*, (says *Dr. Nicols.*) but if he did, he has improved his Story, adding the Years

Years to many Things confusedly related in that Writer. He clears effectually the Dispute about the Homage due from the Crown of *Scotland*, says *Pitt.*

*RALPH de DICETO*, Dean of *London*, about the Year 1210. wrote an Abbreviation of the Chronicles from *A. D.* 589. to 1147. where he begins another Work which he calls *Imagines Historiarum*, and he continues it to 1199. The former Part relates to Church Matters. *Mr. Selden* Applauds this Author in his Preface to the *Decem Script.* where he is Printed.

*MATTHEW PARIS*, a Monk of *St. Albans*, was one of the most Renowned Historians of this Kingdom. His *Historia Major* contains the Annals at large, of Eight of our Kings; from the beginning of the Reign of *William I.* to the end of that of *Henry III.* To which are added in *Dr. Watts* accurate Edition, the Author's large Additamenta, and his Lives of the Abbots of *St. Albans*, and the various Readings collected by the Editor, who has also added a good Glossary. *Matth. Paris* died in the Year 1259. from which time the History was continued by *Will. Rishanger*, a Monk of the same Abbey, as *Bals* and others inform us. It is by some pretended that *Matth. Paris* was not the Author of this Work, but one *Roger de Windelsore*, one of his Predecessors in the same Monastery. The Author, whoever he was, did certainly begin his Chronicle at the Creation (says *Dr. Nicols.*) tho' we have lost the former Part, unless that which now goes under the Name of *Matth.* of *Westminster* be in reality the true Work of *Matth. Paris*. In this History the Author manifests a great deal of Candor and Exactness, in furnishing us with so particular a Relation of the brave Repulses given by many of our Princes to the usurping Power of the *Roman See.* *Tho. Walsingham*, of whom we shall speak by and by, begins where *Matth. Paris* leaves off.

The Chronicle of *MAILROS*, begun by the Abbot of *Dun-drainan* in *Scotland*, and continued by several Hands, contains a History from the Year 735. to the Year 1272. It affords many Things that are worth the knowing, especially the Series of the Kings of *Scotland*, as also the Successions of the Princes, Nobles, Bishops and Abbots in those Northern Parts, says the Learned Editor of it. There is (says *Dr. Nicols.*) very little relating to the Northern History of this Kingdom before the Year 1142, but what is borrow'd from *Florence of Worcester*, and *Matthew of Westminster*. From the Year 1262. the Continuator is dull and whimsical enough in Conscience. This is Extant in the 1st Vol. of the *Oxford Collection*.

The Chronicle of *BURTON* printed in the same Collection, contains a History from *A.* 1004. to *A.* 1263. wherein are collected in imitation of *Hoveden* the most memorable Pas-

fages, which are mostly set forth also in *Matth. Paris*, yet (says my Author) there are many, and those not common Things, which are not to be found in *Paris*, or any other printed Historian.

The Continuation of the History of *CROYLAND*, Extant also in the same Volume, contains the latter end of the Reign of *Henry VI.* and the whole Reign of *Edward IV.* not before in any of the *Latin* Historians; It is in some places Imperfect (says the Editor) but printed because the Author seems to have designed a Continuation of *Ingulphus* and *Petrus Blesensis*.

The second Volume of the ancient *English* Historians printed at *Oxon*, will properly enough come in here. It contains only five Treatises, *viz.*

1. *Annales Morganenses*, or the Annals of *Morgan*. It begins at *A.* 1066. and ends 1231. The Author is unknown, and the Work but short, as containing only 19 Pages, but contains something not to be found elsewhere.

2. *Tho. Wikes's* Chronicle of the Monastery of *Salisbury*. It begins at the Conquest, and ends at *A.* 1304. The Author was Canon Regular of *Osney*, near *Oxford*, and writes as clearly and full (especially in some Passages relating to the Barons Wars) as so compendious a Chronicle as his would allow him to do. [Dr. Nicholf.]

3. *Annales Waverlenses*, the Annals of *Waverley*, an Abbey in *Surrey*. It begins at the Conquest also, and ends at 1291.

4. *Galfridus de Vinosalvo*, or *Geoffery de Vinesauf*, his History of the Voyage of King *Richard I.* to the *Holy-Land*. A Person (says my Author) of great Eloquence, considering the Time in which he lived.

5. *Walter Hemmingford's* Chronicle from the Year 1066. to 1308. He was an *English* Man, and a Monk of *Glastenbury*, a Person of good Sense, and greedy of Learning, in which he arriv'd to as high a Degree as the Age he liv'd in (which was the Reign of *Edward III.*) would bear.

*John BROMPTON*, Abbot of *Foreval*, or *Forvaux* in *Yorkshire*, lived about the middle of the *XIV.* Century, and wrote a Chronicle beginning with the coming of *Augustin* the Monk, *A.* 588. and ending with the Death of King *Richard I.* *A.* 1189. which is especially valuable for a Collection of the *Saxon* Laws translated into *Latin* in the time of King *Edward III.* The Author is full (says Dr. Nicholf.) in his Collections for the *Saxon* Times, but takes no Notice of the Chronological part in the whole Story of the *Heptarchy*. He gives the *Saxon* Laws at large, and Translates them pretty honestly, but in what



‘ what he borrows from the old Chronicle in that Language, he  
‘ is not altogether so Correct. This is printed among the *Decem*  
*Scriptores*.

*Rainulphus Monachus Cestrensis*, or *Ran. HIGDEN*, Monk of *St. Werburgs* in *Chester*, died *A. 1377*. and left a Work, entitled, *Polychronicon*, what of it relates to the *Britains* and *Saxons*, is Published by *Dr. Gale* in his 3d Vol. of *English Writers*, by whom he is commended for having preserv'd many remains out of ancient Chronicles before wholly lost.

*MATTHÆUS*, surnam'd *WESTMONASTERIENSIS*, because a Monk at *Westminster*, flourished *A. 1377*, say *Dale*, *Pitts* and *Vossius*, but according to *Mr Wharton*, he died *A. 1307*. ‘ He is a choice Collector of the Flowers of former Historians; from whence, and from the Title of his Book, he is stiled *Florilegus*. His chief Benefactor is *Math. Paris*, whence some have thought this Work to be that Author's. But 'tis most likely *R. de Wendolshire*, was a common Parent to both the *Matthews*, and the main of what is publish'd in both their Names came from that Hand. [*Dr. Nicols*. His History begins at the Creation, and comes down to the Year 1307.

*Henry de KNIGHTON*, Canon of *Leicester*, wrote a Chronicle of the Events of *England*. In the first Book of which he gives a short Account of the *Saxon* and *Norman* Affairs from the time of *Edgar*, to the time of *William I* and then Writes more largely to the Year 1395. that is, the 19th of *Richard II*. in whose Time he lived.

*Sir John FROISSARD*, a *French* Man, who lived about the Year 1400. wrote a Chronicle in his own Language, wherein the Affairs of *England* being treated on occasionally is proper to be Read by our Student.

*Thomas WALSINGHAM*, a *Benedictine* Monk of *St. Albans*, about the Year 1440. wrote a History from the end of *K. Henry the III*d's Reign, where *M. Paris* leaves off, to the end of *King Henry V*. The Account he gives is well enough, and we are indebted to him for many Things not taken Notice of by any other Writer of those Times. He might well seem to be *Math. Paris's* Continuator, were his Language answerable to his Matter. *Dr. Nicols*.

These are the most valued of our ancient Historians, and by these as I said before, we are brought to the end of the Reign of *K. Henry V*. The following Times must be collected from particular Histories, or general Chronologers. Wherefore we are next to speak.

The Life of *Henry VI.* is not written separate by any eminent Hand. But that of *Edward IV.* is done by Mr. *Habington*. Sir *Ibo. More* wrote the History of *Edward the Fifth's* short Reign, as also that of his Uncle and Successor *Richard III.* whose Reign was also written by *Geo. Buck.* My Lord *Bacon* has very excellently given us the Reign of *Henry VII.* as has the Lord *Herbert of Cherbury* that of *Henry VIII.* Bishop *Godwin* wrote also the History of *Henry VIII.* together with the Reigns of *Edward VI.* and *Q. Mary,* which continues the Story to the Excellent Mr. *Camden's* History of *Q. Elizabeth;* And for the rest as I have said already, the Reader must follow his own Judgment.

*Of General Chronicles of England.*

*William Caxton,* Servant to *Margaret,* Dutches of *Burgundy,* Sister to *K. Edward IV.* published a Chronicle from the first Inhabiting of this Island to the last Year of *Edward IV.* A. D. 1483. printed Lond 1515. This Work was built upon the Foundation of one *John de Trevisa,* who translated *Ran. Higden's Polychronicon* above mentioned into *English,* to which it seems *Caxton* added what he thought fit, and publish'd it under his own Name. The Opportunity he had of being acquainted with the Court Transactions of his own Time would Encourage his Reader to hope for great Matters from him; but his Fancy seems to have led him to an Undertaking above his Strength. [Dr *Nicolf.*]

*Rob. Fabian,* Citizen, and sometime Sheriff of *London,* wrote a Chronicle which was printed Fol. *London,* 1559. It begins at *Brute,* and comes down to *Henry the VII.* He is very particular in the Affairs of *London,* many good Things being noted by him, which concern the Government of that City, hardly to be had elsewhere. He gives us the Names of all the Bailiffs, Mayors and Sheriffs, with the chief Transactions in their several Years; but in other Matters he is a great Follower of *R. Higden.* [Dr *Nicolf.*]

*Polydore Virgil,* an *Italian,* who resided here as Servant to the Pope in the Time of *K. Henry VIII.* wrote a History in *Latin* of our Nation, in a clear and elegant Style, but with less regard to Truth, which has made his Work bear but an indifferent Esteem with Men of Learning and Judgment.

*Edward Hall,* sometime Recorder of *London,* and *Rickard Graf-ton,* who borrow'd very much from him, both lived about the middle of the Sixteenth Century: And compiled a Chronicle that bears no great Esteem.

*Holingshead's* Chronicle, composed by *William Harrison* and *Ra. Holingshead,* and continued by *John Hooker* to the Year 1586.

is the first that bears a considerable Figure in the World: It was first printed *A. 1577.* afterwards in 1587. with *Hooker's* Continuation.

*John Stow*, Citizen of *London*, who died *A. 1605.* was a most industrious Antiquary, having spent Forty Years, and travell'd through a good part of *England*, in search of the Manuscript Historians, in the Libraries of Cathedral Churches; He left a Chronicle very faithfully and exactly written, which was afterwards continued and published by *Edw. Howes*, *A. 1631.*

*John Speed*, Citizen also, and Merchant-Taylor of *London*, his *Threate of Great-Britain* in two Volumes in Folio, whereof the first is usually filed his Maps, and the second his Chronicle, is a Work that has deservedly acquired a very great Reputation; He travelled over all *Great-Britain*, read diligently all our own Historians, and those of our Neighbour Nations, and also made a diligent Search in the publick Offices, Rolls, Monuments, and Charters, (says *Mr. Wheare.*) His Work is divided into ten Books, whereof the four first contain the Chorography and Maps of the several Counties of *England*, the Principality of *Wales*, the Kingdom of *Scotland*, and the Kingdom of *Ireland*. The fifth Book begins the other Volumns, and shews the earliest State of *Britain*. The sixth Book the *Roman* Government in *Britain*. The seventh the *Saxon* Kings. The eighth the *Danes*. The ninth shews the *Norman* Race and its Successors. And the tenth the Union of the two Kingdoms under *K. James*: In whose Reign he died, *A. D. 1619.* He must be acknowledg'd to have had a Heart the best dispos'd towards History (says *Dr. Nicols.*) of any of our Writers; and would certainly have out-done himself as far as he has gone beyond the rest of his Profession, if the Advantages of his Education had been answerable to those of his natural Genius. However we may boldly say that his Chronicle is the largest and best we have hitherto Extant.

*Sir Richard Baker's* Chronicle is too well known to need a Character, its Author died in the Fleet, *A. D. 1644.* The Continuation to the Restoration of *K. Charles II.* was written by *Edw. Phillips*, and the whole Book was animadverted upon by *Tbo. Blount*, 8vo *Ox. 1672.* where a great many gross Errors are charg'd upon him, but the Reputation has still kept up to the Sale of two or three Editions since.

*Sir Winston Churchill's* *Divi Britannici*, Fol. *Lond. 1675.* gives the Reader a Diverting View of the Arms and Exploits of our Kings down to the Restoration. [*Dr. Nicols.*]

*Fran. Sandford's* (*Herald at Arms*) *Genealogical History* of the Kings of *England* from the *Norman* Conquest to the Year 1677. with their several Effigies, Seals, Tombs, Arms, &c. Fol. *Lond. 1677.*

Sir *William Dugdale's* Baronage of *England*, being an excellent History of all the Noble Families in *England*, 2 Vol. Fol. *Lond.* 1676. And,

*Thomas Fuller's* Worthies, Fol. *Lond.* 1662. wherein an Account is given of the Native Commodities, Manufactures, Buildings, Proverbs, &c. of the several Counties of *England* and *Wales*, as well as the Lives of the Great Men in Church and State, may serve to Illustrate the former Histories. But of this last I find such a Character in Dr. *Nicolson*, p. 14. that I advise the Reader to Consult that before he Confides too much in this Author.

Dr. *Brady*, late Master of *Caius College Cambr.* publish'd 3 Volumes; that is, the Introduction to the old *English* History, and the 2 Volumes which he Entitles the Compleat History of *England*, brought down to the Reign of *Richard II.* and was intended to be continued by the Author. It is indeed a Learned Work, Demonstrating the Author a Laborious Searcher into Records; but this Gentleman was so wholly taken up in the Proof of the Novelty of Parliaments, that his Book does by no means Answer the Title.

Mr. *James Tyrril* has since that undertaken a greater Task, namely, the History of *England* Ecclesiastical and Civil from the earliest Accounts of Time to the Reign of the late K. *William.* His three Volumes hitherto published bring the History but to the end of *Henry III.* and when the rest will appear I know not: The indifferent Reception this has had, perhaps deters that.

These are all that we can Recommend to our Reader, unless *Rushworth's* Collections, *Whitlock's* Memorials, *Franklin's* Annals, *Nalson's* Collections, and *Heath's* Chronicle, may be thought proper to inform him of the late Civil War. But as that Story is most handsomely and impartially told by the late Earl of *Clarendon*, we cannot omit recommending to his serious Perusal that History of the Rebellion. And for the Reign of K. *Charles II.* he must pick it up as well as he can. K. *JAMES II's* stirring Reign made his History more Remarkable, and therefore some, tho' but Mercenary Pens, have written the Affairs of his short Time. The mighty War in *Europe*, wherein *England* had so large a share, has naturally encreas'd the Subject of our History during the fourteen Years of K. *William's* Reign; accordingly three or four Histories of his Reign has been already publish'd in *England* and *Holland*, and give us the Journals of Campaigns, and out-sides of State-Acts, compleat enough. But perhaps the present Age must not hope for a History, according to the true Rules of History, wherein the Designs and Arts of the two Parties which were the Springs of Actions shall be fairly and truly shewn.

## C H A P. V.

## Of Ecclesiastical Historians.

**T**HIS is a Matter out of our Province, and improper enough to make a Chapter here; for this Study properly belonging to Divines, they to be sure will consult Authors of a higher Class for Direction of their Studies. But because in the former Edition of this Book there was a Section upon this Subject, some Buyers may perhaps Esteem themselves cheated if it were wholly passed over; wherefore a few of the most Eminent, and such as are proper for our Historical Student, are here set down.

The Books of the Holy Scripture contain the only Authentick History of the Church of God, during the Times they Treat on, whereof the *Old Testament* shews us the State of it under the Law, and the *New Testament* the Promulgation of the Gospel.

With the *Old Testament* is to be Read *Josephus's* History of the Antiquities, and the Wars of the *Jews*, from the Creation of the World to the final Destruction of *Jerusalem* by *Vespasian*. A Work of great Fidelity and Judgment, and well known to every Body, and therefore needs no farther Character here.

*Sulpitius Severus*, a Learned and Pious Priest of *Agen* in *France*, in the middle of the fifth Century, wrote in Elegant and pure *Latin* a short Abstract of Ecclesiastical History from the time of the Creation to the Year of our Lord 400. A Work universally applauded, and proper for our Student in this Place.

After the *New Testament* is diligently Read over, the Ecclesiastical History of

*Eusebius*, surnam'd *Pamphilus* (from the Martyr of that Name his intimate Friend) Bishop of *Cæsarea* in *Palestine*, in the Time of the Emperor *Constantine* the Great, will give the Reader a most true and excellent Account of the Successors of the Apostles, and other illustrious Doctors in the Church, the Doctrine of the Gospel, the Persecutions, Martyrdoms and Heresies, and in a Word, whatever else relates to the Affairs of the Church, from the Birth of our Saviour to his own Time.

The same Author wrote also the Life of the Emperor *Constantine* the Great, wherein the Revolutions of the Empire, and the Affairs both Ecclesiastical and Civil, that any ways concern'd that Monarch, are set forth in a sublime and florid Stile in manner

ner of Oration rather than History. Which makes it be thought rather a Panegyrick than a true History.

Nor must we omit this Learned Author's Abridgment of Universal History from the beginning of the World down to his own Time, in two Parts. The first was entituled, *Canons of Universal History*, or *Universal Chronography*. The second *Chronical Canons*. In the *First* he has collected the Origine and History of all Nations, the Succession of Kings and Princes, &c. In the *Second* has enlarg'd and digested these Histories according to the Order of Time. They were both Translated by *St. Jerome*, but part of the first is lost. The Original Text was carefully collected and restored by the Learned *Joseph Scaliger*, and with a *Latin* Version and Annotations published in the Year 1606; which was Re-printed with great Additions after his Death, in the Year 1658.

*Socrates*, *Sozomen* and *Theodoret* have every one written the Continuation of *Eusebius's* History, and *Evagrius* has continued them down to the Year 594.

*Socrates*, Born at *Constantinople*, flourished in the Reign of *Theodosius*, the Son of *Arcadius*, and wrote an Ecclesiastical History, beginning where *Eusebius* ends, and continues it to the 17th Consulship of *Theodosius*, that is, *A. 441*. The whole contains a Series of 140 Years in VII. Books, written in no excellent Style.

*Sozomen*, in the Time of the same *Theodosius*, wrote IX. Books of Ecclesiastical History, beginning at the Consulate of *Crispus* and *Constantius*, Sons of *Constantinus* Mag. *A. D. 323*. and ending at the Death of *Honorius*, *A. 423*.

*Theodoret*, Bishop of *Cyrus*, a City in *Syria*, was a Person of admirable Learning and excellent Judgment. His Ecclesiastical History, which also begins where *Eusebius* ends, continues it to the beginning of *Theodosius* Junior, in a cleaner Style, more Judgment, and better Exactness than the two former.

*Evagrius*, a Native of *Epiphania*, a City of *Syria*, lived in the sixth Century, he was called *Scholasticus*, because he had been a Pleader at the Bar, which it seems was the Title such Men then bore. He wrote an Ecclesiastical History, beginning where *Sozomen* and *Theodoret* leave off, that is, *A. 439*. and continues it to the twelfth Year of *Mauritius*, *A. 594*. This History is very large, and exact enough, and the Style not unpleasent, says *Mr. Du Pin*.

All these Historians are generally Printed together, as they were first in *Greek* by *R. Stephens*. Afterwards in *Gr. Lat.* 3 Vol. Fol. with excellent Notes by *Valesius*. And not many Years since in *English* by *Dr. Shorting*.

The History of the succeeding Ages are not so well related; the Legendary Stories of the Monks of those Times have so obscured the Truth, that from the Year 600 the Reader must accept the Light of Modern Collectors, who since the Revival of Learning have sifted the Rubish, and given us all the Oar they could Pick out. This was done by the *Centuriators* of *Magdeburgh*, an Ecclesiastical History from the Apostle's Days to the time of the Reformation; written by several Learned Protestant Divines of *Germany*, and Printed at *Basil*, A. D. 1574. In this Work is set forth, 1. What the Faith of the Church was in every Age. 2. What was the external Form of Discipline. 3. What Changes have happen'd in the Church. Which according to Bishop *Montague*, they have excellently perform'd; to whose Character in the Preface to his *Apparatus*, I must refer my Reader.

More Modern, and perhaps more Agreeable to our Student, is the Ecclesiastical History of Mr. *Du Pin*, Doctor of the *Sorbon*, a Writer of surprizing Learning, excellent Judgment, and admirable Integrity. His Work contains a History of the Lives of the Primitive Fathers, and other Ecclesiastical Writers; An Abridgment of all their Works, and a Judgment upon their Doctrin, this he performs with exact Justice, and to an incredible degree of Impartiality discovers and separates the spurious Writings ascribed to the Fathers from their genuine Compositions, and gives us the Doctrin and Discipline of the Church, with the several Controversies started in every Age with great Judgment, Brevity and Clearness. He has brought down this History to the Year 1600. which makes the most compleat Work on this Subject in any Language.

But I cannot finish this Chapter without telling our Reader, if perhaps he is still Ignorant, that the very Learned and Pious Dr. *Jeremy Taylor*, Bishop of *Down* and *Conner*, wrote the Life of our Blessed Saviour, with most Pious Devotions and Contemplations upon every Chapter, which amount in a manner to a whole Body of Divinity. To which are added the Lives of the Holy Apostles written by the Learned Dr. *Cave*, who has also written the Lives of the Primitive Fathers that flourished in the first Four Hundred Years, wherein the State of Christianity under its Persecution is shewn, and the Peace of the Church under *Constantine* declared. Mr. *Echard* has also of late given us an Abridgment of Ecclesiastical History for the same Period, which may not be unworthy our Reader's Perusal.

The History of the Reformation of Religion in *Germany* (where it began) was written by *John Sleidan*, and was, not long since, Translated into *English*, and continued to the Time of the Council of *Trent*; The History of which Council impartially

written by Father *Paul*, is likewise Translated into *English*. And the same Story is told at large by Mr. *Du Pin*, in the Work abovemention'd.

The History of the Reformation of Religion in *England*, is incomparably written by Dr. *Burnet*, now Bishop of *Salisbury*, which is so well known, and universally Esteemed, that it needs no Character from us

Thus have we laid before our Reader a View of Ecclesiastical History also. And chalk'd out a Path wherein at least he will not be led Astray, altho' perhaps it may be objected we have not led him far enough, by bringing him so short a Way from the sixth Century to the Time of the Reformation. But if he be no Divine, and to such I already profess'd not to Speak, I am sure he has no need of more Ecclesiastical History, than what these Books will furnish him with.

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A S H O R T



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A S H O R T  
 S Y S T E M  
 O F  
*Universal History.*

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B O O K III.

An Account of the Ancient Monarchies, which  
 preceded the Birth of JESUS CHRIST.

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*An Account of the Church of God under the  
 Old Testament.*

**G**OD (1) created the Heaven and the Earth, and all that in them is. He created them out of Nothing, by the sole Power of his Word, for his own Glory. He did not make them all at once, as if it were out of Necessity ; but in six Days time, and in that Order which he thought most convenient. The first Day he created *Light* ; the second he made the *Heaven* ; the third Day he divided the *Heaven from the Earth*, and caused the Earth to bring forth *Herbs, Trees*, and all manner of *Plants* ; the fourth Day he made the *Sun, Moon, and Stars* ; the fifth Day he made the *Fishes* and the *Fowls* ; the sixth Day he caused the Earth to bring forth *all the other Beasts* ; and lastly he made *Man* to command all the rest of the Creation. On the seventh Day, having finished all his Works, he rested ; that is, he ceased from producing new Creatures. He made Man in his own Image, and likeness ;

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(1) Gen. I.

that is, after he had formed a Body out of the Earth, he breathed into it the Breath of Life. 'Tis this Soul which is the Image of God; because, (tho' his Body being more perfect than any of the other Creatures, and so in that Sense he may also be said to bear his Image,) his Soul is endow'd with Understanding, and is of a Spiritual Nature; notwithstanding there be some new Pretenders to Philosophy, who endeavour to persuade the World that the Soul is Material and dies with the Body. God having made Man, made also *Woman* to be an Help-meet for him; and he made her of one of the Man's Ribs; that so the Man and the Woman might love each other entirely, and be made one, as being but one Flesh.

The Man, whom God called *Adam*, and the Woman whom he called *Eve*, were both Innocent when they came out of the Hands of their Creator; but they fell into Sin through the Malice of the Devil, and involved all their Posterity in the Guilt, and the Miseries consequent thereupon. So that all Mankind make up but one sinful Mass of Perdition; out of which God makes choice of a small Number of Persons to compose the *Heavenly Jerusalem*. These Elect are mix'd on Earth, in the Church, among the Men of this World, whom God looks upon as Vessels of Wrath, and abandons to his Justice. These Carnal and fleshly-minded Men, together with the Infidels, make up the Church of the Reprobate, which in Scripture Language is stiled *Babylon*. Whatever happens on Earth is done for the Sanctification of the Elect, whose Assembly composes *Jerusalem*, which is actuated by no other Principle but *Charity*; whereas *Babylon*, a Slave to its Lusts and Passions, is under the Dominion of *Concupiscence*. So that the Church, the Object of our Lord's Mercy, is the only thing which lasts in the World for ever: All other Things come to Decay, the most puissant Monarchies not excepted, however governed by the most prudent Rules of Man's Wisdom. God indeed sometimes seems to abandon the Church; but this he does only in order to purify, correct and prove, not utterly to relinquish it. The Truth of what is here delivered will better appear in the course of this History; where we shall find that all Empires have an End, whilst the Church lasts always, and *Jesus Christ* brings within the Pale of his Visible Church all Nations of the Earth, by Virtue of the Cross.

The Church of God under the *Old Testament* begins with the World, and ends at *Jesus Christ*, who is the Corner-Stone which under the Gospel re-unites all Nations in his Church, and takes away that Middle-wall of Partition, which stood formerly between the *Jews* and the *Gentiles*. Its Duration is according to some about 3950, according to others 4000 Years. But since

'tis difficult to trace the Succession of so many Years together, without being bewilder'd, we have assign'd several *Epochas*, which may serve as so many Points of Sight, to direct us farther, or as so many Breathing Places to rest in before we proceed. We shall therefore consider the *Jews* to the Coming of *Christ* under four Kinds of Government, *viz.* 1. *Patriarchal*, under 22 *Patriarchs*. 2. *Judicial*, under 22 *Judges*. 3. *Regal*, under 22 *Kings*. 4. *Sacerdotal*, under 22 *Ancestors of Jesus-Christ*.

## The State of the People of God under the XXII. Patriarchs.

This State lasts 2453 Years; that is from Adam the first Man and first Patriarch, down to Moses the first Governour and Judge of the Jews.

Years of the World.

Years before Christ.

1. I. **A** D A M (1) Created by God, and lived 930 Years.

After his Expulsion from Paradise, he had small Comfort in his Issue. *Cain* slew (2) his Brother *Abel*, and for that reason was condemned to be a Vagrant. A Fabulous Book, Entitled *Lepto Genesis* makes *Calmana* and *Dolbora* to be the two Eldest Daughters of *Adam*, and to have been Wives to *Cain* and *Abel* their Brethren. Nor are his *Revelations*, published by the *Gnosticks*, less ridiculous; nor the *Genealogies* of his Sons and Daughters, invented by the *Manichees*, but condemned by *Gelasius*. The *Rabins* (3) also relate incredible Accounts of his first Wife *Lillis*; and some are of Opinion (4) that *Abel* slew the very same Serpent the Devil had formerly possessed; but not without a Wound in his Heel, before he could bruise his Head.

130. II. *Seth* (5) born; he lived 912 Years. 3818.

The *Gnosticks* make him also a Writer, attributing 7 Books to him, to which they add seven more of their own; and the *Anonymous* Author of the Commentaries upon *Matthew* mentions another Piece of his concerning the Star which directed the *Eastern Magi* to *Christ*. But these Relations are not to be relied

(1) Gen. I. V. Joseph. *Ant. Jud.* l. 1. c. 2. (2) Gen. IV. Joseph. *Ant.* l. 1. c. 3. (3) Buxtorf. *Synag. Jud.* c. 2. p. 74. Hanov. 1604. 2<sup>o</sup>. (4) MSS. Hele on the 3 first Chap. of Gen. (5) Gen. IV. V.

*Years of the World.* *Years before Christ.*  
 on. He was (as (1) *Josephus* acquaints us) brought up under the Tuition of his Father, and so soon as ever he was able to distinguish between Good and Evil, he delivered himself up wholly to the Study of Virtue. He proved a wonderful Man, and his Children were the lively Images of so excellent a Father. They were all of them well bred and well disposed. They lived happily and peaceably, with respect to the Publick, and in a perfect Agreement one with another. These were the first that made their Observations upon the Motions of the Heavens, the Courses and Influences of the Stars; and having been foretold by *Adam* of an Universal Deluge and Contagration to come, they erected two Pillars, one of Brick, and the other of Stone, which they were sure would be Proof, one or the other of them, against either Fire or Water. Upon these Pillars they ingraved the Memorials of their Discoveries and Inventions, there to remain for the Benefit of Ages to come; and lest the Science it self should be lost for want of a Record. This they did, and their Foresight and Providence was not in vain, the Stone Pillar being to be seen in the time of *Josephus*; though I am not ignorant that this Story is quite exploded by several judicious Authors.

235	III. <i>Enos</i> (2) born; he lived 905 Years.	3769.
325	IV. <i>Cainan</i> (3) born; he lived 910 Years.	3679.
395	V. <i>Milaleel</i> (4) born; he lived 895 Years,	3609.
460	VI. <i>Fared</i> (5) born; he lived 962 Years.	3544.
622	VII. <i>Enoch</i> (6) born; he lived 365 Years, and was Translated: That is, taken up to Heaven without suffering Death	3017.

His Prophecies are mentioned in the Epistle of St. *Jude* (7) St. *Origen*, and the Author of (8) the Testament of the XII Patriarchs cite divers Passages out of them. As, 1. Of the Number and Names of the Stars. 2. Of the wooing of Women by Angels. 3. Of the Gyants which were thus generated. 4. Of the Death of *Christ* by the *Jews*, and their Ruin by it, for which Reason *Textullian* (9) informs us, this Book was rejected by the *Jews*, as *Apocryphal*. 5. Of the drowning and burning of the World, &c. They were certainly in the Hands of *Origen*, *Textullian*, *Hierome*, *Augustine*, *Bede* and others, notwithstanding they are condemned by St. *Augustine*, as spurious. The great-

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(1) *Ant. l. i. c. 3.* (2) *Gen. IV. V.* *Joseph. Ant. l. i. c. 3.* (3) *Gen. V. Joseph. Ant. l. i. c. 4.* (4) *Gen. V. Jos. ibid.* (5) *Gen. V. Jos. ibid.* (6) *Gen. V. Jos. ibid.* (7) *Verse 14.* (8) See *Msr. Grabe's Edition and Notes to them.* (9) *Lib. de Habitu Mulieri.*

Tears of the World.

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est part of the Papists tell us, that he is reserved alive in Paradise with his Companion *Elias*, and that they shall both come in Person to oppose Antichrist, and then be slain of him, then revive, and, so at length be taken up into Heaven.

687. VIII. *Methusalah* (1) born; he lived 969 Years, 3317

874. IX. *Lamech* (2) born; he lived 777 Years, 3130

1056. X. *Noah* (3) born; he lived 950 Years, 2948

1558. XI. *Shem* (4) born; he lived 600 Years.

The *Jews* take him to be *Melchizedeck*, who brought Provision to *Abraham* and his Associates (5) in their Return from their Victory over the Four Eastern Kings; but this Opinion is opposed by some Modern Writers.

1656. An universal Flood overwhelm'd the Earth, and [2349 destroyed all Mankind, except *Noah* and his three Sons with their Wives, in all Eight Persons, who by God's Direction withdrew into the Ark or Ship, which by the same Command *Noah* caused to be built, and received also into it a pair of every Beast of the Field, Fowl of the Air, and creeping Things.

Modern Free-Thinkers have objected much to this Mosaick History of the Flood. Some of them have been so Bold to Assert, that it was but a partial Deluge, and that all the Earth was not overflowed. Others Labour to reconcile it to Nature and make it the effect of second Causes.

To both these it would be proper to speak more largely than the space we propound to confine ourselves to in this Volume will admit. But least the Young Students (by whom we suppose our Work will be most consulted) should be led astray, by some such Smatterers, 'tis necessary to say something upon that Subject, altho' we cannot extend so far in it as we wish.

That the Flood was universal do's appear by the Testimony of many Ancient Writers as well as *Moses*, thus *Berosus*, *Pomp. Mela*, *Pliny*, *Solinus*, *Xenophon*, *Orpheus*, &c. speak of *Old*, or the first *Ogyges* who was saved in an universal Flood which happened long before those of *Ogyges*, *Deucalion* and *Prometheus*. *Berosus* (as quoted by *Josephus*) spoke of the Ark, whose Reliques were in his times Extant, and much visited. Many other Profane Writers Testify much the same. And *Plato* produces an *Aegyptian* Priest, who in *Solon's* Time reported from their Holy Books an Account of an Universal Flood long before that in *Attica*, wherein *Ogyges* was saved. The Deluge of *Ogyges*, as we have shewn in our Chronology, happened in the Year of the World 2154.

(1) Gen. V. Jos. Ant. l. 1. c. 4. (2) Gen. V. Jos. *ibid* (3) Gen. V. Jos. *ibid*. (4) Gen. V. X. XI. Jos. Ant. l. 1. c. 5. (5) See Gen. XIV.

Years of the World

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And that of *Deucalion* in the Year 2429. Again, the Person of *Noah* is pointed at in all the Mythology of the Ancients, *Fanus Bifrons* has been universally acknowledg'd to mean that Man who saw the old World before that Flood, and the new World after it. *Bacchus*, or as it was originally written *Borcbus*, is apparently a Corruption of *Noachus*; and even the *Ægyptian Prometheus* is but a Characterestick Name of *Noah* which the *Greeks* form'd from the Judgment of that Patriarch who foresaw and provided against the Flood; for *Προμηθεύς* signifies one who is so wise as to foresee Evil, as the Learned *Gerh. Vossius* observes in his excellent Treatise *de Idololatria*. Indeed the whole Body of Ancient Writers, (Profane I mean as well as Sacred) agree in the Doctrine of an universal Deluge; and altho' the Partial ones which at sundry times happen'd in different Countries, have serv'd for a Name to that of *Noah*, yet the effect of those Deluges of *Ogyges*, *Deucalion* and *Prometheus*, namely the Destruction of the whole Race of Men; is spoken of in the same Stile as *Moses* relates that of *Noah*, (allowance being made for the Poetical Parts of the Relation) which shews, that the Son's of *Japhet* spread the Tradition in *Europe*, and that the Sons of *Ham* did the same in *Africa*. Now as these Ancients are unquestionable Evidence *quo ad*, the Question whether the *Jewish* Priests topp'd it upon their People. Their dark Representations of this great Event, which for want of this Sacred History, they had but imperfect Knowledge of, form too great a Testimony to the Thing in general to leave a Doubt of its Truth; and then the Mosaick History produces such an ample, pathetick and rational Account of it, that 'tis unreasonably presumptuous in any Man to endeavour to discredit it.

But *Secondly*, There are some who have too much Knowledge and Judgment to deny the Truth of the Mosaick History of the Fact, will yet Combat the Doctrine of that Holy Writer; that it was a Miraculous Event produc'd by the immediate Hand of God; and Assert, that it was a natural effect of Second Causes: Thus *Dr. Burnet* supposes his *Terrean Crust* which had for 1500 Years held in the Waters of the *Abyss*, was by the Heat of the Sun so parch'd and crack'd, that at last it broke, and by the fall of large Pieces of it into the *Abyss*, flounc'd up the Water and wash'd off all Creatures: And thus *Mr. Whiston* supposes that a Comet, whose Atmosphere was Liquid, broke into the Atmosphere of our Earth, and shed so great a quantity of its Water upon us, that all the Earth was Drown'd. But these two Gentlemen have been so entirely Confuted by the Mathematical Demonstrations of the very Ingenious *Mr. John Keil* of *Oxford*; that 'tis to be suppos'd they have recanted in their

Minds

*Years of the World.* *Years before Christ.*  
 Minds long since; or if they still hugg their Conceit, 'tis with  
 the same Vanity that a silly Woman do's a pleasing Dream.

1658. XII. <i>Arphaxid</i> (1) born; he lived 428 Years.	2346
<i>Abulenjis</i> out of <i>Comestor</i> , and <i>Methodius</i> , make Mention of one <i>Fonithus</i> , or <i>Fonichus</i> ; begotten of <i>Noah</i> 100 Years after the Flood who taught the Eastern Nations Astronomy, prophesied of the IV. <i>Monarchies</i> , and perswaded <i>Nimrod</i> to incroach upon the Liberties of the People, and assume to himself Regal Authority,	
1693. XIII. <i>Salah</i> (2) born; he lived 423 Years.	2311
1723. XIV. <i>Eber</i> (3) born; he lived 464 Years.	2281
1757. XV. <i>Peleg</i> (4) born; he lived 239 Years.	2247
1787. XVI. <i>Reu</i> (5) born; he lived 239 Years.	2217
1819. XVII. <i>Serug</i> (6) born; he lived 230 Years.	2185
1849. XVIII. <i>Nakor</i> (7) born; he lived 148 Years.	2155
1878. XIX. <i>Terah</i> (8) born; he lived 205 Years.	2126
1948. XX. <i>Abraham</i> (9) born; he lived 175 Years.	1996

*Abraham* chosen of God, to be Father of the Faithful; of that Nation which the Almighty was pleased to Honour so far as to condescend his Presence and Revelation to, and by them to declare his Commandments to all Mankind; was Born in a Land whose Inhabitants were so plung'd in Idolatry and Wickedness, that it pleased the Almighty to remove him from so unworthy a Generation, and Command him to withdraw; accordingly he Removed from *Haran* in *Mesopotamia*, to which City his Father had before remov'd from *Ur*; and with his whole Family under the immediate Direction of God came to *Canaan*, which Land the Lord gave to *Abraham* and his Generation, and promised that in his Family all the Nations of the Earth should be Blessed, *Gen.* 12. His Travels from *Haran* or *Charran* to *Canaan*, and from thence to *Egypt* and *Gerar*; his Victories against the four Eastern Kings; his Domestick Troubles, arising from a Dissention between his Wife *Sarah*, and, her Maid *Hagar*; his Circumcision by God's Appointment; his Entertaining of Angels; his receiving a Son from *Sarah*, when, according to the ordinary Course of Nature, she was past Child-bearing; his Readiness to Sacrifice him when God commanded; his second Marriage, and Issue by *Keurah*, with other the like Passages are so carefully and clearly related in Scripture, that I shall not trouble the Reader with a needless Recital of them.

(1) *Gen.* X. XI. *Jos.* *Ant.* l. 1. c. 7. (2) *Gen.* X. XI. *Jos.* *ibid.* (3) *Gen.* X. XI. *Jos.* *ibid.* (4) *Gen.* X. XI. *Jos.* *ibid.* (5) *Gen.* XI. *Jos.* *ibid.* (6) *Gen.* XI. *Jos.* *ibid.* (7) *Gen.* XI. *Jos.* *ibid.* (8) *Gen.* XI. *Jos.* *ibid.* (9) See *Gen.* XI. XII. & seqq. usque ad XVI. *Jos.* *ibid.* & cap. seqq.

*Years of the World.*

*Years before Christ.*

2048. XXI. *Isaac* (1) is born; he lived 180 (2) Years. 1717

He was a Person acceptable in the Sight of God, and attended by special Providences in the Course of his Life next to *Abraham*. He always lived in a steady and an eminent course of Piety and Virtue.

2108. XXII. *Jacob* (3) is born; he lived 147 Years. 1689

He got the Birth-Right from his Brother *Esau* by purchase of a Trifle, and the Blessing by a Stratagem. Whereupon to escape his Brother's Revenge, he fled into *Mesopotamia* to his Uncle *Laban*, and married both his Daughters, *Leah* and *Rachel*. Whence, after hard Service, he returned into *Canaan* with great Riches, and a good Number of Children. And being reconciled to his Brother *Esau*, he passed on to *Bethel* by the Commandment of God, where he built an Altar and abolished Idolatry, and remained into *Canaan* with his Family and Substance, while *Esau* his Brother departed to *Edom*, where he was Father of many Nations. It pleased God to change the Name of *Jacob* to *Israel*, and to bless him with a numerous Family, namely, Twelve Sons; whose Names were *Reuben*, *Simeon*, *Levi*, *Judah*, *Zebulun*, *Isachar*, *Dan*, *Gad*, *Asher*, *Naphtali*, *Joseph* and *Benjamin*, from whom proceeded the Twelve Tribes. *Joseph's* was doubled in the Adoption made by *Isaac* of his two Sons *Ephraim* and *Manasseh*. *Isaac* also had a Daughter named *Dinah*. The History of his Family is so particular set forth in Holy Writ, that 'tis needless to enlarge upon it here.

2453. The Children of *Israel* (4) remained in *Egypt* [1491] the Space of 215 Years, where they multiplied so exceedingly, even amidst the Pressures of a very severe Bondage, which they endured after the Death of *Joseph*, that they went thence under the Conduct of *Moses* six hundred thousand fighting Men, beside Women and Children.

### *Observations concerning the Origine of the Nations of the Earth.*

**T**HE Sons of *Noah* remain'd in the Mountains till their Generations were become Numerous; and ventur'd not down into the Plains till the Terror of the Flood was dissipated in their Minds. They gave the Name of *Shinaar* to the place they first Planted in, whence being commanded by God to spread and disperse themselves, they (5) obstinately resisted the Divine

(1) See Gen. 21, 22, 24, 25, 26, 27, 28. Jos. l. 1. c. 13. &c. (2) Jos. l. 1. c. 22. says 185. See also l. 2. c. 1. &c. (3) Gen. 25, 27. & seqq. Jos. Ant. l. 1. c. 18. & seqq. (4) Exod. 1. &c. Num. 1. &c. See *Joseph. Ant. l. 2. c. 9. & seqq.* (5) *Josephus Antiq. l. 1.*



Appointment, and wickedly interpreted that Doctrine as a Design of destroying them. On the contrary *Nimrod* to keep them together, set the People at Work to Build a City large enough for the Habitation of them all, and a Tower high enough to secure them against the Danger of a second Inundation. This work they Prosecuted with vast Industry, and had brought it to a great Perfection before God's Vengeance descended on them; and by the Confusion of their Language put a stop to it.

The Tower they Built was afterwards called *Babel*, which signifies *Confusion*, from the Confusion of their Speech thro' the many Languages which the Almighty then taught their Tongues to pronounce. And from the Name of the Tower, the City was denominated *Babylon*, which afterwards grew up to be the most famous of all Cities for Grandeur and Magnificence. Of the Tower, Tradition saith it was already before the Confusion carried to the height of 5146 Paces. The Form of it was Circular, having a Solid Core in the midst, with a gradual Ascent winding round it; which form'd a Commodious Road fit for Cattle and Carriage, furnish'd with Cells at proper distances for Lodgings and other Conveniences. If the Measure we have mention'd be spoken of the length of this Road, it will not be so incredible, as the considering it of perpendicular Height makes it; since in that Case it would be near five Miles which exceeds the height of *Teneriff* or any other Eminence in the World.

As *Babylon* itself which was so largely edified by the *Assyrian* Monarchs is wholly pass'd away, the remains of this Tower might be fairly allow'd to be quite Extinct. But yet so Solid was the Work, that the Ruines of it do still remain, at least Travellers judge it to be so. Dr. *Leonhart Rauwolf* a *German* Physician about the Year 1575. had the curiosity to Travel out of the common Road from *Syria* to *Persia*, and bending his Course Southerly descended the River *Euphrates* to the place where Old *Babylon* stood: This Man tells us, that near the Village *Elugo*, which stands on the *Euphrates*, are seen a vast extent of Ancient Ruines. Among the rest, the remains of the Tower which was begun to be Built by the Children of *Noah*; This Ruine (of the Tower I mean) he says is half a League in Diameter, but it is so full of Serpents and Vermin, that he durst not approach near enough to observe the Nature of its Fabrique. But as he gives an Account of some remains of the Bridge over the *Euphrates*, which at that place is half a League broad; he has given an assured Testimony of its being the remains of *Babylon*, since there, and no where else upon the River, 'tis affirm'd by all Antiquity that a most stupendious Bridge was built by *Semiramis*.

But

But to return to our History. This Confusion obliged the People to seek out such as they could converse with, and sort themselves into Clans; who were then forc'd to separate into different Plantations, and find the Benefit which God design'd them, by enjoying a Plenty of the Fruits of the Earth, which their extended Cultivation afforded them in a much higher Degree than they had hitherto enjoyed. Hence therefore proceeded the speedy Peopling of the whole Earth; whereof History affords us this Knowledge. *viz.*

I. *SEM*, though the second Son, is the Person we place first, because from him descended *Abraham*, *David*, and *Jesus Christ* himself according to the Flesh. He had five Sons (1), namely *Elam*, *Affur*, *Arphaxad*, *Lud*, and *Aram*; of whom there is no Issue mentioned in Scripture, but only of *Arphaxad* and *Aram*, the former whereof had one Son, which was *Selah*, and the latter four, *Uz*, *Hul*, *Getber*, and *Mesech*. To *Selah* was born *Heber*; to *Heber*, *Phaleg*, the Ancestor of *Abraham*, and *Jocktan*, with his 13 Sons. From *Elam* came the *Elamites*, a People bordering on the *Medes*, and upon that Account oftentimes join'd together in Scripture (2). Their chief City was called *Elymais* (3), seated on the Banks of the River *Eleus*, and neighbouring close to *Susiana*, which is therefore sometimes included in the Name of *Elam* (4). The second Son of *Sem* is *Affur*, from whom came the *Assyrians*, which is chiefly to be understood of *Assyria* properly so called, as it denotes the Country about *Nineveh*, called afterwards *Adiabene*, and not of the whole People of that vast and unwieldy Empire, who sometimes generally go under the Name of *Assyrians*. *Josephus* makes *Arphaxad*, the third Son, to be the Father of the *Chaldeans*, called anciently *Arphaxadai*, if we may believe him. But others with greater probability tell us he planted in that part of *Assyria* called first *Arphaxitis*, afterwards *Arrapachitis* (5). *Lud*, the fourth Son, is general said to be the Father of the *Lydians*, a People of *Asia Minor*; though there are others who understand it rather of the *Lydians* a People less known upon the Confines of *Persia*; which indeed is more agreeable to Reason. *Aram*, the 5th and last, set himself down near his Brethren in the Land of *Syria*, called *Aram* in *Hebrew*; and the *Syrians*, as *Strabo* testifieth, anciently called themselves *Arameans*, or *Aramenians*. In and a-

(1) See *Jos. Ant. l. 1. c. 7.* *Juanius's Notes on the 5th of Gen.* *Sir Walter Raleigh's of the History of the World*, *Bochartus's Geographia Sacra*, and *Dr. Heylin's Prolegomena to his Cosmography*, from whom I have taken the following Account, abating some Improvements of my own.

(2) *Esa. XXI. 2.* *Jer. 25.* *Acts II. (3) See Maecab. VI. 2. (4) See Dan. VIII. 2. (5) See Ptolemy's Tables.*

about the same Parts his his four Sons settled themselves also; Uz in that Part of Syria called Syria Damascena, or Aram Dammesek, the Land of Uz taking Denomination from him; Hul or Chul in Armenia, according to Josephus and St. Hierome, and is confirmed from a Region in Armenia, call'd by Stephanus Chobolotene (1), and several Cities in that Tract, which still preserve the Radicals of Hul, or Chul, as Cholus, Cholnata, Cholimnam, Colsa, and Colana. As for Getber 'tis uncertain where he settled; Josephus placeth him in Bactria; Mercer in Caria, a Province of the Lesser Asia, and Acarnania of Greece; Junius in the Province of Cassiotis, and Seleucis, near his Father Aram, where Ptolemy placeth Gindarus, and the Nations which Pliny calls Gindarem; Bochartus on the Banks of the River Centrites, which divideth Armenia from the Cerduchi, as it is in Xenophon; which would be likely enough, provided that River were originally called Getri, as he conjectureth, without any Proof. But now since in Ptolemy (2) we find a City of Albania (which bordereth on Armenia) called Getara, and a River of the same Name called Getras, 'tis better to place him here; tho' I know that the Greek Copies read Γεργαεα, concerning which perhaps the Ingenious Mr. Halley, Savilian Professor of Geometry in Oxon, may give us some Conjecture, in his designed Edition of this Author. However if this be too far to set him, we shall find Mas or Mesech nearer, viz. in the Northern Parts of Syria, towards Mesopotamia, near the Hill called Misus, at the Foot whereof is a People called by Stephanus, Massiani, notwithstanding in some printed and written Copies 'tis wanting. And thereabouts there is a River also which Xenophon names Masia.

Proceed we now to the Second Branch of the House of Sem, derived from Arphaxad; whom we left settled in the Region of Arrapachinis, in, or near Assyria. Not far from which is a City, in Susiana, a Province of the Persian Empire, called Sela; whereof there is mention made in Ptolemy, and Ammianus Marcellinus (3); to pass by Eustathius Antiochenus, who relates that the People of Susiana came from Sala. To Sela was born Heber, from whom the Hebrews had their Name. And to him Phaleg his First-born, who in all likelihood gave Name to the Town called Phalga, situate on the River Euphrates, not far from Seleucia, whereof there is mention in Stephanus, and Ptolemy; yet in the latter 'tis corruptly written Pharga, as 'tis in Isidore Phaliga.

But the greater Increase of Sem's Posterity came by Jokran, the Father of 13 Sons (4), who had their Dwelling from Mesha, as thou goest to Sephar, a Mount in the East. Bochartus placeth them in a little Corner of Arabia Felix; which being absurd,

(1) Steph. Byz. in Χολοβητινή. (2) Pag. 153. Ed. Bertii. (3) L. 23. c. 6. some MSS. Copies have Sole. (4) Gen. X.

and not agreeable to the Words of Scripture, we ought to look for them in some other Parts. Now to find out *Mesha*, *Bochartus* himself maketh *Mesha* the last of *Aram's* Sons to be planted in the Mountainous Tracts of *Mesopotamia*, from him called *Mons Masius*. And then for *Sephar*, which the Text calls a Mount of the East; if it be the Southern Part of Mount *Imaus*, by *Ptolemy* named *Bitigo*, by the Moderns *Gates*, extending from Mount *Caucasus* to *Cape Comari* in the hither *India*, as *Postellus* very probably conjectureth, we have the Dwellings of the Sons of *Foktan* according to the Bounds laid down in Scripture. This Opinion seems the rather to be followed; because we have *Siphare* a City of *Aria* directly East from *Mons Masius*, or the Dwelling of *Mesha*; both in the East Parts of the World, with reference unto the Place wherein *Moses* writ: *Mons Masius* being placed by *Ptolemy* in the 74 Degree of Longitude, and 37 of Latitude, and *Siphare* 36 Degrees more towards the East, but with no more than 2 Degrees of Latitude superadded. And this agreeth to the Position assigned to the Sons of *Foktan* by *Josephus*, *Eusebius* and *St. Hierome*. 'Tis affirmed by *Josephus* that the *Foktanites* possessed all that Tract, *Ἰνδουῖν, καὶ τῆς περὶ αὐτῆ Σελείας τινὰ, ἢ τῆ περὶ αὐτῆ Σελείας τινὰ*; which is a Corruption, and yet followed by *Epiphanius* in his Version, who reads it, *Et posita circa (or circa eam) Syria loca quaedam*. *Eusebius* instead of *Syria* reads *Seria*, and *St. Hierom* *Feria*, but neither rightly; there being no such place in the Word as *Feria*; and *Syria* and *Seria* (or the Country of the *Seres*) lying too far off to border on *Copphenus* a River of *India*. *Bochartus* therefore thinks that for *Syria* is to be read *Aria*, which in its largest Latitude and Extent, comprehending *Paropomifus* and *Arachosia*, stretcheth it self out Eastward as far as the River *Copphenus*. Which Conjecture I find also confirmed from the MSS. Copies of *Eusebius*, in which 'tis written, *καὶ τῆς περὶ Οείας, &c.* So that we have found out a Dwelling for the Sons of *Foktan* between *Mons Masius* and *Saphare*, a Town of *Aria*, which probably might give Name to some Mount adjoining, as *Saphar* by *Bochartus* is supposed to do to some of the *Arabian Hills* bordering near unto it. And as this Situation agrees exactly with the Meaning of those Old Writers, so is it likewise suitable to the Plantation of the Sons of *Arphaxad*. For certain it is, that *Phaleg* and *Foktan* being both too Young, when so many of the Residue of *Noah's* Posterity moved towards *Shinar*, kept themselves under the Tuition of their Grandfather *Noah*, or at least went not from the Plantation of their Father *Arphaxad*, till *Foktan's* Sons being grown to be Fathers of Families were forced to seek New Habitations. And when Necessity compelled them to seek new Seats, it seems most

likely

likely they would pitch upon the large uninhabited Parts beyond *Tygris*, and not pass through populous Places into a Corner of *Arabia Felix*, though I do not deny but in Process of Time some of the Descendants might come hither out of *India*. To confirm this Opinion might be alledg'd that there are a great many Places in this Eastern Country which seem to have been denominated from *Foktan's* Sons; but there being great uncertainty in this, I shall not insist upon it.

II. *CHAM* had Four Sons, *Cush*, *Misraim*, *Phut* and *Canaan*, of which only *Phut* the 3d Son has no Issue assigned him. To *Chush* were born *Seba* and *Havilah*, and *Sabtah*, *Nimrod*, *Sabtecha*, and *Raamah*, who was the Father of *Sheba* and *Dedan*. To *Misraim* the 2d were born *Ludim*, *Ananim*, *Lehaim*, *Naphtuhim*, *Patrusim*, *Caphorim*, and *Casubim*, who was the Father of *Philistim*. And to *Canaan* were born *Zidon*, *Herh*, *Jebusaus*, *Amoraus*, *Girgeshi*, *Hevi*, *Arki*, *Seni*, *Araadi*, *Zemari*, and *Humarbi*.

Most of the Ancient Jewish and Greek Authors tell us that *Chus* was the Father of the *Æthiopians* in the Heart of *Africa*; but our more Modern Writers think he went no farther than *Arabia*, possessing himself of a good Part of that which is called *Petraea*, and some Part of *Arabia Felix*; which indeed is the more warrantable Opinion, as appears from *Numb. XII. 1.* where though *Zippora* be called an *Æthiopian* Woman, yet by it must needs be meant an *Arabian*, because *Jethro* her Father was Priest or Prince of *Madian*, which was a City of *Arabia* near to the *Red-Sea*. *Seba*, the Eldest Son of *Chus*, was the Father of the *Sabaans* in *Arabia Felix*, their Metropolis being *Saba*, a very celebrated City for its Wealth, and its Queen is mention'd both in the *Old* and *New Testament*. From *Havilah* proceeded the *Getulians* in *Africa*, and from *Sabtah* the *Sabbathenians* in *Arabia*, where, according to the Account of the best Geographers, is situated the City of *Sabathai* or *Sabatia*. *Nimrod* planted himself in *Babylonia*. But for *Sabtecha*, there is no Track of him in Ancient Writers; and therefore *Dr. Heylin* mingles him and his Posterity with the Son of *Sabtah*, and the Children of his Brother *Rahmah* or *Regma*, who were all planted near the *Persian Gulf*. Not far from whence we are to look for *Sheba* the Eldest Son of *Raamah*, from whom descended the *Sabaans*, different from those already mention'd. For there are two Countries of *Sheba* in *Arabia*, both of them famous for the Frankincense which comes from thence in Abundance. In the same Track we are to look for *Dedan* the other Son of *Raamah*; they being both joined together by the Prophet *Ezekiel* (1), and on the

(1) *Ezek. 27, 15. 38, 13.*

*Arabian Coast* of the *Persian Gulf* is a Province and a City called by the Name of *Dedan*.

The Head of the next House of the Race of *Cham*, was *Misraim* his Second Son, who Peopled *Egypt*, which is called *Misraim* in the *Hebrew Bibles*. *Ludim* his Eldest Son Peopled *Æthiopia*, as appears from what is said in Scripture of him, viz. That (1) he had great Skill in the Bow, which agrees exactly with the Character of the People of this Country; and therefore I proceed to the next, only observing that the *Æthiopians* mentioned in our *English Bibles* are not those of *Africa*, but the *Chusites* of *Arabia Felix*; our Translators always rendring *Chus* by *Æthiopia*. The *Ananim* seem to have been the same with the *Amantes* of *Solinus*, and the *Hammanientes* of *Pliny*, a People seated on the Sea-side near the greater *Syrtis*; for near to this Place we find the *Lehabim*, who were no other than the People of *Lybia*, a Province seated betwixt *Egypt* and *Cyrenaica*. The *Naptubim* settled themselves in *Cyrenaica*, and there is some remainder of the Name in the *Aptuchi fanum* of *Ptolemy*. The *Pätrufin* were the People of that Province of *Ægypt* called in Scripture (2) *Pathros*, which probably was the same with *Thebais*, where *Ptolemy* placeth *Pathyris*, an Inland Town not far from *Thebes*. And 'tis not far from hence that we ought to look for *Captkorim* and *Casubim* the Two Sons remaining; but though they all settled near one another, yet 'tis hard to point out the particular Places pitched upon by the two last.

*Pbut*, the Third Son of *Cham*, settled himself West of his Brother *Misraim*, the Inhabitants of *Lybia* and *Mauritania* proceeding from him.

*Canaan*, the fourth Son of *Cham*, possesseth all that Country call'd by the *Romans* *Palastine*, in the Scriptures *Galilee*, *Samaria* and *Judea*, and in the latter Times known by the Name of the *Holy-Land*.

*Zidon*, his Eldest Son, built the famous City of *Zidon* in *Phœnicia*. The *Canaanites* have been celebrated for their great Commerce, from whence came the Riches of *Tyre* and *Sidon*: Upon which Account it is, that the Scripture gives in the general, the Name of *Canaanites* to Merchants and Traders. From *Heth* came the *Hethites* or *Hittites*, inhabiting about *Bersabe*, and towards *Hebron* near the Torrent of *Besor*, and about *Gerar*, which *Moses* (3) maketh the utmost Limit of *Canaan*, having the Desert of *Pharan* to the South. *Jeбусæus* gave Name to the *Jeбусites*, and their chief City was called *Jeбус*, afterwards *Jerusalem*. *Amoraus* was Father of the *Amorites*, who inhabited

(1) Esai. 66, 9. & Jer. 46, 9. (2) See Ezek. 11, 11. Jer. 44. 1. Ezek. 29, 14. (3) Gen. 10. v. 19.

the Country on the East of *Jordan*, below the Sea of *Galilee*, having *Arnon* and the Mountains of *Galaad* on the East, and *Jordan* on the West. *Girgeshi* or *Girgesæus* gave Name to the *Girgasites*, inhabiting on the East-side of the Lake of *Tiberias*, where *Ptolemy* places the City *Gerasa*. *Hevi* or *Heveus*, Father of the *Hivites*, inhabited under *Libanus* near *Emath*. From *Arki* or *Araceus* came the *Arkites*, from whom the City *Arcas* near *Libanus* had its Name. From *Seni* or *Sineus* came the Inhabitants of the Wilderness of *Sin*, or rather of Mount *Sina*. From *Araadi* or *Aradaus* descended the *Arvadites*, and from him the Cities *Arade* and *Antarade* were denominated. From *Zemari* came the Inhabitants of the City and Country of *Samaria*. And lastly, from *Hamathi* were descended the Inhabitants of the City of *Hamath*. There are two of these Cities mentioned in Scripture, the *Greater Hamath*, which is *Antioch*, and the *Lesser*, called *Epiphania*.

III. To *Faphet* whose Tents God promised to enlarge, (as indeed he did) were born Seven Sons, *Gomer*, *Magog*, *Madai*, *Favan*, *Tubal*, *Mesech* and *Tkyras*; of which we have only the Issue of two upon Record, viz. *Aschenez*, *Riphat*, and *Tegama*, the Sons of *Gomer*; *Elisha*, *Tarsbith*, *Kitim*, and *Dodanim*, the Sons of *Fivan*. We will begin with *Gomer* and his Sons. They first possessed themselves of convenient Dwellings in the *Greater* and *Lesser Asia*; *Gomer* himself first Planting in the Mountainous Places of *Albania*, where the Mountains called *Cimmerini* retained his Name a great while; and afterwards changing that unpleasant and desert Country for the Plains of *Phrygia Major*, in which the City *Cimmeris*, in the Days of *Pliny*, preserv'd his Memory. For that the Posterity and People of *Gomer*, called at first *Gomerians*, came to take the Name of *Cimmerians*, and *Cimbri*, is what is generally agreed upon amongst Learned Men. Now as *Gomer* fix'd himself in the *Greater Phrygia*, so did his Eldest Son *Aschenez* in the *Lesser*, and the Parts adjacent; as is evident from several Places denominated from him, as *Sinus Ascanius* in *Bithynia*, together with a River and Lake of the same Name also. And in the *Lesser Phrygia*, and the Country of *Troas*, there was both a City and a Province adjoining, anciently know by the Name of *Ascania*, and the *Ascanie Insule* were also on the Coast thereof. 'Tis likewise probable that in Honour of *Aschenez*, the Kings and Great Men in these Parts, took the Name of *Ascanius*. Of which Name, besides *Ascanius* the Son of *Æneas*, we find a King in the second Book of *Homer's Iliads*, who came to *Priamus* in the Siege of *Troy*. Nor did the *Euxine Sea* receive its Name from any thing else but him, it being anciently *Αἰξενος* or *Αἰξενος*. For what others assert that it was named *Αἰξενος* by reason of the Barbarity and

Rudeness of the Inhabitants is very absurd; because the most ancient Writers give them a very good Character, as that they were a very just (1) and frugal People, and *Anacharsis* and several others are sufficiently celebrated for their Wisdom (2). In the same Quarters of the World we find *Riphae* also, the Founder of *Riphae*, a People dwelling in the East Parts of *Bithynia*, and spreading likewise over *Paphlagonia*. Nor need we look much farther for *Togarm*, who certainly inhabited *Capadocia*, which was eminent for an excellent Breed of Horses, agreeably to what the Prophet (3) says of *Togarma*, and *Strabo* tells us of an ancient People in *Capadocia* and *Galatia* called *Trocmi*, which others name *Trocemi* and *Trogmi*. But in the Greek Subscriptions to the Canons of *Chalcedon* they are called *Τεγγυαδες*, where *Κυριακός Επισκοπος Τεγγυαδων* is mention'd, though in the Old Latin Canons published by *Fustel* and *Voel* (the Original Copy whereof in Uncial Letters is now in the *Bodleian Library* in three Folio's) he is called *Cyriacus Trocnadensis*.

The next Son of *Japhet* is *Magog*, whom some make the Father of the *Scythians*; but there being a Region in *Stephanus* called *Gogareus* betwixt *Iberia* and *Colchis*, and *Pliny* telling us that the *Scythians* themselves called the City of *Cælo-Syria* *MAGOG*; 'tis more likely that they seated in those Countries, than that they wandered so far out of the way as *Scythia* from their Brethren. For *Mesech* placed himself on the North and North-East of *Syria*, in the Confines of *Colchis* and *Armenia*, and so to the *Caspian* and *Hyrceanian* Sea; and *Tubal* in *Iberia*, the People whereof were anciently named *Theobeli*. As for *Madaï* the 3d Son of *Japhet*, 'tis most probable he was the Father of the *Medes*; who in the Book of *Daniel* and *Esther* are represented by no other Name than that of *Madaï*.

After this View of those who fixt themselves in either, or both the *Asia's*; let us take a View of the Plantations of *Thyras*, *Favan* and the Sons of *Favan*, who, not contented with their Dwellings in the *Lesser Asia*, filled all *Europe* by Degrees with their numerous Progenies. And first beginning with *Favan*, all Authors make him the Father of the *Ionians*. And *Elisha* his Eldest Son went with him, being the Father of the *Æoles* or *Æolians*, on the *Asian* side, and the Founder of *Elis* in *Peloponessus*, and Planter of the *Græcian* Isles called by *Ezekiel* (4) the Isles of *Elisha*. From *Tarshish* the second Son proceeded the *Cilicians*, the Capital City whereof is *Tarsus*. From *Cittim* were descended the *Cyprians*, of which the Capital City is called *Cy-*

(1) Homer *Iliad*. E. Chærilus in *Xerxis Diabasi*. (2) See *Strabo*. *Jonyni Periplus Ponti Euxini*, p. 3. Ed. Oxon. (3) *Ezek.* 38, 6. (4) *Ch.* 27. 7.



*inimum*. The Hebrews give the Name of *Chitim* to all Cities and Provinces which are upon the Sea-Coast; for which reason 'tis said of *Alexander the Great* (1) that he comes from the Land of *Chitim*; and the same Name in Scripture is applied to *Italy*. From *Dodanim* came the *Rhodians*, or rather the *Dodoneans* in *Epirus*. Lastly, as for *Thyras* the 7th Son of *Japhet*, having accompanied his Brother *Favus* to the Shores of *Asia*, and seeing him pass'd over the Seas to *Greece*, he took the Opportunity of the next Strait or *Fretum* (since called *Bosphorus Thracicus*) and fixed himself in *Thrace*, to which Country he gave Name, according to the Opinion of most Writers.

*These are the Families of the Sons of Noah after their Generations in their Nations, and by these were the Nations divided in the Earth after the Flood.* Gen. X. 32.

### *The Heads of the Families of the People of God.*

**J**ACOB (2) had Twelve Sons, who were the Twelve Heads from whence the Twelve Tribes of the People of God proceeded.

By his Wife *Leah* he had Six Sons, 1. *Reuben*. 2. *Simeon*. 3. *Levy*. 4. *Judah*. 5. *Issachar*. 6. *Zabulom*. By his Wife *Ziiphah* he had Two, 1. *Gad*. 2. *Asher*. By his Wife *Rachel* Two, 1. *Joseph*. 2. *Benjamin*. By his Wife *Eilhab* Two, 1. *Dan*. 2. *Naphtali*.

*Jacob*, who had a great deal of Esteem and Affection for *Rachel*, continued the same Respect for her after her Death. Therefore having only Two Sons by her, *Joseph* and *Benjamin*, he adopts the Two Sons of *Joseph*, *Ephraim* and *Manasses*, that so by placing these amongst the rest of his Sons, he might give himself some Comfort for the small Number of Children which he had by her

'Tis upon this Account that *Jacob* blessed *Ephraim* and *Manasses*, as well as his own Children, which he did after a strange and surprizing manner. *Manasses* was the Eldest, and therefore *Jacob's* Right-Hand should have been laid upon him, and his Left on *Ephraim*. But quite the contrary happened, which made *Joseph* inform his Father of the Mistake, supposing it had been through the Dimness of his Sight. But *Jacob* tells him, *I know it, my Son, I know it; Manasses shall become the Head of many People, and he shall be great; but his Brother Ephraim shall*

(1) Maccab. i. 1. (2) Gen. 29, 30, 35. *Joseph. Ant. l. i. c. 21. l. 2. c. 7.*

be greater than he, and his Seed shall become a Multitude of Nations, Gen. XLVIII. 19.

These are the Heads of the Twelve Tribes of Israel, and this is it that their Father spake to them, and blessed them every one, according to his Blessing he blessed them, Gen. XLIX. 28.

The Generations proceeding from these Twelve Sons remained in Ægypt 215 Years, till they were led thence by Moses, as it is at large declar'd in Scripture.

## *The State of the People of God under the XXII. Judges or Leaders.*

*This State lasts 426 Years; i. e. from Moses the first Leader of the People of God, to Saul the first of their Kings. Among these there are six of the Leaders who were not Hebrews, but Tyrants, to whom God delivered his People to punish them for their Sins.*

*Years of the World.*

*Years before Christ.*

2513. I. **M**OSESES (1) begins to govern the [1491. People of God, and leads them for the Space of Forty Years.

The chief Passages in this Life were his Miraculous Preservation, and Education in Pharoah Chenres's Court; his Flying from thence, and Sojourning with Jethro in Midian, and Marrying Zipporah, Jethro's Daughter; his Returning thence by God's especial Commission, and negotiating with Pharoah for the Deliverance of his Brethren, which at length was accomplish'd after ten Plagues upon Egypt, and the Drowning of Pharoah and his Host in the Red-Sea; His Troubles in the Wilderness; Receiving the Law in Horeb; settling Church-Discipline; and lastly, his Victories over Arad, Amaleck, Schon, and Og, in his Passage towards Canaan.

He was a Man of Admirable Wisdom, and one that made the best Use of what he understood; an excellent Speaker, and no Man better Skill'd in moving the Affections than himself: So great a Master of his Passions, that he liv'd as if he had none, and as if he had known them only by their Names; or else as

(1) Concerning his Life see Exod. 2, 3. & seqq. also Levit. Numbers Deut. particularly Chap. 34. Josephus's Ant. l. 2, a cap. 11. usque ad finem libri 4.

Years of the World

Years before Christ.

he observed them in other Men: never a greater Captain, nor a Prophet equal to him; for all his Words were Oracles. He has also made himself as famous to Posterity in his Writings, as he was to the Age he liv'd in for his Actions. To him succeeded,

2553. II *Joshua* (1) who having overthrown one and [1451. thirty Kings, settled the *Israelites* in the Promised Land, and divided it amongst them according to their Tribes, with *Eleazar* the High-Priest *Aaron's* Successor; This was performed about the Year of the World 1444, and the 1551 before the Birth of *Christ*. Likewise with *Eleazer* he held the first Council (2) in *Sichem* for abolishing strange Women, and burying *Joseph's* Bones; and settled the Tabernacle in *Shiloh*; where it rested 369 Years, till *Eli's* Time.

2561. *Joshua* (3) died. [1443

He was a Man of Political Prudence, and endued also with a singular Felicity of Popular Eloquence in expressing his Thoughts; Brave, and Indefatigable in War, and no less just and dextrous in Peace; and in short, a Person qualify'd for all great Purposes.

The Elders govern'd the *Israelites*, who were obedient to God for the Space of 30 Years.

2591. (4) There succeeded a Generation of Men [1413. which forgat God, and mingled themselves with the *Canaanites* by Marriage, and worshipp'd their Idols. In this time of Anarchy and Confusion, when every Man did that which seem'd right in his own Eyes, all those Disorders were committed which are reported in the five last Chapters of the Book of *Judges*; to wit, the Idolatry of *Micah*, and the Children of *Dan*; the War of the *Benjamites*, and the Cause thereof; which provoked God to give them up to the Cruelty of their Enemies.

2591. The first (5) *Servitude*, which lasted eight Years.

III. *Cushan-rishathaim*, King of *Mesopotamia*, oppresses the People of God.

2599. IV. *Othniel* (6) the Son of *Kenaz*, and Son-in-Law to *Joshua*. Stirred up by God as a Judge and Avenger of his People, defeated *Cushan-rishathaim*, and deliver'd the *Israelites* out of Bondage. 1405.

2651. The second (7) *Servitude*, which lasted eighteen Years. [1343.

V. *Eglon* the King of *Moab* oppresses the People of God.

(1) *Joshua* 2. &c. *Joseph. Ant. l. 5. c. 1. &c.* (2) *Joshua* 24. (3) *Joshua* 24. (4) *Judges* 2. 3. See particularly the 5 last Chapters. *Josephus l. 5. c. 1, 2, 3.* (5) *Jud. 3. Joseph. l. 5. c. 3.* (6) *Jud. 3. Joseph. l. 5. c. 4.* (7) *Jud. 3. Jos. l. 5. c. 5.*

Years of the World.

Years before Christ.

2679. VI. *Ehud* (1) the Son of *Gera*, raised up by God to be an Avenger of his People; for feigning a Message to *Eglon*, he run him into the Belly with his Dagger; then getting away, he gather'd all *Israel* into a Body on Mount *Ephraim*, and slew 10000 of the most valiant Men of *Moab*, and by this means deliver'd the People of God. He was a valiant Man, and as the Scripture tells us, was Left-handed. 1325.

2699. The third (2) *Servitude*, which lasted twenty Years. 1305.

VII. *Jabin* the King of *Canaan* oppresseth the People of God.

2719. VIII. *Deborah* (3), who judg'd the *Jews*, together with *Barak*, defeated *Sisera*, *Jabin's* General, and delivered the People of God. *Jael*, *Haber's* Wife, fastened *Sisera's* Head, while he was asleep, with a Nail to the Ground. 1285.

2752 The 4) fourth *Servitude*, which lasted seven Years. 1252.

IX. The *Midianites* oppress the *Jews*.

2759. Upon (5) this they cryed unto God for Help, and were reproved by the Prophet. Then *Gideon* the Son of *Manasses* was sent by an Angel from God to deliver them. The first overturn'd the Altar of *Baal*, and burnt his Grove, and is called *Ferubbail*. Out of 32000 Men which came unto him, he chose only (God so Commanding) 300; but with them he put to flight all the Host of the *Midianites*, whom the *Ephramites* afterwards pursued; and slew their Princes *Oreb* and *Zeeb*. *Gideon* having pacified the *Ephramites*, who complained that they were not called to the Battle at first, passed the River *Jordan*, and defeated the remainder of the *Midianitish* Army; he chastised the Men of *Succoth* and *Penuel*, who had refused him Victuals in his Journey; and slew the two Kings of the *Moabites*, *Zebab* and *Zilmunna*. After which great Victories, the *Israelites* offering to settle the Kingdom upon him and his Posterity, he refused it; but receiving their Golden Ear-rings, he made thereof an Ephod, which afterwards proved an Occasion of their falling away again.

For after his Death, returning to Idolatry, they Worshiped *Baal-Berith* for their God. 1236.

2769. *Abimelech* (6) the Son of *Gideon* (begotten upon his Concubine) purposing to get to himself the Kingdom which his Father had refused, slew 70 of his Brothers all upon one Stone, and having by the Help of the *Sichemites* got to be made King, *Jotham* the Youngest Son of *Gideon*, who only escaped *Abimelech's* Fury, from the Top of Mount *Gerizim*, expostulates with

(1) jud. 3. jof. *ibid.* (2) jud. 4. jof. *Ant. l. 5. c. 6.* (3) jud. 4. 5. (4) jud. 6. jof. *l. 6. c. 7.* (5) jud. 6, 7, 8. jof. *l. 5. c. 8.* (6) jud. 9. *joseph. Ant. l. 5. c. 9.*

*Years of the World.*

*Years before Christ.*

them the Wrong they had done to his Father's House; and by way of a Parable foretels their Ruine, which done, he flies and dwells quietly in *Beerub*. *Abimelech* having Reigned three Years over *Israel*, *Gaal* a *Sichemite* conspired against him, which being discovered to him by *Zebul*, he utterly destroyed the City of *Sichem*, and put all the Inhabitants to the Sword, and burned the Temple of their God *Beereth* with Fire, from thence he went and layed Siege to *Thebez*, where he was knock'd on the Head with a Millstone, cast upon him by a Woman from the Walls, and then killed out-right by his Armour-Bearer. [1233

2772. XII. *Tolah* (1) judged the *Jews* the Space of three and twenty Years. [1232

2794. XIII. *Fair* (2) governs the *Jews* the Space of two and twenty Years. [1210

2798. *The fifth* (3) *Servitude*, which lasted eighteen Years. [1206

XIV. The *Philistines* and *Ammonites* afflict the People of God in the time of *Fair's* Government.

2817. XV. *Jeptha* (4) succeeded *Fair*, delivered the *Isra-* [1187  
*elites* from the *Servitude* of the *Philistines* and the *Ammonites*, and governed the *Jews* six Years. The *Scriptures* take notice, that this Man made a rash Vow to Sacrifice the first who should meet him upon his return from the Conquest; His own Daughter happen'd to be the Person, whom accordingly he offer'd as a Burnt-Offering, as is plain likewise from *Josephus* and most of the *Rabbins*; and 'tis confirmed from the Interpretations of the most learned and judicious of our modern Expositors. The other Interpretation, namely, that *Jeptha* only consecrated his Daughter to the Service of God in a State of Virginitie, being forc'd and unnatural. Nor is it at all confirmed from his being in the *Hebrews* (5) reckon'd among the Faithful, or from the Redemption of things vowed in *Leviticus* (6). Because 'tis probable *Jeptha* was not then aware of this Dispensation, or at least had more in mind what is mention'd in the 27<sup>th</sup> Verse of the same Chapter of *Leviticus*, viz. that by the Law of Redemption a Thing devoted of Men could not be redeemed, but must be put to Death; though in Reality that did not at all favour this Act, because the Things there spoken of were only such as were anathematized and accursed for execrable Wickedness, and therefore devoted to utter Destruction, as *Fericho* and the Spoils of it (7), and the *Amalekites* (8), and so that Place concerned not *Jeptha's* Daughter, who was an innocent and pious Virgin.

(1) *Jud.* 10. Not mentioned in *Josephus* (2) *Jud.* 10. *Joseph. Ant.* l. 5. c. 9. (3) *Jud.* 10. *Jos.* l. 5. c. 9. (4) *Jud.* l. 11. *Jos.* l. 5. c. 4. (5) *Chap.* 11. (6) *Chap.* 27. 3, 4. (7) *Jos.* 6. 17, 18. (8) 1 *Sam.* 15. 3.

Years of the World.

Years before Christ.

What is objected about the Priests, viz. That 'tis not likely they would permit *Jephtha* to commit such an abominable Sin, seems at first somewhat plausible; but 'tis easily solved, if we consider the Ignorance of the Priests at this time; And this I take to be the chief Reason why afterwards the High-Priesthood was translated from the Line of *Eleazer* to that of *Ithamer*; it being a Punishment inflicted upon this House for its Ignorance in the Law, and not instructing *Jephtha* better, but suffering such a Butchery for a Sacrifice.

2822. XVI. *Ibzan* (1) succeeded *Jephtha*, and judged [1182 Israel 7 Years.

2829. XVII. *Elon* (2) judged the Jews the Space [1175 of ten Years.

2840. XVII. *Abdon* (3) governed Israel the Space of [1164 eight Years.

2848. The Sixth (4) Servitude, which lasted almost forty [1156 Years.

XIX. The *Philistines* afflict the People of God.

2867. XX. *Sampson* (5), when he was about 19 Years old, being inspired by God, undertook to defend the *Israelites*, whom he judged for the Space of 20 Years; and, as far as he was able, delivered from the Tyranny of the *Philistines*, of whom he killed great Numbers. At last, by the Allurements of *Dalib* his Concubine, he was made Prisoner by the *Philistines*, had his Eyes put out, and in Revenge pull'd down an House upon himself and 3000 People of the *Philistines*.

He was a Man of wonderful Strength and Courage, and to his Immortal Honour, he employed his uttermost Force to the Confusion of his Enemies.

2888. XXI. *Eli* (6) govern'd the Jews the Space of [1116. 40 Years, who was so remiss in the Government of his loose and disorderly Sons, that he provoked God to Anger against him; and upon hearing the News of his Sons Deaths, and of the taking of the Ark, he fell backwards from his Seat, and brake his Neck by the Fall.

XXII. *Samuel* (7) succeeded *Eli*, and employed himself in the Regulating whatsoever he found amiss in the Government. For which end, as soon as he had put the People in some sort of Order, and Re-instated them in the Possession of their Lands and Cities; he appointed publick Meetings at cer-

(1) Jud. 12. Jos. l. 5. c. 9. (2) Jud. 12. Jos. *ibid.* (3) Jud. 12. Jos. *ibid.* (4) Jud. 13. Jos. l. 5. c. 10. (5) Jud. 13, 14. Jos. l. 5. c. 10. (6) Jud. 14. &c. 1 Sam. 4. Jos. l. 5. c. 11, 12. (7) 1 Sam. 5, 6, 7, &c. Jos. l. 5. c. 11, 12. l. 6. c. 1. &c.

tain Times and Places, for the Hearing of Causes, and Administration of Common Justice: Taking a Progress twice a Year into all those Towns of Appeal and Law-Business, to see Right done himself; making it his principal Care still, not to depart from the Laws of his Country. This was the Policy, and Method of his Management, for the space of One and Twenty Years; but at last, when Old Age, and Weaknesses that attend it, had put his Body out of Condition for the Personal Performance of these Publick Offices, he devolv'd the Authority and Care of the whole upon his Two Sons, *Joel* and *Abiah*; the former the Elder, the other the Younger: Directing them to make a Distribution of the People into Two Divisions, and the Two Brothers to go several Circuits; the one to have his Court of Judicature at *Bethel*; the other at *Beerseba*. These Young Men, without any Regard to the Doctrine and Practice of *Samuel*, steered a Course directly Contrary to the Prudence and Equity of his Institutions and Measures. They prostituted the Sacred Name of Justice for Money, making Judgment to be Mercenary; and in this State of Corruption, Controversies were decided by the Value of the Bribe, not the righteousness of the Cause; as if they had deliberately entered into an Equal Defiance of the Will and Commands of their God, and of their Father. For *Samuel* laid nothing more to Heart than the Care of keeping the People in the train of a Dutiful Obedience to their Superiors, and in the knowledge and observance of common Justice one with another. The People were so transported with Rage to see so Excellent a Frame of Government, both in respect of Policy and of Manners destroyed, that they made great Complaints to *Samuel*, who was then at *Ramub*, against his Sons, for their Misgovernment, earnestly requesting to him, in regard of his own Craziness of Body, and the intollerable Extravagancy of his Sons, that he would set some King over them, under whose Conduct they might Revenge themselves upon the *Philistines*, for the Injuries they had done them. *Samuel* foreseeing the Uneasiness they would suffer from a King, and considering the visible Providence that had all along attended them, was offended at their Request, and till God by a Vision directed his Compliance, would not agree to it. At length by the choice of God *Saul* was nominated.

## The State of the People of God under the XXII. Kings.

This State lasted 481 Years, from the Beginning of the Reign of Saul, the First King of the Jews, to the End of the Reign of Zedekiah their last King.

Years of the World.

Years before Christ.

2909. I. SAUL (1) is Anointed King by Samuel: [1095. He relieved the Men of *Fabesh Gilead* by a total Defeat of the *Ammonites*. In the Wars against the *Philistines*, he presumptuously offer'd Sacrifice thro' impatience of Samuel's delay, for which he was Denounc'd. By the Policy and Fortitude of *Jonathan*, the *Philistines* were Attack'd, and by a Divine Terror cast upon them, they Slew one another. But by an indiscreet Adjuration of *Saul* against any Man that eat Food till the Day ended, *Jonathan* became accursed, when thro' Ignorance he eat a little Honey. God's Wrath ensuing, the *Philistines* escaped further Slaughter. He fought against the Enemies of the *Israelites* on every side with great Success. But in his Wars against the *Amulakites* he disobey'd the Command of God by Samuel, and spared *Agag* their King, and the best of the Spoil, for which he was a second time Denounced, and afterwards all his Affairs went unprosperously. In the end the *Philistines* having defeated his Army, and Slain his three Sons, he fell upon his own Sword and Died, having Reigned about 40 Years. [1055

*David* being by God's Command while yet a Youth anointed by Samuel to succeed *Saul*, went to the Army against the *Philistines*, and slew their Champion *Goliath*, which brought him to *Saul's* Favour. He gave him his Daughter *Milcab* in Marriage, but Envy and an Evil Spirit made him afterwards seek his Death; *David* therefore retired from his Presence, and accompany'd with his Friends abode in the Wilderness upon his Defence, and remained there till the Death of *Saul*.

2909. II. *David* (2) having consulted the Oracle of [1055. God, returned into *Judaea*, where the Tribe of *Judah* Anoint-

(1) 1 Sam. 10. 11. 16, 17, 18. 24. 26, 27, 28, 29, 31. 2 Sam. 1. 1. Jos. Ant. l. VI. c. 5. usque ad finem libri. (2) 2 Sam. 2. 1 Chron. 12. Joseph. Ant. l. VIII. c. 1, 2.



Years of the World.

Years before Chrft.

ted him for their King, being then about 30 Years Old. *Abner* (1) *Sau's* General, takes his Son *Ishboseth* to be King over the other Ten Tribes. But at last *Abner* (2) being killed by *Joab*; and *Ishboseth* (3), after he had Reigned Five Years, being Murdered by two Barbarous Assassines *Rechab* and *Baanah*, *David* (4) became King of all *Israel*.

About this time it was that *David* (5) fetched the Ark [1045 Home; and *Uzzah*, who laid hold on the Ark to keep it from falling, was struck Dead.

2987. At this (6) time *David*, out of a Motive of [1017 Vain-Glory, caused *Joab* to Number the People; for which Offence, God sent the Plague among them, which in the space of Three Days Destroyed 70000 Men.

2989. *David* (7), at the Instance of *Bathsheba* and the [1015 Prophet *Nathan*, makes his Son *Solomon* King, the one being about Seventy, and the other about Eighteen Years Old.

2990. *David* (8) Dies, after he had Reigned above [1014 Forty Years, viz. Seven and an Half at *Hebron*, and Three and Thirty Years at *Jerusalem*.

He was a Man of Great Goodness, and endued with Royal Excellencies; He took the strong Fortrefs upon Mount *Zion* from the *Febusites*, to which he added many Buildings, and a Palace, and named it the City of *David*, the same is part of *Jerusalem*. He obtained signal Victories over the *Philistines*, *Moabites*, *Syrians* and other Enemies to *Israel*. But committed a foul Sin in causing *Uriah* to be Slain, that he might enjoy his Wife *Bathsheba*, to whom he was afterwards Married. She was Mother to *Solomon*. *Absalom* his Son Rebelled against him, which gave him great Trouble. By presumptuously Numbring the People, he incurred God's Wrath, and was punished by a great Plague as above said: And finally his latter Days were Unhappy.

2990. III. *Solomon* (9), at the beginning of his Reign [1014 Married the Daughter of *Pharaoh*, and when God gave him his Choice of three Blessings, he chose that of Wisdom.

2992. *Solomon* (10) Builds the Temple which *David* had Designed to do, but was prevented from it by reason of the Wars wherein he was Engaged. This Temple began to be Built the Fourth Year of his Reign, 480 Years after the coming out of

(1) 2 Sam. 2. (2) 2 Sam. 3. (3) 2 Sam. 4. (4) 1 Chron. 11. (5) 2 Sam. 6. 1 Chron. 16. 2 Chron. 1. Joseph. l. VII. c. 4. (6) 2 Sam. 24. 1 Chron. 21. Joseph. l. VII. c. 10. (7) 1 Kings 1. Joseph. Ant. l. VII. c. 11. (8) 1 Kings 2. Jos. l. VII. c. 12. (9) 1 Kings 3. 2 Chron. 8. Jos. Ant. l. VIII. c. 1. 2. (10) 1 Kings 3. (11) 1 Kings 6. 2 Chron. 3. &c.

Years of the World.

Years before Christ.

*Ægypt*, and it was Finished in the Beginning of the Year of the World 2999, just 1005 Years before the coming of *Christ*.

3029. *Solomon* dies (1) after he had Reigned about [975] Forty Years.

He was the wisest and richest Prince that ever was heard of, and in all respects the happiest, bating only the sin of his un-governable Passion for Women, and of those Dotages that he was led into, in his declining State, by their Arts.

IV. *Rehoboam* (2) succeeded his Father *Solomon*. But this young King following the Counsel of the young, and not that of the old Men, who advised him to use his People mildly and with Moderation in the beginning of his Reign, returned a harsh Answer to the Deputies of his People, and by this imprudent Act lost the Kingdom of *Israel*. For all *Israel*, that is the *Ten Tribes*, revolted from *Rehoboam*, and took *Feroboam* the Son of *Nebat* to make him their King. Here began that fatal Division between the Kings of *Judah* and *Israel*, which lasted for so many Years. I will at present continue the Succession of the Kings of *Judah*, without intermixing any thing of the Kings of *Israel*, that so I may avoid Confusion. But after I have done with the Account of their Succession, I think it proper to sub-join the Series of the Kings of *Israel*, adding what happened most remarkable in each of their Reigns.

3046. *Rehoboam* (3) dies after he had Reigned 17 Years. [958]

He Built Temples in the Groves to false Gods, and Erected Altars in the High-Places; whence God in his Wrath brought the King of *Ægypt* against him, who came to *Ferusalem*, and carried away the Treasures of the Temple.

V. *Abijam* (4), a wicked King, succeeded his Father, and Reigned three Years.

When *Feroboam* came against him with a Mighty Army, he called upon God and receiv'd Relief, by a very notable Victory and great Slaughter of his Enemies

3049. VI. *Asa* (5) a good King, succeeded his Father, [955] and Reigned one and forty Years.

He was Pious and Just: He destroyed the Idols which had been set up, made a Covenant or solemn Promise of Obedience to God, and removed his Mother for her Idolary. He Built Fenced Cities on his Frontiers and overcame the mighty Host of *Zerah* the *Ethiopian*, who invaded him. He had Wars with *Baasha* King of *Israel*, and was assisted by *Benhadad* King of

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(1) 1 Kings 11. 2 Chron. 9. Jos. l. 8. c. 3. (2) 1 Kings 12. Jos. Ant. l. 8. c. 3. (3) 2 Chron. 12. Jos. l. 8. c. 4. (4) 2 Chron. 3. Jos. l. 8. c. 5. (5) 1 Kings. 14, 15. 2 Chr. 14. Jos. l. 8. c. 5, 6.

Years of the World.

Years before Christ.

Syria; destroy'd the Building of Ramah which Baasha had begun, and Built Gebah and Mizpah. But was reproved for calling in the Assistance of the Syrians, and not relying on the help of God alone, by whom he had overthrown the Ethiopians. And finally seeking to Physicians rather than to God for Cure of his Disease, he died, and was succeeded by his Son.

3090 VII. *Fehosaphat* (1), a good King, who Reign- [914 ed 25 Years.

He was a Prince of great Wisdom and Piety, was Blessed by God, and became exceeding Powerful in Wealth and Men of War. He both protected his Subjects by the Garrisons properly disposed all round his Kingdom, and instructed them by the Levites, which he sent into every Town. He placed Judges in all the Cities, and gave strict Charge for Punishing all Iniquity. He went up with wicked *Abab* King of *Israel*, to Battle against the Syrians at *Rimoth Gilead* where *Abab* was slain, but *Fehosaphat* returned in Peace to *Ferusalem*. The *Ammonites* and *Mobabites*, and Inhabitants of Mount *Seir*, Invaded his Kingdom with a Mighty Army, against whom, the King cried to God for Help, and was promised that his Enemies should destroy one another, which succeeded accordingly; and *Judah* returning with great Spoil gave Thanks to God in the Valley of *Barachah*. He had Peace the rest of his Days, and Reigned 25 Years.

In this King's Reign *Elijah* (2) was taken up into Heaven, and *Elisha* inherited a double Portion of the Spirit which rested on that Prophet; and the Children who mocked *Elijah* were torn in pieces by two Bears.

3115. VIII. *Fehoram* (3), a wicked King, succeeded [889 his Father and Reigned Eight Years.

He slew his Brethren the Sons of *Fehosaphat*, *Azariah*, *Fehiel*, *Zechariah*, *Michael*, and *Shephatiah* to whom their Father had given Fenced Cities and great Gifts. He followed the Example of *Abab* King of *Israel*, whose Daughter he Married: Lived wickedly, made High-Places or Groves Consecrated to Idols, and compell'd the People to do Worship there. The *Edomites* Rebelled against him, and withdrew their Submission from *Judah*. *Elijah* by a Writing reproves him for his Wickedness, and denounced God's Judgment against him. The *Philistines* and the *Arabians* Invaded *Judah*, and carried off all his Substance, with his Wives and all his Children except the youngest Son. And finally he was smitten with an incurable Disease in his Bowels,

(1) 1 Kings 17. 2 Chron. 17, 18, 19, 20. *jos. l. 1. c. 7, 9, 10. l. 9. c. 1.* (2) 1 Kings 17. (3) 2 Kings 2. (4) 2 Chron. 21. 2 Kings 8. *jos. l. 9. v. 2.*

Years of the World

Years before Christ.

which rotted his Entrails, and after two Years Affliction he dyed.

3119 IX. *Ahazias* (1), a wicked King, succeeded [885 his Father, Reigned One Year, and was slain by *Jehu*.

3120. X. *Atalia* (2) destroyed almost all the Royal Seed, and Usurped the Throne of *Judah*, which she held the space of Six Years. [884

In her (3) time a Dead Man, who by chance was thrown into the Sepulchre of *Elisha*, was raised to Life again by touching the Prophet's Bones.

3126. XI. *Jeboash* the only Son of *Ahazias*, who escap'd [878 the Fury of *Ataliah* by lying Hid (4) at Seven Years Old, was Shown by the High Priest *Jeboiada*, Anointed King, and Reign'd over *Judah* the space of 40 Years. During the Lifetime of *Jeboiada* the High-Priest, *Jeboash* behaved himself regularly, and Governed well; and caus'd a Collection of Money to be made for repairing the Temple, which he perfected, and furnish'd it with Utensils. Howbeit *Jeboiada* being Dead, he listen'd to the Voice of his Princes, and set up Idolatrous Worship in the Groves; which, *Zachariah* the High-Priest Preaching against, they Stoned him to Death. And soon after the Syrian Army Invaded *Judah*, Defeated the more Numerous Armies of *Jeboash* and came to *Jerusalem*, where they slew the Princes, and took great Spoil, which they sent to *Damascus*. This rendring him contemptible, his own Servants slew him.

3164. XI. *Amaziah* (5) a good King at first, but after [840 wards an Idolater, Succeeded his Father, and Reigned 29 Years.

He obtain'd Victories over the *Edomites* which puff'd him up, and made him challenge *Jeboash* King of *Israel* to Battle, who fought and Defeated him; brake down the Walls of *Jerusalem*, and rifled the Temple of its Rich Vessels. He lived fifteen Years after, but Worshipping the Idols of the *Edomites*, he provok'd the Anger of God. A Conspiracy form'd by his Servants drove him from *Jerusalem* to *Lachish*, whither also they followed him and slew him.

3194. XII. *Uzziah* or *Azarias* (6), after his Father [810 was killed, began to Reign, and his Reign lasted 52 Years

He was a Man Naturally of great Courtesy and Justice; Brave, Provident, and Industrious. He made War upon the *Philistines*, and took *Gath* and *Famnia* from them by Assault; Demolishing their Walls. And he made another Expedition also

(1) 2 Kings 8. 2 Chron. 22. *jos. Art. l. 9. c. 3, 4, 5.* (2) 2 Chron. 22. *jos. l. 9. c. 7.* (3) 2 Kings 13. (4) 2 Kings 11, 12. 2 Chron. 25. *jos. l. 9. c. 7, 8.* (5) 2 Chron. 25. (6) 2 Kings 12. 14. 2 Chron. 25. *jos. l. 9. c. 9, 10.* (7) 2 Kings 6 15. 2 Chron. 2. *jos. l. 9. c. 10, 11.*

*Years of the World.*

*Years before Christ.*

against the *Arabians*, upon the Borders of *Egypt*, and Built a Town near the *Red-Sea*, which he committed to a Strong Garrison After this, he Subdued the *Ammonites*, and put them under Contribution; reducing the whole Country, as far as the Frontiers of *Egypt*, under his Power; betaking himself in the End, to the Care of the City. Where the Walls were Ruinous, or Decay'd, whether by Age, or by the Neglect of former Governors, he Rebuilt them a-new, and repaired that Breach which the King of the *Israelites* had made, when *Amziab* was his Prisoner. He Erected also several Towers, Built Castles and several strong Forts, for the Security of the open Country; besides a great many *Aqueducts*, Cisterns and Balins, for the Relief of his Herds and Cattle. He had an Army of 300000 Select Men, under the Command of 2000 Brave and Experienc'd Officers.

He did that which was right in the Sight of the Lord, save that the High-Places were not removed, the People being permitted still to Sacrifice and burn Incense there In the enjoyment of the good Fortune which God blessed him with, he was puffed up, and attempted to assume to himself the Priestly Office; for he entred the Temple to burn Incense, but was opposed by *Azariab* the High-Priest, who with 80 followers adjured him to desist, which the King not submitting to, and on the contrary expressing Wrath against them, the Hand of God punished him with immediate Leprosy, and he was driven out from among Men, and liv'd in Solitary State the rest of his Life.

In his Reign *Isaiab* (1) began to Prophecy, and prophesied for above the space of 100 Years.

*Hosea* (2) Prophefied in the Time of *Uzziab*, *Fotham*, *Ahaz* and *Hezekiah*, during the space of a whole Century.

*Joel* and *Amos* (3) Prophefied also about the same time.

3246. XIII. *Fotham* (4), a good King, Succeeded his [758] Father *Uzziab*, and Reigned 16 Years.

He was a Prince of Excellent Qualities and Virtues; Exemplary for his Reverence to God, for his Justice to Men, and and for the Care he took of the Common-Wealth. He repaired the Decays of the Porches, and Galleries in the Temple; made good the City-Walls, and Built Cities in the Mountains, and Castles in the Forests of *Fudab*: He fought the *Ammonites*, overcame them, and exacted a Tribute from them; And finally He was Mighty, because he prepared his Ways before the Lord.

*Micah* (5) Prophefied for the space of above Fifty Years.

(1) 2 Kings 15. (2) Hosea 1. (3) *Isaackson's Chron.* Amos 1. (4) 2 Kings 15. 2 Chron 27. *jos. l. 2. c. 11.* (5) *Micah* 1. *jer.* 18.

Years of the World.

Years before Christ.

*Fonab* seems to have been sent much about this time to *Niveb*

3262. XIV. *Ahaz* (1), a wicked King, Succeeded his [742] Father *Fotham* and Reigned 16 Years.

He was the most impious Prince of all that ever sat upon the Throne, both for his Apostacy from the Laws of his Country, and for his Idolatry, in Imitation of the Kings of *Israel*. He built Altars in *Ferusalem*; sacrific'd to Idols upon them; and his own Son amongst the rest for a Burnt-Offering after the manner of the *Canaanites*. He spoiled the Temple of its Ornaments, and sent the Gold and the Silver that was in it as a Present to *Tiglath Pileser* King of *Assyria*, to obtain his Help against the King of *Syria*, and the King of *Israel* who waged War upon him. The *Edomites* also and the *Philistines* Invaded his Country and made great Spoil upon his Subjects. And finally in his Distresses he became the more Idolatrous; dyed in Infamy, and was Succeeded by his Son.

3278. XV. *Hezekiah* (2), a good King, who Reign- [726] ed 29 Years

He opened the Temple which his Father had shut up, repair'd it, and restored the Purity of Religion. He destroyed the Idols, the Groves and the High-Places, and brake the Brazen Serpent that was made by *Moses*, which was now made an Idol. In his Sickness he prayed to God who wrought a Miracle to give Assurance, namely, he caused the Sun to go back ten Degrees upon the Dial

In his Reign *Sennackerib* (3) King of *Assyria* invaded *Fudab*, and sent *Rabshekah* to *Ferusalem* to threaten *Hezekiah* and the *Jews*; But blaspheming the God of *Israel*, he sent a destroying Angel among the *Assyrian* Army, who cut off in one Night 185000 Men.

In his time likewise (4) the King of *Babylon* sent Ambassadors to *Hezekiah*, who out of Civility shew'd them the House of his precious Things and all his Treasury; which occasion'd *Isaiah* to prophecy of the future *Babylonish* Captivity.

He was a Person of an excellent Understanding, and naturally a lover and practicer of Piety and Justice. He flourish'd in great Wealth, and made his People Happy.

*Nabum* prophesied, and comforted the ten captive Tribes.

The Angel (5) *Raphael* was sent by God to attend young *Tobias* in the Journey he was to take.

3306. XVI. *Manasseh* (6) succeeded his Father *Heze-* [698]

(1) 2 Kings 16. 2 Chron. 28. *jos l. 9. c. 12.* (2) 2 Kings 18. 2 Chron. 29, &c. *jos l. 9. c. 13.* (3) 2 Kings 18, 19. *Isa. 37 jos l. 9. c. 14. l. 10. c. 1, &c.* (4) *Isa. 18. jos l. 10. c. 1.* (5) See *Bucholcerus's Chronologica Isagoge.* (6) 2 Kings 21. 2 Chron. 33. *jos l. 10. c. 4.*

Years of the World.

Years before Christ.

*kiab* the Age of twelve Years, and Reigned 55 Years. (698

This King led a Life directly contrary to the Practices of his Prodecessor. No Impiety escap'd him; and he exercis'd all those Abominations, that had brought so many heavy Judgments upon the *Israelites*. He prophaned the Holy Temple, the whole City, and every Corner of his Dominions with the Tincture of the same Iniquity and Pollution. He began his Reign with the Contempt of God, and proceeded to a barbarous and bloody and Persecution of holy and good Men. God was highly incens'd at this audacious Course of Wickedness; and sent Prophet after Prophet, both to the King and to the People, with Cautions to them to Repent, and to return to their Duty. But persisting in this Train and Habit of Wickedness, in the two and twentieth Year of his Reign, God stirr'd up the King of *Babylon* to make War upon Him; who sent an Army into *Judea* that over-ran and destroyed the whole Country, surpris'd *Manasses*, and carried him away Prisoner. This miserable Prince came now to be sensible of his Fault; and earnestly besought God, to soften the Hearts of his Enemies, and move them to treat him with some sort of Tenderness and Humanity. By which he Obtained Pity from Heaven; and the King of *Babylon*, after some time, gave him his Liberty and restor'd him to his former Government. Upon his Return to *Jerusalem*, he did all the good that was possible, to atone for his former Miscarriages, and was wholly intent upon the Advancement of Religion, which gain'd him the due Esteem of all that had abhorred him before, and he Reigned afterwards three and thirty Years more.

At this time happened the History of *Judith* (1), who cut off the Head of *Holofernes*. and delivered the City of *Berbuliab*.

3361. XVII. *Amon* (2) succeeded; but following the loose Example of his Father *Manasses's* Youth, and indulging himself in the same wicked Liberties, he was quickly called to an Account for his Miscarriages, by some of his familiar Friends and Domesticks; who cut him off in the second Year of his Reign.

3363. XVIII. *Jofias* (3) at the Age of 8 Years succeeded his Father *Amon*, and Reigned one and thirty Years. 641

In the 12th Year of his Reign, he gave an eminent Instance of an innate Piety and Justice, in the Reformation of the People from their erroneus Persuasions concerning False Gods, and

(1) *Judith* 13. (2) 2 Kings 21. 2 Chron. 33. *jos. l. 10. c. 4.* (3) 2 Kings 22, 23. 2 Chron. 34.

Years of the World.

Years before Christ.

in the Gaining of them over to Reverence for the Religion of their Country. He repealed several of the Ordinances of his Forefathers, and corrected whatever he found amiss. Wherefore he caused all the Groves to be cut down that were dedicated to false Gods; their Altars to be demolish'd, and all the Donatives that had been consecrated by their Ancestors to the Honour of a false Worship, to be taken away, both in the City and all over his Dominions; By which means the People were drawn from the Vanity of their Superstitions, to a Reverence, for and Exercise of the true Religion; and to the Use and Custom of Burnt-Offerings, and other Sacrifices upon the Altar. And as he made this thorough Reformation in the Ecclesiastical, so did he also in that of the Civil State. Upon which Account he stands deservedly recorded in sacred History for one of the best of the Jewish Princes. But tho' he be commended for these Actions, yet he is blamed for his Rashness in waging War (1) with *Pharaoh Necho* King of *Ægypt*, wherein he was killed, and all the Joy of *Judah* turned into Mourning. This happened about the Year of the World 3394, and 610 before the Birth of Christ.

*Zephaniak*, *Baruch*, *Habbakkuk*, and some other Prophets, belong to this time.

XIX. *Jeboahaz* or *Shallum* (2) succeeded his Father, and Reigned three Months, being a Person of an impious and immoral Conversation.

*Necho* (3) King of *Ægypt* returning from *Assyria*, deposed *Jeboahaz*, and made his Elder Brother *Eliakim* King in his stead; turning his Name to *Fekoiakim*, and carried *Jeboahaz* along with him Captive into *Ægypt*, where he died.

3394. XX. *Fekoiakim* (4) succeeded his Brother, and [610 Reigned over *Judah* 11 Years. He was a Vicious Prince, and did Evil in the Sight of the Lord, who deliver'd him up to his Enemy.

3398. This Year *Nebuchadnezzar* (5) King of *Babylon* [606 took *Fekoiakim* Captive, with an Intention to carry him to *Babylon*; but afterwards releasing him upon very hard Terms, he left him at *Jerusalem*, where he remained as his Vassal. This *Nebuchadnezzar* carried away with him part of the Vessels of the Temple, with several Children of the Blood Royal, and divers Persons of Quality, among whom was *Daniel* and his Compani-

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(1) 2 Kings 23. (2) 2 Kings 23. jos. l. 10. c. 6. (3) 2 Chron. 36. (4) 2 Chron. 36. jos. l. 10. c. 6. (5) jer. 25. 29. 2 Chron. 36. Dan. 1. Isa. 39. jos. l. 10. c. 7, 8.



Years of the World.

Years before Christ.

ons. 'Tis here we must begin to reckon the seventy Years of Captivity.

*Daniel* (1) begins to prophesy, being then very young.

3405. *Fekoiakim* (2) was killed by the *Babylonians*, [599 and cast out to be devoured by the Fowls of the Air, and the Beasts of the Field.

XXI. *Fechonias* or *Fekoiachin* (3), a just and easy Prince, succeeded his Brother *Fekoiakim*, and Reigned in *Jerusalem* the Space of 3 Months. But *Nebuchadnezzar* (4) carried him away to *Babylon*, with his Mother and the principal Men of his Court, among whom were *Ezekiel* and *Mordecai* the Uncle of *Esther*; with all the Treasures of *Judah*, and the Vessels of the Temple which remained. He made (5) his Uncle *Mattaniah* King, and changed his Name to *Zodekiab*.

3405. XXII. *Zedekiah* (6) the last King of *Jerusalem*, Reigned the space of 11 Years.

He had little or no regard either for Honour, or for Virtue; and his Companions were altogether as impious and extravagant as himself: Infomuch that the Prophet *Feremiab* with earnest Entreaties besought him to change his Course of Life, and to betake himself to the Love and Exercise of Piety and Justice; without laying so much stress upon what his Courtiers, or his False-Prophets told him; who abused him in their Promises and Predictions, when they told him the *Babylonians* should never trouble *Jerusalem* again; and that whenever they encounter'd, the *Egyptians* should have the better of them; for that this was all false, as would appear by the Event. *Zedekiah* seemed to submit, but by the ill Company and Counsels, was perverted again, and in the End he found the Truth of the Prediction. For in the 11th Year of his Reign, being the 3416th of the World, and the 588th before Christ, *Jerusalem* was taken, and plundered by the *Babylonians*. *Zedekiah* himself was taken in his Flight; his Children killed before his Face, his Eyes put out, himself bound with Fetters of Brass, and carried away to *Babylon*. His Palace was burnt, the Temple destroy'd, the Walls of *Jerusalem* thrown down, and all the People of *Judah* led Captive to *Babylon*, where they remained till the Year of the World 3468, before Christ 536.

*Obadiab* the Prophet denounceth God's Judgments against the *Edomites*, who now insulted over the Calamity of the *Jews*. The same do *Feremiab* and *Ezekiel*, and the Author of the 79th and 137th *Psalms*, who wrote all about the same time.

(1) Dan. 2. (2) 2 Kings 24. jer. 22. 36. (3) 2 Kings 24. 2 Chron. 36. jof. 1. 10. c. 8, 9, 10. (4) Isa. 39. jer. 24. Ezek. 17. (5) 2 Kings 24. 2 Chron. 36. (6) 2 Kings 24, 25. 2 Chron. 36. jer. 1. 39, 52. jof. 1. 10. c. 10, 11.

Here follows the Succession of the Kings of Israel.

The State of the Ten Tribes under the Government of Nineteen Kings, from the Beginning of the Reign of Jeroboam, to the end of the Reign of Hosea, in whose time they were carried into Captivity by Salmaneser. This State lasted 258 Years.

Years of the World.

Years before Christ.

3029. I. **J**EROBOAM (1) the Son of Nebat was made [975] King, and reigned over Israel two and twenty Years. To strengthen himself, and keep the People from revolting to Rehoboam when they went up to Jerusalem to Sacrifice, he set up two Golden Calves, the one at Dan, and the other at Bethel for Worship, and by this means made Israel to Sin; in which he encourag'd them to the utmost of his Abilities. He built the Cities of Sichem and Penuel, and kept his Court at Tirzah. He had continual Wars with the King of Judah, and his Army was overthrown with great Slaughter by Abijah the Successor of Rehoboam. The Prophet Abijah, to whom the Wife of Jeroboam went in Disguise to enquire concerning her Son's Sickness, Denounc'd Destruction to the House of Jeroboam.

In his Reign (2) a Man of God was sent out of Judah, who prophesied against the Altar at Bethel, foretold the Ruin of it by Josiah, restored Jeroboam's withered Hand, and was slain by a Lion for disobeying the Command of God in eating contrary to the Divine Prohibition, at the old Prophet's House.

3050. II. Nadab (3), a wicked King, succeeded his [954] Father Jeroboam, and reigned two Years. He, and all Jeroboam's Family, were cut off by Baasha, according as Abijah the Shilonite had foretold.

3051. III. Baasha (4) a wicked King, succeeded Nadab, and reigned over Israel four and twenty Years. He was engag'd in War with Asia King of Judah, walked in the Sin of Jeroboam, and was threatened by Jehu the Prophet the Son of Hanani.

(1) 1 Kings 12. 14. 2 Chron. 12. Jos. Ant. l. 8. c. 3. &c. (2) Kings 12. (3) 1 Kings 15. Jos. l. 8. c. 5. (4) 1 Kings 15. Jos. l. 8. c. 5. 6.

*Years of the World.*

*Years before Christ.*

3074. IV. *Elab* (1), a wicked King, succeeded his [930. Father *Baasha*, and reigned over *Israel* two Years. He was kill'd by *Zimri*, one of his Captains, as he was drinking himself drunk in *Tirzah*.

2750. V. *Zimri* (2) succeeded *Elab*, and cut off all the [929 House of *Baasha*, but was outed by *Omri* within seven Days.

VI. *Omri* (3) the General of the Army was chosen by the People, and succeeded *Zimri*, killed *Tibni* who opposed him, translated the Royal Palace from *Tirzah*, which *Zimri* burnt, to *Samaria*, which *Omri* built, and reigned over *Israel* twelve Years. He wrought Evil, and walked in the Ways of *Jeroboam*, in keeping up the Idolatrous Worship.

3086. VII. *Abab* (4), a wicked and idolatrous King [918: succeeded his Father *Omri*, and reigned over *Israel* two and twenty Years. He married *Jezebel*, the Daughter of *Ethbaal* King of the *Zidonians*; and became a Worshipper of *Baal*. He slew the Prophets of the Lord, in punishment whereof *Elijah* the Prophet denounced against him, that no Rain should fall in three Years, and retired from the presence of *Abab* into the Wilderness, where he was fed by Ravens: Thence he went to *Zarepath*, where he was entertained by a Widow Woman, whose cruise of Oyl, and Barrel of Meal he miraculously replenish'd, and whose Son he revived from Death. At last he shew'd himself to *Abab*, at a time when the Dearth, thro' the want of Water was terrible in the Land, and appealing to the People, challeng'd the Prophets of *Baal* to bring down Fire from Heaven upon a Sacrifice laid upon the Altar, which after calling upon their false Gods for a whole Day together they could not effect, he at last praying to God to shew his Power in the Eyes of the People, the Fire descended and consumed the Sacrifice: By which the People were convinced, and by the Prophet's Command fell upon the Priests of *Baal*, and slew them every Man; after which Rain fell in abundance. *Jezebel* the Wife of *Abab* enraged at this Destruction of her Priests, threaten'd *Elijah* with immediate Death, wherefore he retir'd again into the Wilderness, and was comforted by an Angel, whence he travell'd to Mount *Horeb*, where God manifested himself to him, and commanded him to Anoint *Hazael* to be King over *Syria*, and *Jehu* to be King over *Israel*, and also to consecrate *Elisha* to be Prophet after him, all which he afterwards executed, and was at last taken up to Heaven in a Fiery Chariot.

(1) 1 Kings 16. Jos. l. 8. c. 6. (2) 1 Kings 16. Jos. l. 8. c. 7. (3) 1 Kings 16. Jos. *ibid.* (4) 1 Kings 16. Jos. l. 8. c. 7, &c.

Years of the World.

Years before Christ.

In the mean time *Abab* was besieg'd by *Benbadad* King of *Syria* in *Samaria* with a mighty Army, whom God for the conviction of *Abab* defeated, and yet a second time God deliver'd the *Syrians* into his Hands, and commanded him to slay them: But on the contrary he listened to the Supplications of the *Syrians*, made a League with *Benbadad*, and sent him away with Honour; whereby he incurr'd God's Displeasure, and to fill up the measure of Iniquity, he caused *Naboth* the *Fezreelite* to be Arraign'd, and by false Witness condemn'd of Treason, that he might enjoy his Vineyard, which *Naboth* had refused to sell him: and at last was seduc'd (1) by false Prophets to go to *Ramoth Gilead* to Battle, where he was slain according to the Word of the Lord spoken by *Macaiah* the Prophet.

In this King's Reign *Hiel* the *Bethelite* built *Jerecho*: He laid the Foundations thereof in *Abiram* his First-born, and set up the Gates thereof in his Youngest Son *Segub*; according to the Word of the Lord which he spake by *Joshua* the Son of *Nun* (2).

3106. VIII. *Abaziah* (3), a wicked King, succeeded [898 his Father *Abab*, and reigned over *Israel* two Years. He was hurt by a fall, (4) sent Messengers to *Baalzebub* the God of *Eckron*, to enquire whether he should recover or no; *Elijah* met and stop'd the Messengers, and denounced the Death of the King, and brought down Fire from Heaven upon his Captain and his Fifty who came to Command him before the King; the same was repeated the second time, till the third Captain entreated him, and he came before the King and denounc'd his Death.

3008. IX. *Jehoram* (5) succeeded his Brother *Abaziah* [896. and reigned over *Israel* twelve Yeats. He put down the Image of *Baal*, but kept up the High Places, whereby he wrought Evil. The *Moabites* Rebelling, he went out to Battle against them, in Confederacy with *Jehoshaphat* King of *Judab*, and the King of *Edom*; as the Army pass'd thro' the Wilderness they were sore oppress'd by Drought, but seeking to the Lord by his Prophet *Elisha* they were Relieved, and moreover for the sake of *Jehoshaphat* a great Victory given them. The King of *Syria* made War upon *Israel*, but ineffectually, for *Elisha* discover'd to *Jehoram* all his Councils: The *Syrian* therefore sent a Party to sieze the Prophet at *Dothan*, but they were smitten

(1) 1 Kings 22. 2 Chron. 18. (2) 1 Kings 16. 34. (3) 1 Kings 22. 2 Chron. 18. (4) 1 Kings I. and XXII. (5) 2 Kings 3. 2 Kings 9. Jos. l. 9. c. 1.

Years of the World.

Years before Christ.

with Blindness, and led by him to *Samaria*, where King *Jehoram* would have fallen upon them, but was withheld by *Elisha*, who sent them home in safety. *Benhadad* King of *Syria* afterwards besieged *Samaria*, and reduc'd it to so great Famine, that a Cause came before the King for Judgment; A Woman had fed her Neighbour with her Son upon condition that the other's Son should supply them with future Food, which she refused to grant. At length the City was relieved by a Miraculous Frigate which God threw upon the *Syrians*, and made them fly in the Night, leaving their Camp and Provisions a Prey to the *Israelites*. Afterwards he went to *Ramoth-Gilead* to Battie against *Hazael* who now succeeded his Master *Benhadad* in the Kingdom of *Israel*, where receiving a Wound he came to *Fezeel* and rested. There it was that *Jehu* in obedience to the Word by the Prophet slew him and his wicked Mother *Jezebel*, and succeeded in the Throne.

'Twas in his Reign that *Elisha* wrought the Miracles of encreasing the Widow's Oyl; restoring to Life the Son of the *Shunamite* who had given him entertainment, which Son also was the Gift of God at the Prayer of the Prophet; restoring the Pottage when Poysonous Herbs had been ignorantly put in; causing the Ax to Swim, &c.

3120. X. *Jehu* (1) the Son of *Nimshi* was anointed [884. King by a Prophet at *Ramoth-Gilead*: Killed *Jehoram* and his Mother *Jezebel*, and *Ahaziab* the King of *Judah*, and reigned over *Israel* eight and twenty Years. He killed all the Sons of *Ahab*, destroyed the Worshippers of *Baal*, but follow'd the Sin of *Jeroboam*, and worshipped the Golden Calves.

3148. XI. *Jehoahaz* (2), a Wicked King, succeeded [856. his Father *Jehu*, and reigned over *Israel* seventeen Years. He was greatly oppressed by *Hazael* King of *Syria*, but was reliev'd by Prayer.

2165. XII. *Jehoash* (3) or *Joash*, a wicked King, succeeded his Father *Jehoahaz*, and reigned over *Israel* sixteen Years. He obtained three Victories over *Benhadad* King of *Syria*, according to the Prophecy of *Elisha*, who died in his Reign. Being Challeng'd by *Amaziah* King of *Judah* he had Wars with him, wherein he obtain'd a signal Victory.

3179. XIII. *Jeroboam* II. (4) succeeded his Father [825 *Joash*, and reigned over *Israel* one and forty Years. He recovered *Hamath* and *Demascus* from the *Syrians*, but he was a Prince addicted to the Idolatry of his Predecessors.

(1) 2 Kings 9, 10. *Jos. l. 9. c. 4. &c.* (2) 2 Kings 13. (3) 2 Kings 33. *Jos. l. 9. c. 9.* (4) 2 Kings 14. *Jos. l. 9. c. 11.*

Years of the World.

Years before Christ

Here happened an Interregnum, which lasted Seven Years, after which,

3231. XIV. *Zachariah*, (1) a wicked King, succeeded [773] ed his Father *Jeroboam*, and reigned over *Israel* six Months. He was the last of *Jebu's* Race, and killed by *Shallum*.

3231. XV. *Shallum* (2) succeeded *Zachariah*, and reigns only one Month, and is killed by *Menahem*.

3132. XVI. *Menahem* (3) succeeded *Shallum*, and [171] reigned over *Israel* Ten Years. He was invaded by *Pbul* King of *Affyria*, to whom he gave Money to settle him in the Kingdom.

3243. XVII. *Pekaiab*, (4) a wicked King, succeeded [761] his Father *Menahem*, and reigned over *Israel* two Years. He was killed by *Pekab*.

3245. XVIII. *Pekab*, (5) a wicked King, succeeded [759] *Pekaiab*, and reigned over *Israel* Twenty Years; and was killed by *Hoshea*.

In his time *Tiglath Pilefer*, King of *Affyria*, carried the People of *Gilead* and *Galilee*, and the Land of *Naphtali*, into Captivity.

3265. XIX. *Hoshea* (6) the Son of *Elab*, a wicked [739] King, succeeds *Pekab*, and reigned 17 Years. He became Tributary to *Shalmaneser*, but Rebelling against him, was carried away Captive, with all the Ten Tribes, in the Year of the World 3283, before Christ 721. This *Shalmaneser* transplanted several strange People into the Country of *Israel*, (7) who worshipped Idols, and afterwards being plagued with Lyons, they requested that they might be instructed in the Religion of the Country, accordingly one of the Priests was sent back, whence ensued a mixture of Religions, partly *Heathen*, and partly *Jewish*.

(1) 2 Kings 15. Jos. l. 9. c. 11. (2) 2 Kings 15 Jos. *ibid.* (3) 2 Kings 15. Jos. *ibid.* (4) 2 Kings 15 Jos. *ibid.* (5) 2 Kings 15. Jos. *ibid.* (6) 2 Kings 15. Jos. l. 9. c. 13. (7) 2 Kings 17.

## The State of the People of God in the Time of the XXII Ancestors of Jesus Christ.

*This State lasted 588 Years; that is, from the end of the Reign of Zedekiah, to the Birth of Jesus Christ, who is that Corner Stone which united the Two Covenants, or Testaments. This Genealogy is according to St. Luke's Account in the Third Chapter of his Gospel,*

*Years of the World*

*Years before Christ.*

**I**T must here be observ'd, That though we are very well assured, that these Two and Twenty Ancestors of *Jesus Christ* did live between the End of the Reign of *Zedekiah*, and the Birth of the *Messiah*, that is, before the Year of the World 4004; yet we are Ignorant how many Year each of them lived; for History gives us no Light in the Case. Nay, 'tis very probable that we should not have come to the Knowledge of their Names, had not *St. Luke* Recorded them for us, in the Third Chapter of his Gospel. *Potest fieri* (says *St. Ambrose*) *ut alii longævam transegerint vitam, alterius vero generationis viri immatura aetate decesserint, i. e. 'Tis probable that some of them were long-liv'd, and others cut off, by an untimely Death, in the very flower of their Age.* 'Tis upon this Account, that we range these Two and Twenty Ancestors within the compass of 588 Years, without assigning them an exact Place in Chronology, and herein we follow the rest of the Chronologers. However, we will connect the Succession of the Times together, by some of the most considerable Events, which happened in the *Jewish* History, of which we will exactly set down the Years.

3416. I. *NERI*. He was carried Captive to *Babylon* with the rest of the People of God. 588

3432. The Three Children are cast into the fiery Furnace in *Babylon*, and there Miraculously Delivered. 572

3435. King *Nebuchadnezzar*, as a just Punishment of his [569] Pride, was turned into a Beast; was driven out of his Palace, and after Seven Years is Restored.

3443. II. *SALATHIEL*. He was among the Captiv'd Jews at *Babylon*. 561

About this time *Jeconiah* was Advanced by *Evilmerodach*.

Years of the World.

Years before Christ.

3466. Daniel is cast into the Lyon's Den, from whence he was Miraculously Delivered by God. 538

3468. III. ZOROBABEL, by the permission of Cyrus, who had Conquered all the East, led the People back to Judæa, to rebuild the Temple. He was accompanied by Josphua, or Jesus the High Priest; and the poorer sort among the Jews were allowed some sort of Gratuity to undertake this Journey. The King of Persia was inclined to deal thus kindly by the Jews, because he was inform'd that it had been Foretold by the Prophets, that he should be the Man who should cause the Temple of Jerusalem to be Rebuilt. 536

3486. Haggai and Zachariah stir up the People to Build the Temple, the finishing of which had been hindered by the Enemies of the Jews. 518

3489. The Temple was Finished, and Dedicated in this Year, according to Josephus. 515

IV. RHEZA.

V. JOANNA.

VI. JUDAH.

3537. Ezra, or Esdras, obtained Letters Patent from King Artaxerxes in the Seventh Year of his Reign, for the carrying back a great many of the People into Judæa: He returned to Jerusalem, saw and bewailed the Sins of the Priests, Levites, and People, in marrying with the Idolatrous People of the Land; made a deep Confession of their Sins to God; and prevailed upon them to make a Covenant to put away their Strange Wives. 467

VII. JOSEPH.

3549. Nehemiah obtained from the same Artaxerxes, in the Twentieth Year of his Reign, a Commission to Build the Walls of Jerusalem; He came thither; repaired and built them in Two and Fifty Days, though Sanballat and his Companions used their utmost Power to hinder him. He discharged the Poor Jews from their Debts; the Law was solemnly read by Ezra, and the Feast of Tabernacles kept. Also a Solemn Fast was kept, and a Covenant made to put away the Strange Wives; to keep the Sabbath, and to pay their Tithes. This is the Year, wherein they begin to reckon the Seventy Weeks of David. 455

3562. Nehemiah returned to Artaxerxes according to his Promise. 442

He returned to Jerusalem, reform'd Things that were amiss in his Absence, concerning Tythes, the Sabbath, and Strange Wives.

VIII. SEMEI.

IX. MATTATHIAS.

X. MATH.



Years of the World.

Years before Christ.

3632. *Malachi*, the last of the Prophets, lived about this time: He exhorted the People to Reform, and turn to God.

'Tis probable that he was Contemporary with *Nehemiah*.

3669. *Alexander the Great* defeated *Darius* the last King of *Persia*, became Lord of all the East; and in six Years time carried his Conquests so far, that *Daniel*, in his mysterious Visions, compares him to a *Leopard*, which had Wings. 335

XI. *NAGGE*.XII. *ELI*.XIII. *NAHUM*.XIV. *AMOS*.XV. *MATTATHIAS*.XVI. *JOSEPH*.XVII. *JOANNA*.

3785. *Ptolemy Philopater* reigns Seventeen Years in [219, *Egypt*. 'Twas he who tormented the *Jews* of *Alexandria* so Barbarously, to turn from the Worship of the True God. Several of them at last yielded to him; others redeemed themselves from his Tyranny by Money; and those who stedfastly adhered to the Law of God, were treated with the utmost Severity, as may be seen in the Third Book of *Maccabees*.

3817. At this time *Heliodorus*, sent by *Seleucus Philopater* to spoil the Temple, was whipt by Angels, as appears 2 *Maccab.*

6. 3. 187

3836. *Antiochus Epiphanes* profanes the Temple; and here begins the Abomination of Desolation spoken of by *Daniel* the Prophet. 168.

3837. *Judus Maccabeus* routs *Apollonius*, *Seron*, *Gorgias*, and *Lysias*, the Captains of *Antiochus*. 167

3839. He purged the Temple, after it had been polluted Three Years together. 165

XVIII. *MELCHI*.

3851. *Jonathan* the High-Priest is greatly honoured by King *Alexander*, and destroys the Apostate *Jews*. 153

3861. *Simon* made General and High-Priest, took *Gaza*, and the Tower upon Mount *Sion* in *Jerusalem*, which had been built by *Antiochus Epiphanes* to command the Temple, and levelled that part of the Mount. 143

3869. *Simon*, after he had Governed the People about eight Years, was killed Treacherously by *Ptolemy* in a Feast. He sent some to surprize his Son *John*, surnamed *Hyrchanus*, but he escap'd, and was made High-Priest in the room of his Father, 135

*John Hyrchanus* besieg'd in *Jerusalem* by *Antiochus Sidetes*, open'd *David's* Sepulchre, and found vast Treasures therein.

XIX. *LEVI*.

Years of the World.

Years before Christ.

3899. *Aristobulus* succeeded *John Hyrcanus*, was the [105: first who after the Captivity took upon him the Diadem and Character of King. He furnished his Mother, imprisoned all his Brethren except *Antigonus*, whom he dearly Loved, yet killed him, being deceived by *Alexandra Salome* his Wife. He died of Grief; she released *Alexander* and Married him.

3900. *Alexander Farnæus* succeeded *Aristobulus*, took *Prolemais*, was twice routed by *Prolemy Lathurus*, took *Gaza* and destroyed it. 104

## XX. M A T T H A T.

3926. *Alexandra*, Widow to *Alexander*, joyned with the *Pharisees*, as her Husband her advised her, because they were in great Esteem with the People; They Ruled all under her, and by degrees cut off the chief of the *Sadduces* who had counselled *Alexander* against them. 78

3936. *Aristobulus* headed the *Sadduces*, routed the *Pharisees*, and was made King. 68.

3941. The Temple and City were taken by *Pompey*. And because *Aristobulus* had proved false to him, he sent him Prisoner to *Rome*, with *Alexander* and *Antigonus* his two Sons. 63

## XXI. H E L I.

3956. The Civil Wars of *Rome*, between *Pompey* and *Cæsar*, inclined the latter to release *Aristobulus*, and to send him back to *Ferusalem*, that he might prevail upon the *Jews* to declare against *Pompey*. But he was Poisoned by some of *Pompey's* Party; and his Son *Alexander* was Beheaded at *Antioch*. His other Son *Antigonus* went to *Rome*, represented the Misfortune which happened to his Father and his Brother; and complained very much of *Hircanus* and *Antipater*. However *Antipater* was so highly in *Cæsar's* Favour, that *Hircanus* was made High-Priest, and *Antipater* Governor of *Judea*. 48

XXII. J O S E P H the Husband of the Blessed Virgin *Mary*.

3966. *Herod* made King of *Judea*, and Reigned over it Thirty Eight Years. 38

4004. This Year *Augustus* made a Decree, That all the *Roman* Empire should be Taxed: *Joseph* went with the Virgin *Mary* from *Galilee* to *Bethlehem*, where she brought forth our Blessed Saviour *Jesus Christ*.

However 'tis to be observ'd, that the History of the *Jews* does not end here. For there were High-Priests till the Year of *Christ* 70, or, according to the Vulgar Account, 67, at which Time *Vespasian* laid *Judea* waste; but upon Intelligence of the Death of *Nero*, he left *Judea* and went to *Rome*. Within a while after, he sent his Son *Titus*, who besieged and took *Ferusalem*.

*salem*, the particulars whereof I shall reserve to another \* Volume, and should here put an end to my Account of the *Jewish* Affairs, only that I think it will not be improper to add something farther in Relation to their Ancient State.

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### *Observations upon the Ancient State of the Jewish Nation.*

AS it may be observ'd that every where in Scripture, the Destruction of *Jerusalem* and the Jewish State, is described as if the whole Frame of this World were to be dissolv'd; we must conclude, That God had a singular regard for this People: And therefore the History of it deserves our more than ordinary Notice. Other Countries had Kings who extended their Arms and acquired Dominions of much larger Extent; but no Nation farther extended its Renown thro' the conspicuous Favour and immediate Direction and Protection which God was pleas'd to afford to it.

And, which is no small matter, no Nation upon Earth hath for so many Ages remain'd unmixt, even altho' it has (as the Heinousness of their Crimes deserv'd) been Afflicted and Dispers'd beyond all others.

This alone is inducement enough to make us take particular Notice of them; But as the Christian was Grafted upon the Jewish State, it is necessary for us to attend to their Story in order to understand our own, and to inform ourselves of their Laws and Customs, which are so often refer'd to in those Writings which we all esteem *Holy*.

Having therefore given a short Scheme of their History, we shall stop a little, and before we proceed to the other States Coeval with them, give a short Account of their Antiquities under these Heads. *Viz.*

1. Of the Government of the People of *Israel*.
2. Of their Laws and Customs.
3. Of their Festivals, or Solemn Observations of Times and Seasons.
4. Of the Idolatry, and several sorts of Idols Worship'd among them.
5. Of the several Sects, or Parties of Men among them.

#### I. Of the Government of the *Israelites*.

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\* See Vol. II. p. 46.

We have shewn that *Joshua* by God's appointment succeeded *Moses* and brought the *Israelites* into the Land of *Canaan*, which he divided by Alotment, among the Twelve Tribes, and Govern'd them during his Life. That the Elders, that is the *Sanhedrim*, Administr'd the Government for 30 Years in a kind of Aristocracy, till a Wicked Generation arose, who would submit to no Government, but reduc'd the State to an *Anarchy*: which produced the first Servitude under the King of *Mesopotamia*, who oppress'd the *Israelites*, till *Othniel* deliver'd them. That the *Moabites*, the *Cananites*, and the *Midianites* in their turns oppress'd them, till *Gideon* arose and Defeated the Enemies of the *Israelites*. That *Abimelech* the Bastard Son of *Gideon* Usurp'd the Title of King, which he exercis'd for 3 Years; but being kill'd, the Government of the Judges succeeded till *Samuel*, who Anointed *Saul* to be King. That the Three first Kings *Saul*, *David*, and *Solomon*, govern'd the whole XII Tribes; but that Ten of them fell off from the Obedience of *Rehoboam*, and thereby Erected the two Kingdoms of *Judab* and *Israel*.

The Judges are suppos'd to have exercis'd a Monarchical Power, and therefore Mr. *Godwin* (whom I am not ashamed to own, I shall chiefly follow in what I am to say upon these Subjects) compares them to the *Roman Dictators*. Wherefore, altho' the Title was alter'd, the Government was not.

From the *Jewish* Writers we collect, that the Kings were chosen ordinarily by the *Sanhedrim*, and extraordinarily by *Urim* and *Thummim*; agreeably to *Deut. 17.*—*Thou shalt take for thy King, him whom the Lord thy God shall choose,*

In Eleſting their Kings three Things were chiefly regarded; Sex, Country, and Quality: A Woman was never chosen; as for *Athaliah*, she was a Usurper. A Stranger could not pretend to the Crown, nor a Man of ordinary Occupation. For the Examples of *Saul* and *David* were not admitted because Eleſted by God himself, and thereby enobled.

The Kings were Anointed with the Holy Oyl, as were the High-Priests. The Kings Commanded absolutely in War, and presided in all Civil Affairs. It was Unlawful for any one to sit down upon his Throne, to Handle his Sceptre, or to Ride His Horse. No Man might Marry his Widow, and it was Death to Rebel against him.

After the Captivity, the Government was Exercis'd, first by Deputies appointed by the *Persian* Monarchs, as *Zorobabel* and his Successors. Afterwards the *Maccabees*, who were of the Tribe of *Levi*, were their Captains and chief Governours, and Defeated the Enemies of the *Jewish* Nation on all Sides. But the Factions among themselves did afterwards so confound their

Affairs

Affairs, that they became an easy Prey to the Romans, who under the Command of Pompey, took the City and Constituted Antipater Governour of Judæa. And upon the Solicitation of Herod a Profelyte Jew, the Royal Dignity was soon after conferr'd upon him by the Senate of Rome.

The Principal Officers in the ancient State of their Government were the High-Priest in Ecclesiastical Cases, and the Judges in Civil Causes. As appears by Deuter. 17. v. 8. to v. 12. *If there arise a matter too hard for thee in Judgment — thou shalt come up to the Priests the Levites, and unto the Judges which shall be in those Days, and enquire, and they shall give thee the Sentence of Judgment, and thou shalt do according to the Sentence — And the Man that will do presumptuously, and will not hearken unto the Priest or unto the Judge, even that Man shall Die, and thou shalt put away Evil from Israel.* Jehoshaphat accordingly in reforming the Abuses in Church and State, appointed Judges in all the Fenced Cities, and constituted a Spiritual Court at Jerusalem, consisting of Levites, Priests, and the chief Fathers of Israel, 2 Chron. 19. So that it was an accumulate Number, or Council of Priests, to whom ordinary Appeals came; among whom the High-Priest, and his Sagan or second High-Priest presided. And in the Administration of the Ecclesiastical Government, the High-Priest was Supreme.

The Civil Consistory consisted of Seventy, besides the Chief or Prince, which was the Sanhedrim or Supream Court of Judicature, instituted by God himself, who commanded Moses Numb. 11. 16. to gather LXX. Men of the Elders of Israel, of whom the Lord spake saying, *I will take of the Spirit which is upon thee, and I will put it upon them, and they shall bear the Burthen of the People with thee, that thou bear it not thy self alone.* This Court therefore had properly a Coordinate Power with the Supreme Civil Magistrate, and accordingly is spoken of as such by all the Jewish Rabbies. And if under the Kings there be less mention of it; it must be remember'd that so many of those Princes were disobedient to the Laws of God, that a very strict Conformity to the Laws of the Land is not to be expected from them. 'Tis certain this Court always remain'd in its Authority till the time of Herod, who as Josephus tells us, Antiq. Jud. l. 14. c. 17. put it down to secure to himself the Government.

Other Officers were such as are usual in all Governments, and nothing particular of such is mention'd in Scripture.

In the Ecclesiastical State there were these Orders. 1. The High-Priest, which Dignity was conferr'd by God upon Aaron, and the Line of his First Born. 2. The second Order of Priests, who

who were the rest of his Posterity. 3. The *Levites*, who were all the rest of the Tribe of *Levi*. Of these the High-Priest only enter'd into the Holy of Holies, which he perform'd once a Year. He had a Coadjutor or Suffragan called *Sagan*. The Second Order of Priests joyned with the High-Priest in burning Incense and offering Sacrifices. But the *Levites* perform'd only the lower Offices in the Temple and in the Ministry. To these may be added the *Scribes*, who were of two Sorts. Some that were Laymen, whose Business was to instruct Children and teach them to Write, and to perform such Writing-Works as were wanted; which Office was appropriated to the Tribe of *Simeon*. Others that were Clergy-men, these were Expositors of the Law, and their Office was not confin'd to the Tribe of *Levi*. The Title of *Rabbi* was of more Modern Date, it signified Master, and intimated a Graduate in their Schools. Of these the first Order was *Chaber*, or a Companion to a *Rabbi*, and was conferr'd by imposition of Hands: Whence after they were become Masters in the Law, they proceeded *Rabbi* or Doctor.

For Civil Judicature, besides the Great *Sanhedrim*, from whence lay no Appeal, and to whom alone belonged the judging of great Causes, such as Controversies relating to a whole Tribe, Accusations brought against the Priests and Levites, or against the Magistrates, and the like: There were two lesser Courts at *Ferusalem* consisting of XXIII. Judges each. one at the Gate of the Court before the Temple, and the other at the inner Gate of the Mountain of the Temple, who perform'd the ordinary Judicature. This Judicature of 23 Men was establish'd in every City and Town where there were 120 Families or more, and in Places where there were not so many, there was held a Court consisting of three Judges only, which was thought sufficient to decide the few Causes that so small a Town would have, and had not Power over Life and Death.

Sometimes the Supream Magistrate made a Circuit round the Land, thus *Samuel* (1 *Sam.* 7. 16.) went from Year to Year in Circuit to Bethel and Gilgal, and Mizpah, and judged Israel in all those places.

II. The LAWS given by God to the Children of *Israel* are so particularly set down in the Books of *Moses*, that 'tis needless to repeat them here. What we shall say upon that Subject therefore shall be only a general summary of the usual Powers exercis'd by the Magistrates, and the Rules observ'd in Civil Affairs.

And first of the *Sanhedrim*. These Senators were elected out of the best Families, and sometimes Levites, Priests, and even the

the High-Priest himself was admitted into it, but he was not necessarily a Member of it, nor Elected into it, except he were a Man of extraordinary Wisdom: The Members were receiv'd by imposition of Hands, and this Declaration, *Thou art associated, and Power given thee to judge of Penalties*: And the Qualifications requisite for their admission were Wisdom, Prudence, Justice, the Fear of God, Love of Truth, and void of Covetousness; none that had any Defect in their Bodies, or were too far stricken in Age, could be chosen, neither could an Eunuch have any place there, such being esteemed Cruel. Those that were admitted must moreover be Fathers of Children, skill'd in many Languages, and skilful in Magick, because they could not otherwise judge of Magicians. Their Authority continu'd in times of Interregnum, and in such Case they chose the King. The Number of Senators was Seventy One, agreeable to the first Institution of 70 besides *Moses*, in whose place one was chosen *Nasi*, Prince or Chief over the Seventy. Some think that six out of every Tribe were Members of this Council, except the Tribe of *Levi*, who had but four; others say that the Names of a competent Number of each Tribe being written down in little Scroles, they were drawn out by Lot. They sat within the Court of the Temple in a certain place call'd the Paved Chamber, because of the curious cut Stones wherewith it was Paved. Thus *John 19. 13.* tis said *Pilate sat down in the Judgment Seat in a place that is call'd the Pavement.* The whole Sett or Bench of these Judges was in form of a Semicircle, the *Nasi* sitting in the middle above the rest, and the *Abeth-din* or Father of the Judgment-Hall sat on his Right Hand. The Power of this Court was great, for besides the judging of all Superior Causes, they were permitted to go into all the Parts of *Judaea* to create new Magistrates in every City, to make new Laws if necessary, and appoint the Methods of Reading and Expound the Law. They consulted of Peace and War, and of the Yearly payment of Taxes, they marked the New Moons and the Intercalation of Months to make the Annual Calendar.

The lesser Tribunal or Court of Judicature sat in the Gate of every City, as being the place of greatest Strength; it consisted as we have said of 23 Judges, who had Power of judging all Causes as well Criminal as Civil, except those more Weighty ones reserv'd to the *Sanhedrim* (which were such as related to the whole Tribe, the Priests, and judging a False Prophet). These Judges inflict'd all Punishments, Death not excepted.

The Capital Punishments were of four sorts, namely, Stoning, Burning, Beheading and Strangling. The Crimes for which Stoning was inflict'd were of 18 Sorts, among which were Blasphemy, Idolatry, Witchcraft, Prophanation of the

Sabbath

Sabbath, the Rebellious Son, the Sin of Sodomy, &c. Burning was inflicted upon the Priest's Daughter who committed Whoredom, and for 9 Degrees of Incest. Beheading was inflicted upon the Murderer, and upon those of a City who were drawn into Idolatry. Strangling was the Punishment of the Adulterer, the False Prophet, the Deflowerer of the Priest's Daughter, the Smiter of his Parent, the Seducer to Idolatry, and the Elder who contradicted the Consistory.

They had also Five other ways of Capital Punishments which were borrow'd from other Nations, these were 1. Crucifying 2. Committing the Prisoner to Fight with wild Beasts. 3. Cutting the Prisoner asunder with a Saw. 4. Drowning him in the Sea. 5. Beating him to Death with Cudgels.

Other Punishments were, Imprisonment, Restitution, Talio, and Scourging. Of these, Talio was Punishment in the same kind, as an Eye for an Eye, a Tooth for a Tooth, &c. but this is to be understood of *Talio Similitudinis*, not *Talio Idemitaris*. For it was not requisite that the Offender should be punish'd with the like Maim, but that the Price of the Maim should be paid. In case therefore of Bodily Maimes, a five fold Restitution was to be had. 1. For the Hurt in the loss of the Member. 2. For Damage in loss of his Labour. 3. For the Pain arising from the Wound. 4. For the Expence in Curing it, and 5. For the Deformity thereby occasion'd. Which *Munster* (in *Exod.* 21.) properly expresses in these five Words, *Damnum, Sessio, Dolor, Medicina, Confusio*. Scourging was inflicted with Whips, the Number of Stripes was limited by the Law, *Deut.* 25. 3. but the *Jews* Expounded it of only 39 as is express'd in the *Talmud. Bab. in Maccoth*. where the Number next to Forty is made the Explication of the Text, thus *St. Paul* declares he receiv'd Forty Stripes save one. The Scourge wherewith they stroke had three Cords, and each Blow was counted three Stripes.

Under Imprisonment was comprehended the Stocks, Pillory, Fetters, and the like, which were in use among the *Jews*. The Keeper of the Prison was liable to the same Punishment which should have been inflicted upon the Prisoner, if he let him escape, as may be gather'd from *1 Kings* 20. 39. *Keep this Man, if by any means he be missing, then shall thy Life be for his Life*. And from *Acts* 16. 27. where we find the Keeper about to have kill'd himself upon the apprehension that his Prisoners were escaped.

In Ecclesiastical Punishment, Excommunication was of three sorts, the first was called *Niddui*, which was a Separation or cutting off from the Assembly of the Church, and was inflicted upon those who had led ill Lives. If he Repented the Excommunication



munication lasted but 30 Days, if not 60, and sometimes 90. during which time no Jew was to come within 4 Cubits of him; he was not permitted to cut his Hair, to Bath, or be present at any Feast, nor his Son could not be Circumcised while the Interdict lay upon him. The second Excommunication was call'd *Cherem*, and was more severe than the former, for he was separated from the Assembly of the *Israelites*, and rejected by the Synagogue, he could not Teach others nor be taught himself; and was forbid all Society or Conversation with the Master or Scholars. The third sort of Excommunication was called *Maranatha*, and it was more Terrible than either of the other two, as being a Denunciation of God's Wrath, and therefore it was also called by the *Jews Schammatha*, which signified, *There is Death*, and it was understood to leave the Sinner to the Vengeance of God without hopes of Pardon.

Punishments were inflicted upon any Man who had unchast Commerce with a Woman that was not a *Jewish*; of this a notable instance is seen in *Zimri* and *Cozbi*, *Numb. 25*. Or with a Prostitute, or any Woman who had ordinary Maladies. When any Man had Debauched a Virgin, he either repair'd the Injury with Money, or was compelled to Marry her, and it was unlawful for him ever to Divoice her.

Their Marriages were perform'd with great Ceremony. In obedience to the Command *Increase and Multiply*, they thought themselves oblig'd to Marry their Children very young, the Son at Eighteen, and the Daughter at Twelve Year and a Day Old. The Marriage was contracted either by delivering a Peice of Money; or a Writing, or sometimes (but that was punishable by Copulation without any previous Acts: Either of which was performed in the Presence of proper Witnesses. The Bridegroom deliver'd to his Bride a piece of Money, with this Declaration, *Lo thou art betrothed to me*: Otherwise he delivered a Bill, wherein were written these Words, *Be thou betrothed to me*. He also declared in the same manner before two Witnesses in the third kind, and then she was his Betrothed Wife. The Ceremonies accompanying the Marriage were, that Ten Men should be present, who Sung an Hymn of Praise to God, and Blessings to the young Couple; which was followed by Feasting that lasted Seven Days. At the time of Marriage the Man gave his Wife a Bill of Dower written by the Scribe, whereby he endowed her, if she was a Maid, with 200 Deniers, (that is 50 Shekels) or if she had been Married before, with half that Sum only. The Copy of a Dowry Bill is set down in

(1) Buxtorf *ex Rabb*, Epist. Hebr. p 55.

the *Babylonian Talmud*, and is quoted by *Buxtorf* in his *Chaldee Grammar*, p 389. Wherein the Time, the Place, the Names of the Parties being first mention'd, he goes on, *Be unto me a Wife according to the Law of Moses and Israel, and I according to the Word of God will Worship, Honour, Maintain and Govern thee, &c. I also do bestow upon Thee the Dowry of thy Virginity 200 Deniers in Silver, which belong unto thee by Law; and moreover thy Food, thy Apparel, and sufficient Necessaries, and likewise the knowledge of thee according to the Custom of all the Earth.*

Altho' the Marriage were thus duly perform'd, yet Divorces were allow'd: A Man might for certain Causes assign'd put away his Wife, in which case he deliver'd her a Writing drawn up by a Notary, and attested by two Witnesses, wherein he declares her Divorced, Dismissed, and Cast out, and at Liberty to Marry any other. It was also Lawful for a Woman to deliver her Husband a Bill of Divorce, which was term'd *Letters of Forsaking*. In both Cases the two Parties marry'd again if they pleas'd; but the Woman was not allow'd to Marry till 90 Days were expired, lest she might be with Child. But this Liberty of Remarriage, altho' allow'd by the Humane Law of the *Jews*, was contrary to the Law of God, and therefore declar'd against by our Saviour.

When a Woman became a Widow without Children, her Husband's Brother was oblig'd to Marry her, thus *Tamar* was Married successively to the two Sons of *Judah*, and was promis'd the third. *Gen. 28*. And it was even the Duty of the next Kinsman to raise up Seed to the Family, as in the Case of *Ruth* (1). In case of the Brother's refusal he suffer'd Indignity, and agreeably to *Deut. 25*. the Man was brought before the Elders in the Gates, where declaring his Denial, the Widow pull'd off his Shooe and Spit in his Face. It is to be observ'd, that the Son Born of that Marriage was deem'd the Son of the Deceased Brother.

The Circumcision of their Children was observ'd with great Solemnity on the eight Day after the Birth, and altho' that Day happen'd to be the Sabbath it was not deferr'd, for they said Circumcision driveth away the Sabbath. The Father called two especial Witnesses, who were as our Godfathers; one of them held the Child at the time of the Operation. At that time his Name was conferr'd, which was usually that of some of their Ancestors. And then Blessings were express'd by the Father, and by all that were present. The Penalty for omission of Circumcision is thus pronounc'd by God, *Gen. 17. 14. That Soul shall be cut off from his People.* Which Sentence we may

(1) *Ruth. 4.*

suppose the Parent liable to so long as the Child was young, but if when he was grown up he neglected to cause himself to be Circumcised, he then himself incurr'd the Penalty, which is the Judgment of the *Rabbins* (1).

The Ceremonies observ'd to the Dead were these. 1. The next of Kin closed the Eyes of the Deceas'd. 2. The Body was washed, which was esteem'd a Baptization or Washing away of all Pollution. 3. It was emblam'd, but that they complied entirely with the *Egyptian* Custom who dis-bowel'd the Dead does not appear, it seems rather that they contented themselves with an External Application of Spices and Gums, and then wrapped the Body in a White Linnen Sheer. 3. The Place of Sepulture was in their own Land, or if they had none they would Purchase a Burial Place for them and their Family. It was usually a Vault or Cell dug out of a Rock, 6 Cubits long and 4 broad, wherein smaller Cells were made of such size as would receive a single Corps; many Remains of these appear in the Holy Land to this Day, as is testified by Mr. *Manderil* in the Account of his Travels thro' it. And the Cave was shut up by a Stone rolled to the Mouth of it. The Cave was called קבר *Keber*, and the Rolling Stone was termed גול *Gole*. At the Funeral they Celebrated a Feast by way of Consolation for the Loss of their Friend. They expressed their Grief by plucking off their Hair, or by applying Drugs to make it fall off, casting Ashes on their Heads, going Barefoot, covering their Lips, and by wearing Sackcloth next their Skins. At the Funeral they had Minstrels, or Pipes, who with sad Tunes inclined the Affection of the People; and moreover, Women were Hired to Sing in Mournful Tones, and accompany the Corps to the Grave.

III. The Publick FESTIVALS observ'd by the whole Nation were these; The Passover, the Pentecost, the Feast of Tabernacles, the Feast of Trumpets and New Moons, and the Feast of Expiation. Besides, the Feast of Dedication, and the Feast of *Purim*.

The *Passover* was Celerated on the Fourteenth Day of the Month *Nisan* (which Month we have already shewn answers to part of our *March* and *April*) on the Evening whereof the Paschel Lamb was eaten, and the next Day began the Feast of *Unleavened Bread*, which lasted Seven Days. Every body knows that the Passover was an Anniversary Commemoration of the Destroying Angels passing over the Houses of the *Israelites*, when God slew the First-born of all the *Egyptians*, From the time

(1) Mos. Kass. Tract. de Circumf. fol. 144. col. 4.

that the *Israelites* were settled in *Canaan* the *Paschal Lamb* might not be killed and eaten in any place but where the Lord did choose to set his Name there, that is, where the Ark of the Covenant rested; but that being placed in the Temple at *Jerusalem*, all the People came thither to the Festival, and such as could not be there, observed the Feast of *Unleavened Bread* only; which they eat for Seven Days in their proper Habitations.

The *Pentecost* was Celebrated at the end of Fifty Days after the *Passover*, that is, the Fiftieth Day after the second of the *Passover*. These two Days were the appointed time of their Harvest, the one being the beginning, and the other the end of it. The first is called in *Greek* δευτέρα τῆς πάσχα, the second of the *Passover* the other πεντηκστή, the Fiftieth Day after. Upon the former they offer'd a Sheaf of the first Fruits of the Harvest (1): And on the latter they offer'd Wave Loaves in Token of the Harvest being ended. And as in the former it was utterly forbidden to eat any New Corn till the Sheaf had been offer'd; so in the latter it was forbid to gather in the Corn after that Day: What then rested was to be left for Gleaning to the Poor (2). This was also call'd the Feast of Weeks, because of the Seven Weeks that were to be counted between the *Passover* and the *Pentecost* (3). As the Season we have nam'd may seem improper to be appointed for the Harvest, the Reader must be put in mind that the difference of the Climate of *Judæa* is the reason of that Anticipation of the Harvest, to what it is in these Northern Climates.

The Feast of *Tabernacles* was held on the 15th Day of the Seventh Month (which answers to the end of our *September*) when all the Fruits of the Earth were gather'd in (4). This Feast was held seven Days, during which time they liv'd in *Tabernacles*, or rather in *Arbours* made of the Boughs of four kinds of Trees, under which they eat and even slept, excepting only in Rainy Season, when it was Lawful to Sleep in their Houses, otherwise none but the Aged and Feeble Persons were indulg'd with any Roof. The Sacrifices offer'd during these Days are set down at large in the 29th Chapter of *Numbers*. The Reason of this Feast might be, That *Posterity* might know that the Lord made the Children of *Israel* to dwell in Booths when he brought them out of *Egypt*, (5) or that it was Instituted as a Solemn Thanksgiving to God for their Vintage (6) which was now quite gathered in.

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(1) *Levit.* 23. (2) *ibid.* (3) *ibid.* v. 15. (4) *ibid.* v. 39. &c. (5) *Levit.* 23. 43. (6) *Theophilact* in *Joan.*

The Feast of *Trumpets*, was Celebrated on the first Day of the Seventh Month, (1) that is the Month of *Tisri*, which in the Ecclesiastical Computation was the Seventh Month, but in the Civil Account it was reckon'd the First Month, and therefore this was the *New-Year's Day*, whence their Deeds and Contracts bore Date; and from whence the Sabbatical and Jubilee-Years were accounted. From Sun Rising till Night of that Day there was continual Blowing of Trumpets, and Cornets of Ram's Horns; and particular Sacrifices and Burnt Offerings were made (2). The Reason of this Festival is suppos'd, by some Rabbies, to be in Remembrance of *Isaac's* Deliverance when *Abraham* was about to Sacrifice him by God's Command. *St. Basil* (3) is of Opinion it was in Remembrance of the Law deliver'd in Mount *Sinai* with Blowing of Trumpets. Again, others will have it to be a Type of the Resurrection, when God shall send his Angels with a great Sound of Trumpet, Matt 24 31.

Not only the first Day of this Month, but also the first Day of every Month was observ'd with Solemnity. For at the *New-Moon* (the *Jewish* Month always began with the new *New-Moon*) they repair'd to the Prophets for hearing the Word as on the Sabbath: Which is alluded to by the *Shunamite*, 2 Kings 4. 23. when he told his Wife, who was going to *Elisha*, it is neither *New-Moon* nor Sabbath: And particular Sacrifices and Offerings are appointed for that Day. (4) It was also accounted so Holy a Day that none might Sell or Buy on it.

The Feast of *Expiation* or *Atonement* was held on the Tenth Day of the Month *Tisri*. (5) When the High-Priest did Confess unto God both his own Sins and the Sins of the People; and by the Performance of certain Rites and Ceremonies Expiate them. It may more properly be call'd a Fast-Day, because the People were to Afflict themselves for their Sins, and do no manner of Work. This was the Day wherein the High-Priest entred into the Holy of Holies, and on which he sent the Scape Goat into the Wilderness, who was esteem'd to carry with him' the Sins of the People.

The Feast of the *Dedication* being mention'd in the Gospel (6) must be taken notice of, altho' it be not of Ancient Institution, as being appointed by *Judas Maccabeus*, (7) and call'd, *The Dedication of the Altar*, to be observ'd for eight Days from the 25th Day of the Month *Casfeu*, which answer'd to our *December*, in Remembrance of the Delivery from the Tyranny of *Anniobus*.

(1) Levit. 23. 24. (2) Numb. 29. (3) in Psal 80. (4) Numb. 29.  
(5) Lev. 23. 37. (6) John 10. 22. (7) 1 Maccab. 4. 59.

The Feast of *Purim*, which is a *Persian* Word signifying a *Lott*, was Instituted by *Mordecai* in Memory of the Deliverance of the *Jews* from *Haman* (1). It is held on the 14th and 15th Days of the Month *Adar*; and is more Remarkable than other Feasts to a meer Spectator in the Synagogues, because the Boys and others at the mention of *Haman's* Name strike with their Fists, and even hammer on the Benches, and stamp with their Feet to express their Detestation of him.

Of the *Sabbatick Year*, and of the *Jubilee*, we have already spoken in our first Chapter, (of the Terms used in Chronology) where also we have given an Account of the *Jewish Year*.

#### IV. Of the *Jewish* IDOLATRY, and the several Idols they Worshipped.

Whether the Incomprehensible Nature of God, or the Sence of his Tremendous Omnipotence, might have confounded the Sence of Ignorant Men; and make them choose intermediate Powers to convey their Petitions to the Throne of his ineffable Majesty, like as the Church of *Rome* now make use of Saints and Angels. Or rather that the Brightness of the Sun, and the Warmth of his Rays, which gives Fecundity to the Earth, or the Comfortable Light with which the Moon supplies the Sun's Absence. By striking their Fancies strongly may be a Reason that they chose those Bodies to pay their Devotions to, in return for the Favours which their weak Imaginations might suppose were conferr'd primarily and spontaneously by those inanimate Orbs. And in the same manner of Reasoning that Mortal Men, who had in their Lives time been useful to Mankind, by the invention of useful Arts, or by some notable Heroick Virtue, might in their Immortal State be able to confer Blessings upon succeeding Generations. Whether these, I say, may have been the Reasons for the Worship paid to the Sun, the Moon, the Stars, and to the many Men whom their Fancies had Deified; Or whether meer Stupidity might be the Reason that all the Eastern Nations from the earliest Times made Created Beings the Object of their Religious Worship, I pretend not to say: But certain it is, that this Idolatrous Worship, not only extended it self over almost all the Earth, but also Men choose to themselves most low and abject Objects to pay their Devotions to, thus even the Luscious Leek of *Agypt* must be a God, and wanted not its Votaries: But to shut up this Exordium. If the other Nations of the Earth thro' the Wickedness of their Nature and Ignorance of their Minds made these Mistakes, Human Infirmity may be pleaded in their Ex-

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(1) Esth. 9. 21.

cuse, but for the *Israelites*, to whom the Omnipotent Lord of Heaven and Earth had been pleas'd to declare himself in so a particular manner, and by his Gracious Favours to manifest his Goodness to them in so amazing a Degree of Miraculous Protection and Deliverance: For that Nation, I say, to resist the Grace of God, to extinguish in their Souls the Light which God had afforded them, and joyn in Dark Ignorance with those stupid Wretches their Neighbours, is such a degree of Sin and Wickedness, as is no where to be equal'd: Yet so it was, that the *Israelites* rejecting the Worship of the True God in defiance to all his Admonitions, fell into all the stupid Idolatry of the Nations round about them. The several Idols they worshipp'd were these, *Moloch*, *Baal*, *Baal-Peor*, *Bal-Berith*, and the *Molten-Calf*.

*Moloch* was the God worshipp'd by the *Ammonites* and the *Moabites*, his Name is deriv'd from מלך *Malac*, which signifies to Rule or Reign, and is by Criticks suppos'd to be the same with the God of the Ethnicks *Saturn*, because his Image was of the same Form of *Saturn's*; that is to say of vast Magnitude, and of Brass. The Image of *Moloch*, which stood without the Gates of *Jerusalem* in the Valley of *Tophet* had the Face of a Bullock, and his Hands were spread forth as to receive the Victim; it was hollow, and at the times of Sacrifice fill'd with Fire. He had Seven Chappels, into which the Votaries were admitted according to their Offering; a Fowl had admission but into the first only, a Sheep carried him into the second, a Lamb into the third, a Calf into the fourth, a Bullock into the fifth, an Ox into the sixth, and the Inhumane Monster who offer'd his Son was admitted to the highest Favour, into the seventh Chappel, where the Massy Image sat with extended Arms to receive the tender Youth. From these Seven Chappels some believe *Moloch* to mean the Sun, and the other Chappels to be Dedicated to the other Planets. When the hideous Sacrifice was performed, they beat upon Tabrets and Drums to drown the Cry of the miserable immolated Child, and as תוף *Toph* signifies a Drum, 'tis suppos'd the Valley where this Image stood was call'd *Tophet* from that Noise made at the Immolation. But in regard the Scripture speaketh of making their Sons to pass thro' the Fire to *Moloch*, 'tis suppos'd that there was a more favourable way of offering their Sons to this God, that is; by letting him pass only between two Fires made before the Image.

*Baal* signifieth Lord or Master, and is suppos'd by some to be the same with *Moloch*, in regard that the Sacrifices to him were the same, for we find, *Jerem. 19. 5. That they burnt their Sons with Fire for Burnt-Offerings to Baal.* Again, *Jer. 32. 35.*  
And

And they built the High-Places of Baal; which are in the Valley of Himnom, to cause their Sons and their Daughters to pass thro' the Fire unto Moloch. The God Bell of the Babylonians was the same with Baal.

*Baal-Peor* was so nam'd from the Hill of *Peor*, where his Image and Temple stood. He is suppos'd by *St. Jerome* (1) to be the same with the Obscene God *Priapus*. He was Worshiped by the *Moabites* and *Midianites*, with whom the *Israelites* joyned in this Wicked Idolatry, when they incamp'd at *Shittim*, which brought heavy Vengeance upon them (2).

*Baal-Berith* was an Idol Worshiped at *Shechem*, to whom the *Israelites* committed Idolatry after the Death of *Gideon* (3).

The *Molten-Calf* was set up by *Aaron* in the absence of *Moses* when he remained 40 Days in Mount *Sinai* receiving the Law, as is shewn at large in *Exod.* 32. The *Calf* was in imitation of the *Egyptian* God *Apis* whom they Worshiped in the Form of an Ox. *Feroboam* in imitation of this set up two *Golden Calves* in *Bethel* and *Dan*, when he had drawn off the Ten Tribes from *Rheoboam*, and caused the People to offer Sacrifice unto them, with intention that employing their Minds in this Idolatry, he should divert them from going to *Jerusalem*; because he apprehended that the frequent Journeys to the Temple there, which the Solemn Festivals required, would cause them to return and joyn in their Allegiance to the King of *Judab*.

The *High-Places* so often mention'd in Scripture were the Hills Consecrated to Idolatrous Worship, in imitation of the *Gentiles*, who would not make use of Temples, but Worship'd the *Sun* in the open Air upon Hills and Mountains; to which they afterwhrds added the Decoration of Trees, whereby those Places of Worship are also named *Groves*. They had peculiar Priests whom they nam'd Prophets of the Groves (4): And peculiar Idols to whom those Groves were Consecrated (5).

V. Lastly. The SECTS among the *Jews* were chiefly these, The *Pharisees*, the *Sadduces*, and the *Essenes*.

Among the many Derivations of the Word *Pharisee* that of *Suidas* ἀφοριστικοί, which signifies *Separatists*, may most properly be apply'd to 'em. Because out of a Supercilious Pride they separated themselves from all others. Their Knowledge in the Law, to the Study whereof they particularly apply'd themselves, may be the reason of this Contempt of their Brethren. They pretended also to an extraordinary Sanctity of Life above other Men. As they separated from the Conversation of other

(1) Hieronym. in Hof. 9. (2) Numb. 25. (3) Judges 8. 33. (4) 1 Kings 18. 19. (5) 2 Kings 21. 7.



Men, they also wore something particular in their Habits, especially the broad *Phylacteries* mention'd in the Gospel (1), which *Phylacteries* were, as some think, Broad Stripes of Embroidery on the Edges of their Garments, others suppose 'em to be a Scrol of Parchment containing some Texts of Scripture, which they wore on their Fore-heads and on their Left Arms. They were Superstitious in Washings to Purify themselves from the Pollutions they thought they receiv'd from Sinners that approach'd them. They held it even Sinful to sit at Meat with what they call'd Sinners, and kept Fast twice every Week. In their Opinions, they believ'd the Essence of Angels and Spirits; and acknowledg'd the Doctrine of the Resurrection: But advanc'd the Tradition of the Elders to an equality with Scripture. The *Sadducees* denied all these, which is a Reason that these Propositions of their *Dogmata* are most spoken of: And the other Opinions they maintain'd are pass'd over in Silence. The Origine of this Sect is deduc'd from *Antigonus Socheus*, who liv'd about 300 Years before our Saviour.

The *Sadducees* sprung from *Sadoc*, who liv'd at the same time with *Antigonus Socheus*, to whom he was some time a Scholar. But he fell from him, and Taught Doctrines directly opposite. The *sadduces* rejected the Prophets and all other Scripture but the five Books of *Moses*: (2) They also rejected all Traditions. They deny'd future Rewards and Punishments, and the Resurrection of the Body (3); and held, that the Souls of Men are Annihilated at their Death. They deny'd the Being of Angels (4); And wholly denied Fate or Destiny, ascribing all to Man's Free-will (5).

The *Essenes* were a Sect who liv'd in common among themselves, but with Reserve and Contradiction to all others. They applied themselves chiefly to the Study of the Bible, but also Studied Physick, which makes *Josephus* call them the *Physicians*. This was a Sect of very Ancient Standing, and Symbolized much with the *Pythagorean* Philosophy in many Externals. They profess'd Community of Goods, and had one common Purse or Stock. They shunn'd Pleasures; They wore White Garments; They forbad Oaths; They had their Elders in singular Respect; They drank Water, and abstain'd wholly from Wine; They used inanimate Sacrifices, for which Reason the *Jews* forbad them the Temple; They ascrib'd all Things to Fate; They observ'd great Silence, and especially among the Juniors; They Worshipp'd toward the Sun Rising; They abstain'd from

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(1) Matth. 23. 5 (2) Joseph. *Ant. l. 13. c. 18.* (3) Acts 23. Matth 22. Luke 20. (4) Acts 23. (5) Joseph. *l. 13. c. 9.* (6) De. Bel. Jud. *l. 2. c. 12.*

Marriage; altho' part of them did allow themselves in that for the sake of Procreation; others of them adopted Children whom they took as their own and brought up in the Doctrine. One part of them were called *Theoricks* and the other *Practicks*, these followed Employments, and those dwelt in solitary Study and Contemplation. They were all very abstemious in their Food; and in all Things except what above-nam'd Orthodox *Jews*.

As for the *Gaulonitæ* or *Galileans* for they are Synonymous Terms; and the *Herodians*; they were rather Factions than Sects, and their difference consisted chiefly in Paying Tribute to the *Romans*. For when *Cyrenius* Levied the Tax commanded by *Augustus Casar*, one *Judas* of *Galilee* opposed that Tribute upon a Religious Account, alledging, that as Tribute is a Token of Servitude, the *Jews* ought to pay no such Duty to any but the Lord of Lords. 'Tis this Man that *Gamaliel* spake of in *Act. 5. 37*. And it was his Followers whose Blood *Pilate* mix'd with their Sacrifices, because as the *Romans* requir'd, they would not offer Sacrifice to the *Roman* Empire.

But altho' this be the Account Mr. *Goodwin* gives of 'em, I find the *Herodians* were a Sect of Hereticks who believ'd *Herod* to be the *Messias*, and therefore offer'd Sacrifices to him, and Celebrated the Day of his Nativity. Thus *Papias* says the *Herodians* believ'd *Herod* to be the *Christ*. *Epiphanius* speaks the same, and divers ancient Writers give the like Account of them.

The *SAMARITANS* were so much the Abomination of the *Jews* that we must not pass them over in Silence. When the Ten Tribes were carried into Captivity, strange Nations were Planted in and about *Samaria* by *Sbalmanesar*; who Worshiped every one the Gods of his Nation; for which they were plagued with *Lyons*, who came out of the Wilderness and Devour'd them. This made them desire to be instructed in the *Jewish* Religion, to which purpose the King of *Assyria* sent one of the Priests who came to *Bethel* and taught them the Worship of the Lord. (1) But they ceased not however, to mix their Idolatry with the true Worship. Afterwards *Manasses* brother to *Jaddus* the High-Priest, having Married the Daughter of *Sanballet* a Stranger; and would not obey the strict Charge of *Nehemiah*, to put away their strange Wives; he was incapable of the Priesthood. Wherefore by *Sanballet's* means he obtained License of *Alexander* the Great to Build a Temple upon Mount *Gerazim* (2) where he took upon him the Office of

(1) 2 Kings 17. (2) Joseph. *Ant. l. 11. c. 8.*

High-Priest, and maintain'd a Schism, which descended to Posterity with great Hatred. And so great was the Hatred on the *Jews* Side, that altho' all Nations had Liberty to become *Profelytes*, the *Samaritans* could not be receiv'd into the *Jewish* Church. The *Samaritans* held many of the Doctrines taught by the *Sadducees*. (1)

*Lastly*. The Term of *PUBLICAN* being so often mention'd in the Gospel, must not be pass'd over. The *Publican*'s were those Officers of the *Roman* Empire who collected the Tribute or Publick Money in the several Provinces. And from the time that *Pompey* reduc'd *Judæa*, a Tribute was exacted from the *Jews* which these Officers Collected. Now in regard that the *Jews* more than all the Provinces of the Empire, Stomach'd the Payment of Tribute to a Strange Nation, and many of them who did not profess themselves *Gaulonites* enclined to their Opinion, this Order of Men were especially Odious in *Judæa*. Moreover, they had a very ill Character every where, which they drew upon themselves by their Covetous Exactions; which made a *Publican* and a *Sinner* esteem'd Synonymous Terms. Insomuch that even at *Rome* itself a faithful *Publican* was so rare a Character, that one *Sabienus* having maintain'd a good Name in managing that Office, had Statues Erected to his Memory with this Inscription *Καλῶ τελωνίσαντι* To the Faithful *Publican*. *Tertullian* was of Opinion that all the *Publicans* were Heathens, but *St. Hierom* contradicts him; and withal the Persons of *Zachæus* and *Matthew*, the former whereof was an *Hebrew*, and the latter became an *Apostle*, do sufficiently illustrate what is generally now believ'd, that they were indifferently *Jews* or *Heathens*.

And now after these Observations (besides a great many more that I might have insisted on if it had been requisite in this Place) concerning the Ancient State of the *Jews*, it will not be amiss to add one or two Remarks relating to their Decay.

And first it may be observed from God's Dealings with his own People, the *Jews*, how and after what mannet he generally deals with Publick Communities and Societies of Men. So long as the Kings and their Subjects were obedient to his Laws, and served him with an upright Heart; so long did he give them Peace and Prosperity at Home, and Success and Conquest Abroad: But when at any time they deviated from their Duty, and set up Idolatrous Worship instead of Worshipping the only True God, then he gave them over to the Will of their Enemies, and made them who hated them to be Lords over them.

(1) Epiphan. Hæres. 9. and 14.

This is apparent in the whole Series of the foregoing History, and what *Samuel* foretold and threatened upon the Establishment of their first King, was abundantly verified upon them at last, *viz.* *That if they did Wickedly, God would destroy both them and their King:* For when the Measure of their Iniquity was filled, then were they carried into Captivity, their Temple and City defaced, and themselves made Slaves to the Heathens, whose Gods they had Worshipped. I need not instance in any more Particulars, since all the World knows, and our own Nation has experienced, that Publick Communities, considered as such, receive according to their Deserts, their Rewards and Punishments even in this World.

Secondly, From the Revolt of the Ten Tribes it may be observed how Dangerous and Prejudicial, and of what ill Consequence, *Faction* is in the State, as well as *Schism* in the Church. From *Feroboam* down to *Hoshea*, we find not so much as one Good King who Reigned in *Israel*. The first King established his Usurpation by wicked and unlawful Methods, and the next continued it by as bad or worse. They were all Idolaters, and corrupted the People so far, that at last they provoked God to throw them out of his Embraces, to permit them to be led away into Captivity by *Sbalmanasar*, and to cut off the very Memory of them from the Face of the Earth; And if God (as the Apostle (1) speaks upon the like Occasion) dealt thus with the natural Branches, his own peculiar People the *Jews*; let not us then, who by Nature were Branches of the wild Olive-Tree, and were grafted contrary to Nature into the good Olive-Tree; let not us, I say, be high-minded, but fear: For *Faction* in the State, as well as *Schism* in the Church do in their own Nature tend to the Ruine and Destruction of Both.

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### An Account of the Assyrian Monarchy.

HAVING given you a short, but exact Account of the State and Condition of the People of God from the Creation down to our Saviour's time: I shall now proceed to *Prophane* History, where tho' we must not expect to meet with that Accuracy and Exactness of Chronology, which *Moses* and the Inspired Writers have observed in their Accounts; yet I will endeavour to give as brief, but withall as full an Account as I can

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(1) Rom. 11. 21.

of the Four Great Monarchies, viz. The Assyrian, Persian, Grecian, and Roman, as also of the German Empire that arose out of the latter, together with such other Monarchies and Republicks as were contemporary with them.

The Monarchy of the Assyrians is the first of the four; but before I treat of it, I think it not amiss to give you a short Description of that Country.

*Assyria*, properly so called, was a Country of a large Extent, situated in *Asia Major*: Bounded on the North by *Armenia the Greater*; on the East by *Media*; on the South by *Susiana* and *Babylonia*; and on the West by the River *Tigris*, which parts it from *Mesopotamia*, which at present is called *Diarbech*. But the Empire of the Assyrians, or, which is called *Assyria Major*, was of a greater Extent; for it took in *Syria*, *Mesopotamia*, *Babylonia*, *Persia*; in a Word, all *Asia* except the *Indies*. This was the State of the Assyrians under *Semiramis*.

It has been observed, that nothing is more intricate and difficult than to trace the first beginning of Monarchies, which are commonly dark and obscure, and full of Fables. This is apparently true with respect to that of the Assyrian, the first Rise of which is very hard to find out. Authors are divided in their Opinions about it; and as they differ very much in the Account they give us of its first Founder and of its Duration, so they dissent as much in the Number, and in the Names of the Kings who Reigned over it. Those who follow *Herodotus*, as *Usher* &c. make *Ninus* to be the first Founder of it, affirming the *Chaldeans* and the *Arabs* to have Reigned in *Assyria* before his time. They place the beginning of this Monarchy about the Year of the World 2737. before *Christ* 1213. So that its Duration from that time, to *Belshazzar*, the last of the Assyrian Monarchs, takes up 656 Years. Others who follow *Diodorus Siculus*, such as *Calvisius*, *Petavius*, *Helvicus*, &c. make *Nimrod* to be the first Founder of the Assyrian Monarchy, and place the beginning thereof in the Year of the World 1788, before *Christ* 2162; so that the Duration of this Monarchy, according to those Authors, is about 1647 Years.

Now though the former Account seems most Authentick, and carries the greatest Face of Truth, yet I shall choose to follow the latter likewise in Compliance to the Generality of Historians; and herein having first laid down the Succession of the Kings from *Nimrod* to *Sardanapalus*, in whose time the Monarchy was divided into that of the *Medes* and *Babylonians*; I shall afterwards briefly relate the State and Condition of the Divided Monarchy under its separate Kings.

*The State of the Assyrian Monarchy, from Nimrod its first Foander down to Sardanapalus, which lasted about 1360 Years.*

*Years of the World.* *Years before Christ*  
 1788. I. **NIMROD** (1) the Son of *Cush* built the [2162] Tower of *Babel*, laid the Foundation of the Monarchy, and Reigned 56 Years.

1844. II. *Belus* reckon'd by some the same with *Nimrod*, and called by others *Jupiter*, very much enlarged his Kingdom, and Reigned 65 (2) Years. [2106]

1909. III. *Ninus*, according to the common Account [2041] of History, united *Chaldæa* and *Assyria* into one Empire, and chose *Ninive* for the City of his Residence. He had (3) a prodigious Army, consisting of 1700000 Foot, and 200000 Horse, and 10600 Chariots, Armed on both sides with sharp Iron Hooks to cut in Pieces all that should oppose him. After he had led this Army as far as *Lybia*, and conquer'd all the Southern People, whom he designed to reduce under his Empire, he returned to make War on *Sabatius Saga*, or on *Barsanes* his Son, and on *Zoroaster* King of the *Bactarians*; and was so successful that in 17 Years time he made himself Master of *Asia*. He Reigned 52 Years.

1961. IV. *Semiramis* Wife to *Ninus* not thinking (4) it [1989] adviseable to deliver up the Empire to her Son *Ninyas*, who was but a Boy, nor yet openly to manage it in her own Name, since so many powerful Nations, of which it was composed, could scarce be brought to obey a Man, and much less would submit to be governed by a Woman; instead of *Ninus's* Wife pretends to be his Son, and a Boy instead of a Woman. What help'd to carry on the Deceit, her Stature, the Tone of her Voice, and the Features of her Face exactly resembled those of her Son. Then she covered her Arms and Legs with a long Vest, and her Head with a Turban; and least any Mystery should be suspected to lurk under this new Dress, she commands all her Subjects to wear the same Habit, which Fashion continued afterwards amongst them. Thus in the beginning of her

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(1) *The Words signifies Rebel, Apostate, &c. Some Authors tells us he was worshipped under the Name of Seformim, or Saturn, whence perhaps the Word Saturn. (2) Julius Africanus publish'd by Eusebius and Syncellus makes him Reign only 55 Years. (3) Diodor. Sic. l. 2. c. 1. & seqq. Orof. l. 2. c. 30. (4) Justin. Hist. l. 1. c. 2.*

A. M.

A. a C. Assyrian.

ign counterfeiting her Sex, she was by all believ'd to be a  
 oy. After this she performed many Noble Exploits, by  
 e Greatness of which, thinking her self now to be above the  
 each of Malice, she publickly own'd who she was, and whose  
 erson she had represented. Neither did this Confession sully  
 e Glory of her Government, but increased the Admiration of  
 er, that a Woman should not only surpass those of her Sex,  
 ut even the Men in Heroick Actions. She enlarg'd *Babylon*,  
 nd encompassed that City with a Wall of Brick, Bitumen sup-  
 lying the Room of Lime. Several other Noble Things were  
 erformed by this Queen; for not satisfied to maintain the  
 ingdom in the same Case in which her Husband left it, she ad-  
 ed *Æthiopia* to her Empire. Besides this, she carried the War  
 to *India*, which was then reckon'd a very extraordinary Un-  
 ertaking. At last having entertain'd a criminal Passion for  
 er Son, she was killed by him, having reigned 42 Years.

2003. V. *Ninyas* or *Ninus* (1) succeeded his Mother [1947.  
 nd reigned (2) 37 Years. Being (3) content with the Domi-  
 ons acquired by his Parents, he abandon'd all Thoughts of  
 War, and as if he had exchanged Sexes with his Mother, was  
 eldom seen by the Men, and pass'd an inglorious Life in the  
 ompany of Women. So that *Phœnix Choloophonius* (4) said of  
 im, *ἀεὶσος ἐδίδεν καὶ τῶν αἰώνων, τὰ δὲ ἄλλα καὶ πετρῶν ὄδαι.*

2040. VI. *Arius* his Son reigned 30 Years. He [1910.  
 educed (5) the *Scythians* to their Duty, and *Bunting* (6) tells  
 s he is the same Person who in the 14th Chapter of *Genesis* is  
 amed *Arioch* King of *El-Effer*, i. e. *Arioch* of the *Divine*  
*Assyria*.

2070. VII. *Aralius* reigned 40 Years. He (7) was [1880.  
 Prince of good Parts, and much addicted to War; but his  
 immoderate Love of Women proved his Ruine.

2110. VIII. *Xerxes*, *Baleus* or *Balaneus*, reigned 30 [1840.  
 Years. He carried his Arms as far as *India*.

2140. IX. *Armanitres* reigned (8) 37 Years. A [1810.  
 voluptuous and slothful Prince.

2177. X. *Belochus Priscus* reigned (9) 36 Years. [1773.  
 He made *Astrology* his whole Study, and was without doubt  
 ill-impoyed.

2213. XI. *Baleus Junior* reigned 52 Years. He [1737.  
 made the *Indians* acknowledge him for their Sovereign.

(1) *Zameis Euseb. Sames African.* (2) XXXVIII. *Euseb. African.*  
 (3) *Iustin. ibid.* (4) See a Fragment of his in *Athenæus's Deipnoso-*  
*phist.* p. 530. (5) See *Diod. Sic.* (6) *Chron. sub an. 2039.* (7)  
*Guthberleti Chronolog.* p. 71. (8) XXXVIII. *Euseb. African.* (9)  
 XXXV. *Euseb. African.*

Assyrian.

A. M.

A. a. C.

2265. XII. *Altadas* (1) reigned 32 Years. All [168] which time he spent (having no regard for Reputation) in Feasting and Pleasures with Women.

2297. XIII. *Mamirus* reigned 30 Years. He loved to perfume himself; but nevertheless led an Army against *Syria* and *Egypt*. [165]

2327. XIV. *Manchaleus* (2) reigned (3) 30 Years. [162]

2357. XV. *Sphærus* reigned (4) 20 Years. He is celebrated for his Prudent Government. [159]

2377. XVI. *Mamylus* (5) reigned 30 Years. [157]

2407. XVII. *Spartus* (6) reigned (7) 40 Years. [154]

2447. XVIII. *Ascatades* (8) reigned (9) 40 Years. [150]

2487. XIX. *Amynteis* reigned 45 Years. [146]

2532. XX. *Belochus Junior* reigned 25 Years. Some say (10) that he had a Daughter named *Semiramis*, who was Worshiped under the Figure of a Pigeon, though others believe that this was *Actosa*, who reigned 7 Years with her Father *Bellepares*, and was surnamed *Semiramis* for the great Actions she had performed. [141]

2557. XXI. *Bellepares* (11) reigned 30 Years. [139]

2587. XXII. *Lamprides* reigned 32 Years. [136]

2619. XXIII. *Sofares* reigned 20 Years [133]

2639. XXIV. *Lampares* reigned (12) 30 Years. [131]

2669. XXV. *Panyas* reigned 45 Years. [128]

2704. XXVI. *Sofarmus* reigned (13) 19 Years. [123]

2733. XXVII. *Mitreus* reigned 27 Years. [121]

2760. XXVIII. *Tautanes* or *Teuramus* reigned 32 Years [119]

2792. XXIX. *Teuteus* reigned (14) 40 Years. [115]

2832. XXX. *Thineus* reigned 30 Years. [111]

2862. XXXI. *Dercylus* reigned 40 Years. [108]

2902. XXXII. *Eupales* (15) reigned 38 Years. [104]

2940. XXXIII. *Laosibenes* reigned 45 Years. [101]

2985. XXXIV. *Pyriarides* (16) reigned 30 Years. [96]

3015. XXXV. *Cpbratcus* reigned (17) 50 Years. [93]

3035. XXXVI. *Ophratenes* (18) reigned (19) 20 Years. [91]

(1) *Africanus* calls him *Seth*. (2) *Africanus* calls him *Aschalius*. (3) XXVIII *African*. (4) XXII. *African* (5) *Euseb.* calls him *Mamirus* (6) He is named *Spartus* by *Euseb.* *Sphærus* by *Colliodorus*. (7) XL *African*. (8) *Ascatadis* *Euseb.* (9) XXXVIII. *African*. (10) *Chevreau's Hist. Vol. I c. 1.* (11) *Bellepares* *African*. (12) *Lampares* *African*. (13) XXII. *African* (14) XLIV *African*. Between *Tautanes* and *Thineus* are reckoned four other Kings in *Africanus*, who are omitted by *Eusebius*, viz. *Arabeus*, who reigned 42 Years; *Charus*, who reigned 45 Years; *Anetus* who reigned 38 Years; and *Babylus* who reigned 37 Years. (15) *Eupacines* *African* (16) *Africanus* calls him *Pertades*. (17) XXI. *African*. (18) *Africanus* calls him *Ephratenes*. (19) LII. *African*.



A. M. A. a. C. Assyrian.  
 3085. XXXVII. *Ocraxapes* (1) reigned 42 Years [865.  
 3127. XXXVIII. *Sardanapalus* (2) reigned (3) 20 [823.  
 Years. He (4) was a Man more effeminate than a Woman.  
*Thaces* (whom *Justin* calls *Arbastus*) the Lieutenant of *Media*  
 being procured with great Difficulty to be admitted to the  
 Sight of him, (a Favour never allowed to any before him) found  
 him spinning of Purple among his Herd of Concubines, in the  
 Habit of a Woman, but much surpassing those of that Sex in  
 all the Arts of Softness and Delicacy, and distributing their se-  
 veral Tasks to the Young Women. This monstrous Sight stir-  
 red up his Indignation, that so many brave Men should be sub-  
 ject to a Woman, and that Soldiers that bore Arms should be  
 Commanded by a Spinster. So coming to his Companions he  
 tells them what he had seen, protesting he would never be a  
 Subject to a Prince that chose rather to be a Woman than a  
 Man. In short a Conspiracy was formed, and they resolved to  
 fight the Field against *Sardanapalus*. Upon which News this  
 Prince, not like a Man that resolv'd to defend his Kingdom,  
 but as Women use to act under the Apprehensions of Death,  
 looked first about him where to hide himself. At last with a  
 few undisciplin'd Troops he makes a Mien of Fighting, but  
 being defeated retires to his Palace; and on a Pile of Wood  
 prepared for that Purpose, threw both himself and his Wealth  
 into the Flames; which was the only Action whereby he shew'd  
 himself to be a Man. This happen'd in the Year of the World  
 348, before *Christ* 802. Upon his Death, the Monarchy was  
 divided.

Notwithstanding the Darkness and Obscurity of these Times,  
 and all the various Opinions of Authors about the first Founder,  
 and all about the Names and Number of the succeeding Kings of  
 the *Assyrian* Monarchy; yet they afford us so much Light, as  
 to give us Occasion to make these following Reflections.

R E M A R K I.

THO' the Title of *Monarchy* belongs equally to all States  
 that are under the Government of one single Prince, who  
 styled the Monarch of that State so govern'd yet in History  
 it more peculiarly relates to the four great Monarchies of the  
 World, who succeeded each other, and in their Turn Conquer-  
 ed and gave Law to the other petty Monarchies of the Earth.

1) Africanus names him *Acraganes*. (2) He is called by *Eusebius*  
*and Africanus*, *Tonus Concolerus*. (3) *XV. African*. (4) *Justin*, l.  
 c. 3.

## REMARK II.

THE first of these Monarchies was (according to the joyful Testimony of all Writers) the *Assyrian*, which by Historians, both Sacred and Prophane, is promiscuously stiled, the *Babylonian*, the *Chaldean*, and the *Assyrian* Monarchy. It was called the *Babylonian* Monarchy, because of the Tower of *Babel* which *Nimrod* the first Founder of this Monarchy built, and because a great many of its Monarchs held their Court at *Babylon*. It was stiled the *Chaldean* Monarchy, because *Babylon* was in *Chaldea*, and several of its Kings were *Chaldeans*. Lastly, it is called the *Assyrian* Monarchy, because *Ninus*, after he had built *Nineveh*, the Capital City of *Assyria*, translated the Seat of the Empire thither.

## REMARK III.

FROM the Beginning, Growth, and Decay of the *Assyrian* Monarchy, and of the other three, we may once for all observe, that the Providence (1) of God, though unseen and unregarded, had the greatest Share in advancing them from a small Beginning to so great a Grandeur, as to be at last the Terror and Scourge of the rest of the Inhabitants of the Earth. That the Designs and Glory of this Supreme Being were along carried on and promoted by these Humane Instruments, even whilst they only thought of advancing their own private Interests, and of enlarging their own Territories: That when the Designs of this Great King of Kings and Lord of Lords were once brought about, and his Glory sufficiently signalized, that he discarded those Instruments, took the Empire away from them, and bestowed it on another People. This is so visible from the whole Series, even of Prophane History, that it needs no other Proof than the considerate Perusal of what Historians have deliver'd to us about the various Changes and Revolutions that have happen'd in the several great Monarchies of the World. Those who were the Greatest, arrived by Degrees to their Height from very small Beginnings; and when they were there, there they stopp'd; some invisible Power giving a Check to their growing Greatness. Afterwards we find that in the midst of all their Glory, they have either dwindled away as they rose, or lost all they had been Conquering for several Ages together, within the Compass of a few Years

(1) I shall have Occasion to discourse more largely of this in my Account of the Decay of the Roman Monarchy.

lys. And does not all this sufficiently prove an overruling Providence which takes care of all Human Affairs, and disposal of Kings and Kingdoms as he thinks fit?

Having made these short and (I hope) useful Reflections, I will now proceed to give you an Account of the State of the *Syrian Monarchy*, as it was divided into that of the *Medes* and *Babylonians*. *Sardanapalus* was conspir'd against by two of his Generals, *Arbaces* and *Belochus*; the former was made King of the *Medes*, the latter King of the *Babylonians*.

The State of that Part of the *Assyrian Monarchy* which was under the *Babylonians*, from *Belochus* the first King; to the Death of *Belshazzar* the last King; which State lasted 271 Years.

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48. I. **P**Hul (1) *Belochus*, or *Belechus*, after *Sardanapalus*, reigned 48 Years over the *Assyrians*. He vexed the *Israelites*, but however complied for Money to settle *Benahem* in the Kingdom.

3196. II. (2) *Tiglarh Pileser*, or *Teglat-Phul-Afar*, [754. reigned 23 Years. He wasted *Galilee*, took *Syria*, and treated *Asa* King of *Judah* (who had called him to his Assistance) very cruelly.

3219. III. (3) *Salmanasar* succeeded and reign'd 10 [731. Years. In his first War he made *Hoshea* King of *Israel* Tributary, and when *Hoshea*, that he might not pay the Tribute, demanded Succours of *So*, King of *Egypt*, *Salmanasar* caus'd *Hoshea*, the last King of *Israel*, to be Imprison'd, took *Samaritan*, and carried Captive into *Assyria* 10 Tribes of the *Israelites*. He had a War with *Eluleus* King of *Tyre*, during which he conquer'd *Phœnicia*. It is also believ'd, that he conquer'd the *Medes*, and is the same Person, who (4) exercised such Cruelties in the Province of *Beth-Arbel*. But we must not pass by remarking that the *Nabonassarean Æra* begins with his Reign; *Nabonassar* being the Name by which this King is called by *Ptolemy* and several other Authors, particularly by *Syncellus* (5).

(1) 2 Kings 15. (2) 2 Kings 16. 2 Chron. 28. (3) 2 Kings 17. (4) Hosea 10. 14. (5) *Chronographia*, p. 208. Ναβονάσαρος (ὁ καὶ Σαλμανασάρ ἐν τῇ γραφῇ λεγομένης) ἔτη κς. Some other Authors say he reigned 14 Years. See Dr. John Martham's *Chronicus Canon*, scul. 17. p. 479.

Assyrio-  
Babylon.

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3229. IV. (1) *Sennacherib* reign'd 7 Years. This [72] was that King of *Assyria* mention'd (2) in the Scriptures, who brought an Army into *Judæa*; besieg'd *Jerusalem*; had his Army destroy'd by an Angel; retir'd in Confusion to *Nineve* and was kill'd by his two Sons, *Adramelech* and *Sbarrezer*, who fled afterwards into *Armenia*.

3236. V. *Assarbaddon* (3) or *Sarchedon* succeeded his [71] Father, and reign'd 10 Years. He sent *Medes* and *Babylonians* to re-people *Samarina*, maintained the War against *Adramelech* and *Sbarrezer*, and was engaged in another War against *Merodach* who had drawn together a numerous Army, hoping to make an Advantage of their Differences. But notwithstanding the utmost Efforts *Assarbaddon* could make, he was defeated by him, being the last of the Family of *Phul Belochus*.

3246. VI. *Merodach* (4) having conquer'd *Assarbaddon* [70] reign'd (5) 40 Years, choosing *Babylon* for the Place of his Residence, either because he distrust'd the *Assyrians*, or because he had an Affection for his own Country; so that his Successor, doing the like, we hear no more in Scripture of the King of *Assyria*, but of the Kings of *Babylon*.

3286. VII. *Ben-Merodach*, or the Son of *Merodach*, [6] reign'd 21 Years. He broke the League which his Father had made with the *Jews*, and caused *Manasses* to be put in Chains, who was afterwards restored.

3307. VIII. *Nebuchadnezzar* I. reign'd 35 Years. In [6] the 12th Year of his Reign he defeated *Arphaxad* King of *Medes*, by some call'd *Dejoces*, who built the City of *Ecbatana*. The (6) next Year he sent General *Holofernes* into the Land of *Judæa*, who laid Siege to *Bethuliab*, and was beheaded by *Judith* in his Tent.

3342. IX. *Nebuchadnezzar* II. filed the Great, succeed'd his Father. He belieg'd (7) and took *Jerusalem*, carried away *Zedekiah* and all his Nobles into Captivity; rifled the Temples of its Vessels, brought them to *Babylon*, and placed them in the Temple of his God *Bell*. He dream'd (8) a Dream of the Four Monarchies, which *Daniel* explain'd; erected an Image in *Susa*; cast (10) the Three Children into the Burning Fiery Furnace; was (11) puff'd up with Pride at the Gr

(1) Some call him *Jareb*. See *Helvicus*. Others *Sargon*. So *Isaiah* 20. 1. See *Perkins* and *Functius*. There are some too who place before *Salmanasar*. (2) 2 Kings 18. 13. *Tobit* 1. 8. (3) 2 Kings 37. *Ezr.* 4. 2. *Tobit* 1. 21. (4) In 2 Kings 20. 12. he is call'd *Berach* *Baladan*. *Ptolemy* names him *Mardocempalos* (5) *Megasthenes* 52. *Josephus* 29. (6) *Judith* 13. (7) 2 Kings 25. 2 *Chron.* 16. *Josephus* 10. c. 7, &c. (8) *Dan.* 2. (9) *Dan.* 3. (10) *Ibid.* (11) *Dan.* 4.

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 of his Conquests, and the Magnificence of his Buildings;  
 as deprived of his Reason, and turned out to feed with Beasts;  
 as restored after 7 Years; and died after he had reigned  
 (1) Years.

3385. X. *Evilmerodach* (2) succeeded his Father *Nebu-* [565  
*badnezzar*, and reigned a little more than 2 (3) Years. He  
 as an half-witted Prince.

3387. XI. *Neriglissor* (4) kill'd *Evilmerodach*, and [563.  
 signed with his Son *Laborosoarchod* about 4 Years. The for-  
 er was defeated by *Cyrus* and kill'd in Battle; and the latter  
 as slain for his Irregularities.

3391. XII. *Belsazzar* (5) Son to *Evilmerodach*, and [559.  
 grandson to *Nebuchadnezzar*, succeeded. In a Prophane Feast  
 which he made, he saw a Hand Writing upon the Wall, which  
*Daniel* explained; and according to his Prophecy, he was de-  
 posed and killed by his Soldiers, and *Cyaxares* or *Darius* the  
 Mede seized upon the Throne. Thus ended the *Assyrian Mo-*  
*narchy* which was translated to the *Persians*.

The State of that Part of the *Assyrian Monarchy* which  
 was governed by the *Medes*, from *Arbaces* their  
 first King, to *Cyaxares* or *Darius*, their last.

148. I. **A** *rbaces* (6) having defeated *Sardanapalus*, [802.  
 and taken *Nineveh*, reign'd over the *Medes*  
 8 Years. He divided *Nineveh* into Wards, and carried a  
 great many *Talets* of Gold and Silver to *Ecbatan*.

3176. II. *Sosarmus* 7) reign'd 30 Years. [774.

3206 III. *Mrididus* reigned 40 Years. [744.

3246. IV. *Cardiceas* (8) reigned 13 (9) Years. [704.

3259. V. *Dejoces* (10), or *Arphaxad*, reigned (11) 53  
 Years. [691.

(1) *Metasthenes* says 45. taking in the 2 Years that he reigned with  
 his Father. (2) 2 *Kings* 25. *Jerem.* the last. *Megasthenes* and *Peter*  
*Comesto.* *Joseph.* *Ant.* l. 10. c. 12. & *ib.* 1. contra *Appion*. (3)  
*Sleidan* says 30, But falsely. (4) Some omit these two. See *Sleidan*.  
 (5) *Dan.* 5. *Jos.* loco citato. (6) *Diod.* *Sic.* l. 2. p. 81. (7) *Diodor.*  
*oc. cit.* & *Africanus* (vid *Synellum* p. 107) place before him *Man-*  
*lauces*, the Son of *Arbaces*, to whom they assign 50 Years (8) *Articus*,  
*Diodor.* *African.* (9) *I. Diodor.* XXX. *African* (10) *Diodor.* calls him  
*Artynes*, and between him & *Articus* places *Arbianes*, who reign'd  
 22 Years, and *Arxus*, who reign'd 40 Years. (11) So *Herodot.* l. 1. c.  
 101. *Euseb.* & *African* says 54.

Medo-  
Assyr.

3312. VI. *Phraortes* (1) succeeded his Father *Dejoces*, conquer'd the *Persians*, and reigned (2) 22 Years. [638

3334. VII. *Cyaxares* I. succeeded his Father, and [616 was more warlike than his Predecessors, but was subdued by the *Scythians*, who ruled 18 Years; yet afterwards they were made Drunk by him, and were killed. He reign'd (3) 40 Years.

3347. VIII. *Astyages* (4) succeeded his Father, and [576 reigned (5) 35 Years. This King sent his Son *Cyaxares*, and his Grandson *Evil-Merodach*, who with a great Army of Horse and Foot made Incurfions on the Frontiers of *Media*. The *Assyrians* were beaten, and forced to retire.

3409. IX. *Cyaxares* II. or *Darius* the *Mede* succeeded his Father, and reigned 30 Years. This was (6) he who conquer'd *Belsazzar*, and began to lay the Foundation of the *Perfian Empire*; being, during his Life, called the Empire of the *Mede* and *Persians*, but after his Death united by *Cyrus*.

### Of the Persian Monarchy.

THE second of the Four great Monarchies was the *Persian* which lasted from *Cyrus* the first Monarch, to *Darius Codomanus* the last, 206 Years.

3419. I. *Cyrus* obtain'd the Kingdom of *Persia* by the [531 Death of his Father *Cambyses*, and the Kingdom of the *Mede* by the Death of his Uncle *Cyaxares*; and by this means founded the *Persian Monarchy*.

In the beginning of his Reign, after he had taken (7) *Babylon*, he freed (8) the *Jews* from their Captivity, gave them leave to build the Temple and City, and conduced very liberally towards the finishing thereof.

Having subdued (9) *Asia*, and oblig'd the East to submit to his Power, he made War upon the *Scythians*. *Tomyris* was their Queen at that Juncture, who not like the rest of her Sex affrighted at the Invasion of the Enemy, though she could hinder them from passing the River *Araxes*, yet she permitted them to pass it, imagining that she shou'd fight them with

(1) Diod. calls him Artibarnas. Africanus, Aphraartes. (2) XL XXIV. Diod. Euseb. LI. African. (3) So Herodot. loc. citado. Euseb. & African. say 32. He is called by Diodor. Artibares. (4) See Herod. & Diodor. loc. cit. The latter calls him by another Name Apandas. (5) African. says 38. (6) Dan. 5. &c. (7) Xenophon. Instit. Cyri. l. 7. (8) 2 Chron. 36. 22, 23. Ezr. 1. 1, 2. 7. V. 13, 14. & VI. 2, 5. (9) Justin. l. 1. c. 8. Oros. l. 2. c. 7. Frontinus Stratagem. l. 1. c. 5. Herodot. l. 1.

more Advantage within her own Dominions, and make a Retreat so much the more difficult to them by having the River in their Backs. Thus *Cyrus* passed it with his Army, and having marched a little into the Country, pitched his Tents and encamped. The next Day, as if he had abandon'd his Camp out of Fear, he left plenty of Wine and other Provisions behind him; which News coming to the Queen, she dispatched her Son with a third part of her Troops to pursue him. The young Prince, who was wholly unacquainted with Military Stratagems, when he came to *Cyrus's* Camp, as if he had been sent to a Feast and not to a Battle, suffers his *Barbarians*, who were Strangers to that sort of Liquor, to load themselves with Wine, so that the *Scythians* were overcome by Drunkenness, before they were defeated by the Enemy; for when *Cyrus* understood this, he marched his Army back again in the Night, attacks the *Scythians* in this Disorder; and puts them all to the Sword together with the Queen's Son, *Tomyris*, after the Loss of so great an Army, and what more nearly concern'd her, of her only Son, did not berake herself to Tears, the usual Refuge of Women upon such Occasions, but meditated a Revenge: And soon after with the same Stratagem, and the same Success, circumvents the Enemy, who were now grown secure with their late Victory: For retreating with her Army, as if she were afraid to venture the Decision of a Battle by reason of the late Overthrow, she drew *Cyrus* unawares into a Defile, where placing an Ambuscade in the Mountains, she killed two hundred Thousand *Persians* and their King upon the Spot. This Victory was so much the more remarkable, because there was not left so much as one Man alive to carry the News home. *Tomyris* commanded *Cyrus's* Head to be cut off, and thrown into a Vessel fill'd with Human Blood, reproaching his Cruelty on these Terms, *Satisfy thy self with Blood, which thou always thirstedst after, yet could never satisfy thy Appetite.* Thus fell this great Prince in the 70th Year of his Age; though *Xenophon* makes him to have died in his Bed, and *Diodorus* (says (1) that Queen *Tomyris* hang'd him. But *Ctesias* (2) is different from all others, telling us that *Cyrus* being engag'd in a War against *Amoreus*, King of the *Derbices*, a People of *Margiana*, fell from his Horse in the Fight; that an *Indian* pierced his Thigh with a Javelin, and that he died 3 Days after of the Wound.

He was of a large Stature, a beautiful Mien, had an Aquiline Nose, a lively Wit, and a great Soul; and was by Nature seem'd to be form'd for Empire. If we examine his Inclinati-

(1) L. 2. (2) See Photius's *Bibliothec.* p. 110. Ed. 1611.

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on we shall find he deserved all his good Fortune. He look'd on his Subjects as his Children, and he was styl'd their Father. He had a great Honour and Esteem for Men of Worth and Learning, and vouchsafed to patronize them. Pleasure, which hath been the Ruine of most Princes, had no Impression on him, it being usual with him to say, *That Chastity was the first and the greatest Ornament of Women.* He was Modest, Gratefully Just, Civil, Sober, Valiant, Generous and Magnificent; and he that desires to behold a beautiful Portraiture, need only read what *Xenophon* hath left concerning him. However after all it must be acknowledg'd that he is deservedly censured by the *Divine Plato* for committing the Education of his Children to Eunuchs and Women; which is a certain way to Ruine the most hopeful Prince in the World.

3421. II. *Cambyses* (1) succeeded his Father *Cyrus*, [529] and reigned over *Persia* 7 Years and 7 Months. He was a cruel King, killed his own Brother (2) *Smerdis*, crucify'd *Polycrates* and killed himself at last by his own Sword.

3429. *Oropastes* (3) the Magician usurps the Throne [529] under the false Name of *Smerdis*; but within a few Months after was killed by seven great Lords, who conspired against him. Their Names we learn from *Herodotus* to be *Otanes*, *Hydarnes*, *Megabyzus*, *Gobryas*, *Aspathines*, *Intaphernes* and *Darius*.

3430. III. *Darius* I. surnamed *Hystaspes*, one of the [590] seven Lords who had killed *Oropastes*, is acknowledg'd King by all the rest, which he (4) brought about by this Stratagem. These Lords could not very well agree among themselves, what Form of Government they had best have. *Otanes* was for *Democracy*. *Megabyzus* maintain'd, that an *Oligarchical* Government would be most advantageous: But *Darius* prefer'd *Monarchical* State before either of the former, and his Opinion met with the greatest Applause. The Question then rose, who should be their King, since the Heirs-Male of *Cyrus* were extinct. At last they agreed unanimously, That the next Morning by Sun-rising they should all mount on Horseback, and the Man whose Horse neigh'd first should be King. *Oebar*, *Darius's* Groom, had the Art of making a Horse neigh when he pleased; which Skill he then us'd in Favour of his Master: So that no sooner was *Darius* mounted, but his Horse neigh'd, the other Lords alighted, did Obeisance to him, and own'd him for their King. He reigned 36 Years.

(1) Justin. l. 1. c. 9. Herod. l. 3. Ammian. Marcell. l. 23. Val Max. l. 9. c. 2. & l. 3. c. 85. Ctesias l. 12. apud Phot. cod. 72. (2) Justin calls him Mergis, (3) Vide in locis citatis. (4) Justin. l. 1. c. 10. Herodot. l. 3. a cap. 80. ad 88.



In the beginning of his Reign he married (1) *Aroffa* the daughter of *Cyrus*, Widow of *Cambyfes*, and of a certain *Grane* to whom she had been afterwards Married. This he did it of Policy to support himself in the Throne, thereby insinuating, that the Kingdom was not translated to a Stranger, but to one of *Cyrus's* Family.

Within a while after, *Darius* (2) being returned from Hunting, sprained his Foot as he alighted off his Horse. There were a great many *Ægyptian* Physicians then at Court, who used their utmost Skill to ease the King; but all to no purpose, for he neither slept, nor was his Pain abated for 7 Days together. At last *Democedes*, a *Greek* Physician, was called for, who managing the Distemper according to the *Grecian* Method, gave the Prince something to make him sleep, and healed him in a few Days, for which the Physician had great Offers and Presents made him, and ever after was very familiar with the King, who commanded the *Ægyptian* Physicians to be all hanged, but they were pardon'd by the Request of *Democedes*.

The same *Democedes* (3) was likewise Fortunate in curing the Queen *Aroffa* of an Ulcer in her Breast, which acquiring great Favour with her, he entreated that Princess to inspire the King with a Resolution of conquering *Greece*. He had his Desire granted, for *Darius* ordered fifteen of his chief Nobles to attend *Democedes*, that they might take a View of the Cities of *Greece*, which he intended to conquer. Accordingly they departed from *Susa*, the Capital City of *Susiana* in the Kingdom of *Persia*, and passing through *Phœnicia* to *Sidon*, they furnish'd themselves with Provisions, and embarked for *Greece*. They took a View of the Sea-Ports, drew Charts of the Coasts, omitted nothing that might be of Use to their Design, went as far as *Italy*, and visited *Tarentum*. At last *Democedes* being arrived at the Place he desir'd, very cunningly gave his magnificent Attendants the slip, who in the whole Expedition follow'd his Orders; and by this means got to *Crotona*, where his House was, leaving the others to get home as well as they could. Other Authors tell us, that it was (4) *Hippias* who instigated *Darius* against the *Greeks*: But whether one or either of them occasion'd it, 'tis certain that he sent a great Army against *Greece*, which was defeated by *Miltiades* at the Battle of *Marathon*, (5) where 110000 *Persians* were cut off. *Darius* (6) like-

(1) Herodot. l. 3. c. 88. & l. 7. c. 2. (2) Herod. l. 3. c. 129, &c. (3) Ibid. a cap. 133. ad 138. Vide item Arhenæi Dipnolephist. l. 12. & Eliani Var. Hist. l. 8. c. 17. (4) See Justin. l. 2. c. 9. (5) See Herodot. l. 6. Justin. l. 2. c. 9. Plutarch saith the Battle of Marathon was described by almost 300 Historians. (6) Justin. l. 1. c. 10. l. 2. c. 5.

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wife engaged in a War against the *Scythians*, but was routed by them: But he subdued the Rebelling *Babylonians* by the barbarous Policy of *Zopyrus*, who was a great Favourite of *Darius*; and to serve his Master, was content to cut off his own Nose and Lips, and so mangled fled to *Babylon*, pretending his cruel Master had thus rewarded all his Services; which gaining him Credit with the *Babylonians*, he found an Opportunity of betraying them and their City to *Darius*

3465. IV. *Xerxes* I. succeeded his Father *Darius*, and [485. reigned 21 Years. Upon his first Accession to the Throne, he was stirred (1) up by *Mardonius* to engage in a War against *Greece*. The (2) Preparations for this War took up 10 Years time; after which, he led so vast an Army against the *Grecians*, that all *Greece* could scarce contain them. He attack'd it both by Sea and Land. His Land-Forces, according to *Herodotus* were about Two Millions three hundred thousand Men; and his Naval Strength, as *Cornelius Nepos* informs us, consisted of a Fleet of Twelve hundred Long-Ships, and Two thousand Ships of Burden. All, or most of this great Army was lost in this Expedition. The first Defeat *Xerxes* met with was at *Thermopylae*, where *Leonidas* and Three Hundred *Spartans* killed Twenty Thousand *Persians*. After this he was routed at Sea near *Salamis* by *Themistocles*, and forced to make his Escape in a Fisher-boat. *Mardonius* his General burnt *Athens*, and was shortly after routed and killed at *Platea* by *Pausanias*. The same Day Forty Thousand *Persians* were killed at *Mycale* in *Asia* by *Leotychidas*, and *Xerxes* himself at last was killed in his Bed by *Artabanus*, Captain of his Guards. *Josephus* (3) makes him to be the same with *Ahasuerus*, who married *Esther* the *Jew*; but others pretend *Artaxerxes* was the Man (4).

3468. V. *Artaxerxes* I. succeeded his Father *Xerxes*, [464. and reigned 40 Years. He was (5) famous for the Sweetness of his Temper, and for the Greatness of his Courage. He was surnamed *Longomanus*, because his Right-Hand was longer than the other. He killed his Brother *Darius*, supposing him, by the false Accusation of *Artabanus*, to have killed *Xerxes*;

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(1) Herodot. l. 7. c. 5, 6. (2) Herod. l. 7. Diod. Sic. l. 2. *Ælian's Var. Hist.* l. 3. Plut. Corn. Nepos in *Them. Val. Max.* l. 3. *Ctesias apud Plot. Plin.* 33. *Isocrat. in Panath.* Justin. l. 2. c. 10. *Says the Preparations were made in 5 Years time.* (3) See *Ant.* l. 11. c. 5. *This Opinion of Josephus is confuted by Vorstius in his Vth Exercit. upon Daniel.* (4) See Sr. Walter Rawleigh's *History of the World.* (5) Herod. l. 7. Thucyd. Diodor. l. 11. Plut. in *Themistocle.* Cornel. Nep. Cicero in *Bruto & Cælio.* val. Max. l. 5. c. 3. & l. 8. c. 18.

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and that Captain attempting to kill *Artaxerxes*, was killed by him.

3525. VI. *Xerxes* II. succeeded (1) his Father *Artaxerxes*. [425], and reigned only two Months: For being made drunk at a Feast, his Brother *Sogdianus* killed him as he slept in his Palace.

VII. *Sogdianus* (2) succeeded, and Reigned only 7 Months; he was deserted by his Friends, deceived by Oaths and Promises, came to *Darius Nothus*, and was killed by him.

3529. VIII. *Ochus* (3) or *Darius Nothus*, succeeded *Sogdianus*, and Reigned 20 Years. *Julian* the Emperor in an Epistle (4) to *Amerius* observes that he so passionately loved one of his Wives or Mistresses, who was a most accomplish'd Beauty, that Reason was not able to give him any Consolation upon her Death. *Democritus* employed his Philosophy in vain upon him. And to cure him of his Grief, he promised him at last to bring this beautiful Creature to Life again, if he would only produce him the Names of three Persons, who all their Lifetime lived free from Grief; telling the Emperor that if he could do this, the Names being written upon her Tomb she would immediately rise again. *Darius* believed him; but having searched for some time, and being not able to Name so much as one Man. who had never any Occasion of Sorrow; *Democritus* said to him, smiling after his usual Manner, *Are you not ashamed to weep as if Fortune had made you her only Mark to shoot at? And when you are not able to name a Man, who hath not had some cross Accident in his Life, do you expect to meet with that which is not found in Nature.*

After he had establish'd his House in Peace, he (5) lost *Egypt* by a Revolt; but he reduced the *Medes* and *Persians* (who refused to acknowledge him for their King) to Obedience, and made a League (6) with the *Lacedemonians*, by the Mediation of *Cissaphernes*, who was at that time Governor of *Lydia*; by Virtue whereof he assisted them against the *Athenians*; and by the means of his Allies, he recovered the Possession of those Cities which his Predecessors had conquered in *Asia*.

3545. IX. *Artaxerxes* (7) II. Surnamed *Mnemon*, suc- [405]

(1) Diod. Sic. Ctesias. (2) Ctesias. Concerning the kind of Death he suffer'd see Usher's Annals, An. M. 3480 (3) Diod. Sic. l. 12. Thucyd. l. 8. So also Eusebius, Bede, and Scaliger. Philostratus says he reign'd 60, others 8 Years. (4) Ep. 37. p. 412. Ed. Spanhem. (5) See Euseb. in Chron. (6) Thucyd. l. 8. (7) Xenophon. l. 1. Aræb. Diod. l. 14. Plut. in Artaxerxe. Oros. l. 2. c. 18.

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ceeded his Father *Darius*, and Reigned 43 Years. *Cyrus* Governor of *Lydia* rebell'd against his Brother *Artaxerxes*, and being aided by the *Spartans* and other *Greeks*, offer'd him Battle at *Cannax*, where he was defeated and killed. After the Fight was over, the King ordered the Body of *Cyrus* to be looked out, and caused his Head and his Right-Hand, with which he had been Wounded in the Engagement, to be cut off

This *Artaxerxes*, in Imitation of *Cambyses*, caused such Judges as received Bribes to be flez'd alive; and cover'd the Tribunals, where they sat, with their Skins, that so the Judges might have constantly in view the Punishment prepared for all such Delinquents. He had a Son named *Arsames*, by one of his Concubines; but *Ochus*, his Lawful Heir, perceiving him to be very much in Favour with the King killed him; and soon after the King himself died with Grief at the Loss of that Darling.

3588. X. *Ochus* (1), who took upon him the Name of *Artaxerxes* II. succeeded his Father, and reigned 23 Years. He being assisted by *Mentor* the *Rhodian*, subdued and wasted *Egypt*, rifled the Temples, and carried away from them all the Books of Learning and History, which *Bagoas* afterwards redeemed at a great Price. *Artaxerxes* derided the *Ægyptian* Gods, and to revenge an Affront, caused an Ox (under which Figure their chief God *Apis* was Worshiped) to be Sacrificed to an Ass. This King aided the *Perinthians* against *Philip* King of *Macedon*, and at last falling Sick was Poysoned by *Bagoas*, who being an *Ægyptian*, could not forgive the Affront put upon his adored *Apis*. This *Bagoas* bore a great Sway both in the Army and in the State, and was the Person that placed *Arses*, the youngest Son of *Artaxerxes*, upon the Throne, putting all the rest to Death.

3611. XI. *Arses* (2) succeeded, and reigned 2 Years and a [339 Months: But *Bagoas* understanding that this King intended to punish him for the Crimes he had committed, prevented his Design, by Poysoning him in the third Year of his Reign.

3641. XII. *Darius Codomannus* (3), the Son of *Arsames*, [336 was set up by *Bagoas*, whom he Poysoned upon Suspicion that he designed to serve him as he had done his Predecessors. He reigned about 6 Years.

3616. This was the *Darius* whom *Alexander* gave Battle [334 to, and defeated at the *Granicus*, a River of *Phrygia*. In this

(1) *Plut. in Catone Maj.* *Xenophon Oeconom. & lib. 3. ἀναβδ.* (2) *Ibid.* (3) *Arrian. l. 3. Pausan. in Bæoticis. Justin. l. 11. Oros. l. 3. Diod. l. 17. Curtius l. 5. Strab. l. 16.*

A. M. A. a. C. Persian.  
 Engagement *Alexander* was in great Danger of his Life, his  
 helmet being cleft asunder by the Stroke of a Scymeter; but  
*Arctus* came in to his Defence, and cut off the Hands of him who  
 was going to repeat the Blow.

The next Year *Darius* offer'd Battle to *Alexander* near *Issus*,  
 a City of *Cilicia*, seated upon the *Mediterranean*; wherein he  
 was defeated, lost 50000 Men, with his Baggage, his Mother  
*Amegastis*, his Wife *Statira*, his two Daughters, and his Son  
*Ochus*, who was not then above 6 Years old. Two Years after  
 [19.] this, *Alexander* gave Battle to *Darius* near *Arbela*, [331  
 a City of *Assyria*, wherein 90000 *Persians* were cut off, and *Da-*  
*rius* put to flight. This was the last stroke *Darius* gave for the  
 Maintenance of the *Persian* Monarchy. He afterwards threw  
 himself into the Hands of *Bessus* Governour of *Bactria*, who  
 traitorously imprison'd and murder'd him; by which the *Per-*  
*sian* Monarchy terminated, and that Empire became subj<sup>t</sup> to  
*Alexander*, who erected the Third or *Grecian* Monarchy, where-  
 of I am next to Treat.

## Of the Grecian Monarchy.

Before we shew you this mighty Monarch in his Grandeur,  
 it may not be amiss to speak a little of the Birth, Cha-  
 racter and Action of *Alexander* before his *Persian* Expedition,  
 together with his surprizing Progress in the Conquest of the  
 Eastern World.

'Twas in the Year of the World 3595, before *Christ* 355;  
 that *Alexander* (1), the Son of *Philip* King of *Macedon*, was  
 born at *Pella*, a City of *Macedon*. His Mother *Olympias*, while  
 she was with Child of him, dream'd, That her Bowels were  
 extended over all *Asia*; which was verified in the Conquests  
 made by the Son she at that time bore in her Womb. He was  
 born with all the Endowments of an Heroick Spirit, had a great  
 and aspiring Soul, a Temper full of Fire, a lively Genius, and,

(1) Concerning *Alexander the Great* and his Achievements at large  
 Plutarch in his *Life*, Diod. Sic. l. 16. Q. Curtius, Arrian, Justin, Jo-  
 hannes Monachus, Galtorius in his *Alexandreis*, and his *Life* by an An-  
 onymous Author in Greek MSS. the Beginning whereof is published by  
 Gronovius in his Edition of Steph. Byzan. and whereof there is an E-  
 dition in Latin in the Publick Library in Oxon.

A. M.

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though impatient of Restraint, was mild enough to be prevailed upon by reasonable Advice, till in the latter End of his Reign, when the *Persian* Luxury had debauch'd him. To these natural Qualifications, his Father (a Wise and Courageous Prince) added an Education that finished this Excellent Piece for in his tender Years he was committed to the Care and Tuition of *Aristotle*, that great Philosopher; by whose Wisdom this Noble Prince was so far improved, that *An Philippo Patri aut Aristoteli Magistro plus debuit Alexander*, is become a common Subject of Declamation in the Schools.

When he was but a Youth, visiting his Father's Stables, he saw the Horse *Bucephalus*, whom, when by reason of his Fierceness none of the Grooms durst venture to ride, he undertook to tame, and leaping upon his Back, rode him round the Ring; his Father surprized, and delighted with the Courage of his Son, ran to him, and with Kisses and Embraces bid him seek some larger Territories, for *Macedon* was too strait to contain so great a Soul. At the Age of 18 Years he shewed wonderful Courage in the Battle of *Cheronefus* against the *Athenians*, wherein (some say) he saved his Father's Life, and gained the whole Honour of that Expedition.

His Father *Philip*, after he had gained many signal Victories in *Greece*, was preparing for an Expedition into *Persia*; but was hindered in it by Death, being killed by *Pausanias* at the Wedding of his Daughter *Cleopatra* about the Year 3615, and was succeeded by his Son *Alexander*, who was at that time about 20 Years of Age.

*Alexander*, to follow his Father's Example, went to *Peloponnesus*, and caused all the Confederated Cities of *Greece* to meet at *Corinth*, where by Consent of all, except the *Lacedemonians* he was chosen Generalissimo of the Army raised against the *Persians*.

Soon after this, viz. in the Spring of the Year 3617, he marched through *Thrace*, and made Incursions into the Country of the *Triballians* and *Illyrians*. He had a bloody Engagement upon the Banks of the *Danube*, and therein defeated *Sirmus*, the King of the *Triballians*. Upon Occasion of this Battle, a Report ran that *Alexander* was beaten, which *Demosthenes* (corrupted with *Persian* Gold) so inculcated at *Athens*, that the People believed it, and Revolted: But *Alexander* soon convinced them of the Mistake, for having finished his Work by the Reduction of those *Barbarians*, he returned to *Greece*; and the *Athenians* were Wise enough to beg his Pardon, and obtained it; but the *Thebans* despising his Threats, were besieged, their City taken and raz'd to the Ground, except the House of *Pindar*, which *Alexander*

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der caused to be saved, and gave it to the Posterity of that excellent Poet.

And now having satisfied his Honour and Revenge, *Alexander* again bethinks himself of his *Persian* Expedition, and passing into *Peloponnesus*, he was again declared Commander of the Forces raised for that Service: 'Twas in this Journey that he gave a Visit to *Diogenes* the Cynick at *Corinth*; and soon after the return from it, that in a Dream he saw the High-Priest of *Jerusalem*, who exhorted him forthwith to go to the Conquest of the *Persians*, wherein he assured him of Success.

And now all things being prepared, *Alexander* gave away the Government of his Dominions to his Friends, distributing some Villages, to others Boroughs, and to others Sea-Ports and Territories, and reserving little or nothing, *Perdiccas* asked him, *What he kept for himself?* To which he answered, *Hope*.

Leaving therefore *Antipater* chief Administrator, he set forward for *Asia*, having 60 Long-Ships to Transport his Army, which consisted of 40000 Men, the greatest part whereof were commanded by *Parmenio*.

When he came into *Asia* he visited the Tomb of *Achilles*, from whom on the Mother's side he was descended. He said, *Achilles* was doubly happy, in having such a Friend as *Patroclus* during his Life, and such a Panegyrist as *Homer* after his Death. After this he passed the *Granicus*, a River in *Phrygia*, where he met *Darius* at the Head of 100000 Foot, and 20000 Horse; drawn up in a Line of Battle. The two Armies joined, and a very sharp (1) Engagement happened between them. The *Persians* lost 20000 Foot, and 2000 Horse, and about as many more were taken Prisoners. *Darius* and his Army, which appeared so formidable were put to Flight; and *Alexander* gain'd the Victory with the Loss of only 100 Men.

By this means an Avenue was opened into *Asia*, and *Alexander* marched to *Sardis*, the Capital City of *Lydia*, which the Governor surrender'd to him with all the Treasures that were therein. From thence he marched to *Ephesus*, where he put an End to the Oligarchical Government of that Place, and established Democracy in its stead. After this he took *Miletum* by Storm, which was a very strong Town, and famous for the Colonies it sent out to the Neighbouring Islands. But *Halicarnassus*, which stood out against him to the last Extremity, was by his Orders demolished. In a Word, within the Compass of a Year he be-

(1) Sr. Walter Rawleigh is of another Opinion. See History of the World, l. 4. c. 2 sect. 3. pag. 172.

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came Master of all *Phrygia*, *Lydia*, *Pamphilia*, *Pisidia*, *Paphlagonia*, and *Capadocia*.

3617. This Year *Alexander* signaliz'd himself by a [33] second Victory over *Darius* in the Battle of *Issus*, in which Engagement he received a Wound in his Thigh, that hinder'd him from meeting with *Darius*, whom he intended to have killed with his own Hand. The *Persians* according to *Justin*'s Account, were 400000 Foot, and 100000 Horse: But *Quintus Curtius* does not reckon above half so many. In this Battle the *Persians* lost 100000 Foot, but others say only 50000. Let the Loss be more or less, *Darius* was put to Flight, and that he might not be discovered, threw away his Imperial Mantle. That which went deepest to the Heart of this unfortunate Prince was, that his Mother *Sisigambis*, his Wife *Statira*, his two Daughters, and his Son not above 6 Years old, were taken by the Conqueror. But *Alexander* used them always like Queens, and paid them great Respect, and for their Comfort assured them that *Darius*, whom they supposed to be Dead, was still alive.

Immediately after this Victory *Alexander* sent *Parmenio* to make sure of *Damascus* the Capital City of *Syria*, where *Darius* left incredible Riches, and all the great Women and Princesses of *Persia*. The Governor without any Ceremony betrayed the City to him, but *Alexander* was so just as to punish the Traitor, and sent his Head to *Darius* as a Present. There were 7000 Horse-Loads of Treasure in the Place, which amounted to the Value of above Ten Millions Sterling.

He marched into *Syria*, where he deprived of their Estate all those who made any Opposition against him. *Biblus* in *Phoenicia*, and *Sidon*, were some time before they would surrender to him; but were at length reduced, and the Kingdom of *Sidon* bestowed by *Hephestion*, *Alexander*'s Favourite, on *Abdolominus* a Gardiner, who lived in the Suburbs of that City. He subdued all *Syria* and *Libania*, except *Tyre*, which held out 7 Months but at last was taken, and 2000 of its Inhabitants hanged on the sea-Coast. He took *Gaza*, and made all its Inhabitants Slaves, not excepting the Women and Children. At the Siege of this City he was Wounded on the Shoulder with an Arrow, and his Leg bruised by the Fall of a Stone. He went up to *Jerusalem* with a Design to besiege it, but the High-Priest *Jadda* meeting him in his sacerdotal Ornaments, prevented his Intention; for *Alexander* was so struck at the Sight of him, that he alighted off his Horse and did him Obedience, crying out, *The God appeared to him in the same Shape, and commanded him to go and conquer Asia*. This High-Priest read to him the Chapter *Daniel*, wherein it is foretold, That a Greek should conquer the



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*Persians*: Which he was very well pleased at, and sacrificed in the Temple, offered great Oblations, and gave the *Jews* full Toleration to live according to their Laws and Religion.

The next Year *Alexander* marched with his Army into *Ægypt*, where *Pelusium* surrender'd to him. From thence he went to *Memphis*, where he found 800 Talents, and several precious stones belonging to the Crown. From thence he marched along the *Nile* to the very utmost Parts of *Ægypt*, went into the Province of *Cyrene*, and visited the Temple of *Jupiter Ammon*, where the Oracle declared him to be the *Son of Jupiter*; which was what *Alexander's* Ambition aimed at. And this Extravagance sufficiently shews how far the Excess of Prosperity Transports Men.

After this he went in search of *Darius*, who on his part rallied his Forces, raised more, and omitted nothing that might put him in a Posture for another Engagement. As *Alexander* made his Approaches, so *Darius* ordered his Army to march from *Babylon* to *Nineveh*, the River *Tigris* on the Right-Hand, and *Euphrates* on the Left.

3619. *Alexander* intercepted Letters from *Darius*, [331] wherein he solicited the *Greeks* to Assassinate their King; which made him, when *Darius* (overcome by the Civility and Gentleness which *Alexander* shewed to his Captives the Queens of *Persia*;) sent fresh Ambassadors to mediate a Peace, offering to give him part of his Dominions, and his Daughter in Marriage in return for Answer, That as for what he offered him, they were already his by Conquest; and that he did not think it safe to make a Peace with that Man, who every Day sought an Opportunity of Assassinating him.

Upon this, each Army prepared for the Engagement, which happened at *Gangamela*, that lies on the River *Bumela*: But forasmuch as *Gangamela* is only a small Village, Historians call it the Battle of *Arbela*, which was a considerable City, and pretty near the Place of the Engagement. There was a dreadful slaughter made of the *Persians*, and though *Darius* behaved himself very gallantly in this Fight, yet he was forced to fly. *Alexander*, according to *Quintus Curtius*, lost no more than 300 Men; but of the *Persians*, according to the most modest Account, there were 90000 killed upon the spot, and a greater Number taken Prisoners. *Darius* fled to *Arbela*, and was pursued by *Alexander*; but he got thence before his Arrival. *Alexander* found wherewith to satisfy himself for his Joureey thither. For *Darius* had left behind him the most precious Jewels of the Crown, to the Value of about 600000 Pounds.

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This Battle putting an end to the Monarchy of the Persians, the Grecian Monarchy begins here, which lasted only during Alexander's Reign 6 Years and some Months. It was afterwards divided into four Kingdoms, and lasted in that State till Julius Cæsar was made Perpetual Dictator, 280 Years more.

3619. **A**lexander proclaimed King of Asia, offered [331] great and costly Sacrifices to his Gods; and distributed his Treasures, his Cities and his Provinces among his Friends. The Air growing infectious by the great Number of the Slain, obliged him to break up from *Arbela*. He marched to *Babylon*, the Governour whereof opened the Gates to him; and this great Conqueror made a Publick Entrance into that City, where they extolled his Valour, and praised his Fortune.

*Calisthenes* the Philosopher, who attended *Alexander* in this Expedition, found in *Babylon* Astronomical Observations for 1903 Years past, which he sent into *Greece* to *Aristotle*. By which it is proved, that the *Chaldeans* began their Observations in Astronomy since the Year of the World 1716.

When *Alexander* perceived his Army to grow insensibly Effeminate by the Luxuries they met with in *Babylon*, he ordered them to decamp, and marched to *Susa*, where he was received with loud Acclamations of Joy, the twentieth Day after he had left *Babylon*. In *Susa* he found several Dromedaries, twelve Elephants, and Money to the Value of about Seven millions Five hundred thousand Pounds, with a great many Pieces of Purple.

3620. *Alexander* engaged in several Battles, which he [330] won, and had by that means a way open to *Persepolis*, where was the most magnificent and beautiful Palace of all the East. This Place he took, and by the Instigation of *Thais* a Courtesan, burnt it when he was drunk. He found therein 120 Talents, and so vast a Treasure, as loaded 20000 Mules, and 5000 Horses.

After this he marched in pursuit of *Darius*, who was retreated to *Ecbatana* in *Media*, where he had raised more Forces for another Battle. But *Bessus*, who commanded the greatest part of these Forces, assassinated him, and afterwards fled away *Darius* being stabb'd, was thrown into a Cart, which

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*Macedonian* happened to meet with. The dying King prayed to help him to a little Water, drank of it, and immediately expired. *Alexander* hearing of it ran thither, found *Darius* dead, wept over his Body, bewailed his Misfortunes, covered him with his Mantle, ordered him to be embalmed, and sent him to *Sisygambis*, to bury him in the Sepulchre of his Ancestors. Then he distributed among his Soldiers the one half of the Booty which he took in the last Expedition, which amounted to Three millions eight hundred and fifty thousand Pounds.

*Alexander* made Incurfions into the Country of the *Parthians*, stayed some time at *Hecatompolis*, and at last arrived upon the Frontiers of *Hircania*. He conquered where e're he came by his Valour, storming those Towns he could not win by Treaty.

After this he entred into *Zadracarta*, the chief City of *Hircania*, where he stayed 15 Days. *Nabarzanes*, who had a Hand in the Murder of *Darius*, came thither to wait upon *Alexander*, and brought him Presents to gain his Favour, which was granted him. It was at this Place, where *Thaleftris* or *Minothea* the Queen of the *Amazons*, whose Country, according to *Q. Curtius*, was situated between the River *Phasis* and the Mountain *Caucasus*, came to visit him upon a Business no way redounding to the Honour of that Princess. But some pretend, that this whole Matter of Fact, as related by *Curtius* is false. 'Tis said that *Onesicritus* reading the Fourth Book of his History, wherein he treats of the Adventure of this Queen to *Lysimachus*, who had constantly attended *Alexander* in all his Expeditions, this *Lysimachus* being then King, said to him smiling, *And where was I then?*

'Tis certain, that about this time *Alexander* abandon'd himself to Luxury, Pleasures, Debaucheries, and other Effeminacies of the *Persians*. He put *Philotus* and his Father *Parmenio* to Death, upon Suspicion of being guilty of High-Treason. His good old Soldiers, the *Macedonians*, being jealous that their old *Greek* Customs would be abolished, found great Fault at his Proceedings, and took the Liberty to Censure him, for causing himself to be called the Son of *Jupiter*. To divert which, he drew them out to another Battle, and ordered them to march against *Satibarzenes*, Governor of the *Ariani*, who had revolted.

3621. This Year *Alexander* marched into the Country [329 of the *Arismaspians*, a People of *Arachosia*, whom he subdued as well as the Inhabitants of *Parapamisa*. He passed the Mountain *Caucasus* in 17 Days, became Master of *Bactriana*, of which he made *Artabazus* Governor. Afterwards with a Flying Army he entred *Sogdiana*, which is part of *Tartary*. But

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Water being scarce in that Place, himself and Army had like to have perished for Thirst.

About this time they brought *Bessus* the Murderer of *Darius*, to *Alexander*, who stripp'd him naked, loaded him with very heavy Chains, caused his Ears and Nose to be cut off, and referred him to the farther Vengeance of *Oxiartes* Brother of *Darius*, whom *Alexander* affectionately loved. By him he was Crucified, and then Quarter'd alive in the same Place where he had killed the King his Master.

3622. *Alexander* marched against the King of the *Scythians*, who lived on the other side the River *Tanais*. He engaged the Army of that *Barbarian*, defeated and put it to Flight. From thence he went to *Maracand*, and reduced all the Rebels who had taken up Arms against him in *Sogdiana*; whither the King of the *Scythians* sent Ambassadors to him. Here it was that *Alexander* in his Drink killed his dear Friend *Clitus*, the Occasion of which was this: *Alexander* gave a Treat to all his Chief Commanders, and in the midst of his Cups began to extoll his own Actions, and to depriteate those of his Father *Philip*. The young Generals were very well pleas'd to hear such fine Things; but the old Commanders, who had served under King *Philip*, were offended at the Discourse. Among the latter was this *Clitus*, who being a frank and sincere Man, could not flatter the King in his Vanity, but check'd him for his Ambition and Ingratitude. Which provoked the King so far, that he rose from his Seat, and would have stabb'd him with his Launce in the very Room, if he had not been hindered from it by several who stood by. But *Alexander* still intent upon Revenge, followed *Clitus*, and stabb'd him with a Spear, that he took from one of the Centries who was then sleeping. The next Day, when the Fumes of Wine were evaporated, and the King saw *Clitus* weltring in his Gore, his Grief was so great, that he had killed himself, if he had not been prevented by those who attended him. He kept his Chamber, fasted and mourned for 4 Days together, but at last was reconcil'd to himself through the Importunity of some of his old Courtiers, who brought a great many fine Arguments to perswade him, that he killed *Clitus* justly.

3623. *Alexander* continued enlarging his Conquests, [327 ravaged and raised Contributions from all the Provinces round about. *Oxiartes* *Cobortanus*, Governour of a small Territory, invited him to a splendid Treat, to which *Alexander* made several of his Friends go, and invited them to marry the fairest Daughters of these *Barbarians*, himself leading an Example in marrying *Roxana* the Daughter of *Oxiartes*, an extraordinary Beauty.

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Beauty. And now he resolv'd on attempting the Conquest of *India*, and issued forth such Orders as he thought necessary for so great a Design.

About this time it was that the King gave Ear to his Flatterers, and would be adored as a God. *Calisthenes* the Philosopher, the Kinsman and Disciple of *Aristotle*, took the Freedom to blame him for it, but was afterwards cast into Prison, where he died in Torments. He was accus'd under a Pretence of being an Associate in the Conspiracy against the King's Life, for which *Hermolaus* had been put to Death before.

*Alexander* leaving *Bactriana*, march'd into *India*, intending to push on his Conquests to the Eastern Sea, that so his Empire might have no other Bounds than what the World had. He besieged and took *Nisa*, situate at the Foot of the Mountain *Meros*, which was consecrated to *Bacchus*, where the petty Kings of *India* waited upon him, and did him Homage. He receiv'd them honourably, and made use of them as Guides to direct him in those unknown Countries. He march'd to *Mazaga*, the chief Town of the *Affaceni*, which Queen *Cleophis* held out against him with 30000 Men. There he received a Wound by the shot of an Arrow, and the Extremity of his Pain made him cry out, *They call me the Son of Jupiter, but at last I find myself to be no more than a Man*. He took this great City, and *Cleophis*, with a great Train of Ladies, waiting upon the Conqueror to implore his Clemency, was re-established in her Estates. After this he storm'd several Cities, pass'd the River *Indus*, and very civilly received a Neighbouring King named *Omphis*, who came to surrender both himself and his Army to his Service. *Abisarius*, a Potent Prince, whose Territories lay on the other side *Hydaspes*, sent his Ambassadors to assure him, That he was ready to put himself and Kingdom under his Protection.

In the midst of these Successes, *Alexander* sent to King *Porus*, willing him, in way of Acknowledgment, to bring him Contribution-money, and to meet him upon the Frontiers of his Dominions; to which *Porus* very haughtily replied, That he would give him the Meeting at the Head of his Army. But he was convinc'd of his Error, for his Army was defeated, and himself taken Prisoner. *Alexander* being affected at the Misfortune of this King, and admiring his Courage, restor'd his Kingdom to him, and made him one of his Friends. This defeat of *Porus* open'd the way for the Conqueror to proceed further into *India*, several Provinces whereof he subdu'd.

3624. This Year *Alexander* took the City of *Oxydraca* [326 by Storm, where he himself was the first who entred. He was dangerously wounded by the shot of an Arrow, which pierc'd

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his Armour, and went into his Body. He made War with other People, and subdued the *Musciani*, who inhabit the more Southerly Parts of the River *Indus*. He caused their King to be hanged, because he had falsified his Word. From thence he passed into *Paibalia*, where the King of that Country waited upon him, and offered him all his Kingdom.

3625. This Year having conquered all he could by Land [325] he launched out into the Ocean, to see if there were any more Provinces left for him to conquer. He returned back by the way he came; embark'd upon *Euphrates* and *Tigris*, with a Design to go into the *Persian* Sea in search of the Course of that River, hoping he might discover it, as he did that of the River *Indus*. At *Susa* he married *Statira*, the eldest Daughter of *Darius*, and bestowed the youngest on his Friend *Hephestion*.

3626. Some time after he left *Susa*, and went to *Ecbatan*, [326] where he spent whole Days and Nights in Riot and Excess. His Friend *Hephestion* died there of a Debauch in Drinking. *Alexander* caused the Physician, who had tended his Favourite in his Sickness, to be hang'd. To divert the Grief he conceived at the Death of his dear *Hephestion*, he carried on the War against the *Cossians*. He subdued them in the space of 40 Days, tho' they fled under the Covert of Mountains, and were never conquered by the Kings of *Persia*. Afterwards he made his Army pass the *Tigris*, and marched towards *Babylon*. The *Chaldean* Astrologers met him, and advised him not to go thither, for it would be fatal to him; but slighting their Advice, he went thither, and was received with great Shouts and Acclamations of Joy. He built in *Babylon* a Dock capable of containing 1000 Sail of Ships, and embarking on the River *Euphrates* he visited *Arabia*. It was then that he laughed at the *Chaldeans*, saying, He entered *Babylon*, and went out of it again without any harm done him. Thus in the height of his Confidence he sailed about the Lakes of *Arabia*.

3627. And upon his return to *Babylon*, gave himself [327] wholly to his Pleasures, and especially to immoderate Drinking. The Journal of his Life represents him in his last Days, as a Man drenched in Drunkenness, and who did nothing but Eat, Drink, and Sleep: *Potavit, perpotavit, crapulam edormiit; solito more crapulam decoxit*. One Day as he was offering Sacrifice to the Gods for the Victories he had gained, he feasted himself and his Friends, drank very hard, and carried on the Debauch till late at Night. When the King returned from this Feast, a Physician of *Thessalia* invited him and his Company to come and drink at his House: The King accepted the Offer, and carried twenty of his Friends along with him. There was

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in the Company *Proteas* a *Macedonian*, who was a great Drinker; the King and this Man challenged each other to drink, and at last the fatal Bowl come into his Hands, which he drank off, and with it his Death. Some say, there was Poyson in the Bowl; others, that it was his immoderate and excessive Drinking that was the Cause of that violent Fever which immediately seized him, and within a few Days brought him to his End. He died in the flower of his Age being but 33 Years old, and was equally lamented both by *Greeks* and *Persians*. *Sisygamis*, who survived all the Misfortunes of her own Family, yet broke her Heart at the News of his Death.

And thus have I given you a summary Account of the Birth, Education, Rise, Growth, Height and Fall of this once Great Man. I have briefly describ'd what he did before, and what he did after he became the *Universal Monarch* of *Asia*, and (as he thought) of the whole World. Considering the Extent and Largeness of his Conquests, and the short space of Time he took up in effecting them, we may see with what Reason the Prophet *Daniel* compared him to a *Flying Leopard*. You see that within the Compass of a very few Years, he added to his Petty Kingdom of *Macedon*, *Thrace*, *Greece*, *Egypt*, part of *Arabia*, and of *Africa*, *Syria*, *Pamphylia*, the two *Phrygia's*, *Caria*, *Lydia*, *Paphlagonia*, *Affyria*, *Sufiana*, *Drangiana*, *Arachofia*, *Gedrosia*, *Aria*, *Bactriana*, *Sogdiana*, *Parthia*, *Hircania*, *Armenia*, *Persia*, *Babylonia*, *Mesopotamia*, and *India*. But at last in the midst of all his Glory, in the very Center of his Conquests, he was cut off by an untimely Death; and though he boasted himself to be descended of the Gods, and was adored by his Flatterers as One; yet he found his Mistake, perceiv'd he was but a Mortal Man, and that he must Die like the rest of the Petty Princes whom he had conquered.

By him fell the *Grecian Monarchy* too, after it had lasted about 6 Years and 10 Months. For after his Death, his Conquests were cantoned among his Captains, each seizing on what Share thereof he could. At first, 'tis said, the Provinces were divided among Thirty of them; but at last they were reduc'd to four Principalities, under four Princes. *Ptolemy* had *Egypt* for his Share: *Seleucus* reigned at *Babylon*, and in *Syria*; *Cassander* became Master of *Greece* and *Macedonia*: And *Antigonus* had *Asia Minor* for his Part. The Reign and Successors of *Ptolemy* King of *Egypt*, and the Reign and Successors of *Cassander* King of *Macedonia*, I shall not treat of here, since they belong more properly to another Place, where in two distinct Paragraphs I shall be more particular in speaking to them. Here therefore

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therefore I shall only give you an Account of the Successors of *Alexander the Great*, who reigned in *Syria*, and in *Asia Minor*.

### The Kingdom of the Syrians.

*This Kingdom began under Seleucus Nicanor, in the Year of the World 3633, before Christ 317, and lasted about 253 Years, to the Year of the World 3886, at which time it was made a Roman Province by Pompey.*

**B**Efore I give an Account of its King, it may be proper to give you a short Description of the Country. *Syria* was formerly a large Country in *Asia*, including *Assyria*, *Mesopotamia*, *Babylonia*, *Phœnicia*, and *Palestina*; and it has oft been taken for the same with *Assyria*. Some extended its Bounds as far as the *Euxine Sea*, and hence we read of several *Syria's* in Holy Writ.

But if we cut off *Asia*, *Mesopotamia* and *Babylonia* from it, then *Syria* is bounded on the North by the Mountain *Amanus*, which parts it from *Armenia*: On the East by *Mesopotamia*, from which 'tis parted by the River *Euphrates*: On the South by *Arabia Petræa*: And on the West by part of *Egypt*, the *Palestine*, the *Phœncian Sea*, *Cilicia*, and a small part of the Mountain *Amanus*. It is at present called *Souria* or *Soristen*, is one of the finest Champain Countries in the World, and abounds with pleasant Pastures. *Damascus* was the Capital City of *Syria*, which became a great Kingdom, when the Empire of *Alexander the Great* was (after his Death) divided among his Generals.

3633. I. *Seleucus Nicanor* (1) was the first King of [317. the *Syrians*: He was at first made General of the Cavalry; afterwards became Master of *Babylonia*; and *Antigonus* Master of *Susiana*.

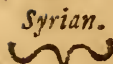
This *Seleucus* being assisted by *Ptolemy the Son of Lagos*, by *Cassander* and *Lysimachus*, defeated *Antigonus*, who was the first King of *Asia* after the Death of *Alexander*. He conquer'd *India*, put *Demetrius Poliorcetes* to Death in a Prison, and killed *Lysi-*

(1) See the Succession of these Kings in Appian. de Syriacis. Also Jos. Abt. l. 12. c. 3, &c. (2) L. 15. c. 4.



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*machus* in an Engagement. *Justin* (2) tells us, that the *Seleucides* were all born with the Print of an Anchor on their Thigh. And Historians say, that never any Father loved his Children so passionately as this *Seleucus*; for the Proof of which, they relate this notable Instance (1). "His Son *Antiochus* fell Sick of a violent Passion for his Mother-in-Law *Stratonice*: *Erasistratus* his Physician perceiving it, went and told *Seleucus*, that his Son's Distemper was Incurable. *How so*, said the King? *Because* (reply'd the Physician) *he is in Love with my Wife*. *Ab!* said *Seleucus* to him, *I know you are more my Friend than to let my Son die, and to hinder him from marrying your Wife* *Pray Sir*, replied *Erasistratus*, *were it your Case, would you let him have yours?* *Ab, Ab*, said the King, *and all my Dominions with her, if his Life could not be saved without it*. Upon this the Physician unravell'd the Mystery to him, and told him in plain terms, that *Stratonice* was the Person whom he so passionately loved. *Seleucus* was as good as his Word, and calling the People together, made a very pathetic Speech to them, that they might not be surpriz'd at such an unusual kind of Marriage. For though he had already a Son by his dear *Stratonice*, yet he made no Scruple to marry her to *Antiochus* his eldest Son, and not a Man oppos'd it.

This *Seleucus* was a very great Prince. He was killed by *Ptolemy*, after he had reigned about 35 Years.

3668. II. *Antiochus Soter* succeeded his Father, and [282. reigned about 12 Years.

3680. III. *Antiochus Theos*, the Son of *Antiochus Soter* [270. and *Stratonice*, reigned about 24 Years. His Sirname of *Theos* was given him by the *Milesians*, because he had freed them from the Tyranny of *Timarchus*. He was poisoned by *Laodicea* one of his Wives, whom he had put away, and afterwards recalled to Court.

IV. (2) *Seleucus Callinicus* succeeded his Father *Antiochus*, and at the Instigation of his Mother *Laodicea*, who chiefly ought to have dissuaded him from it, began his Reign with Parricide, and killed his Step-Mother *Berenice*, Daughter to *Ptolemy* King of *Egypt*, together with his little Brother begotten on her. This execrable Piece of Cruelty, not only made him infamous to all the World, but involved him in a War with *Ptolemy*. As for *Berenice*, when she heard that some Emiffaries

(1) *Appian. ibid. Val. Max. lib. 5. c. 7. Plut. in Demetrio. Lucian. in Dea Syr. Galenus* ~~et Seleucus~~ *Julianus in Misopogone.*

(2) *Justin. l. 27. c. 1.*

from the King were sent to dispatch her, she shut her self up with her Son in the City of *Daphne*, where she was soon besieg'd. This News was no sooner spread over *Asia*, but most of the Cities remembring in what Grandeur her Father and Ancestors had lived, and touch'd with Commiseration for her Misfortunes, hasten'd to her Relief. Her Brother *Ptolemy* also, startled at the great Danger his Sister was in, left his Kingdom, and marched his Forces with all speed to Succour her. But before the Arrival of these Troops, *Berenice*, whom *Seleucus* could not take by downright Force, was treacherously circumvented, and as cruelly put to Death. This Barbarous Action was condemned by all Mankind, for which Reason the Revolted Cities, which had already equipped a formidable Fleet; excited both by their Apprehensions of *Seleucus's* Cruelty, and by their Desires to revenge the Death of an unfortunate Queen, for whose Defence they had made all these Preparations, immediately surrendred themselves to *Ptolemy*, who had infallibly made himself Master of all *Seleucus's* Dominions, had not some Domestick Dissentions obliged him to go back to *Egypt*. So universal a Hatred had this unnatural Murder drawn down upon *Seleucus*, and so much Favour had the Death of a Sister, who was so barbarously assassinated, procured for *Ptolemy*.

After the Departure of *Ptolemy*, *Seleucus* set out a powerful Fleet to reduce those Cities that had withdrawn themselves from his Obedience; but as if the Gods had decreed to punish his Parricide in the most emphatical Manner, he lost all his Ships in a terrible Tempest, and had nothing left him of such vast Preparations, but himself Naked, and a few Companions of his Shipwreck, whom Fortune had preserved alive. This was a dismal Accident; but such a one as *Seleucus* ought to have prayed for, cou'd he have foreseen the Event; for all those Cities which, out of an Aversion to him, had revolted to *Ptolomy*, thinking now that Heaven had sufficiently punish'd their Prince for his Crimes, no sooner heard the News of this calamitous Disaster, but they changed their Hatred all on a sudden into Pity, and returned to their former Allegiance. Thus rejoicing at his Misfortunes, and enriched even by his Losses, he thought himself now in a Condition to make War upon *Ptolemy*; and having prepared a great Fleet for this end, the Cities of *Magnesia* and *Smyrna* entred into a Solemn League and Covenant to stand by him with their Lives and Fortunes, [which is now extant in a Marble Stone, preserved amongst the Incomparable Rarities of this kind in the Theatre Yard at *Oxon*, and was printed in *Greek* and *Latin* first by *Mr. Selden*, and afterwards by *Dr. Prideaux*, with most Learned Notes. 'Twould be too tedious for an Epitome to translate it; and

and therefore I shall take no farther Notice of it, only of the Oath the *Magnesiæns* took; namely, that they Swore by the Earth, Sun, Mars, Martial Diana, the Mother of Sipylus, Apollo in Pandi, and all the other Gods and Goddesses, and by the Fortune of King Seleucus, that they would stand firmly and faithfully to the Agreement they had made with the *Smyræans*, and observe Society and Benevolence with King Seleucus, &c. which was also taken by the *Smyræans*. If they did not perform the Contents of the Oath, they wished Destruction both to themselves and their Posterity. And truly the Oaths of the Ancients were generally filled with most dreadful Imprecations, and they shew'd they did these most solemn Acts with abundance of Sincerity, and not with that Indifference some of the latter Times have observed in them. Insomuch that *Vettius Valens*, an old Greek Astrologer, in the 4<sup>th</sup> Book of his *Anthologia*; not yet published, and whereof there seems to be but one Copy now extant in the World, which Mr. *Selden* procured out of the Library of *John Dee*, the celebrated Mathematician, and is now repositèd amongst his other Books in the *Bodleian Library*, (having been transcribed at the Charge of *Christopher Longolius* from another very Ancient Copy now lost;) I say this Author conjures his Brother and others who were to be initiated in the Astrological Art not to discover any of his Secrets and Mysteries to ignorant raw Persons, whereof we have two Forms Printed by Mr. *Selden*, one in his Notes upon this Agreement between the *Smyræans* and *Magnesiæns*, and another in his most excellent Treatise *De Diis Syris* (1), But to return, notwithstanding these great Preparations of *Seleucus*, and the good Inclinations of the Rebels to him, as if he had been only to make Sport for Fortune, and had recovered his Kingdoms only to loose them again, he was vanquish'd a second time, and with not many more Attendants in his Train, than he had after his late Shipwreck, he fled in great Precipitation to *Antioch*. From this place he sent Letters to his Brother *Antiochus*, wherein he desired Assistance of him, offering him by way of Recompence that part of *Asia* which is bounded by the Mountain *Taurus*. *Antiochus*, whose insatiable Ambition much surpass'd his Age, (for he was but 14 Years old) laid hold of this Occasion, not with that Honesty of Intention with which his Brother made the aforesaid Offer to him, but like a perfidious Robber designing to strip him of all, armed himself, as much a Boy as he was, with all the Boldness of a Man: For this Reason he was surnam'd *Hierax*, or *Eagle*, because that, after the man-

(1) See Pag. 35. of the Edition at Lyden, 1629. 8.

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ner of that Bird of Prey, he lived by Rapine and Violence. In the mean time *Ptolemy*, being informed that *Antiochus* was advancing to the Relief of *Seleucus*, concluded a Truce for Ten Years with him, lest he should be oblig'd to Fight two at once; but soon after *Seleucus* saw this Peace dash'd in Pieces by his Brother, which had been granted him by his Enemy. For *Antiochus*, whose Aid he had implored, rais'd a mercenary Army of *Gauls*, (that is, the Inhabitants of *Galatia*) and far from assisting him as a Brother, made War against him like an Enemy. In this Dispute he got the Victory by his *Gaulish* Troops, who, imagining that *Seleucus* had lost his Life in the Battle, turned their Arms against *Antiochus* himself, in hopes that they should Ravage *Asia* at Pleasure, when they had extinguish'd the Race of all its Princes. *Antiochus* having Notice of their perfidious Designs, was glad to Redeem himself with a good Sum of Money, as if he had fallen into the Hands of Robbers, and to enter into Alliance with those very Troops that were in his Pay; after which he suffered a great many Misfortunes, and *Seleucus* himself too lost his Life by a Fall from his Horse.

3723. V. *Seleucus Seraunus* succeeded his Father, and [227. reigned 3 Years. He was poisoned in *Phrygia* by his Lieutenant-General, as he was marching to make War against *Attalus*.

3726. VI. *Antiochus the Great* succeeded his Brother [224. *Seleucus*, being sent from *Babylon* by the Army, which was then encamped in *Syria*, that so he might take possession of the Kingdom. He reigned about 36 Years. He was engag'd in a War against several Nations. First, he waged War against *Ptolemy Philopater* King of *Egypt*, was beat by him, and sued for a Peace, which *Ptolemy* very generously granted him. Afterwards he carried on a War against the *Romans*, by whom he was always worsted, so that at last he was obliged to sue for a Peace. This King likewise routed *Malon*, received *Hannibal*, invaded *Greece*, and was defeated by *Glabrio*. At last having his Treasures drain'd by these unsuccessful Wars, to fill them up again he resolv'd upon rifling the Temple of *Jupiter* in *Elimaïs*; but he was kill'd in the Attempt by the People of the Place. Before his Death he nominated his Son *Seleucus Philopator* for his Successor.

3763. VII. *Seleucus Philopator* succeeded his Father, [187. and reigned about 12 Years. He did little, because the ill Successes of his Father against the *Romans* had exhausted his Kingdom. This is that *Seleucus* mentioned in the Second Book of *Maccabees*, where 'tis said of him, that because of the Respect which he bore to the High-Priest *Onias*, he supplied the Temple

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Temple with its necessary Sacrifices every Year. However Daniel stiles him, *Vilissimus & indignus Decore Regio*, i. e. *The vilest and the worst of Men, not worthy of the Royal Diadem.*

About the end of his Reign he was prevailed upon to send *Heliodorus* to rifle the Treasures belonging to the Temple of *Jerusalem*; and it may be very well affirm'd, that his Weakness was the Cause of those Troubles and Seditions, which afterwards happened both in Church and State. He was at last killed by *Heliodorus*.

3775. VIII. *Antiochus Epiphanes*, (1) or the *Illustrious*, [175. who had been carried to *Rome* as an Hostage after the Defeat of his Father *Antiochus the Great*, made his Escape thence at the End of three Years, and *Demetrius* the Son of *Seleucus* was sent hither in his stead. As soon as *Antiochus* was returned into *Syria*, *Heliodorus*, who would fain have been King, killed *Seleucus*. But *Eumenes* and *Attalus* outed *Heliodorus*, and left *Antiochus* the *Illustrious* in quiet Possession of the Kingdom, who reigned over it about 12 Years. He took away the High-Priesthood from *Onias*, who was a Man of extraordinary Piety and Virtue, and bestow'd it on *Fason* his impious Brother; and the next Year he took it again from *Fason*, and bestow'd it on his Brother *Menelaus*, who gave more Money than the former for it. Two Years after this a Rumour being spread, that *Antiochus* died in his Expedition against *Egypt*, *Fason* raised great Disturbances in *Jerusalem*; which caused *Antiochus*, after he had defeated the *Egyptians*, to return and lay Siege to *Jerusalem*, whereof he made himself Master without any sort of Difficulty; for the Gates were set open to him by the Treachery of a Party he had made in the Town, where he exercised great Cruelty, and put a great many People to the Sword, without Distinction of Friend or Foe; pillag'd the City, and carry'd the Treasure away to *Antioch*. In the Licence of this Outrage, they did not spare so much as those that quietly opened the Gates to them, only for the greater Liberty of breaking in upon the Riches of the Temple; where the Spoil was so considerable, that the very Value, they thought, might in some Degree atone for the Treachery. The Temple, in short, was wholly stript and rifled, all the Holy Vessels, and Utensils taken away; the Golden Candlestick, the Golden Altar, and the *Table of Shew-Bread*, as they called it, amongst the rest. The Curtains, and the Embroidery of Silk and Fine Li-

(1) Besides Appian and Josephus, see the History of the Maccabees amongst the Apocryphal Books at the end of the Old Test.

nen; nay, the very Hiding-Places, where they conceal'd an immense Mass of Treasure, were all laid open and expos'd; and not so much as any Reliques left of this Prodigious Wealth. And further, to consummate the Misery of these poor People, their daily Sacrifices were forbidden; the City levell'd with the Ground; the Inhabitants partly kill'd, partly carry'd away Captives; together with their Wives and Children, to the Number of Ten Thousand; their Walls demolish'd; their stately Edifices consum'd by Fire: They erected a Tower in the City that overlook'd, and commanded the Temple it self; and when they had supply'd and fortify'd the Place, a great Garrison of *Macedonians* were put into it, but not without a Mixture of Execrable and Apostate *Jews*, that were as malicious as the very worst of their Enemies. They raised an Altar in the Temple, and Sacrificed Hogs upon it, in a most spiteful Contradiction to the Laws and Constitutions of the *Jews*. They put all People to Extremities that would not Renounce the True God, and Worship their Idols: And so in all other Cities and Towns, they built Temples and Altars, for the daily Sacrifice of Swine's Flesh. They made it grievously Penal for any of the *Jews* to Circumcise their Children, keeping their Officers and Informers still at hand, either to prosecute them upon the Violation of their Edicts, or to extort from them by Terror, or Force, an Obedience: And so it was in fine, that the greater part of the *Jews*, either of their own Accord, or for the Fear of Punishment, comply'd with the King's Orders; though there were others again so brave and generous, as to stand firm against all Tryals of Torment, and Death itself, rather than depart from the Religion and Laws of their Country. Among whom *Eleazer*, a Principal Man of the City, of the Priest's Family, a Lawyer by Profession, far advanced in Years, known and well esteem'd by many that retained to *Antiochus* by reason of his Age and Character, being brought before him, was treated at first in civil manner, and perswaded to comply and eat Swine's Flesh, which was the Test they put them to. The Venerable Old Man chose to Die Gloriously, and Manfully to lead an Example to all others to obey God rather than Man, and suffer the bitterest Torments rather than violate a good Conscience. Afterwards Seven Brethren with their Mother, were brought to the Stake for the same Cause, and one after another suffer'd the severest Torments, and died in Maintenance of their Religion. The Mother, who stood by with Anguish, and saw the bitter Execution of her Children, Comforted them in their Torments, and Exhorted them to bear it, rather than commit the Sin against God and his Law. And when at the Execution of the Seventh

Brother,

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Brother, to whom *Antiochus* used even Intreaties and Promises of Reward to induce him to comply, and upon his Refusal, commanded his Mother to move him. She on the contrary adjur'd her Son to bear the Torments with Patience, and to think upon God, who would Reward him with a Crown of Glory. And finally her self also suffered with the same Courage and Piety her Sons had express'd: And the Tyrant found himself despis'd. See the particular Speeches in 2 *Maccab.* 6 and 7 Chapters, and in *Josephus Antiq. Lib. 12.*

After this dismal Act of Cruelty *Antiochus* sent *Apollonius* into *Judea*, who one Sabbath-day killed a whole Congregation who were got together to offer Sacrifice. Some say, that he sent *Lysias*, *Gorgias*, *Timotheus*, and other Commanders against the *Jews*, who were all routed by *Judas Maccabeus*. Much about this time it was that this *Judas* retir'd into the Wilderness, choosing to live upon Herbs, rather than defile himself with those prophane Meats, which in all Parts were then Sacrificed. But at last *Antiochus* hastening out of *Persia* to *Jerusalem*, with a Design to cut off all the *Jews* of that Place, fell out of his Chariot, bruised his whole Body, and died of a loathsome Disease.

3786. IX. *Antiochus Eupator* succeeded his Father, [164. and reigned about 2 Years. *Lysias*, according to some, but *Philip* according to others, governed his Kingdom, and made Peace with *Judas Maccabeus*, which was soon after violated. About this time it was that *Eleazar* having assaulted an Elephant, upon which he suppos'd the King was, killed the Beast, and was crushed to Death by the Fall of him.

*Antiochus* having taken *Bethsura*, went against *Jerusalem*, and made a Peace with the *Jews*, but it being broken, he caus'd the Walls to be demolished, led away *Menelaus* along with him, whom he put to Death as the Cause of all the War, and put *Alcimus* into his Place.

3788. X. *Demetrius Soter*, the Son of *Seleucus Philipator*, having made his Escape from *Rome*, came to *Antioch*, put *Antiochus* and *Lysias* to Death: and when he was King, sent *Bacchides* into *Judea* with *Alcimus*, to whom he promised the High-Priesthood. He afterwards sent thither *Nicanor*, who made a League with *Judas Maccabeus*; but he, having broken it, was soon after killed by *Nicanor*. This *Demetrius* reigned about 11 Years.

The People of *Antioch* rebelling against *Demetrius*, took a young Man named *Alexander*, who was said to be the Son of *Antiochus the Illustrious*, and being assisted by the Neighbouring Kings, set him upon the Throne.

3799. XI. *Alexander Epiphanes*, or *Balas*, becoming [151. Master of *Protemas*, sent to *Jonathan* to make a League with him;

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him; and settled him in the High-Priesthood, which had been vacant 7 Years and a Half by the Death of *Alcimus*. This *Jonathan* was the first High-Priest of the Race of the *Maccabees*. After this, *Demetrius* raises Forces against *Alexander*, but was defeated and killed by him. By this means *Alexander* was established in the Kingdom of *Syria*, over which he reigned 6 Years.

*Demetrius*, the eldest Son of *Demetrius Soter*, being willing to revenge the Death of his Father, and to regain his Kingdom, had great Success therein. *Apollonius* joined with him, and was sent by *Demetrius* into *Judaea*, to fight the *Jews*, who were in League with *Alexander*. *Jonathan* and *Simon* engaged him several times. At last *Alexander* ravaging *Syria*; *Ptolemy*, *Philopator* and *Demetrius* marched against him, where *Ptolemy* was Wounded in the Engagement. Within a few Days after *Alexander* was killed by his Domesticks, and *Ptolemy* upon the Sight of his Head died for Joy.

3805. XII. *Demetrius Nicanor* became at last sole King of *Syria*, and suffered the *Jews* to live very peaceably. *Jonathan* laid Siege to the Fortrefs of *Jerusalem*, and *Demetrius* sent to have him come to him, and give him an Account of that Action. *Jonathan* still continued the Siege, and pacified *Demetrius* by his Presents.

No sooner had *Demetrius Nicanor* disbanded his old Forces having (as he thought) no farther Occasion for them; but *Tryphon* laid hold on the Opportunity to make young *Antiockus* surnamed the *Divine*, King, who was the Son of *Alexander*. He endeavoured to make *Jonathan* his Friend, who did him great Services.

3807. XIII. *Antiockus* the *Divine*, set up by *Tryphon*; [143] but afterwards, the latter being minded to be King himself instead of *Antiockus*, and being afraid *Jonathan* should oppose him in his Designs, surprized and killed him. *Simon* is Elected in his Place to be both General of the Army, and High-Priest. He several times defeated *Tryphon*, who, that he might the more easily usurp the Regal Dignity, killed *Antiockus*.

3809. XIV. *Tryphon* the *Usurper*. In his time *Demetrius Nicanor* marched with his Forces into *Media*, to strengthen himself against *Tryphon*; where he was taken Prisoner by the General of the Army of the King of *Persia* and *Media*. At last the Soldiers could not away with *Tryphon*, and went over to *Cleopatra*, the Wife of *Demetrius*, who surrendered her self and her Army to her Brother *Antiockus Sederes*.

3812. XV. *Antiockus Sederes* took the Government upon him, and reigned about 10 Years. He at first made League with *Simon* the High-Priest, and afterwards very di-

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honourably broke it, sending *Cendebeus* against him, whilst he went in pursuit of *Tryphon*, who retired into *Apamea*, which being taken, he was killed there. *Simon* the High-Priest, being very Old, sent his Sons against *Cendebeus*, who beat him. This only serv'd to foment the Jealousy of his Son-in-Law *Ptolemy* against the Father and his Children; who killed the Father and two of his Sons in a Feast to which he had invited them. In the Eighth Year of the Reign of *Antiochus Sedetes*, there happened an Earthquake at *Antioch* at 10 a Clock in the Morning, in *February* the 21st. After this, *Antiochus* with his Army were cut off in *Parthia*, which gave way for his Brother *Demetrius* to remount the Throne.

3822. *Demetrius Nicanor* re-assumed the Throne af- [128.  
ter his return from the *Parthians*, where he had been Prisoner. But he had debauched himself so much among the *Parthians*, and grew by his Pride so intolerable, that neither his Soldiers nor his Subjects could endure him, but chose themselves another King.

3822. XVI. *Alexander Zebenna* was the Man they [128.  
Elected, who was the Son of a certain great Merchant. *Demetrius* was abandoned by all Men, fled from one Country to another, and at last was assassinated as he was going into a Ship: But some say, he was killed by his Wife *Cleopatra*. *Zebenna* in his Prosperity proved ungrateful to his Friends, and forgot his old Benefactor *Ptolemy Physicon*, who had set him upon the Throne. *Ptolemy*, by way of Revenge, assisted *Antiochus Gryphus* against him, who defeated, put him to flight, and afterwards killed him.

3826. XVII. *Antiochus Gryphus* reigned 8 Years ve- [124.  
ry prosperously, and all *Syria* enjoyed a profound Peace. His Mother *Cleopatra* offended at her Son's good Fortune, upon his return from the War he had successfully ended against *Zebenna*, presented him with a Glass full of rank Poison. He excused himself out of Compliment, and his Mother still urged him to drink it off. At last he frankly told her, That he was informed of her ill Will towards him, and that she could not clear her Innocence better, than by drinking up what she was so civil to offer him. Upon this she was her self forced to drink off what she had prepared for her Son, and so Dyed. *Antiochus Cyzicenus* declared War against his Brother *Gryphus*, but was defeated by him,

3835. XVIII. *Antiochus Cyzicenus* had the Fortune [115.  
at last to defeat his Brother *Gryphus*, who fled away, and was turned out of his Kingdom, which his Brother became Master of. But no sooner was he King, but he gave himself up to

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all manner of Pleasures and Debaucheries. He associated with none but Comedians, Buffoons, Juglers and Fencers. He applied himself very seriously to the making of Puppets Dance, and became so great a Master in that Mechanical Art, that he could make Figures of Birds to fly and run along, as if they were natural.

3856. XIX. *Seleucus*, the Son of *Antiochus Gryphus*, [94. having raised Forces, declared War against Uncle *Antiochus Cyzicenus*. They came to an Engagement, wherein *Antiochus* was defeated. His Horse carried him into the Enemies Camp, and he, for fear of being taken alive, killed himself.

3860. XX. *Antiochus the Pious*, the Son of *Antiochus Cyzice*-[90 nus, having escaped the Ambuscades which his Uncle had laid for him, declared War against him, after he had taken upon him the Diadem at *Arada*. *Seleucus* was routed, beaten out of all *Syria*, and fled into *Cilicia*. He was received there by the *Mopsu-teses*, who, being enraged by the extravagant Contributions which *Seleucus* raised upon them, burnt him in his Palace with two of his Friends. Upon this *Antiochus* and *Philip*, two Twin-Brothers of *Seleucus*, in revenge of his Death, besieged *Mopsu-esta*, took it by Storm, and Demolished it. *Antiochus the Pious* marched against them, and defeated them. *Antiochus* was drowned in a River as he fled away; and his Brother *Philip* reigned together with *Antiochus the Pious*, and afterwards they endeavoured by War to decide which of the two should be the sole Master.

3861. XXI. *Demetrius Euceres*, the Son of *Antiochus* [89. *Gryphus*, was seated upon the Throne of *Damascus* by *Ptolemy Lathurus*: But *Antiochus the Pious* opposed the new King, being assisted by his Brother *Philip's* Forces. *Josephus* says, that *Antiochus the Pious* was killed in a Battle against the *Parthians*.

XXII. *Philip* and *Demetrius Euceres*, both of them the Sons of *Gryphus*, became Masters of the Kingdom of *Syria*. Thus for these last Years the *Seleucides* raising continual Commotions with each other for the Crown, were at length cut off in several Battles. The *Syrians* offended at these Disturbances, call'd in *Tigranes* King of *Armenia*, and submitted to his Government.

3863. XXIII. *Tigranes*, called in by the *Syrians*, reign'd over them 23 Years. But *Antiochus Asiaticus* and his Brother, both of them the Sons of King *Antiochus the Pious*, reign'd over part of *Syria*, of which *Tigranes* could not make himself Master. They went to *Rome* to Petition for the Kingdom of *Egypt*, which belonged to *Setene* their Mother, and themselves too; and continued their Suit for two Years together. *Tigranes* put *Setene*, surnamed *Cleopatra*, to Death in Prison; and by this means

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means, the Title which *Antiochus Asiaticus* had to the Kingdom of *Egypt*, and to part of *Syria*, quite vanished. In several Engagements *Tigranes* was defeated by *Lucullus* the Roman Consul, who was Governour of the Province of *Cilicia*. After this *Pompey* marched to *Tigranes*, who was so much terrified at the very Sight of him, that he quitted his Diadem, and with a great deal of Submission and Respect, yielded himself to *Pompey*. But he moved with Compassion put the Diadem again upon his Head, re-established him in his Kingdom of *Armenia* upon Articles, and made *Syria* a Roman Province. This happened in the Year of the World 3885, before *Christ* 64. *Anno Urbis Romæ Conditæ* 688.

Having thus given you a short Account of the Kings of *Syria*, from *Seleucus* the immediate Successor of *Alexander the Great*, in that part of his Conquests, down to *Tigranes*; I shall in the next place give you a List of the Kings which reigned in *Asia Minor*, who possessed another part of *Alexander's* Conquests.

### The Kings of Asia Minor, or Pergamos.

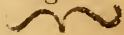
**P**ergamos, a City of *Mysia*, situated on the River *Caica* in *Asia Minor*, was the Capital City of a great State, call'd, *The Kingdom of Pergamos*, which began about the Year of the World 3634, before *Christ* 316 Years. It had Eight Kings, and lasted the space of 188 Years.

3634. I. *Antigonus*, one of *Alexander's* Captains, [316. having *Asia Minor* for his Share, after the Death of his Master was opposed (1) by *Perdiccas*, who with *Meleager* had the Inspection of all the Army and Military Affairs after *Alexander's* Death, and by this Means obtain'd great Power and Authority. He was assisted by *Eumenes* another of *Alexander's* Captains; but *Perdiccas* being at last slain by *Antigonus's* Party, *Eumenes* was voted an Enemy by the *Macedonian* Army, and they all unanimously declared for *Antigonus*; but he carried on the Matter so cunningly that they quickly changed their Resolutions, and promised to stand by him. Which *Antigonus* understanding, he made what Expedition he could to come up with them. After which he offered them Battle, which *Eumenes* did not refuse, but being defeated, he fled to a Fortified Castle; where finding that he must of necessity suffer a Siege, he dismiss the greatest part of his Army, left by the Consent of the Major part he should be deliver'd to the Enemy, or the Siege be incommoded by so great a Multitude. But re

(1) *Justin. Hist. l. 13, 14. Diod. Sic. l. 19.*

ceiving Assistance not long after from *Antipater*, *Antigonus* raised the Siege: So he was delivered for a time from the Apprehensions of Death, but he could not imagine to continue long in Safety, since his Army was gone. In which Extremity, having consider'd what Course to take, the best Expedient he could think of, was to address himself to the *Argyraspides*, those invincible Troops of *Alexander the Great*, that were adorn'd and loaded with the Spoils of so many Victories. This Body of Men, after *Alexander's* Death, scorn'd to be Commanded by any other; thinking it would be a Disgrace to them to serve under any other General, after they had carried Arms under so great a Prince. Therefore *Eumenes* sought to insinuate himself into their Favour, by his submissive Deportment, and caressed every Man in particular. Sometimes he called them his Fellow Soldiers, sometimes his Patrons and Companions in the Eastern Expedition, and sometimes the only Persons he could rely upon in this Juncture: Adding, that the Eastern World was reduc'd by their Bravery alone; that they alone had surpass'd the Military Exploits of *Bacchus*, and the Labours of *Hercules*; that *Alexander* owed his Greatness to them, and by their Means had obtained Divine Honours and Immortal Glory. He conjur'd them to receive him, not in the Nature of a General, but Fellow-Soldier; and to honour him so far, as to permit him to be one of their Body. Upon this Condition he was received among them, but he insensibly work'd himself into the chief Command, sometimes by admonishing them in private, and sometimes by correcting them gently for their Faults before their Comrades, so that at last nothing could be done in the Camp without him, and nothing carried on without his Dexterity to manage it. At last receiving Advice that *Antigonus* came to give him Battle, he oblig'd them to meet him in the Field, but as they were too arrogant to obey their General's Order, they were defeated by the Bravery of the Enemy: In this Dispute they not only lost the Reputation they had acquired, by their former Actions, together with their Wives and Children, but the Booty they had got in so long a Service. But *Eumenes*, who was the unfortunate Occasion of their Overthrow, and had no other Game to play but this; endeavoured to keep up their Spirits after this Defeat. He represented to them that they were superior to the Enemy in Valour, as plainly appear'd by their killing five thousand of them upon the Spot; and that if they resolv'd to pursue the War, the pretended Conqueror must be forced to sue for a Peace; that as for their Loss, upon which account alone they look'd upon themselves to have lost the Day, it did not amount to above two thousand Women, and a few Children and Slaves, which they had

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had better try to recover by prosecuting, than by abandoning the Victory. But the *Agryaspides* made Answer, That they would neither fly after the Loss of their Wives, nor take the Field again to fight against their own Children. Then they reproached him for engaging them in a new War, after they had quitted the Service, and were returning home with the Rewards of so many Victories, and for cajoling them with vain deceitful Promises, when they were almost at their Journey's end, and in the sight of their Household Gods, and Native Country: That now he would not suffer them to pass a wretched old Age in Peace and Poverty, though they were overcome, and lost all that they had won in their former Conquests. Upon this, without acquainting any of their Officers with their Design, they sent Deputies to *Antigonus*, to desire that what they had lost might be restored to them, which he promised to do, provided they would deliver up *Eumenes* to him. When this arrived to *Eumenes's* Ear, he endeavoured with a handful of Men to make his Escape, but being brought back and surrounded by the Multitude, and finding now no Hopes of preserving himself, he desired that he might have leave to deliver his Mind to the Army. This Liberty being granted, he commanded Silence, and when his Chains were somewhat eased, he showed them his Hand, as he was bound, and thus addressed himself to them.

' You see, Gentlemen, said he, the Decorations and Ornaments of your General, which none of the Enemy have imposed upon me, for that would have been some Consolation to me in this Disgrace. No, 'tis you that of a Conqueror have made me a Captive, and of a General a Slave, you I say, that have Sworn an Oath of Fidelity to me four times within this Year. But I forbear to say more upon this Head, because it is not proper for Men in Distress to make Reproaches. One Favour I beg of you, that if nothing will content *Antigonus* but my Head, you would see me Die here: For it signifies nothing to *Antigonus* where, or how I fall, and by this means, I shall be delivered from an infamous Death. If I can prevail with you to grant me this Favour, I freely release you from the Obligation of the Oaths you have taken to me. But if you are ashamed to lay violent Hands upon me, now I beg it of you, give me a Sword, and suffer your General to do that for you without the Tie of an Oath, which you have Sworn to do for your General. When he found that they would consent to neither, turning his Prayers into Curses; ' May the Gods, said he, the Revengers of Perjury, thunder Vengeance upon your Heads, you most execrable Slaves, and give you such a Treatment as you have given your Generals. 'Tis you that embred your Hands in the Blood of *Perdiccas*, 'tis you that

served *Antipater* in the same manner. Nay, if it had been possible for the Great *Alexander* to fall by any mortal Hand, you had certainly presumed to Murder him; but what came next to it, you frequently disturbed him with your Mutinies. I, that am to be the last Sacrifice of such perfidious Scoundrils, leave these Curses and Imprecations among you. May you pass all your Lives like Vagabonds and Outlaws, in Tents and Banishment: And may you employ your own Arms against one another, with which you have destroyed more Officers of your own, than of the Enemy. Thus full of Indignation he walked, with his Keeper before him, to *Antigonus's* Camp. The Army, that had thus basely betrayed their General, came up after, and the illustrious Captive brought up the Triumph of himself to the Tents of his Conqueror, delivering up the Lawrels of King *Alexander*, and the Glory of so many Victories to him; and, that nothing might be wanting to complete so extraordinary a Show, the Elephants and Auxiliaries of the East followed after. Much more honourable was this to *Antigonus*, than so many Victories were to *Alexander*; for though the latter conquered the East, the former conquer'd even those by whom the East was overcome. *Antigonus* distributed these Conquerors of the World among his own Army, after he had restored to them what they had lost in the former Engagement. As for *Eumenes*, in respect of the former Friendship between them, he would not suffer him, now he was a Captive, to come into his Sight, but assigned the Care of him to certain Keepers; though it was not long after that he order'd him to be kill'd. However, at last *Antigonus* himself was routed and slain by *Seleucus* King of *Syria*, and *Cassander* King of *Macedon*; having reigned 15 Years.

3649. II. *Demetrius* (1) succeeded his Father *Antigonus*, and reigned 15 Years. He was expelled *Asia*, won *Macedon*, but was expell'd thence, taken by *Seleucus*, and within three Years after he died. [301.

3666. III. Next (2) after him succeeded *Philetærus*, [282. Intendant of the Finances of *Lysimachus* King of *Thrace*, against whom he rebelled, and became King of *Pergamus* in the 16th Year of his Age, over which he reigned 20 Years.

3686. IV. *Eumenes* succeeded his Brother *Philetærus*, [262. and reigned about (3) 21 Years. He subdued several small

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(1) See *Plutarch*. (2) *Strabo*. l. 13. p. 623. *Mr. Dodwell* in his *Dissertation upon Scymnus Chius* published in the second Vol. of the *Lesser Greek Geographers*, lately set forth at Oxon by my most Excellent and Learned Friend *Dr. Hudson*, who is continually endeavouring to benefit the Learned World with Ancient Pieces of great Curiosity. (3) *Strabo* says 22.

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small Places round about Pergamus, and defeated the Army of Antiochus the Son of Seleucus near Sardes. At last he died by immoderate Drinking.

3707. V. Attalus (1), Nephew to Philetærus, succeeded Eumenes, and reigned 44 Years. 'Tis said, that he govern'd with so much Prudence, and manag'd his Treasures so thriftily, that his Subjects freely conferred on him the Title of King, which his Predecessors presumed not to take up, though they did hold the Quality and Grandeur of one. He defeated the Gauls contrary to all Expectation. At last he fell Sick at Thebes, and was removed thence to Pergamus, where he died in a good old Age, being about 72 Years.

3751. VI. Eumenes II. the eldest Son of Attalus, [197. succeeded him, and reigned (2) 40 Years. His three Brothers, Attalus, Philetærus, and Athenæus, bore so much Respect as well as Love to the King their Brother, that they became his Life-Guards.

3791. VII. Attalus II, (3) surnamed Philadelphus, [157. succeeded his Brother Eumenes, and reigned about 21 Years. He drove Orophernes and Demetrius Soter out of Cappadocia, and fully re-established Ariarathes in his Kingdom. He was conquer'd by Prusias King of Bithynia, who entred Pergamus, robbed the Statues of the Gods, and rifled the Temples. Upon this Attalus sent his Brother Athenæus to Rome, to complain thereof to the Senate, who ordered Prusias to forbear warring against Attalus. Prusias slighted the Orders of the Senate, burnt the Temples, made great Havock in the Neighbouring Countries, and defied Attalus, who had shut himself up in Pergamus. The Senate sent a third time Ambassadors to make up a Peace between him and Attalus, which at last was effected. This Attalus was a great Friend to the Romans, and a constant Favourer of Learned Men. At length Peace and Idleness corrupted and spoiled this good Man, who left his Kingdom to Attalus Philometor, his Nephew.

3813. VIII. Attalus III. (4) surnamed Philometor, the [137. last King of Pergamus, succeeded his Uncle, and reigned only 5 Years. He was a very cruel Prince, put his nearest Relations and his dearest Friends to Death, not so much as sparing his Mother or his Wife. In the second Year of his Reing he reti-

(1) Strabo XIII. p. 624. Vid. item Liv. L. 33. 5. vel. 21. & Polyb. & Suid. Ατταλ. (2) Strabo, l. 13. p. 624. says βασιλεύσας ἔτη τετταράκοντα ἢ ἑννέα. For which Learned Men put τετράκοντα. It being certain that he reigned 39 Years compleat, and was going into the 40th. (3) See Strabo. (4) Strabo l. 13. p. 624.

red into the inmost Parts of his Palace, where he dressed himself in a very mean Habit, let his Beard and Hair grow without cutting, never appear'd in Publick, led a Life exempt from all manner of Pleasures, and seem'd to inflict a Punishment upon himself for the Crimes he had been guilty of. Having thus quitted the Administration of the Government, he dug in his Garden, sowed Seeds, and by an extravagant sort of Humour laid out his greatest Care in cultivating venomous Plants, such as *Henbane*, *Hellebore*, *Hemlock*, *Aconite*, &c. He extracted the Juice and Liquor, and gathered the Seeds of them, of which he made a great many dangerous Presents to his Friends. He became so skilful in the Art of *Botany*, especially in whatever related to the Manuring of Plants, that he composed a very curious Book upon that Subject, wherein, as (*Varro* relates) he set down the Season of Sowing and of gathering the Seeds of Plants. He applied himself to Founding of Metals; became a great Master in that Art; cast several Figures, and made use of them in raising a *Mausoleum* to the Memory of his Mother. At last, being too eagerly set upon these sorts of Exercises, which expos'd him continually to the Heat of the Sun or the Furnace, he was seiz'd with a violent Fever, and died on the seventh Day of his Illness.

*Eudemius* of *Pergamus* carried the last Will and Testament of *Attalus* to *Rome*, and gave the Diadem of the Kingdom and the Royal Globe to *Tiberius Gracchus*, Tribune of the People. By this Will *Attalus* made the People of *Rome* his Heir: *Populus Romanus bonorum heres esto*. The *Romans* finding by their Common Law, that his Kingdom was a part of his Demesnes, seiz'd thereon by virtue of these Words, *Let the People of Rome be the Heirs of my Demesnes*. There was some Fault found with the *Romans* for putting such a Construction on the Will; but having the Power in their own Hands, they made it to be a good Title.

In this City it was that they first dress'd Sheep-Skins, and of them made Parchment, whereon they wrote before the Invention of Paper; and hence came the Name of *Parchment*, call'd in Latin *Charta Pergamena*.

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### Of the Kings of ÆGYPT.

**Æ**gypt, anciently called *Misraim*, and the Land of *Ham*, *Æria*, *Potamia*, *Ogygia*, *Melampodus*, and *Osyria*, derived its present Name from *Ægyptus*, the Brother of *Danaus*. It is part of *Africa*, bounded on the North by the *Egyptian*, or rather



ther part of the *Mediterranean Sea*; on the East by *Arabia Petraea* and *Sinus Arabicus*; on the South by *Ethiopia*; and on the West by *Cyrenaica*. It was formerly divided into the *Upper* and *Lower Egypt*; but at present it is divided into four Parts: I. *Errif*, or the *Lower Egypt*, containing the old proper *Egypt* and *Augustiana*. II. *Peckria Demisor*, or *Middle Egypt*, containing the greatest part of old *Arcadia*. III. *Sabid*, or the *Upper Egypt*, part of old *Thebais*. IV. The Coast of the *Red-Sea*, containing part of the ancient *Thebais* and *Arcadia*.

There is in *Egypt* the famous *Isthmus of Sues*, that parts the *Red-Sea* from the *Mediterranean*, which several Princes have in vain attempted to cut, so as to joyn those two Seas.

We cannot but observe, That most Historians are more or less guilty of Partiality, especially when they come to discourse of the Affairs of their own Country. This is a Fault which the *Egyptians* are more particularly blamed for, who had such an Opinion of themselves, that they thought all the rest of the World obliged to them, as deriving not only the Original but all their Learning from them. And though the *Scythians* had better Arguments to offer in behalf of their Antiquity, if we may judge of the Controversy from *Justin's* Epitome of *Trogus Pompeius*, yet we find that they would not be concluded by them. Inasmuch that they derided the Ignorance of other Nations, however famous for their Learning. This is plain from the *Egyptian* Priest, who, under the Name of *Timæus* in *Plato*, scoffed at *Solon*, notwithstanding he was a Person so eminent for his Wisdom. The chief Reason whereof was, That the *Greeks*, even *Solon* himself, could not give so plausible Account as the *Egyptians* could of their Antiquities. For *Diodorus* relates that in the *CLXXXth Olympiad* they pretended a Succession of Government of 32000 Years, whereof the first 18000 they were governed by Gods and Heroes, and the last 15000 by Men. And *Manetho*, who wrote the *Egyptian* History, about the Beginning of the *Græcian Monarchy* under *Alexander*, with very great Pretence, hath carried up their Government to an incredible distance before the Creation of Mankind, digesting the successive Governments of the *Egyptians* into 32 Dynasties, and assigning to each Dynasty a great Number of Governours and Years, whereof 15 exceeded the time of the Flood; upon which account they are omitted by *Africanus* and others, who yet are very fond of the Credit of *Manetho*; and the other 17 are extended to the beginning of the *Græcian* Empire.

But now if we do but consider the the Matter justly, we shall soon find that these Assertions are highly absurd, and very unworthy the Pen of a Learned Writer; because they betray the

the Ignorance of their Authors, and shew they had but little Skill in the Subject they undertook to write upon. For *Censorinus* (1) acquaints us, That the ancient *Egyptian* Year was first *Bimistris*, then *Trimestris*, and after that, in latter Times, of 13 Months and 5 Days. And further some tell us, That their most ancient Year was but one Month, namely, one Revolution of the Moon through the *Zodiack*; which if we admit of, will shorten their Account of 33000 Years to 3600 or thereabouts. However to this it is commonly replied, that in all Probability their Years continued to be 365 Days, ever since the coming of the Children of *Israel* out of *Egypt* at least, and so the Account will be carried up far beyond the Creation of Man, though their former Years should be supposed *Menstrui* or *Bimistres*.

Granting therefore this to be true (for I cannot disprove it) yet there is another Argument, which plainly proves the Ignorance of the *Ægyptians*, at least their Imposture to enhance the Antiquity of their Country, namely, that they took *implicit* Years for *solid*, and placed those Kings in a Succession which were Contemporary with one another. This was certainly the Design of *Manetho*, as may be gathered from a due Examination of his Dynasties; and the ancient Division of the Country into 12 *Nomoi* or Principalities will very much strengthen the Argument.

Were there therefore no other Reason, yet this were enough to be objected against *Joseph Scaliger*, for giving greater Credit to *Manetho*, than *Herodotus*, *Diodorus*, and others. But besides this, there are other Reasons which induce us to reject *Manetho's* Dynasties as fabulous; as *First*, the vast Difference between his Accounts and all others who have written of the *Ægyptian* History, in the Order and Names of his Dynasties. How comes it to pass that none but himself mentions the several Dynasties of the *Thinites*, *Memphites*, *Suites*, *Diospolitans* and many others? 'Tis strange that neither *Herodotus*, nor *Eratosthenes*, nor *Diodorus*, who have all given us a Succession of the *Ægyptian* Kings, should neither by their own Industry, nor by all the Interest they had in *Ægypt*, be able to acquire any Knowledge of these methodically digested Dynasties. Besides had there been any Historical Certainty in these Dynasties, how comes it to pass that the *Ægyptian* Priests themselves, who undertook to write their own History, should pass them over in Silence, and be so very unjust to their own Country? Amongst whom we must reckon *Cheremon*, who was an *ἱερογγραμμάτης*, a *Sacred Scribe*, as *Eusebius* informs us, and comprehended the

(1) *De Die Natali* cap. 19.



History of Egypt in 3 Books. Now had this History been so Authentick as is pretended, whence arise so many and great Contradictions between them? Insomuch that *Josephus* (1) saith, *If that which they report were true, it were a Thing impossible they should so much differ; but they endeavour to invent Lyes, and write neither agreeably to the Truth, nor to one another.* Secondly, All those who profess to follow *Manetho*, differ strangely from one another, as *Josephus*, *Africanus*, *Eusebius*, *Syncellus*, and *Scaliger*, which without doubt proceeded from this, that they thought these Dynasties not so authentick, but that they might cut off, alter and transpose as they saw Occasion. This is plainly evident in *Eusebius*, who makes no Difficulty of cutting off one whole Dynasty, and dividing another into two, only to reconcile the difference between *Thucris*, the Egyptian King, and *Tentamus* the Assyrian Emperor, and the Destruction of *Troy*, and therefore omits four Assyrian Kings, and a whole Dynasty of the Egyptians to make a Synchronisme between those three.

But though this Consideration discovers all their Historians to have been strangely partial, ignorant, or else great Cheats, yet it must be allowed that this Country was very much Celebrated for its Learning. Hence 'tis said (2) that *Moses* was skilled in all the Learning of the Egyptians, and (3) that *Solomon's* Wisdom excelled all the Wisdom of Egypt. And for the same Reason most of the old Philosophers travelled hither to obtain their Knowledge, which consisted in Hieroglyphicks, Mathematicks, Physicks, Ethicks, Politicks, and Theology. So that addicting themselves to these Studies, especially Mathematicks, History was almost quite neglected, though they had excellent Laws, and their Governours are represented to us as prudent Managers. Nay 'twas impossible they should have cultivated History without a certain Knowledge of the Course of the Sun, which yet was late amongst them, in Comparison of what they asserted about their ancient Affairs. But what makes most against these Pretenders to Antiquity is the want of certain Records, it being certain the ancient way of communicating Knowledge to Posterity was mostly by Tradition. Indeed there were some Inscriptions; but those amongst the Egyptians were so obscure, that 'twas impossible to explain their Meaning, being nothing but Hieroglyphical Figures, which were liable to a great Variety of Interpretations, as is evident in all those Remains of them, preserved by the Industry of some ancient Writers; as in their *Kaualai*, or golden Images of their gods, they had ingraved two Dogs, an Hawk, and an *Ibis*. By the Dogs some understand the two Hemispheres, others the two Tro-

(1) *Contra. Appion. l. 1.* (2) *Act. 7. 22.* (3) *1 Kings 4. 30.*

picks; by the Hawk some understand Sun, others the Æquinoctial; by the *Ibis* some the Moon, others the Zodiack, if we may believe *Clemens Alexandrinus*. From whence nothing can be more evident, than the Unfitness of this Method to convey any ancient Tradition, by being both obscure, ambiguous, and unable to express so much as to give any certain Light to future Ages, of the Passages of the preceding. Besides even this Mystick Learning was never studied but by the Priests, who were an uncommunicative sort of People, and endeavoured, as much as they could, to keep others in Ignorance, and therefore *Strabo* might well call (1) them *μυσικὲς ἢ δυσμεταδότες*. And this makes the Story, related by *Apollodorus* in *Diogenes Laertius* (2), seem likely, namely, That though *Pythagoras* spent the Space of 22 Years amongst the *Egyptians*, which one would think had been long enough to have insinuated himself into the utmost Acquaintance with the Priests, yet he sacrific'd an *Hecatomb* upon finding out that Proposition, which now makes the 47th of the First Book of *Euclid*, and demonstrates that the lower side of a Right-Angle-Triangle is equal to the other two sides. Concerning which we have this Epigram in the said *Diogenes*.

Ἡνίκα Πυθαγόρου τὸ πεικλεῖς ἕκατο γέγραμα,  
 Κεῖν' ἐφ' ὅτῳ κλεινὴν ἔγαγε βεδυσίην.

In some Copies for *ἦνίκα* is read *ἦνυκε*, which *Stephens* thinks the better Reading. Other Authors likewise mention the Thing, particularly *Athenæus* in the 10th Book of his *Deipnosophists*. But *Cicero* (3) for an *Hecatomb*, or an *Hundred Oxen*, has only *one Ox*; nor does *Malchus* or *Porphyry*, in the Life of *Pythagoras*, differ from him as to the Number of *Oxen*, only he tells us that the *Ox* was made of Dough, and consequently 'twas but the Figure of an *Ox*, which some are apt to think true, because *Pythagoras* did not use to sprinkle the Altar with Blood. However since *Malchus* tells us that the Cause of the Sacrifice was the Invention I have mentioned, and since *Athenæus* agrees with *Diogenes*, I am of Opinion that 100 *Oxen* were sacrific'd, and that they were all real.

From what I have said 'tis clear, that the *Egyptian* Story is very intricate and obscure, add that what hath been delivered about their ancient Dynasties is not to be relied on. And there-

(1) *Geog. l. 17.* (2) *Vit. Pythag. sect. 12 p. 497. Opt. Edit.* (3) *De Nat. Deor. l. 3.*

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fore we can say nothing of their first Government, only that *Cham* the Son of *Noah* planted the Country, governing for about 160 Years, and was succeeded by *Mizraim* or *Osiris*. After whom followed a great Number of Kings, the first whereof I shall omit as fabulous, and begin my Table with *Thermosis* or *Amasis*, who began to reign in the Year of the World 2207, from whom I shall continue the Succession down to *Cleopatra's* Death, when it became a *Roman* Province; which happened about the Year 3920. This takes up the Space of 1713 Years, which being too large to consider all together, I shall treat of under three distinct States, viz. 1. Under 47 Kings, who were all surnamed *Pharaoh*. 2. Under 11 Kings of *Persia*. 3. Under the *Greeks*, namely *Alexander the Great*, and the 12 *Ptolemys* his Successors: First of all informing the Reader that I shall all along follow *Petavius*, *Helvicus*, and our Country-Man *Mr. Tallets*, who have extracted from ancient Authors what they thought to be most agreeable to Truth.

*The State of Egypt under 47 Kings, surnamed Pharaoh's, which lasted 1220 Years; till the Year of the World 3427, when it was conquered by Cambyfes King of the Persians.*

2207. I. **T**hermosis, or Amasis, he drove the Shepherd Kings out of Lower Egypt, who retired into Phœnicia. He had been before King of Thebais or Upper Egypt, and reigned about 13 Years. [1743]
2232. II. Chebron reigned about 13 Years. [1718]
2245. III. Amenophis reigned 20 Years and 7 Months. [1705]
2266. IV. Amesses, Sister of Amenophis, reigned 21 Years and 9 Months. [1684]
2288. V. Mephres reigned 12 Years and 9 Months. [1662]
2300. VI. Maphramutbosis reigned 25 Years and 10 Months. [1650]
2326. VII. Themosis reigned about 10 Years. [1624]
2336. VIII. Amenophis II. reigned 30 Years and 10 Months. [1614]
2367. IX. Orus reigned about 5 Years: He built the Pyramids of Egypt. [1583]
2373. X. Thermutis, or Acencbres, reigned about 43 Years. 'Tis said, that this is that new King who knew not Joseph, and who oppressed the Israelites. He gave order to the Midwives

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Midwives to kill the Sons of the *Hebrew Women*; but this being not executed, he enjoined his Subjects to drown them. In his Reign *Moses* was born, laid in the River, found and saved by *Pharaoh's Daughter*, who brought him up as her own Child, and, by a signal Instance of Providence, committed him to be nursed by his own Mother. In this King's Reign *Cecrops* the *Egyptian* transplanted a Colony of the *Suites* into *Attica*, and there laid the Foundation of the Republick of *Athens*.

2416. XI. *Rathotis* the Brother of *Acenbres* succeeded. [1534 ed, and reigned about 9 Years.

2424. XII. *Acencheres* I. succeeded his Father *Rathotis*, and reigned about 12 Years. [1526

2436. XIII. *Acencheres* II. succeeded, and reigned 13 [1514 Years.

2449. XIV. *Armais* succeeded, and reigned about 4 [1501 Years. This was that *Pharaoh*, to whom *Moses* and *Aaron* were sent by God to prevail upon him to let the Children of *Israel* go. In his time *Moses* brought the ten Plagues upon the *Egyptians*; and though *Pharaoh* was hardened by the nine first, yet he was forced by the last to yield to their Request, and the *Egyptians* pressed the *Israelites* to be gone. However *Pharaoh* pursued the *Israelites* with a great Army, but he and all his Men perished in the *Red-Sea*, whilst the Children of *Israel* passed over it as upon dry Ground.

2453. XV. *Armeses* or *Rameffes* succeeded, and reigned one Year. [1497

2454. XVI. *Amesif* or *Rameffes Miamun* succeeded, and [1496 reigned about 21 Years.

2475. XVII. *Armais* succeeded, and reigned about [1475 45 Years. This is *Danaus*, who, being expelled the Kingdom by his Brother *Egyptus*, went into *Greece*, and laid the first Foundation of the Kingdom of *Argos*.

2520. XVIII. *Amenophis* III. succeeded, and reigned [1430 in *Egypt* about 19 Years.

2539. XIX. *Egyptus*, or rather *Sethosis*, succeeded, [1411 and reigned about 51 Years. He deposed *Danaus*, but was so molested by him, that his Daughters killed 49 of his Sons. In his time *Phenix* and *Cadmus* came from *Thebes* to *Egypt*, and thence went to *Syria*, where they reigned over *Tyre* and *Sidon*.

2590. XX. *Rampes* or *Rhampfases* succeeded, and reigned about 61 Years. [1360

2651. XXI. *Amenophis* IV. succeeded, and reigned about 40 Years. [1299

2691. XXII. *Ammeneremes* or *Ammenepthes* succeeded, [1259 and reigned about 26 Years.

2717. XXIII.

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2717. XXIII. *Thuoris* reigned about 7 Years. 1233
2724. Heré happened a Dynásty of the *Diospolites*, [1226  
whose Kings are unknown, and which lasted the Space of 143  
Years.
2867. XXIV. *Smendes* reigned about 26 Years. [1083
2893. XXV. *Pseusenses* reigned about 50 Years. [1057
2943. XXVI. *Naphres* succeeded, and reigned about 20 [1007  
Years: He is by some called *Mephercheres*. This is that *Pha-  
raoh* who married his Daughter to King *Solomon*, and gave her  
for her Portion *Gezer*, a City belonging to the Tribe of *E-  
phraim*, which he had taken from the *Canaanites*, after he had  
put them all to Death.
2963. XXVII. *Amenophis V.* reigned 9 Years.
2972. XXVIII. *Sesonchis* or *Sbshak* succeeded, and reign- [978  
ed 6 Years. It was this King to whom *Feroboam* fled, and with  
whom he tarried till the Death of King *Solomon*. After this,  
*Sbshak* marched from *Egypt* to *Jerusalem*, rifled the Temple,  
and carried away all the Treasures which were in the Royal Pa-  
lace of *Rehoboam* the Son of *Solomon*.
2978. XXIX. *Spinaces* reigned about 9 Years. [972
2987. XXX. *Perfusennes* reigned about 55 Years. [963
3042. XXXI. *Sesonchis* reigned 21 Years. [908
3063. XXXII. *Oforithon* reigned 15 Years. [887
3078. XXXIII. *Tachelotis* reigned 13 Years. [872
3091. XXXIV. *Petubastes* reigned about 30 Years. [859
3121. XXXV. *Sebicon* reigned about 12 Years. [829
3133. XXXVI. *Oforchon*, or the *Egyptian Hercules*, reigned  
about 12 Years. [817
3145. XXXVII. *Tarak* reigned 19 Years. [805
3164. XXXVIII. *Psamis I.* reigned about 19 Years. [786
3183. XXXIX. *Bocchoris*, surnamed *Saites*, reigned in [767  
*Egypt* the space of 44 Years.
3227. XL. *Sabacon* or *So* the *Ethiopian* began to reign, [723  
and having taken *Bocchoris* Prisoner of War, caused him to be  
burnt alive, and reigned in his stead 8 Years. This was that  
*So* mentioned 2 *Kings* 17. 4 to whom *Hoshea* King of *Israel*  
sent Ambassadors, to perswade him to pay no Tribute to the  
King of *Affyria*: Upon which, *Sennacherib* King of *Affyria* clapt  
*Hoshea* into Prison and laid *Egypt* waste.
3236. XLI. *Sevechus*, the same with *Tirbakib* mention- [714  
ed by *Isaiak*, the Son of *Sabacon* succeeded his Father and reign-  
ed about 28 Years.
3264. About this time there happened great Distur- [686  
bances in *Egypt*; the Regal Power was laid aside, and the King-  
dom

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dom governed by an Aristocracy of 12 Men for the space of 15 Years.

3279 XLII. *Psammeticus*, one of the 12, assisted by [671 the *Græcian* Soldiers, became sole King of *Egypt*, and reigned 54 Years. In his time the *Scythians*, having conquered *Asia*, marched directly towards *Egypt*. But when they were advanced as far as *Palestine*, *Psammeticus* met them, and by his Intreaties and Presents diverted them from their Design.

3333. XLIII. *Pharaoh Neco* succeeded his Father *Psam-* [617 *meticus*, and reigned 16 Years. He attempted to cut a River from the *Nile* to the *Sinus Arabicus*, but failed in his Design, and 120000 *Egyptians* perished in the Undertaking. *Herodotus* tells us, that he sent a Fleet out of *Sinus Arabicus*, which launching out into the South Sea, sailed quite round *Africa*. They entred the *Mediterranean* by *Hercules's Pillars*, called at present the *Straits of Gibraltar*, from whence they sailed in a direct Course to *Egypt*, where they arrived in the third Year of their Voyage. This was that King of *Egypt*, who defeated *Josiab* King of *Judah*, and killed him in Battle. He was afterwards entirely defeated by *Nebuchadnezzar* King of *Babylon*, who was very near conquering all *Egypt*. *Nebuchadnezzar* pushed on his Conquests, took from *Neco* all his Dominions which lay between the *Nile* and *Euphrates*, and forced him to keep within the Limits of his own Territories.

3350. XLIV. *Psammis II.* succeeded his Father *Neco*, [600 and reigned about 6 Years : But he died soon after his return from his Expedition into *Ethiopia*.

3356. XLV. *Apries* succeeded his Father *Psammis*, and [594 reigned about 25 Years. He was a great Warriour, took *Sidon* by Storm, and put all *Phœnicia* into a very great Consternation. At last he was absolutely defeated by the *Cyrenians*, against whom he had waged War. Upon this, the *Egyptians* were for deposing *Apries*, who sent *Amasis* to pacify them : But instead of that, they set up *Amasis* for their King. *Apries* dispatched *Patarbem* to bring back *Amasis*, but he succeeded not : whereupon he had his Nose and Ears cut off, as a Punishment of his Default, by the Orders of King *Apries*. Those *Egyptians*, who hitherto had continued Loyal to the Interests of *Apries*, were so offended at this barbarous Proceeding, that they deserted him, and went over to *Amasis*. The two Kings had an Engagement near the Walls of *Memphis*, in which *Apries* was defeated, put to Flight, taken Prisoner, confined in *Said*, and afterwards Strangled.

*Nebuchadnezzar* laid hold on this Juncture of Affairs, and whilst these Commotions and Disturbances were flaming in *Egypt*.



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Egypt.

gypt, marched directly thither, and conquered the whole Country: He made a great Slaughter among the *Egyptians*, and put a vast Number of them into Irons. The *Jews*, who were fled into *Egypt* to avoid the Fury of the *Assyrians*, fell at the same time into the Hands of *Nebuchadnezzar*, and shared the same Fate with the *Egyptians*.

3381. XLVI. *Amasis* ascended the Throne, and reign- [569 ed 44 Years. In his time *Cambyfes* King of *Persia*, resolv'd upon the Conquest of *Egypt*, and made Preparations for it.

3426. XLVII. *Psammenitus* succeeded his Father *Ama-* [524 *sis*, but he reigned only 6 Months, being conquered by *Cambyfes* King of *Persia*.

*The State of Egypt under XI Kings of Persia, which lasted 193 Years, viz. to the Year of the World 3619; at which time it was subjected to Alexander the Great.*

3426. I. **C** *Ambyfes* reigned after he had absolutely [524 defeated *Psammenitus*, who fled to *Memphis*, where he was besieged. The City was taken, and *Cambyfes* by way of Contempt ordered him to take up his Quarters in the Suburbs. *Psammenitus*, as an Addition to his Misfortunes, often beheld the Princess his Daughter, with several other Ladies of Quality in the Habit of Slaves, who were forced to go and draw Water for the *Persians*. She never went by him but she burst into Tears, and made dreadful Exclamations. This unhappy Prince likewise saw his Son, with 2000 *Egyptians* of the same Age with him, going to be executed, with Ropes about their Necks, and a Bridle in their Mouths. At last he was removed to *Susa*, where he endeavoured, by several Artifices, to raise an Insurrection among the *Egyptians*; for which he was condemned by the King of *Persia* to drink Bull's Blood, of which he died.

The next Year *Cambyfes* likewise subdued *Ethiopia*, but carrying his Conquests too far, it happened that his whole Army, being then in a sandy, hot, and barren Country, had like to have perished for want of Provision. The Soldiers cast Lots among themselves, and did eat every tenth Man upon whom the Lot fell. The King of *Persia* being advertised of this horrible Disaster, immediately broke up his Camp and quitted his De-

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sign. At his return to *Babylon* he died; but upon his going from *Egypt* he left a Governour over it named *Ariandes*. By this means *Egypt* remained under the Dominion of the Kings of *Persia*.

2429. II. *Darius* King of *Persia* reigned over *Egypt* 36 Years. [521

3464. III. *Xerxes* King of *Persia* succeeded his Father *Darius*, and possessed his Territories 22 Years. [486

3486. IV. *Artaxerxes* succeeded his Father *Xerxes*. In [464 his time *Inarus* King of *Lybia*, and Son to *Psammenitus*, caused the greatest part of *Egypt* to revolt, and freed himself from the Tyranny of *Artaxerxes*. He was made King by the *Egyptians*, and called in the *Athenians* to his Assistance, who were at that time before the Isle of *Cyprus* with a Fleet of 200 Sail. *Artaxerxes*, upon Notice of the *Egyptians* revolt, sent against them *Achemenes*, or *Achemenides* with an Army of 400000 Foot, and a Fleet of 80 Sail. But *Inarus* with the Assistance of the *Athenians*, beat the *Persians* both by Sea and Land, making great Havock of them; and among the rest *Achemenes* himself was killed. *Artaxerxes*, upon the News of his Army's Defeat in *Egypt*, sent fresh Forces thither, under the Command of *Artabazus* and *Megabizus*. They were near 300000 strong, and defeated the Army of *Inarus*, whom *Megabizus* wounded in the Thigh. *Inarus* was put to flight, and threw himself with the Remainder of his Forces into *Byblus*, a very strong City of *Prosopis*, which is an Island in *Delta*, form'd by two Arms of the River *Nile*, very near its disemboguing it self into the *Mediterranean*. By this Defeat *Megabizus* became Master of all *Egypt*, except *Byblus*. Within a Year or two after, the *Persians* turned the Stream of the River (which formed that Island) another way, laid Siege to *Byblus*, which surrender'd to them, and all *Egypt* was again reduced and brought under the Subjection of *Artaxerxes*. There was still at that time another King named *Amyrtes*, said to be the Son of *Psammenitus*. He reigned in the Fens and Morasses, where the *Persians* durst not set upon him. His Forces were inured to Hardships, and resolved to stand by him to the last. *Artaxerxes*, at the importunate Requests of his Mother, yielded up *Inarus* to her Will and Pleasure, who caused him to be hanged, and 50 *Gracians* beside.

3525. V. *Xerxes* II. and VI. *Sogdianus*; both of them [425 Kings of *Persia*, did not reign one whole Year.

3526. VII. *Ochus* or *Darius* *Nothus* succeeded them. In [424 his time *Amyrtes* *Saites* freed almost all *Egypt* from the Tyranny of the *Persians*, to whom he was an inveterate Enemy, and reigned 6 Years. He was succeeded by *Nepheretes*, a King of a New Dynasty.

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3545. VIII. *Artaxerxes II.* King of *Persia*. In His [405] Reign, *Achoris*, King of the *Ægyptians*, raised Forces from all Parts to drive the *Persians* out of *Ægypt*. *Achoris* was succeeded by *Psammutus*, who reigned one Year; and he again was succeeded by *Nepheretes*, the last King of the Dynasty of the *Saites*, who reigned no more than 4 Months. *Nectanabis*, the first King of the Dynasty of the *Sabennites*, reigned 12 Years. *Artaxerxes* at last made a Peace with the *Greeks*, intending to join theirs with his Forces for the Reduction of *Ægypt*. But the Misunderstanding which happened between *Pharnabazus*, General of the *Persians*, and *Iphicrates* Commander of the *Athenian* Forces, occasioned the Designs of *Artaxerxes* to miscarry.

Much about this time, *Eudoxus* a Native of *Cnidus*, a City of *Caria* in *Asia Minor*, being then in great Repute, obtained Letters of Recommendation from *Agésilus* to *Nectanabis* King of *Ægypt*, desiring Leave to converse with the *Ægyptian* Priests. The King recommended him to *Ichonuphis* Priest of *Heliopolis*; and among these Priests it was, that he wrote his *Octaeteride*.

3581. *Teos* succeeded *Nectanabis*, and reigned 2 Years; [369] but sending his Son *Nectanebos* with an Army against *Syria*, this treacherous Son by fair Promises and Presents won the Army over to his side, and caused them to proclaim him King of *Ægypt*. *Teos* fled to the King of *Persia*, who received him kindly, and gave him the Command of an Army for the Reduction of *Ægypt*, by the help whereof he was re-established upon the Throne; but having learned in *Persia* to live luxuriously, he lost his Life amidst his Debaucheries.

3583. *Nectanebos* was scarce Master of *Ægypt*. but another as ambitious as himself was proclaimed King at the Head of an Army of 10000 Men, which he had raised. But this *Nectanebos* notwithstanding remained in Possession of the Throne, by *Chabrias* who commanded the Army of the *Athenians*, and by *Agésilus* General of the *Lacedæmonians*; and reigned 12 Years.

3588 IX. *Artaxerxes III.* or *Ockus* King of *Persia*, was [362] the Person that opposed *Nectanebos*. He sent a puissant Army into *Ægypt* against him, who in the end conquered and forced him to fly to *Memphis*, where seeing he should be taken if he tarried long, he changed his Habit, and went for Sanctuary into *Ethiopia*. Others say that he went in Disguise through *Pelusion*, and came to *Pella*, a City of *Macedon*. And thus was all *Ægypt* again reduced by the *Persians*. This was that *Artaxerxes*, who rifled *Ægypt* of its Treasures and Libraries, and affronted the *Ægyptian's* God *Apis*, as has been already related.

3611. X. *Arfes* King of *Persia*.

3614: XI. *Darius Codomannus*, the last King of *Persia*, who was conquered by *Alexander the Great*.

The State of Egypt under the Greeks, viz. Alexander the Great, and the XII. Ptolemy's, which lasted 301 Years; that is, to the Year of the World 3910; when Augustus, after the Death of Cleopatra, made Egypt a Province of the Roman Empire.

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3619.

**A**lexander the Great marched into Egypt, [331. where he found the People disposed to put themselves under his Protection. For the Persians were grown so intollerable by their Tyranny, Avarice, and Sacrileges, that the Egyptians upon Alexander's Arrival soon shook off the Persian Yoke, waited upon him at Pelusium, and submitted to his Government; Mazagases, Lieutenant to Darius Codomannus, and Governour of Memphis, delivering up that City to Alexander. In this Expedition Alexander visited the Temple of Jupiter Ammon, where the Priests (corrupted by his Gifts) prepared the Oracle to declare him the Son of that God, as has been already mention'd. Whilst he was in Egypt he built Alexandria, giving it his own Name, and making it the Metropolis of the whole Country. This was in the fifth Year of his Reign, and the first Year of the CXII. Olympiad. When Alexander died, his Bastard-Brother Arideus was proclaimed King; but his Reign lasted not long, for Alexander's Favourites shared his Conquests and Empires among them, of whom Ptolemy the Son of Lagus got Egypt for his Dividend.

3629. I. Ptolemy the Son of Lagus, surnamed Soter, [321. reigned over Egypt about 35 Years, and then surrender'd the Government to his Son.

3664. II. Ptolemy Philadelphus. About this time the [296. Holy Scripture was translated into the Greek Language by LXXII Jews, sent into Egypt by Eleazer the High-Priest at the Request of Ptolemy: But there is some Dispute among the Learned concerning the exact Time when this Version was made, some placing it under the former, but most under the latter of these two Kings; for Demetrius Phalereus a Grecian, who was a great Man under Ptolemy Lagi, but not so powerful under his Son, is generally supposed to have been the chief Promoter of that Work. This Version has been generally follow'd ever since, especially by the Romish Church, and is that we usually call the Septuagint. Ptolemy Philadelphus is also famous in the Learned World on account of the vast Library of no less than 200000 Volumes, which he collected by the Assistance

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france of *Demetrius Phalereus*. He reigned near 40 Years, and Died by excessive Drinking, &c.

3703. III. *Ptolemy Evergetes*, that is, the *Well-doer*, [247. succeeded his Father *Philadelphus*, and reigned 25 Years.

3729. IV. *Ptolemy Philopator* put his Father to Death, [221. succeeded him, and reigned about 17 Years. This is that *Ptolemy* who was such an inveterate Enemy to the *Jews*, as was before related. *Ælian* tells us, that he kill'd his Wife and Sister to please his Concubine *Agathoclea*, who govern'd all; and that he built a Temple to *Homer*.

3746. V. *Ptolemy Epiphanes*, that is, the *Illustrious*, [204. succeeded his Father when but 4 Years old, and reigned 24 Years. He likewise was a cruel Oppressor of the *Jews*. *Antiochus*, surnamed the *Great*, who was then King of *Syria*, upon the News of *Philopator's* Death, broke the League which he had made with *Egypt*; and associating with *Philip* King of *Macedon*, they both resolved to turn young *Epiphanes* out of his Kingdom, and to share it between them.

3770. VI. *Ptolemy Philometor*, so called from that dutiful Affection which he bore to his Mother *Cleopatra*, succeeded his Father, (who died with Poyson) and reign'd 34 Years and 9 Months. This *Philometor* died in the Physician's Hands, of the Wounds he had receiv'd in his Head by a Fall off his Horse in the Battle, wherein he conquer'd *Alexander Balas* King of *Syria*. *Cleopatra*, Sister and Wife to *Philometor* deceased, was willing to insure the Kingdom to her Son; but *Ptolemy* the younger Brother of *Philometor*, who had reign'd in *Cyrene*, oppos'd it and made himself King. A Party rose up against it in favour of *Cleopatra*; but he to put an end to this Contest, married *Cleopatra*, his Brother's Widow, and Sister to them both. On the very Wedding-Day this new King killed *Cleopatra's* Son, whilst she held him clasped in her Arms. Thus *Ptolemy* the younger, surnam'd *Phiscon*, mounted his Brother's Bed and Throne.

3805. VII. *Ptolemy Phiscon*, or *Evergetes II.* was a very Cruel Prince, not only to his own Family, as has been already observed, but to all his Subjects. He reigned about 29 Years. In the first part of his Reign he strangled the Grandees of *Alexandra*, who had invited him to accept of the Crown; he had no respect to either Sex or Age, but put away *Cleopatra*, who was both his Wife and Sister, and married her Daughter, whom he had formerly deflowr'd by Force. Within a while after he sent for his eldest Son, who reigned in *Cyrene*, and put him to Death, for fear the Inhabitants of *Alexandria* should make him King after him. The People were so enrag'd at this, that they pulled down the Statues, and defaced the Images

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 ges of the King, who charged *Cleopatra*, his divorced Wife, with this Fact. *Phiscon* in Revenge put the Son he had by her to Death, and sent her in a Charger his Head, Hands and Feet, which he order'd to be serv'd up at her Table on the Anniversary of that Queen's Nativity.

3834. This Year the barbarous King died, and left the [116. Kingdom to *Cleopatra* his Wife, to whom he had been reconciled before his Death, and gave her Liberty of making which of her Sons she pleased King in his stead. She would have had *Alexander* mount the Throne, but the People constrain'd her to make choice of *Ptolemy Lathurus* to be *Phiscon's* Successor.

VIII. *Ptolemy Lathurus*, who was not very well beloved by his Mother, became at last by her Intrigues odious to the Commonalty. However he reigned together with *Cleopatra* 11 Years. At last he was so much hated by the People of *Alexandria*, that he fled from them to *Cyprus*, of which his Brother *Alexander* had been King for 8 Years.

3845. IX. *Ptolemy Alexander* succeeded, but did not [105. reign above one Year. For falling out with his Mother, he grew jealous of her Intrigues, and thereupon put her to Death. The Inhabitants of *Alexandria* were so exasperated, that they rais'd an Insurrection, and forced the King to fly. They sent Ambassadors to *Cyprus*, to invite *Lathurus* back again. He ascended the Throne, and reigned after the Death of *Cleopatra* 7 Years and 6 Months. When he died he left a Daughter behind him named *Cleopatra*, who reigned 6 Months.

3854. X. *Ptolemy Dionysius*, surnamed *Auletes*, because [96. of his being a great Lover of Musick, succeeded and reigned about 30 Years. Some say he was the Son of *Lathurus*. He had a Share in the Civil Wars of *Rome*, sided with *Cato*, permitted him to take the Isle of *Cyprus*, and drained all *Egypt* for the Money which he remitted to the *Romans*. Upon this his Subjects rebelled against him, and he fled to *Rome*, where he gain'd *Pompey's* Favour, who re-establish'd him again on the Throne.

3885. XI. *Ptolemy Dionysius II.* succeeded his Father [65. *Auletes*, and reigned about 18 Years. His Father at his Death ordered by his last Will and Testament, that his eldest Son should marry his eldest Daughter, and reign joyntly together; for it was then customary among the *Egyptian* Kings, for Brothers to marry their own Sisters. *Pompey*, after he had been defeated by *Casur* in the famous Battle of *Pharsalia*, fled into *Egypt*, hoping he might find a secure Retreat with that young King, for the Kindness he had shew'd his Father in re-establishing him upon the *Egyptian* Throne. But he was disappointed

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pointed in his Expectation; for *Ptolemy*, misled by treacherous Counsellors, meditated nothing less than the turning *Cleopatra*, his Wife and Sister, out of her Partnership in his Bed and Throne, and to ingratiate himself (as he thought) with *Cæsar*, sent *Septimius* a Roman Refugee to murder *Pompey* upon his Arrival. *Julius Cæsar* pursued *Pompey* into *Egypt*, where he heard the News of his being assassinated. He was very much troubled at it, but however he endeavoured to make up the Breach between the young Queen and King *Ptolemy*, who afterwards took an occasion to fall out with *Cæsar*. They declared War against each other; *Cæsar* was like to have been cut off, but at last *Ptolemy* was Conquered, and Drowned in his Flight. After this, *Cæsar* became Master of all *Egypt*, which he was not then willing to make one of the Roman Provinces: For he bestowed this great Kingdom on his Mistress *Cleopatra* for some private Favours he had received of her; and to secure the Government to her, married her to the younger Brother of *Ptolemy*.

3904. XII. *Ptolemy Junior* reigned in Conjunction [46. with *Cleopatra*, who had the entire Authority in her own Hands, because her young Brother whom she had married was not above 11 Years old.

3909. *Mark Anthony*, charmed with the Beauty of *Cleopatra*, abandoned the War he was engaged in against the *Parthians*, and waited upon that Princess into *Egypt*, where he spent whole Days and Nights in Revellings and Banquetings. *Pliny* makes mention of a Pearl worth 50000 *l.* which the Queen powder'd, and made him drink off to excite him to Venery. Whether this be true or no, is not so certain, as that *Anthony* married *Cleopatra*, and bestowed upon her *Phœnicia*, the Lower *Syria*, the Isle of *Cyprus*, *Cilicia*, *Arabia*, and part of *Judæa*. The Romans were much offended that he should be so prodigal of what was none of his own, but belonged to them. *Anthony*, after he had with great Success conquer'd *Armenia*, return'd back to *Egypt*, where he gave himself up to a thousand Extravagancies: He stiled *Cleopatra* the Queen of Queens; and *Ptolemy Cæsareon*, her Son, he called the King of Kings. He never afterwards marched out into any Expedition, but he took *Cleopatra* with him.

3919. *Augustus Cæsar*, offended that *Anthony* had re- [31. pudiated his Sister *Octavia* upon his marrying *Cleopatra*; rendered him odious to all the Romans, and made Preparations to carry the War into *Egypt* against that Queen, who at Rome was accused of bewitching *Anthony*. The next Year a Sea-fight happened at *Actium* between *Anthony* and *Augustus*, wherein the former was defeated. Soon after they engaged by Land, where

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*Anthony's* Army was again routed, and he forced to fly, and was abandoned by his Friends. *Anthony*, in despair of Success, laid violent Hands upon himself, and soon after *Cleopatra* did the same, by applying an Asp to her Wrist, as some Authors report. By her Death, the Kingdom of *Egypt* was reduc'd to a *Roman* Province in the Year of the World 3920, before *Christ* 30, *Anno Urbis Romæ Condita* 722.

## Of SICIONI A.

**S**icyon, called by *Suidas* Ελλάς, by *Steph. Byz.* Τελχινία, and Μήκωι, by *Strabo* Αργιάλεια and Ιωνία, was one of the most ancient Cities of the World. It was situated in *Peloponnesus*, a Peninsula of *Greece*, upon a Hill about two Leagues off the Sea; and 'tis from it that *Sicyonia*, a Part of *Greece*, derives its Name. There are Coins of *Caracalla*, *Plautilla*, and *Geta* in *Parinus*, with this Inscription, ΣΙΚΤΩΝΙΩΝ, some whereof have the Image of *Hygia* the Daughter of *Æsculapius*: Others the Image of *Jupiter* sitting, and again a third sort have the Figure of *Apollo* holding an inverted Torch in his Right Hand. This shews that the *Sicyonians* worshipped *Jupiter*, *Apollo*, and *Æsculapius*, as is also gathered from *Pausanias*. But as for that Coin of *Tiberius* in *Goltzius*, ΣΙΚΤΩΝΙΩΝ. ΤΗΣ. ΙΕΡΑΣ. ΚΑΙ. ΑΣΤΑΟΥ. 'tis to be feared 'tis not taken right, and that *Goltzius* hath mistaken ΣΙΚΤΩΝΙΩΝ for ΣΙΔΩΝΙΩΝ (1). 'Tis likewise to be remarked, that after *Corinth* had been destroyed by the *Romans* the *Isthmian* Games were not intermitted, but the Care of them was committed to the *Sicyonians* (2); though upon the Restoring of *Corinth* they were translated back again. As to the State of this City, however the Account of it be the most ancient of any in *Europe*, yet it is the darkest and most obscure. Notwithstanding which, that the Reader may have some Idea of *Sicyon*, I shall consider it under two distinct States, which lasted about 966 Years.

(1) *Joan. Harduini Num. Antiq. Populorum & Urbium*. p. 455. (2) *Pausanias in Corinth.* p. 88.



Sicyon,



The First State of Sicyon under XXVI. Kings, from Egialeus, who began to Reign in the Year of the World 1900, to the 33d Year of the Reign of Zuixippus, in the Year of the World 2833, which lasted 933 Yearr.

A. M.		A. a. C.
1900.	I. <b>Æ</b> Gialeus (1) reigned about 40 Years,	2050
1940.	II. <b>Æ</b> Europs reigned about 35 Years,	2010
1975.	III. <i>Telchin</i> reigned about 15 Years;	1975
1990.	IV <i>Apis</i> reigned about 20 Years,	1960
2010.	V. <i>Telxion</i> or <i>Techlin</i> reigned about 40 Years,	1940
2050.	VI. <i>Ægirus</i> reigned about 32 Years,	1900
2082.	VII. <i>Thurimachus</i> reigned 45 Years,	1868
2127.	VIII. <i>Leucippus</i> reigned about 53 Years,	1823
2180.	IX. <i>Messapus</i> reigned about 47 Years,	1770
2227.	X. <i>Peratus</i> reigned 46 Years,	1723
2273.	XI. <i>Plemnæus</i> reigned 48 Years,	1677
2321.	XII. <i>Orthopolis</i> reigned 63 Years,	1629
2384.	XIII. <i>Melanthus</i> or <i>Marathon</i> reigned 30 Years,	1566
2414.	XIV. <i>Marathus</i> reigned 20 Years,	1536
2434.	XV. <i>Echines</i> (2) reigned 55 Years,	1516
2489.	XVI. <i>Corax</i> reigned 30 Years,	1461
2519.	XVII. <i>Epopeus</i> (3) reigned 35 Years,	1431
2554.	XVIII. <i>Laomedon</i> reigned 40 Years,	1396
2594.	XIX. <i>Sicyon</i> reigned 45 Years; from him <i>Sicyonia</i> took its Name.	1356
2639.	XX. <i>Polybus</i> , said to be the Son of <i>Mercury</i> by the Daughter of <i>Jupiter</i> , reigned 40 Years.	1311
2679.	XXI. <i>Inachus</i> or <i>Fanisclus</i> reigned 42 Years,	1271
2721.	XXII. <i>Phæstus</i> reigned 11 Years,	1229
2732.	XXIII. <i>Adrastus</i> reign'd 4 Years,	1218
3736.	XXIV. <i>Poliphides</i> reigned 31 Years,	1214
2767.	XXV. <i>Pelæsus</i> reigned 33 Years,	1183
2800.	XXVI. <i>Zeuxippus</i> reigned 33 Years,	1150

(1) Concerning Sicyon see particularly Pausanias. l. 2. Diodorus, Polybius, Eusebius in Chron. with Scaliger's Notes. St. Aug. & Lud. Vives. (2) Not mentioned by Pausan. (3) So Euseb. but Pausan places him before Corax.

## The Second State of Sicyon.

THE Second State of *Sicyonia* was govern'd by the Priests of *Apollo*, on whom the Administration was devolved after the Death of *Zeuxippus*. This State lasted only 33 Years, viz. to the Year of the World 2866; at which time the Kings of *Mycene* seiz'd upon this little Kingdom, and annexed it to their own Dominions.

## A R G O S.

HERE (1) were several Places of his Name, but the *Argos* we treat of here was the Capital City of *Argia*, or *Argolidis*, and had various Names, such as the City of *Phoroneus* (2), *Agiolia*, *Hippoborum* (from the Plenty of Horses, as *Eustathius* upon the VIII. Iliad of *Homer*, p. 385. and 1845. and *Dionysius* in *Perieg.* or as *Didymus* (3) διὰ τὸ εἰς νόμῳ τῷ ἵππων ἀνεδύναται τῷ Ποσειδῶνι, because the Place was Consecrated to *Neptune* for the feeding of Horses) *Fafos*, (from *Fafos* the Father of *Inus*) and to omit others, *Διψιον*, from the want of Water (4): From which Reason perhaps, to oblige *Neptune*, some Coins are found with the Inscription of *ΑΡΓΟΣ* (5), and a Dolphin, the Symbol of *Neptune*, unless we rather think that this happen'd from *Neptune's* overflowing the Country (6). 'Twas situated on the Banks of *Planizcha*, which by the *Latins* was call'd *Inachus Fluvius*, in *Peloponnesus*. Father *Coronelli*, in his Description of the *Morea*, tells us, That this City formerly dared the whole World to shew its equal for Stateliness and Magnificence, relying very much upon the Protection of *Jupiter Meilichios* (7). I shall consider this Kingdom under two States, which lasted about 545 Years.

(1) Vide Steph. Byz. in voc. *Αργος*. (2) See Steph. *ibid.* Strabo, *Pausanias*. l. 2. *Theocritus's Scholiast*. in *Eidyl*. 25. &c. (3) In *Horn*. (4) Steph. *ibid.* & Strab. l. 8. *Lucian*. in *Deor. Marin. Diologis*, *Quint. Calaber*. l. 3. *Euseb Eustathius* in *Com. ad Homeram*, & *Dionys. de Situ Orbis* (5) *Harduin*. *Num. Antiq. Pop. & Urb.* p. 69. (6) *Conc. which* see *Pausan.* in *Corinth*. p. 64. (7) See *Harduin*. *loc. cit.* p. 68.

The First State of Argos, under IX. Kings, began in the Year of the World 2093, which is 1081 Years before the first Olympiad.

A. M.

A. a C.

2093. I. **Inachus** reigned 50 Years. He is reckon'd [1857. by the *Greeks* to be the most Ancient of all the known Kings. He was Son to *Oceanus* and *Theiys*, and from him (1) the River *Inachus* in *Arcadia* took its Name. He was Father to *Io*, whom *Jupiter* deflower'd, and (having perceiv'd that *Juno* discover'd the Act turn'd into a Cow. *Juno* begg'd her of him, and appointed *Argos* with his 100 Eyes to watch her. *Mercury* slew *Argos*, and *Juno* tormented *Io* with Furies, till upon a Reconciliation) she was translated to Heaven, and named *Isis* (2). To this Story *Boccace* addeth (3), That *Mercury* touched *Argos* with his *Caduceus*, which cast him into a Sleep; after which he slew him. Upon this *Juno* took his Eyes and put them into the Peacock's Tail, and cast the Cow into such a Frenzy, that she never left running till she came into *Egypt*. The Moral hereof he takes to be this, viz. That *Io* fled by Sea from her Father's Fury into *Egypt*, in a Ship called the *COW*; where she taught the People Tillage, and the Use of Letters, for which she was call'd by them *Isis*, and Deified. He likewise telleth (4) us, That she had *Epaphus* by *Jupiter*; but others say by her Husband *Telegonus*. *Apollodorus* (5) and *Natalis Comes* (6) say, that *Foppe* was denominated from *Io*; because at that Place she recovered her Humane Shape.

2142. II. **Phroneus**, Son to *Inachus* by *Melissa* (7), *Plato* [1807. calleth (8) him the first Man; without doubt because he first (9) taught the *Greeks* Civility and Husbandry. *St. Augustine* (10) and some others tell us, That he first gave Laws to the *Greeks*, instituted Trials of Causes before the Judges, and that of him the Judgment-Seat was call'd *Forum*. He reign'd (11) 63 Years

2206. III. **Apis**, otherwise call'd *Osiris*, and *Serapis* [1744. (12), succeeded and reign'd 35 Years. According to most Writers (13) he was the Son of *Jupiter* and *Niobes*, Daughter

(1) So the Poets and Esch. in Chron. (2) So Ovid. in Met. & Apollodorus in Bibliothec. seu de deorum orig. (3) De Genealog. Deor. l. 7. (4) Ibid. l. 2. (5) Bibl. l. 2. (6) Mytholog. l. 8. c. 18. (7) Apollod. l. 2. (8) in Timæo, p. 22. Ed. Serani. (9) Paulan. Corinth. l. 2. (10) De Civit. Dei, l. 18 c. 3. (11) Al. 60. (12) See Diod. Sic. (13) See Boccace de Cen. Deor. l. 7. c. 25.

A. M.

A. a. C.

to *Phoroneus*; though some affirm that he was Son to *Phoroneus* by his Sister and Wife *Niobes*. *Diodorus* is of another Opinion, telling (1) us, that he was Son to *Saturn* and *Rhea*, of *Jupiter* and *Juno*. Some (2) say he built *Memphis* in *Egypt*; through *Apollodorus* (3) informs us that 'twas built by *Epaphus* the Son of *Io*; with whom agrees *Eusebius* also in another place (4) and *Hyginus* (5), but in the latter for *Fonis* is read *Fovis*, which is the Reading likewise in *Isidorus* (6). *Scaliger* however thinks (7) that in *Eusebius* we must read  $\Delta\iota\delta\omicron\varsigma \kappa\alpha\theta\ \text{I}\tilde{\nu}\varsigma \pi\alpha\tilde{\iota}\varsigma$ . *Capel* (8) inclines to the Opinion which is for *Apis*, but believes that 'twas a different one from him that was King of *Argos*, there being 3 of this Name, *Apis*, the *Argive*, the *Egyptian* and *Sycionian*; yet I am apt to think the two first are the same. *Bergomas* (9) and others assert that this *Apis* left his Brother *Agilaus*, and went into *Egypt*, in quest of Honour, where he married *Isis* the Maiden Queen. But *Diodorus* (10) reports, That this *Apis* married his sister *Isis*, and (leaving his Kingdom to her) travelled with his Brother *Apollo*, and others; and crossing the *Hellepont* into *Europe*, performed great Enterprises, and returned into *Egypt*, where his Brother *Tryphon* slew him, and cut his Body in 26 Pieces, which he divided amongst his Fellow *Titans*, and usurped his Kingdom. *Isis*, with the Aid of her Son *Orus*, (called *Hercules Lybius*,) revenged his Death, with the Slaughter of the *Titans*, and recovered her Kingdom, and the Parts of her Husband's Body, which she buried in a Fen near *Memphis*, and upon an Ox's appearing there afterwards (which the *Egyptians* conceiv'd to be *Osiris*) he was Deified by them, and call'd *Apis*, which in their Language signifieth an Ox.

2241. IV. *Argus*, Nephew to *Phoroneus*, and Son to [1709. *Jupiter* and *Niobe* (11), reigned 70 Years. From him the Country of *Peloponnesus* took the Name of *Argos* (12). His Wife was *Evadne*, Daughter to *Strymo* and *Neera*; by whom he had *Fasus*, *Pyranthus*, *Criasus* and *Epidaurus*, who built *Epidaurum* (13). If we believe *Bergomas* this was the same *Argus* that had an 100 Eyes, and was slain by *Mercury* (14); and when *Fason* went to *Colchos*, to fetch the Golden Fleece, he made him a Ship, which from his Name was call'd *Argos*.

(1) L. 1. (2) *Vid.* *Euseb. in Chron. sub an. CCLXXIX.* Epiphan. p. 11. (3) L. 2. (4) *Chron. sub. an. 525.* (5) *Fab. 275.* (6) *Orig. l. 15. c. 1.* (7) *Not. in Euseb. Chron. sub an. DXXV.* (8) *In Chron.* (9) *Supplement: Chron. An. Mundi 1695.* (10) L. 1. c. 14. & seqq. (11) *Pausan. Corinth. l. 2.* (12) *Apollodorus, l. 2. Natalus Comes in Myth. l. 8. c. 22.* (13) *See Pausan. and Capellus.* (14) *Berg. Suppl. Chron. p. 29.*

A. M.

A. a C.

Argos.

2311. V. *Criafus* (1), *Pirafus* (2) or *Criafis* (3), Son [1639. of *Argus*, reign'd 54 Years.

2365. VI. *Phorbas*, Son to *Argus*, reign'd 35 Years. [1585. *St. Augustine* makes (4) him the Son of *Criafus*, and his Wife *Melantomice*, *Melanicomice* or *Melantonice* (5): And *Scaliger* (6) notes that there were several of this Name, as *Phorbas* King of *Athens*, *Phorbas* the Son of *Lipitha*, *Phorbas* the Son of *Argus*, *Phorbas* the Son of *Triopas*, and *Phorbas* (7) King of the *Curetes*. who was kill'd by *Erethkeus*. In the 11th Year of his Reign he obtain'd the Isle of *Rhodes*; which being (8) infested with variety of Serpents and other venomous Beasts, he destroyed them all, and for that Reason was Deified after his Death with his Wife.

2400. VII. *Triopas* (9) his Son, reign'd 46 Years. [1550. In the 15th Year of his Reign *Polycæon* (the younger Son of *Leleges* King of *Laconia*) married (10) *Messene* the Daughter of *Triopas*, who (being a Woman of a haughty Spirit, and having a great Dowry) could not endure that her Husband should lead a private Life; and therefore obtaining Aid for him of the *Argives* and *Lacedæmonians* he invaded and conquer'd that Part of *Greece*, which (after his Wive's Name) was afterwards call'd *Messenia*.

2446. VIII. *Cropotus* (11), Son to *Agenor*, reign'd [1504. 21 Years. His Daughter (12) *Pfamathe* being got with Child by *Apollo*, for fear of her Father, expos'd it to the Shepherds Dogs, who devour'd it. In Revenge hereof *Apollo* sent a terrible Monster, (which they call'd *Penæ*) to *Argos*, who snatch'd Children out of their Mothers Laps and devour'd them. *Corebus* the *Argive* slew the Monster; But this so much the more incens'd *Apollo*, who sent a Plague upon the City. To appease *Apollo* therefore *Corebus* goeth to *Delphos*, whence he was not permitted to return, till he had made a Vow to erect a Temple to *Apollo*; which he did on the Hill *Gerania* at his Return.

2465. IX. *Sthenelus* (13) reign'd 11 Years. He [1483. should have been succeeded by his Son *Gelanor*, but he was expell'd by *Danaus*.

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(1) Euseb. Chron. (2) Pausan. Cor. l. 2. (3) Tatian. Orat. ad Græcos, p. 131. Ed. Ox (4) De Civ Dei, l. 18. c. 8. (5) See the various Lectiōns at the Bottom of the Page of the Paris Edition. (6) Not. in Euseb. Chron. sub An. CCCXL. (7) See Harpocratiō's Lex in voc. Φορβαυτῆϊον (8) Hygin. Poet Astronomic. l. 2. p. 66. Edit. Bas. 1570. fol. Bergomas, l. 3 p. 34. (9) Paus. l. 2. Cor. (10) Pausan. Messen. p. 111. Ed. Sylb. (11) Paus. Cor. l. 2. (12) Paus. Att. ad finem. (13) Pausan. Cor.

The Second State of Argos under V. Kings called the Danaides.

A. M. A. a. C.  
 2478. I. **D** *Anaus* (1), Son to *Belus Priscus*, and [1472] Brother to *Ægyptus* or *Ægyptius*, was an *Ægyptian*; and whilst he ruled there he was told by the Oracle, that he should be slain by his Son-in-Law. For Fear whereof he refused to give his 50 Daughters in Marriage to the 50 Sons of *Ægyptus*; which *Ægyptus* so much resented that he expelled him the Country by Force. He marched therefore directly to *Argos*, where finding (2) the great want of Water he taught them the way of digging Wells; which gained him such Favour amongst the Grandees that they choose him King in Opposition to *Gelanor*. *Ægyptus* being informed of the Matter, sent his Sons after him, strictly commanding them either to kill him or obtain the Daughters. Which they manag'd with so much Artifice and Cunning, that he was oblig'd to condescend: But he gave every Daughter a Sword, with charge to kill their Husbands. All performed the Injunction, except *Hypemnestra*; who discover'd the Plot to *Lynceus* her Husband, and so he sav'd himself by Flight. *Higynus* (3) hath given us the Names of all the Daughters; and therefore I wonder why *Boccace* should say (4) the Names of three only are preserv'd. For this Disobedience of *Hypemnestra*, *Danaus* caused her to be arraign'd; but she was acquitted by the *Argives*. However he kept her in Prison, till *Lynceus* afterwards returning from *Egypt* slew *Danaus* and so released her. From this Action arose the Fable of the Greek Poets, who feigned, That 49 of the Daughters of *Danaus* were condemned in Hell, to an endless Labour of filling Pails or Sieves that were full of Holes with Water, which ran out as fast as they poured in. This *Danaus* reign'd about 50 Years.

2528. II. *Lynceus* (5) succeeded his Uncle *Danaus*, and reigned 40 Years. [1422.]

2568. III. *Abas* (6) succeeded his Father *Lynceus*, [1382.] and reigned 32 Years. In one Place (7) *Pausanians* seemeth to call him *Bias*, telling us, that *Talaus*, Son of *Bias*, King of the *Argives*, married *Lyfianassa*, the Daughter of *Polybus*, and Granddaughter of *Sicyon*.

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(1) Hygin. *Fab.* CLXVIII. *Boccace in Genealog.* D. l. 2. c. 22. *Berg p.* 42. (2) *Plin. Nat. Hist.* l. 7. c. 56. (3) *Fab.* CCLXX. (4) *Gen. Deor.* l. 2. c. 23. (5) *Pausan.* *Cor.* (6) *Paus.* *ibid.* (7) *Cor.* p. 50. *Ed. Syll.* See also *Jac. Capellus's Historia Sacra & Exotica sub A. M.* 2617.

A. M.

A. a. C.

Argos.

2591. IV. *Prætus* (1) succeeded his Father *Lynceus*, [1382. and reign'd 23 Years. His Wife's Name was *Amiopè* (2) or *Sibenobe* (3), by whom he had 3 Daughters, (4 *viz.* *Mera*, *Iphianasse*, and *Lyssippe* (call'd *Prætides*) who presumed so much upon their Beauties, that they entred *Juno's* Temple, and compar'd themselves with her; for which she cast them into such a Frenzy, that they thought themselves to be Cows. Some say, that they fell Mad, for consenting to the Stealing of *Hercules's* Cattle, where they liv'd. This Distaster griev'd *Prætus*, and he propos'd Half his Kingdom and one of them in Marriage as a Reward to any one who should Cure them. Whereupon *Melampus* the Son of *Amitheus* undertook it, and cured them with *Hellebore*, which hath been call'd ever since *Mellampodium*; after which he married *Iphianassi*. Some time after this he (5) gave *Argos* to his Brother *Acrifus*, and reserv'd to himself only these Parts of his Kingdom, *viz.* *Tyrintha*, *Hereum*, and the Sea Coasts.

2610. V. *Acrifus* (6), the Brother of *Prætus*, reign'd [1340. 21 Years. He was the Father of *Danae*; but being foretold by the Oracle that he should be killed by her Son, he shut her up in a Brazen Tower. But *Jupiter* having corrupted the Guards, obtain'd the Lady's Consent, and begot of her *Perseus*, who is so much celebrated by the Poets and Historians of those Times.

2641. VI. *Perseus* put (7) his Grandfather *Acrifus* [1309. to Death, and removed the Regal Power from *Argos* to *Mycene*. From this time it became a Republick, but had a Share in all the Wars of *Greece*.

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## A T H E N S.

**A** *Thens*, the Capital City of *Attica*, was seated on the River *Cephissus*, in the very Heart of that Province, which was looked upon as the most eminent Province of all *Greece*. This City was Consecrated to *Minerva*, whom the *Greeks* call'd *Ἀθηνᾶ*, and has been esteem'd one of the most magnificent and flourishing Cities of the World. *Cicero* says, that the *Athenians* were perfect Masters of Politicks, Religion and Husbandry; that they were the first Founders of Law and Equity; and that they transmitted these Things to the rest of Mankind. Nor was

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(1) Pausan. Cor. (2) See Homer. (3) See Boccace, l. 2 (4) See the Story in Hom. & Boc. (5) Pausan. Cor. (6) Paul. Læcon. 1340. (7) Paul. Cor. & Mess.

*Athens* only the publick School of Arts and Sciences, but it was likewise the Seat of Magnanimity and Valour, and as famous for great Commanders, as it was for Men of polite Parts and Learning. Its *Areopagus*, *Liceum*, *Academy*, *Portico*, and the vast Number of its stately Temples, have been very much celebrated and talked of in the World

The *Areopagus* was properly the Senate-House of *Athens*, the Place where a certain Number of Magistrates determined the Causes of private Persons. It was to this Place that St. *Paul* was brought to give an Account of his Doctrine, and where he made that excellent Discourse, the Subject of which he occasionally took from an Altar, which he had seen in the City, dedicated ΘΕΩ ΑΓΝΩΣΤΩ, TO THE UNKNOWN GOD. *Dionysius* one of the *Areopagites*, and a Woman of Quality nam'd *Damaris*, embraced the Christian Religion, and were converted by *Paul's* Preaching.

The *Lyceum* was a College where *Aristotle* taught his Philosophy, for which Reason it was call'd the *Lycean Philosophy*.

The *Academy* was a fine House with Gardens and Fountains, where *Plato* taught his Philosophy. This Name of *Academy* came from one *Ecademus* an *Athenian*, who gave that House to *Plato*, and hence those who were his Disciples were call'd *Academicks*. *Arcesilaus*, who came after *Plato*, being willing to reform some Points of his Doctrine, founded that which was call'd the *Second Academy*, of which *Pericles*, the Disciple of *Arcesilaus*, was the Head. *Arcesilaus* taught, That we cannot come to the perfect Knowledge of any thing, and that therefore we ought to suspend our Judgment in all Things, without being positive in the determining of any thing about them. There was a *Third Academy* founded by *Carneades* of *Cyrene*, who taught, That there were some Things probable, and others true and false, but that the Mind of Man could not tell how to distinguish them.

The *Portico*, which was called *Pecile*, because of the Variety of admirable Pictures, with which *Polignorus* had enrich'd it, was the Place where *Zeno* the *Cynick* held his Lectures of Philosophy, whose Followers were call'd *Stoicks*.

In treating of the *Athenian* History I think it needless to collect what hath been said of the Kings before *Cecrops*; it being certain that 'twas all Fabulous the *Athenians* being like other Nations noted for their Affectation of Antiquity: For which Reason they assumed to themselves the Name of ΑΥΤΟΧΘΟΝες, and peremptorily asserted that all other People descended from them. I shal therefore begin with *Cecrops*, from whom to the present Times we shall find four different States For

there



there are to this Day some Remains of old Athens, which some call *Setines* (1), and the *Turks* *Athina*. Athens.

The First State of Athens under XVII Kings lasted 488 Years.

A. M.

A. a C.

2394. I. **C**ecrops I. called Διουῖς, because he first [1556. prohibited *Polygamy*, as *Justin* informs (2) us; but whether truly or no I leave to the Judgment of the Reader, there being a great Variety of Opinions about the Reason of the Name, as may be learn'd from the Authors (3) here quoted. But *Diodorus* (4), following the *Egyptian* Account, has attributed what has been deliver'd of *Cecrops* in this Respect to *Peteus* the Father of *Menestheus*. The reason whereof might be because *Cecrops* came out of *Egypt*, and from *Sais*, (an *Egyptian* City) which signifies Αθῆνα or *Minerva*, gave the City the Name of *Athens*. However *Herodotus* and *Marcian* tell us 'twas not call'd *Athens* till the Reign of *Erechtheus*, and *Justin* not till that of *Amphydion*. Passing by therefore these Uncertainties, as also the different Names of it, we are well assured, that after he had establish'd himself in his new rais'd Kingdom, for the better Administration of Justice, and the Promotion of mutual Entercourse among his Subjects, he divided (5) them into four Tribes, the Names whereof were, 1. Κεχροπιδ. 2. Αυτήχιδων. 3. Ακταία. 4. Παγαλία. And finding (6) his Country pretty well stock'd with Inhabitants, he made a Poll, ordering every one to cast a Stone over his Head, and upon Computation 'twas found that they were 20000. Hence they were call'd Λαοὶ from the *Greek* Word for a Stone Λέες. But now the Soil being in its own Nature very unfruitful, and the People unskilled in the improving of it, such great Multitudes must necessarily have been reduced in a short time to the utmost Extremities, had not *Cecrops* taught them the Art of Navigation, and thereby supplied them all with Corn from *Sicily* and *Africk* (7). Besides this, he is reported to have been

(1) Conc. this Name see Sr. George Wheeler's Travels. (2) L. 2. (3) Apollod. l. 3. Tzetzes Chiliad. V. Historian. XVIII. Eustach. in Illiad Σ Demosth. Epitaph. Suidas in Κεχροπιδ. Plutarch. de Tard. Numin Vin. dict. Pissvorin Lexic. Scholiast. Anstophan. Plur. (4) L. 1. (5) Pollux. lib. 2. Steph. Byz. voc. Ακτα. (6) So Polichorus in the Scholiast upon Pindar. Olympionic. Ode 9. (7) So Tzetzes in Hesiodi εἶργ. εἶ. See also Dr. Potter's Greek Antiquities. Vol. 1.

*A. M.* the first who sacrificed an Ox, and to have call'd God by the Name of *Jupiter* (1). He was the Author of many excellent Laws and Constitutions, had a singular Zeal for Religion, and took particular Care to have every thing well settled before his Death, which happen'd in the Year of the World 2444, and in the 50th of his Reign. *Eusebius* tells (2) us that in his time the *Areopagus* was founded, and that *Mars* pleaded there first; But others (3) place it in *Demophoon's* Reign, about 380 Years later. In *Cecrop's* Reign, *Deucalion* King of *Thessaly* lived, of whose Flood the Poets make such large Descriptions.

2444. II. *Cranaus*, call'd *Αυτόχθων* by *Apollodorus* [1506. (4), and *Ἰσὺς Αυτόχθόνων ἔϊς* by the Scholiast of *Aristopanes* (5), reigned 9 Years. From him the *Athenians*, who had the Name of *Pelasgi*, were call'd *Cranai* and *Attica* it self *Cranæ*. New Names also were impos'd upon the Tribes, viz. *Κεραῖς*, *Ἀττικῆς*, *Μεσσηνιαίας*, and *Διακονείας*. He reign'd 9 Years, and was expell'd (6) by *Amphyktion*.

2453. III. *Amphyktion*, the Son of *Deucalion*, suc- [1497. ceeded *Cranaus*, and (7), (8) set up the Council of *Greece* (call'd *Amphyktiones*) and reign'd (9) 10 Years.

2463. IV. *Erichthonius*, the Son of *Vulcan* and *Terra* [1487. (10), or *Minerva* (11), expelled *Amphyktion*, succeeded and reign'd 50 Years. He invented Chariots to ride in to hide his Feet, and call'd the Names of the Tribes, *Διῶς*, *Ἀθλωνῆς*, *Ποσειδωνῆς*, and *Ἡρακλειῶς*.

2513. V. *Pandion* I. the Son of *Erichthonius* (12) [1437. succeeded his Father, and reign'd 50 Years. He was the Father of *Philomela* and *Procne*; the one, as *Ovid* relates, was transform'd into a Nightingale, and the other into a Swan. In his Reign *Triptolemus* is said (13) to have taught the *Athenians* how to sow, and manure the Ground; and to have enact'd several useful and necessary Laws, three whereof are quoted by *Porphyry* out of *Xenocrates*, (14). Honour your Parents. 2. Make Oblations of your Fruits to the Gods. 3. Hurt not living Creatures.

2554. VI. *Eretheus*, the Son of *Pandion*, succeeded [1396. his Father, and reign'd 50 Years. The *Eleusinians* made War against him, and were aided by the *Thracians*, who chose *Eu-*

(1) *Euseb. Chron.* (2) *Chron. l. 1.* (3) See *Scaliger's Notes upon Euseb.* (4) *L. 3.* (5) *Acharn.* (6) *Pausan. Attic.* (7) *Pausan. Attic.* (8) *Pausan. Phocic.* (9) *Others say 12. See Erasmus Vindingius's Hellen, p. 187. in Vol. XI. Thesauri Græci a Jac. Gronovio. edit* (10) *Pausan. Attic.* (11) *Apollod. l. 3. & Etymolog. Magn. in Ἐπιχθέρους.* (12) *Pausan. Att. Apollod. l. 3.* (13) See *Dr. Pott's Antiq. l. 1. (14) De Abstinent. at Animal. l. 4.*

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*molpus* for their General. Upon the first News of this, *Erethbeus* consulted the Oracle about the Event, and receiv'd for Answer that he should come off Conqueror, provided he sacrific'd one of his Daughters. This (though a very Affectionate Father) he readily complied with, offering up the younger; which so concern'd the other Daughters, that they kill'd themselves, according to an Agreement they had made upon the first Intelligence of the Answer of the Oracle. After this they came to a Battle, and *Erethbeus* routed the Enemy with great Slaughter, *Eumolpus* being found among the Dead (1). In his time the *Isthmian* Games were instituted by *Glaucus* the Father of *Bellerophon*, and the Tribes received new Names from the Sons (2) of *Ion*, (a Person of great Repute amongst the *Athenians*, being call'd, 1. Γελέωνες. 2. Οπλίται. 3. Διγυμορεῖς. 4. Αεγιάδες. For his Sons were Γελέων [not Τελέων, as in some Editions of *Euripides* (3)] Οπλήτης, Διγυμορεῖς, and Αεγιάδες. But others (4) relate, That they were denominated from their different sorts of Occupations, and accordingly they give us different Names, as Οπλίται, for the Soldiers; Εεγιάται, for the Crafts-Men; Γεωργοί, for the Farmers; and Διγυμορεῖς, for the Shepherds and Graziers. After this the Number of Tribes were increased to Ten, and at length to Twelve.

2603. VII. *Cecrops* II. the eldest (5) Son of *Erethbeus*, or, as others say (6), his Brother, succeeded, and reign'd 40 Years. He divided his Dominions into twelve Cities, or large Boroughs, compelling his Subjects to leave their separate Habitations, and unite together for the Replenishing of them (7). Their Names were (8), *Cecropea*, *Tetrapolis*, *Exicria*, *Decelea*, *Eleusis*, *Aphidnae*, *Thoriccus*, *Brauron*, *Cyberis*, *Sphettus*, *Cephissia*, and *Phalerus*. But *Cecropia* (9) still continued the chief Seat of the Empire, though each of these Cities had distinct Courts of Judicature, and Magistrates of their own; and were so little subject to their Princes, the Successors of *Cecrops*, that they seldom, or never had recourse to them, save only in Cases of imminent and publick Danger; and did so absolutely order their own Concerns, that sometimes they waged War against each other, without the Advice or Consent of their Kings.

2643. VIII. *Pandion* II. the Son of *Erethbeus* succeeded his Brother or Uncle *Cecrops*, and reigned 25 Years, be-

(1). *Apollod. l. 3.* (2). *Herod. l. 8. c. 44.* (3) *In Ion.* (4) See *Plutarch in Solone.* (5) *Apollod. l. 3.* (6) *Euseb. Chron.* (7) *Etymolog.* See *Dr. Potter's Antiq. Vol. 1.* (8) *Strabo Geogr. l. 9.* (9) *Sr. George Wheelers Travels.*

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ing at last deprived of his Kingdom by his Cousins, the Sons of his Uncle *Metion*. After which he retired to *Megara*, where he married the Daughter of *Pylas*, and after his Death was made King of the City. He had by her four Sons, *Ægeus*, *Pallas*, *Nesus* and *Lycus* (1), who, after the Decease of their Father, expelled the *Metionidæ*, and divided the Kingdom of *Athens* amongst themselves (2). But the chief Power was lodg'd in *Ægeus* (3). In his time the *Olympick Games* were instituted by *Pelops*, who reigned in *Peloponnesus*, which Country derived its Name from him.

2668. IX. *Ægeus* the Son of *Pandion* succeeded his [1282. Father, and reigned 48 Years. He kill'd *Adrogeos* the Son of *Minos* King of *Crete*, (4), because he was very intimate with the *Pallanridæ*, or Sons of *Pallas*, whose Power he feared would be very much encreased by this means, and some Practices carried on for Depriving him of his Kingdom. When *Minos* was informed of this, he made War against the *Athenians* (5), and reduc'd them to such Extremity, that they were oblig'd to send (6) 14 Children (*viz* 7 Boys, and as many Girls) yearly to be devour'd by the *Minotaur*. In his time *Jason* with his *Argonauts* went in quest of the Golden Fleece: And *Hercules* renewed the *Olympick Games*.

2716. X. *Theseus* succeeded his Father *Ægeus*, and [1233. reigned 30 Years. He obtain'd the Government the sooner by reason of the following Accident. For having with *Hercules* (7) perform'd great Undertakings, in Emulation of him he continually sought after Matters wherein to exercise his Courage; and the more he saw the Eyes of the People upon him, by so much the more was he excited to attempt what might gain him Reputation and Honour amongst them. And accordingly having destroy'd the Robbers, and freed his Country from intestine Seditions, he proceeded in the next place to free it from the Foreign Slavery brought upon it by the foresaid *Minos*; insomuch that when the time of sending the annual Tribute was come, *Theseus* put himself among the Youths that were doom'd to go to *Crete*, where, after his Arrival, he receiv'd of *Ariadne*, the Daughter of King *Minos*, who had fallen in Love with him, a Clew of Thread, and being instructed by her in the use of it, which was to conduct him through all the Windings of the *Labyrinth*, escap'd out of it, having first slain the *Minotaur*, and so return'd with his Fellow-Captives in Tri-

(1) Apollod. l. 3. (2) Strabo l. 9. (3) Apollod. *ibid.* (4) Diod. l. 4. (5) Diod. *Ibid.* (6) Apollod. l. 3. Pausan. *Attic.* (7) Plutarch in *Theseo.* See also Mr. Potter's *Antiquities*, Vol. 1.



umph to *Athens*. In his return, through an excess of Joy for the happy Success of his Voyage, he forgot to hang out the White Sail, which should have been the Token of their Safety to *Aegæus*, who sat expecting them upon the Top of a Rock, and as soon as their Ship came in view with a black, and, as it were, a mourning Sail, knowing nothing of their Success, threw himself headlong into the Sea. *Theseus*, being advanc'd by this unexp<sup>cted</sup> Accident to the Regal Scepter, soon found the Inconvenience of having his People dispersed in Villages, and Canton'd up and down the Country. Therefore for the Remedy of this Evil, he fram'd in Mind a vast and wonderful Design of gathering together all the Inhabitants of *Attica* into one Town, and making them one People of one City, that were before dispersed, and very difficult to be assembled upon any Affair, though relating to the common Benefit of them all. Nay, often such Differences and Quarrels happen'd among them, as occasion'd Bloodshed and War; these he by his Perswasions appeas'd, and going from People to People, and from Tribe to Tribe, propos'd his Design of a common Agreement between them. Those of a more private and mean Condition readily embracing so good Advice; to those of greater Power and Interest he propos'd a Common-Wealth, wherein Monarchy being laid aside, the Power should be in the People; and that reserving to himself only to be continued the Commander of their Arms, and the Preserver of their Laws, there should be an equal Distribution of all Things else among them, and by this means brought most of them over to his Proposal. The rest fearing his Power, which was already grown very formidable, and knowing his Courage and Resolution, chose rather to be perswaded, than forced into a Compliance. He then dissolved all the distinct Courts of Justice, and Council-Halls, and Corporations, and built one common *Pnytanæum* and Council-Hall, where it stands to this Day. And out of the old and new City he made one, which he named *Athens*, ordaining a Common Feast and Sacrifice to be for ever observ'd, which he call'd *Panathenæa*, or the Sacrifice of all the *United Athenians*. He instituted also another Sacrifice for the Sake of Strangers that would come to fix at *Athens*, called *Meisoria*, which was Celebrated on the 16th Day of the *Hecatombæon*. Then, as he promis'd, he laid down his Kingly Power, and settled a Common-Wealth, having entred upon this great Change, not without Advice from the Gods. For sending to consult the *Delphian Oracle*, concerning the Fortune of his New Government and City, he receiv'd this Answer,

Αἰγείδῃ Ὀνσεύ, &c.

Hear, Theseus, Pittheus Daughter's Son,  
 Hear what Jove for thee has done.  
 In the great City thou hast made,  
 He has, as in a Store-House, laid,  
 The settl'd Periods and fix'd Fates,  
 Of many Cities, mighty States.  
 But know thou neither Fear nor Pain,  
 Sollicit not thy self in vain.  
 For like a Bladder that does bide  
 The Fury of the angry Tide,  
 Thou from high Waves unhurt shalt bound,  
 Always tost, but never drown'd.

Which Oracle, they say, one of the *Sybil*s, a long time after, did in a manner repeat to the *Athenians* in this Verse,

Ασκός βαπτίζῃ, δῶκε δέ τοι ἔδέμις ἔστι.

Thou, like a Bladder, may'st be wet, but never Drown'd.

Farther yet designing to enlarge his City, he invited all Strangers to come and enjoy equal Privileges with the Natives; and some are of Opinion, that the common Form of Proclamation in *Athens*, Δεῦρ' ἴτε πάντες λαῶ, Come hither all ye People, were the Words that *Theseus* caused to be proclaim'd, when he thus set up a Common-Wealth, consisting in a manner of all Nations. For all this, he suffered not his State, by the promiscuous Multitude that flow'd in, to be turn'd into Confusion and Anarchy, and left without any Order or Degrees, but was the first that divided the Common-Wealth into three distinct Ranks, *Ευπα- Τρίδαι*, *Γεωμήβοι*, *Δημιεργοί*, i. e. Noblemen, Husbandmen, and Artificers. To the Nobility he committed the Choice of Magistrates, the Teaching and Dispensing of the Laws, and the Interpretation of all Holy and Religious Things; the whole City, as to all other Matters, being as it were reduc'd to an Equality, the Nobles excelling the rest in Honour, the Husband-Men in Profit, and the Artificers in Number. And *Theseus* was the first, who, as *Aristotle* says, out of an Inclination to popular Government, parted with the Regal Power, as *Ho- mer* also seems to intimate in his Catalogue of the Ships, where he gives the Name of Δῆμος or People, to the *Athenians* only. *Theseus* having in this manner settled the Government, amongst other Things afterwards routed the *Amazons*, assisted the *Lapi-*  
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the against the *Centaurs*, and took *Helena*; whereupon *Castor* and *Pollux* by way of *Revenge* took *Athens*, but used it kindly :

2746. XI. *Menestheus*, or *Mnestheus*, who was descended from *Erethheus*, expelled *Theseus*, and reigned in his stead 27 (1) Years. In his time *Troy* was taken by the *Græcians*, *Menestheus* himself being one of the *Generals* there, as *Homer* relates (2),

Τῶν δ' αὖ ἠγεμόνευ' ἕδς Πετεῶο Μενεσθεύς,  
Τῶ δ' ἔπω τις ὁμοῖος ἐπιχθονίων γένεσ' ἀνῆς,  
Κοσμηῆσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.

*These*, *Peteus* Off-spring, *Prince Menestheus* led,  
Not all the *World* a better *Soldier* bred,  
To draw up *Horse* and *Foot* into the *Field*.

2775. XII. *Demophoon*, the Son of *Theseus*, succeeded his Father, and reigned 27 (3) Years. When the Army of the *Argives* return'd from *Troy* (4) and had landed in the Night at *Phaleron*, he set upon it, thinking it had been the Fleet of an Enemy, and did much Mischief to it, taking from them the *Palladium*, which he carried to *Athens*. But now a certain Citizen of *Athens* falling from *Demophoon's* Horse, and being thereby dash'd in Pieces, he was accused by the Friends of the Person, or, as some say, by the Republick of *Athens*; so that he was forced to make his Appearance, and was the first that pleaded in the *Forum* call'd *Palladium*.

2802. XIII. *Oxyntes* succeeded his Father *Demophoon*, and reigned (5) 12 Years. [1148.]

2814. XIV. *Aphidas*, the Son of *Oxyntes*, succeeded, [1136.] and reigned only one Year. In his (6) Reign the Oracle of *Jupiter* spake thus to the *Athenians*,

Φερίεο δ' Ἄρειδν τε πάγον, βαμύς τε θυώδεις  
Ευμυρίδων, ὅτι χερὶ Λακεδαιμονίης σ' ἰνετεύσαι  
Δεὶ πιζομβύς τῶ μὴ σὺ κλέινε σιδήσω,  
Μηδ' ἰκέτας ἀδικέω. ἰκέται δ' ἰεσοί τε καὶ ἄγνοί.

2814. XV. *Thymætes*, Brother to *Aphidas*, succeeded, [1135.] and reigned only 8 Years. He killed *Aphidas*, and was afterwards turned out of his Kingdom by his Successor *Melancthus*.

(1) *Al.* 23. (2) *Iliad.* B. v. 552. (3) *Al.* 33. vel 35. (4) *Pausan. Attic.* (5) *Al.* 14. (6) *Vide* *Erasmi Vindingii Hellen.* p. 200. *exedit.* Gronov. in *Thef. Græc.*

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For when the *Bœotians* raised a War against the *Athenians* about *Corone*, or *Oenoe*, *Xanthus* the *Bœotian* challeng'd *Thymætes* to fight a single Duel with him, which the King refusing, *Melanthis* accepted the Challenge, and overcame his Enemy by a Stratagem. For just as *Xanthus* met him, he cry'd out, O Lord! *Xanthus*, what is the reason you deal so unfairly as to bring one of your Acquaintance to assist you? Upon which *Xanthus* immediately turn'd about, and the mean while *Melanthis* slw him, and gaining great Reputation by the Action, found a convenient opportunity to expel *Thymætes*.

2823. XVI. *Melanthis* the Son of *Andropompus* (or [1127. *Thymætes*, as *Izetz* writes (1) ) succeeded and reigned 37 Years. In his Reign the *Ionians* (2) came into *Attica* and were receiv'd by the *Athenians*.

2850. XVII. *Codrus* succeeded his Father *Melanthis*, [1090. and reign'd 21 Years. He was a Prince more renowned for his Bravery than Fortune, For *Attica* (3) being invaded by the *Lacedæmonians*, between whom and the *Athenians* there had been Grudges of an old standing, before any Action happened, the *Lacedæmonians* consulted the Oracle what the Fate of the War would be, and receiv'd for Answer that they should have the better, unless they kill'd the King of the *Athenians*. When they marched out into the Field, they order'd their Soldiers above all things to take care of the King's Person. *Codrus* being made acquainted with the Oracle, and what a strift Charge the Enemy had given, threw aside his Royal Habit, and put on ragged Cloaths. In this Disguise, carrying a Bundle of Vines upon his Shoulders, he comes into the Enemy's Camp, where, in a Throng of Soldiers that stop't him, he was slain by one of them, whom he had designedly wounded with an Hook, to provoke him to it. The *Peloponnesians*, when they saw it to be the King's Body, immediately departed without offering Battle. Thus the *Athenians*, by this Gallant Action of their Prince, who voluntarily sacrificed himself for the Good of his Country, were freed from a War that threatned them. However such of the *Lacedæmonians*, as had entred the City, finding that their Companions were fled, presently went to the Altars of the Gods, and were civilly treated by the *Athenians*, who in all probability were mindful of the Oracle mention'd by me in King *Apbidas*. *Melton* and *Nileus*, the two Sons of *Codrus*, contested for the Kingdom, which was the Reason why

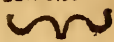
(1) *Ghilizid. I. Hist. IV.* (2) *Pausan. Achaic.* (3) *Justin. l. 2. c. 6. Vell. Paterc. l. 2.*



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the Athenians, fearing they should never have such another King as Codrus, put an End to the Regal Power, declar'd that Jupiter was the only King of the People of Athens, and established Perpetual Archontes, that is Governours or Magistrates, who should have the Administration of the State during their whole Life, and were only different from the Kings in Name, and were accountable to the People.

The Second State of Athens under XIII Perpetual Archontes, which lasted the Space of 316 Years.

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2882. I. **M**edon, the Son of Codrus, govern'd Athens 20 Years. His Brother (1) Nileus opposed him, and refused Obedience to him, because one of his Legs was lame. Upon which the Decision of the Matter was committed to the Oracle. The Answer was that Medon ought to reign. Which was such a Grief to Nileus, that he presently joyn'd with Androclus, and so both of them heading the Heraclidae and the Dorians they drove the Ionians out of Peloponnesus, took Ephesus, and other Places in Asia Minor, and call'd that Part of it Ionia.

2902. II. Acastus, (2) the Son of Medon, govern'd 36 Years. [1068.]

2939. III. Archippus, the Son of Acastus, govern'd (3) 17 Years. [1011.]

2956. IV. Therfippus, the Son of Archippus, govern'd (4) 42 Years. [994.]

2998. V. Phorbias, the Son of Therfippus, govern'd 31 Years. [952.]

3029. VI. Megacles, the Son of Phorbias, govern'd 90 Years. [921.]

3059. VII. Diognetus, the Son of Megacles, govern'd 28 Years. [891.]

3087. VIII. Pherecles, the Son of Diognetus, govern'd 19 Years. [863.]

3106. IX. Aripbron, the Son of Pherecles, govern'd 20 Years. [844.]

3126. X. Thespicius, the Son of Aripbron, govern'd 27 Years. [824.]

3154. XI. Agamestor govern'd (5) 19 Years: Reinecius relates out of Marcellinus, That his Father was Laius, who descended from Ajax, and that Tisander the Father of Miltia-

(1) Paus. Achaic. (2) See these Archontes in Euseb. (3) Al. 19. (4) Al. 41. (5) Al. 28.

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des I. and Grandfather to *Hippoclidēs* (who was in Love with *Agaristia* the *Sicyonian*) was his Son. But this cannot be; because *Agamestor* then would not be one of the *Medonidæ*. Besides *Herodotus* says *Hippoclidēs* was the Son, not the Grandson of *Tisander*.

3173. XII. *Æschylus*, the Son of *Agamestor*, govern'd [796. 19 Years. In the second Year of his Government the *Olympiads* began, each containing the Space of 4 Years. The first *Olympiad* was very famous for the Prize which *Corebus* the Cook won in a Race at the *Olympick Games*. Here ended the Time which *Varro* calls *Fabulous*, because whatever was related of the things which preceded the first *Olympiad* was mixed with a great many Fables: And here began the *Historical Time*, because some Rays of Truth began then to shine forth in History.

3196. XIII. *Alcmæon* govern'd 2 Years; and, after [754. (1) his Death, the government of *Athens* was committed to *Archontes* or *Governours*, who ruled only 10 Years.

*The Third State of Athens under VII Decennial Archontes, which lasted 70 Years.*

3198. I. *Charops* (2), the Son of *Æschylus*, govern'd 10 Years. [752.

3208. II. *Æsmedes* (3), the Son of *Æschylus*, govern'd 10 Years. [742.

3218. III. *Clidicus* (4) govern'd 10 Years, [732.

3228. IV. *Hippomenes* (5) govern'd 10 Years. His [722. Daughter (called *Λευκόνη* by *Heraclides* (6)) being deflowred by one of the Citizens, he bound her to a Horse, and so shut them up together in a House, forbidding any Meat to be given to them. The Horse being almost famished tore the Daughter in Pieces, and afterwards died himself. Upon this *Hippomenes* was deprived of the Magistracy, and the House was pulled down, the Place was called *ἵππος καὶ κόρη*, i. e. the Place of the Horse and the Girl (7).

3238. V. *Leocrates* (8) governed 10 Years. [712.

3248. VI. *Apfandrus* (9) governed 10 Years. [702.

3258. VII. *Eryxias* (10) governed 10 Years. He was [692. the last of the *Decennial Archontes*. So that the whole Space of Time from *Cecrops* the first King of *Athens*, down to the End

(1) Pausan. *Messen*. (2) Euseb. (3) Pausan. *Messen*. Euseb. (4) Euseb. (5) Euseb. (6) *De Palæ*. (7) Suidas in *Hippomenes*. (8) Euseb. (9) Euseb. (10) Euseb.

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of the Government of *Eryxias*, takes up 874 Years: After his Government was expired, the fourth State began; a *Democracy* being established, and *Annual Archontes* substituted in the Place of the *Decennial*: whereof the first was *Creon*, the second *Lyfius* or *Tlesias*, the third *Leoftratus*. But an exact Catalogue of these having been already drawn up by the Learned *Meursius*, and Mr. *Dodwell*, I shall refer the Curious Reader to them, as also to Mr. *Gronovius's Thesaurus Græc. Antiq.* and here only set down those particular Events which contributed to the Happiness or Misery of *Athens*; which I will digest according to their proper Centuries, without affixing the time to every particular Event, but only to such as are most remarkable.

3300. In this Century flourished the seven Wise Men [650 of Greece, viz. *Solan*, *Bias*, *Thales*, *Pittacus*, *Periander*, *Chilon*, and *Cleobolus*. Besides these, flourished *Anaximander* the Son of *Praxidamus*, who was born in *Ionia*; *Pherecydes*, *Bion Proconnesius*, *Epimenides*, *Anaximenes*, and several others. The *Phocians* (1), a People of *Ionia*, set out a Fleet, and went and built *Marseilles*. Within a while after, *Pittacus* of *Mytelene*, one of the seven Wise Men of Greece was sent by his Countrymen into *Troas*, to fight *Phrino* the Commander of the *Athenians*, but was conquered. Soon after, *Periander*, another of the Seven Wise Men of Greece, made a Peace between the *Athenians* and the *Myteleniens*. Within this Century *Cylon* attempted (2) to make himself a King, but failing of his Aim, fled with his Accomplices to the Altar, who, contrary to Promise, were all killed by *Megacles* the *Archon* of that Year, which caused great Disturbances and Factions to arise. *Epimenides* (3), to free the City from the Plague, erected that famous Altar mentioned in the *Acts*, to the UNKNOWN GOD. A second War happened with the *Megarenses*, wherein *Salamis* was recovered.

3384. In this Century, *Thales* of *Miletum* died; and *A-* [566 *naximander*, his Disciple, was the first who discovered the Obliquity of the *Zodiack* which his Master could never find out.

*Pisistratus* (4), descended from *Codrus*, became a Tyrant of his Country. He won the Poorer sort, and by their Means made himself King. He was expelled by *Megacles* and *Lycurgus*, afterwards sent a counterfeit *Minerva* in a Chariot, to admonish the People of *Athens*, which afterwards *Xerxes* carried away. He repudiated the Daughter of *Megacles*, was again ex-

(1) Harpocrat. in *Μασσαλία*, Euseb. *Chron. and Scal. not.* (2) Thuc. I. *Plut. Sol.* (3) *Diog. Laert.* (4) *Plut. Solon Clem. Al. i Strom. Euf.*

A. M. A. a. C.  
 pelled by him; but returned, and was kindly received by the People.

In the 5th Year of the 39th Olympiad Anno M. 3228, *Draco* was Archon, and made such severe Laws, that they were said to be written in Blood (1); and 30 Years after *Solon* ruled, who repealed these Laws, and made many excellent Alterations in the *Athenian* Government.

3400. After *Pisistratus*, his Son *Hipparchus* succeeded, [550 and after him, his other Son *Hippias*. *Hipparchus* (2) was a great Favourer of Learned Men, but *Harmodius* and *Aristogiton* killed him, who were also killed themselves. *Leæna* the Harlot bit off her Tongue, that she might not discover the Accomplices. *Hippias* became at last very Cruel, for which he was banished *Athens*. Upon this he fled to *Darius*, and set him upon the Thoughts of conquering *Greece*. *Darius* was so incens'd against the *Athenians*, that every time he supp'd, he order'd one of his Servants to cry out, *Here memento Atheniensium: Pray, Sir, don't forget the Athenians*. By the Instigation of *Hippias* the *Persians* did invade *Greece*, but were beaten at *Marathon* by *Milhiades*, where *Hippias* was killed. And when *Xerxes*, the Son and Successor of *Darius*, sent another Army of *Persians*, under the Command of *Mardonius* to invade *Greece*, they were again routed; at *Thermopylae* by *Leonidas* the *Lacedemonian*; at Sea near *Salamis* by *Themistocles* the *Athenian*; at *Plataea* by *Pausanias* the *Lacedemonian*; and at *Mycalæ* in *Asia* by *Leotyichidas*. But since I have already mentioned these things when I treated of the *Persian* Monarchy, I shall not any longer insist upon them. We need only observe, that after *Athens* was burnt by *Mardonius*, *Themistocles* routed the *Persians*, and brought the *Athenians* back to their City, which they fortified, and added the *Pyræum* to it much against the *Spartans* Mind. *Themistocles* was at last accused of corresponding with *Pausanias* the *Lacædemonian* to betray *Greece* to the *Persians*. Though it was improbable and groundless to imagine, that he, who had hazarded his Life in the Defence of his Country, should afterwards betray it to an Enemy; yet upon this Suspicion he was banished, fled to the *Persians*, and afterwards killed himself, as *Plutarch* informs us. In this Century, *Cimon* (3) the Son of *Miltiades* was by the *Athenians* made *Generalissimo* of the Army then on foot, to drive the *Persians* out of all *Greece*. He sailed out of the Port of *Pyræum* with 250 Galleys, and routed the *Persians* both by Sea and Land in one Day: He was banished by *Pericles's* Party, and

(1) Consult *Meursius's History of him*. (2) *Plato Dial. de lucri cupid.* (3) *Plut. in Cim. Cora. Nep.*

A. M.

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Athens.

recalled by his Means. *Pericles* about this time was *Archon* or Governour of *Athens*: He wasted *Peloponnesus*; made Peace with *Sparta*; foraged *Sycion*; subdued *Eubœa*; took *Samos*; and routed the *Corinthians* at *Polidea*. The *Athenians* in this Period of Time sent a Marine Supply to the *Egyptians* against the *Persians*, who were conquered. The *Athenians* in pursuing them made themselves Masters of *Memphis*; but within a few Years after they had ill Success in *Egypt*, that whole Country falling into the Hands of *Artaxerxes*.

In this Century, the *Græcian* Writers of most Note were *Anacreon* and *Pindar*, Poets; *Æschylus* the Tragedian. *Herodotus* the Historian, and *Hippocrates* the Physician. Much about this time flourished *Mæton*, the famous Mathematician and grand Astronomer of *Athens*, who found out that notable period of 19 Years; in which space all the different Mutations of the Sun and Moon are compleated, and they begin again to remove from the same Point of the *Zodiack*. This Discovery was received with so much Applause by the *Athenians*, that they would have it written in *Golden Letters* in the most publick place of the City. From hence came the Title of the *Golden Number*, the Use of which was handed from the *Greeks* to the *Romans*, and from them to us *Christians*.

3500. In the beginning of this Century began the famous *Peloponnesian* War, which lasted 27 Years between the *Athenians* and the *Spartans*. It first broke out in the first Year of the *LXXXVII. Olympiad*, when *Pistodorus*, the *Archon* of *Athens*, wanted but two Months of being out of his Office. About this time a great Plague rigned in *Ethiopia*, reached to *Egypt*, afterwards to *Lybia*, then to *Persia*, and last of all reached *Athens*, where it proved very Mortal. *Thucydides* gives us a large Description of this Plague in his History. He speaks of it upon his own Knowledge having been himself infected with it. *Hippocrates*, in one of his Tracts, explains the Nature and the Effects thereof, for he practised Physick at that time in *Athens*: *Lucretius*, who lived a long time after this, at the end of his sixth Book, gives us likewise a Description thereof, borrowing a great many Circumstances from *Hippocrates*. In the 19th Year of the *Peloponnesian* War, *Nicias* designing to draw out the Naval Force of the *Athenians* very privately by Night out of *Syracuse*, and to fall upon the Enemy, saw about 10 a Clock at Night an Eclipse of the Moon, which so startled him, that he laid aside his Design; which was the Cause of the Ruin of himself and all the Army. After this happened an Engagement between the *Athenians* and *Lacedæmonians* near *Milerum*, wherein the latter had the Advantage. The *Oligarchy* of 400 was abolished.

lished at *Athens*, and that of 5000 was set up, which ordered *Alcibiades*, who had been banished, to be recalled; and his Goods, which had been confiscated, to be restored to him. *Alcibiades*, with *Thrasylbulus* and *Theramenus*, were made Generals of the Armies, and the Courage and Conduct of these great Commanders caused a new Change of Affairs in *Athens*, all things looking with a better Aspect than formerly. A Sea-fight happened between the Fleet of *Mindarus*, which was joined with the Ships of *Syracuse*, and the Fleet of the *Athenians* commanded by *Thrasyllas* and *Thrasylbulus*. The Victory was a long time very doubtful, but at last favoured the *Athenians*, who lost 15 of their Ships, and took 21 of the Enemy's. This Action happened about *Cinossema*, a Promontory of *Chersonesus* in *Thrace*, which Place is noted for the famous Sepulcher of *Hecuba*, which is there. Here *Thucydides* concludes his History. There happened another Sea-fight in the same place between the *Athenian* and *Lacedæmonian* Fleets, which last got the Victory under the Command of *Hegesandride*, their Admiral. *Alcibiades*, *Thrasylbulus*, and *Theramenus*, went to the Relief of *Cyzicus*, which *Mindarus*, the Commander of the *Lacedæmonians*, would have taken by Storm. They came to an Engagement, wherein the *Athenians* were Conquerors both by Sea and Land; and *Mindarus* being hotly engaged in the Fight was slain.

The *Athenians* intercepted the Letters which the Secretary of *Mindarus* wrote to the *Ephori* of *Lacedæmonia*, concerning the Loss they had at *Cyzicus*, the Style whereof is very *Laconical*: *The Engagement has been sharp; Mindarus was killed; the Soldiers perish for want of Provisions; and what shall we do?*

The *Lacedæmonians* were so far disheartned at this Defeat, that they sued for a Peace; but the *Athenians* refused it; being excited to this Refusal by the *Demagogues* of the City. These *Demagogues* were a sort of Men, who were very fierce, given to Change, and factious to the utmost of their Power, and who by their bold Speeches drew the whole Populace after them. But the *Athenians* often repented this Refusal of Peace to the *Lacedæmonians*; and *Cleophon*, the most pestilent of these *Demagogues*, was often reviled for having been the chief Cause of it. The *Athenians* put all the Inhabitants of *Miletum* to the edge of the Sword, took *Cleopbona*, and making Inroads the Night after into *Lycia*, where Harvest was nigh at hand, they burnt up all the standing Corn, pillaged the Villages, and carried off a great many Slaves. Much about this time *Alcibiades* was accused at *Athens* of Corresponding with the *Lacedæmonians*, and of being privately in League with *Tissaphernes*, in hopes that when the War was over, they would assist him in his Design of making himself Sovereign of *Athens*. When *Callias* was Archon of *A-*  
*thens*,

*Athens*, which was but a few Years after the *Athenian* Successes, the Scene of Affairs was much changed; for in a Sea-Fight between the *Athenians* and *Lacedæmonians*, the former were routed: And the next Year the *Athenian* Fleet, consisting of 180 Sail, was taken by *Lyfander* the Admiral of the *Lacedæmonians*, of which 10 Gallies with much ado escaped. This Engagement, which happened near *Egos-Potamos*. in the Straits of the *Hellepont*, gave *Lyfander* an Opportunity of Blocking up *Athens* both by Sea and Land, which he besieged so straitly, that he obliged it to surrender to him: And then he set up 30 Tyrants to rule there, and granted the *Athenians* Peace, upon Condition that they would demolish their Wall within 10 Days. Whilst these Tyrants had the Government in their Hands, they committed many and great Outrages. Several of the Citizens were banished, and their Estates confiscated by them. Among the banished Citizens was *Ibrasybulus*, who fighting in his Country's Cause, with the Assistance of only 30 Men, first of all took the Port *Phylon* in *Attica*; afterwards his Force encreasing, he seized upon the *Pyræum*, drove out the 30 Tyrants out of *Athens*, notwithstanding *Lyfander* came to their Relief; restored the City to its former Constitution, and caused an Amnesty to be made. 'Tis said, these Tyrants in their short Reign put 1400 Citizens to Death, among whom the Philosopher *Socrates* is reckon'd, and banished above 5000, all for little or no Cause. *Conon* an *Athenian*, who was General for the *Persians*, defeated *Agefilas* (who had a while before routed the confederate Army of the *Athenians*, *Corinthians*, and *Thebans*) near *Cnidus* in a Sea-fight, and with the Spoils he took fortified *Athens*. The *Athenians* perceiving that the *Lacedæmonians* were still powerful by Sea, sent *Ibrasybulus* with 40 Sail of Ships against them. He scoured the Seas, took a great many Prizes, and raised great Contributions wherever he came. At last in a City of *Asia Minor* he permitted his Army to live so licentiously, that the Inhabitants were so far provoked, as to kill a great Number of them by Surprize in the Night, and beheaded *Ibrasybulus* himself. *Iphicrates*, who succeeded him as Admiral of the Navy, surprized *Anaxibius* the General of the *Lacedæmonians*, cut a great many of his Forces to pieces, and *Anaxibius* himself fell in the Engagement.

In this Century, *Epaminondas* the General of the *Thebans* routed the *Spartans* twice at *Leuctra*, and was at last killed himself at *Mantineæ*. About the End of this Century, *Philip* of *Macedon* engaged in a War against the *Athenians*, from whom he took *Amphipolis* and *Potidea*; and within a few Years after, *Demosthenes* made his first Oration against *Philip*.

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The Learned Men of most Note, who flourished in this Century in Greece, were, *Herodorus*, *Thucydides*, and *Xenophon*, Historians; *Euripides*, and *Sophocles*, Tragedians; *Aristophanes* the Comedian; *Socrates*, *Plato*, and *Aristotle*, Philosophers; *Demosthenes* the Athenian Orator; *Eudoxus* the Astronomer; and *Diogenes* the Cynick.

3600. Just before the Beginning of this Century began the Phocian or Sacred War, which lasted 10 Years. This War was wag'd (1) against the Phocians who had robb'd *Apollo's* Temple; and the Phocians had for their Generals, first *Philomelus*, and after him *Onomarchus*. *Philip* of *Macedon* having defeated the Athenians at *Olynthus*, granted them Peace; within two Years after he aided the Thebans, and routed the Phocians, whereby he put an End to the Sacred War. After he had conquered the Athenians, Thebans, and Phocians at *Cheronea*, he was chosen General of the Grecians against the Persians, but was killed before that Expedition. After his Death *Alexander* brought an Army into Greece, where there happened some Disturbances; but being perswaded by *Demades* the Orator, he pardoned the Athenians, who had conspired with *Attalus* against him. In this Century flourished *Epicurus*, who at 32 Years of Age taught his Philosophy first at *Mytelene*, and afterwards at *Lampsacus*.

3650. About this Time *Demetrius Poliorcetes* (2) raised a great Army by Land, and fitted out 250 Sail of Ships to Sea, and parted from *Ephesus* with a Design to restore all the Cities of Greece to their ancient Liberty. He re-took *Athens* and set it at Liberty, and reduced the greatest Part of Greece under his Sovereignty. Some time after the Athenians revolted from him, and sided with *Fyrkus*, upon which he besieged *Athens*, but broke up from before it, being perswaded thereunto by *Crates* the Philosopher.

3700. In this Century flourished *Æschines*, *Lycurgus*, *Theophrastus*, *Euclid*, *Strato Lampsacenus*, *Callimachus*, *Zeno Citricus* the Stoick, *Manetho*, *Theocritus*, *Berosus*, and several others.

In this Century there happened, with respect to the Athenians, but little of Moment. They sent Ambassadors to crave Help of the Romans against *Philip* King of *Macedon*, who warred against them. 'Tis said (3), they sent another time three

(1) Diod. 16. Pausan. Phoc. Just. 7. Oros. 3. c. 12. (2) Diod. Sic. & Plut. in Demetrio. (3) Pausan. Achaic. Cicero 2 Acad. A. Gell. l. 7. c. 14. & l. 17. c. ult.



Ambassadors to the Senate and People of *Rome*, to get off the Fine of 500 Talents imposed upon them, for having pillaged *Oropus*. Those Ambassadors were three Philosophers, who flourished in this Century, viz. *Carneades* of *Cyrene*, the *Academick*; *Diogenes* of *Babylon*, the *Stoick*; and *Critolaus*, the *Peripatetick*. It was observed, that each of these Philosophers had a quite different Talent in Oratory: *Carneades* expressed himself imperiously, vehemently, and rapidly: *Critolaus* made a coherent, even, and methodized Speech: And *Diogenes* in his Harangue seemed reserved, modest, and afraid to say too much. This Air of Philosophy being a new thing there, was very dazzling in the Eyes of the *Romans*; and the Youth being charmed with the Conversation of those Philosophers, were all for studying that Science. But *Cato* the Censur, who was of Opinion, Philosophy would soften the Temper of the *Romans*, and make them less fit for War, to which he designed to discipline them, dispatched these Philosophical Ambassadors from *Rome*, and banished all Philosophers out of the City.

In this Century, besides the fore-mentioned Philosophers, there flourished in *Greece*, *Aratus*, *Archimedes*, the famous Mathematician, *Theophanes Lesbios*, and others.

And now I shall conclude what I have to say on the State of *Athens*, since in this Century it ended, and began to be governed by the *Romans*, of whose Government I shall have Occasion to treat more largely hereafter.

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## Of the Kings of TROY.

There are so many fabulous Accounts of the *Trojan* History, that 'tis very unsafe to depend upon any. For which Reason some have quite passed it by as altogether fictitious. But others are of Opinion, that there was not only a City of this Name, but that it was destroyed by the *Grecians*, for the Reason generally assign'd, namely the Carrying away of *Helena* by *Paris*, the Son of *Priamus*. And indeed the stately Reliques to be seen at this Day are sufficient Argument for this Opinion, were there nothing else to induce the Belief of it. For which Reason 'twould be very unpardonable should I omit this ancient and celebrated State.

*Troy* was therefore a City of *Asia Minor* in *Phrygia*, seated on the River *Xanthus*, about a League from the *Ægean* Sea; founded, as some say, by *Dardamus*; as others, by *Tros*. It had no more than VII Kings; under the last of which it was taken, and

A. M.

A. a. C.

burnt by the *Gracians* 217 Years after its first Founding.

3449. I. *Teucer*, Son to the River *Scamander* and *Idæa* [1501 the Nymph, began to Reign about this Time, and continued 21 Years. He had a great Kindness for *Dardanus*, (who had excellent Parts) married his Daughter to him, and afterwards permitted him to reign with him (1).

2501. II. *Dardanus* the Son of *Jupiter* and *Eletra*, *Teucer's* Son-in-Law, succeeded, and reigned 31 Years.

2501. III. *Erichonius*, Son to *Dardanus*, reigned about [1449 65 Years. He was the (2) Richest of all Men, and had 3000 Mares, and their Colts, continually feeding in his Pastures. For which Reason *Homer* writes thus,

Δάρδανος ἄν τέκεθ' υἱὸν Ἐριχθόνιον βασιλῆα,  
Ὅς δὲ ἀρνεῖταιλος ἄλλο θνητῶν ἀνδρώπων, &c.

*Dardan, King Erichonius begot,  
A wealthy Prince: Proud of their Generous Breed,  
Three Thousand Mares did in his Marches feed,  
Whom Boreas cover'd like a black-main'd Steed:  
Twelve Colts they bore him cou'd their Sire out-speed  
Or e standing Corn, nor bruise the tender Grain,  
And skelp o're broad-back'd Furrows of the Main.*

2566. IV. *Tros* the Son of *Erichonius* and *Astyoche* succeeded his Father, and built *Troy*, which he called *Troja* after his own Name, and *Ilium* after his Son *Ilius's* Name. He warred with *Tantalus*, and reigned about 63 Years.

2639. V. *Ilius* succeeded his Father, and reigned about [1321 40 Years.

2669. VI. *Laomedon* succeeded, and reigned about 44 [1281 Years. He built the Walls of *Troy*, and the Treasuries of *Nephtune* and *Apollo*; and at last was killed by *Hercules*.

2713. VII. *Priam* succeeded, and reigned about 53 [1236 Years. His Son *Paris* went into *Greece*, and brought thence by Force the beautiful *Helena*, Wife to *Menelaus*. Upon this *Agamemnon*, Brother to *Menelaus*, excited the *Greeks* to a Confederacy to revenge this Affront. The *Gracians* having made him their General, marched against *Troy*, which, after a ten Years Siege, they took in the Year of the World 2766, before *Christ* 1184, before the first *Olympiad* 408, before the Building of *Rome* 432.

(1) *Diod. l. 5. c. 12.* (2) *Diod. l. 5. c. 12.*

## Of the Spartans or LACEDÆMONIANS.

**S**parta or Lacedæmonia (1) was the Capital City of Laconia, and one of the most considerable Republicks of Peloponnesus, seated on the River Eurotus. It was the strongest City in all Greece, though it had no Fortifications, and defended its self without Walls for the space of 800 Years against all its Enemies. Authors are not agreed about the Time, or the Founder of Sparta: Some say, Spartus the Son of Amyclas; others, that Sparta the Wife of King Lacedæmon founded it. Some assert, that Spartus the Son of Phoroneus King of Argos; and others, that Lelex was the Founder of it, from whom it was called Lelegia, it not receiving the Title of Lacedæmonia till in Lacedæmon's time, who was its fourth King. And there are others which affirm, that Cecrops the Founder of Athens was likewise the Founder of Sparta. It is by all acknowledged, that there was never any People in the whole World more skill'd in Politicks, than the Lacedæmonians. We have one famous Instance of this, and which seems to be almost a Prodigy, viz. That one and the same Government should be under two Kings at the same time, and so united to each other in their Interests, as to last above 800 Years together under that Form. And 'tis manifest, that after this Government of two Kings ceased, both the Glory and Grandeur of the Lacedæmonians began to decline.

As Authors agree not about the Founder of this Commonwealth, so neither do they agree about the Time wherein it was founded, nor about the Number of their first Kings. All things were so obscurely handed down to us before the first Olympiad, that Chronology and History too must needs be very imperfect. The famous Usher passes by in his Chronology all the first Kings, as well as those called the *Heraclides*, thinking it more proper to be silent, than to advance any thing on Matters so uncertain; yet since Dr. Howell and others have given us the Names of these Kings, without mentioning the precise Number of the Years of their particular Reigns, I shall consider Lacedæmonia under four distinct States.

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(1) *Conc. this State* [see (besides Dr. Powell) Pauf. l. 3. Thucyd. Diod. Polyb. Strabo. Athenæus, Ælian. Var. Hist. Æschylus. Boccace de Gen. Dear. Aug. de Civ. Dei, Lud. Vives, & Phil. Bergomens. Chro.

The First State of Lacedæmonia under XIV Kings, not much known, lasted about 397 Years; that is, from Lelex their first King, to the Heraclides. But forasmuch as 'tis uncertain how long each King reigned, I shall only set down their Names.

A. M.	A. a. C.	X. Tyndareus.
2450. I. <b>L</b> Elex.		XI. Castor and Pollux.
II. <b>L</b> Myles.		XII. Menelaus, who married Helena, the Sister of the two former.
III. Eurotas.		2775. XIII. Orestes: He killed his Mother and Ægisthus King of Argos or Mycene and ruled over both Kingdoms 70 Years. [1175]
IV. Lacedæmon, who married Sparte the Daughter of Eurotas.		2845. XIV. Tisamenus reigned only two Years. [1105]
V. Amyclas.		
VI. Argalus.		
VII. Cynortas.		
VIII. Oebalus.		
IX. Hippocoon, expelled by		

The second State of Lacedæmonia under the Kings called Heraclides, till such time as the Power was moderated by the Gerontes or Senators.

2847. They were called *Heraclides*, as descending [1103 from *Hercules*: For *Aristodemus*, one of his Descendants, had two Sons, namely *Eurysthene*s and *Procles*, both which the Spartans chose for their Kings; from whom descended the two Royal Families called *Euristhenides* and *Proclides*, who jointly governed *Lacedæmonia* for the Space of 249 Years.

The Kings called Euristhenides.      The Kings called Proclides.

I. *Euristhenes* reigned 42 Years.

II. *Agis* the Son of *Euristhenes* succeeded: From him the Royal Family was called *Agidae*, and that of *Euristhenes* was extinct. He reigned only one Year.

I. *Procles*.

II. *Soos*, the Adopted Son of *Procles*.

III. *Echestratus*.

A. M.

III. *Echestratus* succeeded his Father, and reigned 35 Years.

IV. *Labotas* succeeded his Father, and reigned 37 Years.

V. *Doryssus* succeeded his Father, and reigned about 30 Years.

VI. *Agefilus* succeeded his Father *Doryssus*, and reigned about 44 Years.

VII. *Acbelaus* succeeded his Father *Agefilus*, and reign'd 60 Years.

*Lycurgus*, the famous Legislator of the *Lacedæmonians*. *Lycurgus* was Son to *Eunomus* the Brother of *Polydeſtes*, and Uncle to *Charilaus*: About this time it was that he made Laws for the *Lacedæmonians*.

*The Third State of Lacedæmonia, under ſuch Kings whoſe Power was reſtrained by 28 Gerontes or Senators, whom Lycurgus inſtituted.*

3096. This State laſted 130 Years, to the Year of [854 the World 3198, at which time the *Ephori* were ſet up.

VIII. *Teleclus* the Son of *Archelaus* reigned about 40 Years. He was killed by the *Meffenians* in the Temple of *Diana*.

IX. *Alcamenes* ſucceeded his Father *Teleclus*, and reigned 37 Years.

X. *Polydorus* ſucceeded, and was killed by *Polemarchus*. In his time the *Ephori* were ſet up to bridle the Kings and Senate. Five of them were yearly

made; and though the firſt was only named, and the other filed *Eponymous*, yet they were all five of equal Power.

A. a. C.

Sparta.

III. *Eurypon* the Son *Soos*, from whom the following Kings were called *Eurypontides*, which put an end to the Name of *Proclides*.

IV. *Prytanis* ſucceeded his Father *Eurypon*.

V. *Eunomus* ſucceeded his Father *Prytanis*.

VI. *Polydeſtus* ſucceeded his Father *Eunomus*.

VII. *Charilaus* ſucceeded his Father *Polydeſtes*: He was the Poſthumous Son of *Polydeſtes*, and reigned under the Tuition of

VIII. *Nicander* ſucceeded his Father *Charilaus*, and reigned 39 Years.

IX. *Theopompus*: The Years of his Reign, and the reſt who ſucceeded, are unlimited till the Year of the World 3447.

The Fourth State of Lacedæmonia under the Kings,  
with the Five Ephori or Inspectors, instituted by  
Theopompus 130 Years after Lycurgus.

3198. This State lasted about 532 Years, viz. down [752. to such time as Cleomenes was defeated by Antigonus King of Macedon.

XI. Eurycrates I. the Son of Polydorus. X. Zeuxidamus, Grandson to Theopompus.

XII. Anaxander the Son of Eurycrates. XI. Anaxidamus, his Son.

XIII. Eurycrates II. the Son of Anaxander. XII. Archidamus, the Son of Anixidamus.

Before I proceed to give you an Account of the succeeding Kings of Lacedæmonia, it will not be amiss to speak something of the Wars which happened between the Lacedæmonians and the Mycenians. The first War broke out in the second Year of the ninth Olympiad, being in the Year of the World 3207, before Christ, 643. The Lacedæmonians were offended that Ctesiphontes had treacherously seized upon the Territories of Mycene, by defrauding his Nephews of their Right to it. The Enmity increased by the Battle fought at the Temple of Diana, wherein Teleclus, the Father of Alcarnenes, who was then King, was killed. At length it came to an open Rupture, and the War was for many Years together carried on with doubtful Success on each side. At last the Messenians, whose Country was the Seat of War, seeing themselves almost ruined by the Difficulties under which they struggled, thought fit to evacuate all the Towns which lay farthest off the Sea, and to retire to the Mountain Ithomene. After this Retreat, there was a Cessation of Arms on both sides for some Years together. But the eighth Year after, the War broke out afresh between the Lacedæmonians and Messenians, and was carried on with doubtful Success, sometime one, sometime the other, getting the better. In the first Engagement, the Messenians lost their King Euphaes, in whose stead Aristodemus was elected: But in the second, being assisted by the Arcadians, Argives, and Sicyonians they won the Battle. Now the Lacedæmonians began to despair of Success, and both they and the Messenians sent to enquire of the Oracle at Delphos about the Event of the War. The Oracle favour'd the Lacedæmonians, who besieg'd Ithomene, and took it from the Messenians, who became subject to the Spartians. Whilst  
this

this War lasted, 'tis said, that the *Lacedæmonians*, for fear their Nation should decrease, detach'd 50 of the most robust young Men in their Army, and sent them into *Sparta* to get the young Women with Child. The Offspring of these Virgins, (being from them, which in the *Greek* is *Παρθέναι*, called *Parthenians*.) when they were grown up, were slighted, and no body would own them. Upon this, they join'd in an Insurrection with the *Helots*, but being overcome, were forced to remove thence, and went into *Italy* under the Conduct of one *Phalantus*, where they built *Tarentum*.

The *Messenians* were at last so uneasy under the Government of the *Spartans*, that they revolted, and engaged in another War which lasted 18 Years; in the Issue, the *Messenians* were conquer'd, fled into *Sicily*, and there built *Messina*, which still bears the same Name. Let us now proceed to the succeeding Kings.

XIV. *Leo* the Son of *Euricrates*.

XV. *Anaxandrides* the Son of *Leo*.

XVI. *Cleomenes* the Son of *Anaxandrides*. This was he who expelled the Family of *Pisistratus* out of *Athens*. He corrupted the Oracle to declare that *Demaratus* the Son of *Ariston* was a Bastard; at last he was expelled himself, fell Mad, and laid violent Hands on himself.

XVII. *Leonidas* the Son of *Anaxandrides*, and Brother to *Cleomenes*, was slain at *Thermopyla* with 4000 *Greeks*, who opposed the Passage of *Xerxes* King of *Persia*. But having already mention'd the Invasion of the *Persians* under *Xerxes*, with their being defeated by *Leonidas*, *Leotychidas*, *Euribiades*, *Pausanias*, and *Themistocles*, the *Græcian* Generals, I think it proper to repeat nothing that relates to these Matters.

XVIII. *Plistarchus* the Son of *Leonidas* succeeded his Father.

XIII. *Agasicles* the Son of *Archidamus*.

XIV. *Ariston* the Son of *Agasicles*.

XV. *Demaratus* the Son of *Ariston*: He being unjustly expelled, as a Bastard, by *Cleomenes*, fled to the *Persians*, and entred into their Interests.

XVI. *Leotychidas* the Son of *Menares* reigned 22 Years; but being guilty of Bribery, he fled, and died in the Exile.

XVII. *Archidamus* II. the Son of *Zeuxidamus*, reiga'd 42 Years.

During

During these Kings Reigns, *Pausanias* the *Spartan* being General of the *Greek* Forces, was sent by the *Lacedæmonians* with a Fleet composed of the *Auxiliary* Forces of the *Athenians*, to drive the *Persians* out of the *Græcian* Cities which they were still in Possession of. He did it with Success, but afterwards aiming (as was pretended) to make himself Monarch of all *Greece*, he was sent for home, where being convicted of this, and of exciting the *Helots* to an Insurrection, he fled for Sanctuary into the Temple of *Minerva*, where being block'd up, he was starved to Death.

The Ambition of *Pausanias*, and the Moderation of *Aristides* the *Athenian*, occasioned the Associated *Greeks* to translate the Sovereign Administration of their Affairs from the *Lacedæmonians* to the *Athenians*; and to these last they committed the chief Care of carrying on the War against the *Persians*, and of driving them out of *Greece*.

XIX. *Plistoanax* the Son of *Pausanias* succeeded *Plistarchus*, and reigned 50 Years.

In the Reign of *Plistoanax* and *Archidamus II.* happened the famous *Peloponnesian* War between the *Athenians* and the *Lacedæmonians*. It broke out in the first Year of the LXXXVIIth Olympiad, in the Year of the World 3520, before *Christ* 430, and lasted 27 Years. All *Greece* was engag'd in this Quarrel, some siding with this, some with that Party; but most espoused the Interest of the *Lacedæmonians*. The Allies of the latter met at the *Isthmus*, and under the Command of *Archidamus* the *Spartan* King, invaded *Attica*. The *Athenians*, to give them a Diversion, sent some Forces into *Peloponnesus* to ravage that Country, and having driven out the Inhabitants of *Ægina*, put a Colony of their own Men into that Place. The next Campaign *Archidamus* returned to *Attica*, where a deadly Plague laid the whole Country waste, of which great Numbers, among the rest *Perecles* the first Author of this War, died. But notwithstanding these Disasters, *Poridea* surrender'd to the *Athenians*. For six Years together successively did the *Lacedæmonians* visit *Attica*, in which time the *Athenians* took *Mitylene*, and the *Lacedæmonians* took *Platea*. In the sixth Year of this War, whilst *Agis* the Son of *Archidamus* was in *Attica*, *Demosthenes* the *Athenian*, sailing towards *Sicily*, took *Pylus* a Promontory of *Laconia*, and fortified it. The *Lacedæmonians* enraged at this, drew their Forces out of *Attica*, and besieged *Pylus* both by Sea and Land. They became Masters of the Island *Spadaria*, over against the Promontory, which they thought would facilitate their Design.

But



But the *Athenians* coming upon them with a greater Fleet, block'd up the *Spartan* Fleet in the Port, and by this means laid Siege to the Besiegers. The *Lacedæmonians* sent Ambassadors to *Athens* to treat about a Truce, but none they would grant; whereupon those who were in the Island were forced to surrender upon Discretion, and were every Man put to Death. The *Athenians* puffed up with their Success, refused to make Peace, though upon very honourable Terms, but soon repented of their Folly. For within a while after they receiv'd two great Defeats, the one at *Delos*, and the other at *Amphipolis*, a Town in *Thrace*, where *Brasidas* the *Spartan* gave them great Disturbance. At last a Peace for five Years was made upon Condition, that the Men and Towns (some few excepted) taken on both sides should be restored.

XX. *Pausanias* the Son of *Plistoanax* succeeded his Father, and reigned 14 Years, and then was banished.

XVIII. *Agis* the Son of *Archidamus* succeeded his Father, and reigned 25 Years. It was he who broke the Truce with the *Athenians*.

Of this *Peloponnesian* War, there has been already sufficient said, both in this Place, and in the Paragraph which treats of the *Athenians*. It was there mention'd that *Mindarus* was defeated; that the *Lacedæmonians* sued for a Peace, which was refused them; and that at last *Lyfander* the *Lacedæmonian* worsted the *Athenians*, took *Athens*, and placed his Governours there, so that I shall not here add any thing farther about it.

A. C.                      A. a. C.    A. M.                      A. a. C.

3555. XXI. *Agefipolis* the Son of *Pausanias* succeeded, and reigned 13 Years *Aristodemus* was his Governour. 395.

3547. XIX. *Agefilaus* the Son of *Archidamus* was set up by *Lyfander*, and reign'd 41 Years. 403.

During the Reign of these Kings, the *Lacedæmonians* sent their Ambassadors to *Nepheretes* King of *Egypt* for a Supply. He granted them 100 Galleys, and a great deal of Corn. *Agefilaus*, one of the *Lacedæmonian* Kings, surprized *Tissaphernes* the General of the *Persians*, fell upon and defeated him near *Sardes*: After which he took a great many Towns, and struck such a Terror into the *Persians*, that they thought their Empire was then tottering. But to divert the Storm, by their Gold they corrupted several of the *Græcian* States to declare War against the *Lacedæmonians*, among the rest were *Thebes* and *Attica*. Up-  
on

on this *Agefilaus* was recall'd, and at his return defeated the Confederate Army of *Bœotians*, *Athenians*, *Argives*, *Corinthians*, &c. near *Cheronea*. But the *Athenians* were at first Masters by Sea; *Conon* the *Athenian* Admiral defeating the *Lacedæmonian* Fleet under the Command of *Pysander* near *Cnidus*. The *Lacedæmonians* seeing they were not strong enough at Sea, dispatched *Teleutias* with a Squadron of 12 Ships more. *Teleutias* making for *Rhodes*, took 10 Ships from the *Athenians*, commanded by *Philocrates*, by which means the *Lacedæmonians* began again to be formidable by Sea.

A. M.

A. A. C.

3568. XXII. *Cleombrotus* the Brother of *Agefpolis* succeeded, and reigned 9 Years, 382.

About this time the *Lacedæmonians* thought it adviseable to strike up a Peace with *Athens*. The Peace was no sooner concluded, but they set upon chastizing their Allies, who had in the late War associated with their Enemies. They forced the *Mantineans* to demolish the Walls of their City, and to retire into the Villages; and the *Peiliasians* to receive those whom they had banish'd home again. *Artaxerxes* King of *Persia*, thinking the *Gracians* might be serviceable to him in his intended Expedition against the *Egyptians*, offer'd Peace to them: Which though at first refused by some, yet at length was accepted by all the States, except the *Thebans*, who were look'd upon as Enemies to the common Welfare of *Greece*. Upon this, *Cleombrotus* the King of *Sparta* invaded *Bœotia*, but was defeated and killed at the Battle of *Leuctra* by the *Thebans*, under the Command of *Epaminondas*. This Battle happen'd in the second Year of the 102d Olympiad, in the Year of the World 3579. before *Christ* 371. *Ariobarzanes*, the General of *Artaxerxes*, sent *Philifchus* into *Greece* to make up a Peace between the *Thebans* and the *Lacedæmonians*. Their Deputies met at *Delphos*, but no Accommodation could be made between them, because the *Thebans* would not consent that *Mycena* should be under the Power of the *Lacedæmonians*. Upon this *Philifchus* declared himself in the favour of the latter, and granted them Supplies. Within a while after, under the Reign of *Cleomenes* II. they had another Engagement at *Mantineia*, wherein *Epaminondas* was mortally Wounded, but yet defeated the *Spartans*.

A. M.

A. a. C.

A. M.

A. a. C.

Sparta.

3579. XXIII. *Ageſipolis* II. 3588. XX. *Archidamus* II.  
the Son of *Cleombrotus* ſucceed- the Son of *Ageſilaus* reign'd 23  
ed, and reign'd only 2 Years. Years. 362

371.

3581. XXIV. *Cleomenes* II. 3611. XXI. *Agis* the Son  
How long he reign'd is uncer- of *Archidamus* reign'd about 9  
tain. 369. Years. 339

XXV. *Acrotatus* I.

3620. XXII. *Eudamidas* I.  
Son of *Archidamus*, and Bro-  
ther to *Agis* ſucceeded. 330.

3611. XXVI. *Aretas* the 3620. XXII. *Eudamidas* I.  
Son of *Acrotatus* reign'd 44 Son of *Archidamus*.  
Years. 339

3655. XXVII. *Acrotatus* II. XXIV. *Eudamidas* II. the  
the Son of *Aretas* ſucceeded, Son of *Archidamus*.  
and reign'd 15 Years. 295

3670. XXVIII. *Leonidas* II. XXV. *Agis* III. ſucceeded,  
ſucceeded, and reign'd 17 and reign'd 9 Years.  
Years. 280.

*Leonidas* within a while got the ſole Power into his Hands: For *Agis* being deſirous to reform the State, and reſtore the Laws of *Lycurgus*, was ſtrangled by the *Ephori*.

3687. XXIX. *Cleombrotus*  
Son-in-Law to *Leonidas* ſuc-  
ceeded, and reign'd 25 Years.

263

3712. XXX. *Cleomenes* III. XXVI. *Eurydamus* the Son  
ſucceeded, and reign'd about of *Agis* was poiſoned by *Cleo-  
menes*.

ſucceeded, and put up in his ſtead  
*Epiclidas*, a Deſcendant of *Eu-  
ryſthenes*. 238 XXVII. *Epiclidas* the Son  
*Leonidas* ſet up by *Cleomenes*.

This *Cleomenes* deſtroyed the *Ephori*, put an End to their Power, and reſtored the Diſcipline inſtituted by *Lycurgus*. He afterwards warred againſt the *Acheans*, took from them *Argos*, and the greateſt part of *Peloponneſus*. Afterwards he was routed by *Antigonus* King of *Macedon*, and fled into *Egypt*, where he was very honourably received by *Ptolomy Euerpetes*, but barbarouſly killed by *Ptolemy Philopator*. And thus with him ended the Grandeur of *Lacedaemonia* after it had laſted ſo many Years, and was the Envy as well as the Glory of all *Greece*.

Three

Three Tyrants afterwards ruled, but came all to untimely Deaths. After them, History is silent as to the the Affairs of *Lacedæmonia*; but certain it is, that at last it became with the rest of *Greece* part of the *Roman Monarchy*.

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## Of CORINTH.

**C**orinth (1) was one of the finest, richest, and most powerful Cities of all *Greece*. It was situated almost in the middle of the *Isthmus*, where the *Egean* and *Ionian* Seas meet, lying about 40 Leagues from *Patras*, 25 from *Athens*, 40 from *Lacedæmonia*, and 12 or 13 from *Argos*. It was commanded by the Fort called *Acro-Corinthos*, or *Epope* (2), which was raised on the Top of a very high Hill, where was very even Ground, and which was encompassed by very strong Walls. Within this Fort were a great many Fountains of fresh and fair Water, among the rest the *Pyrenian Fountain* celebrated by *Homer* in his *Odysseis*. The Situation of this Fort was so Advantageous, that *Cicero* stiled it *Græcia Oculus*, i. e. *The Eye of Greece*. He withal adds, that *Corinth* is the Beauty and Lustre of that Country, and that it was one of the three Cities which the *Romans* would acknowledge to be capable of bearing the Weight of a great Empire. In this City *St. Paul* sojourned 18 Months, in which time he preached the Gospel with good Success, and afterwards wrote to them two excellent Epistles, which are among the Canonical Writings of the *New Testament*. This City was at first called *Ephyra* (3), afterwards *Heliopolis*, i. e. *The City of the Sun*, because *Neptune* contended with the Sun for the Country, which was decided by *Briareus*, who adjudged the *Isthmus* to *Neptune*, and the Promontory to the Sun; though 'tis most likely that for *Ἡλιόπολις* in *Stephanus* is to be read *Ἡλόπολις*, as is plain from the Reason of the Name assigned by him, *viz. διὰ τὸ ξηρὸν* or as other Copies *ξηρὰ*) *ἔστι*, because it was situated in a dry Place. For *Hesychius's* Interpretation of τὸ ἦλος is τόπος ἕτω καλέμενος ἐν ᾧ ἔδεν οὖεται. It was famous for its Painters, Architects, and Carvers, and was built by *Sisyphus*.

*Corinth*, in the several Risques of Fortune which it has run, has appear'd to the World under VI distinct States.

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(1) *Conc. this State* see *Pausan. l. 2. Herodotus, Polybius, St. Aug. & Vives.* (2) See *Steph. voc. Κόρινθος, & Eustathius in com. ad Il. B. Hom.* (3) *Steph. loc. cit.*

A. M.

A. a. C. Corinth.



The First State Corinth under the Race of Syfiphus, of which were X Kings, which lasted 259 Years.

2543. I. **S**isyphus : The same with him, who (as [1407. the Poets tell us) was condemned to endless Labour of rousing a Stone up a Hill, which no sooner was at the Top, but roused down again to the Bottom, and so renewed his Labour.

II. **Glaucus**, the first Instituter of the *Isthmian Games*.

III. **Bellerophon**. He being guilty of Homicide, fled to *Argos*, where he was kindly received by King *Prætus* : But it seems, *Stebonea*, the Queen of *Argos*, falling in Love with *Bellerophon*, tempted him to lie with her, but upon his Refusal, accused him of tempting to violate her Chastity ; which (by the way) is much the same with the Story of *Joseph* and his *Egyptian Mistress*. Upon this *Prætus* being offended, sent him into *Lycia* to his Father-in-Law *Iolas*, with Orders to put him to Death. But *Iolas*, after several Trials of his Valour, so admired him, that he not only spared his Life, but married him to his Daughter *Philonoe*.

IV. **Oryntion**.

V. **Phocus**.

VI. **Thoas**.

VII. **Demophon**.

VIII. **Propodas** :

IX. **Doridas**,

and

X. **Hyanthidas**.

} Both Sons of *Propodas*.

Under these two last Kings, the *Heraclides* fell into *Peloponnesus*, and became Masters of *Corinth*. 'Tis to be observed, that History is so obscure about these first Kings. that the exact Time and Duration of each Reign cannot be set down.

The Second State of Corinth under IV. Kings, called *Heraclides*, which lasted 144 Years.

2812. I. **A**letes the Son of *Hypotas*, the Son of *Antiochus*, who was Nephew to *Hercules*. He reigned 38 Years. [1138

2850. II. **Ixion** reigned 34 Years. [1100

2884. III. **Agelaus** reigned 37 Years. [1066

2921. IV. **Prymnis** reigned 35 Years. [1029

The

A. M.

A. a. C.

*The Third State of Corinth under VIII Kings called Heraclides, which lasted 215 Years.*

2956.	I.	<b>B</b> Acchis reigned 35 Years.	[994
2991.	II.	Agelaus reigned 30 Years.	[959
3012.	III.	Eudemus reigned 25 Years.	[929
3046.	IV.	Aristodemus reigned 35 Years.	[904
3081.	V.	Agemon reigned 16 Years.	[869
3098.	VI.	Alexander reigned 39 Years.	[852
3137.	VII.	Telstes reigned 34 Years.	[813
3171.	VIII.	Aristomenes or Automenes reigned only one	[779

3172. *The Fourth State of Corinth was under Annual Magistrates, which lasted 121 Years, viz. From the Year of the World 3172, to the Year 3293. At this time the Government was changed into Aristocracy. For 200 of the Bacchides ruled in Common, and only created a Prytanis every Year from among themselves; till at last it fell under the Tyranny of Cypselus and Periander, who reigned about 73 Years.*

3245. *The Fifth State of Corinth, was that of the Re-establishment of their Liberty. By this means it became a Republick, and had a great Share in the Wars carried on by the Græcians against the Persians, and in the Wars between the Athenians and Lacedæmonians, as has been already observ'd. This State lasted about 439 Years.*

*The Sixth State of Corinth was under the Romans.*

### Of the MYCENIANS.

**M**ycene was a City of Peloponnesus, situated between Argos and Corinth. It was founded by Lacedæmon the Son of Semele: But the Kingdom of Mycene was founded by Perseus the Son

Son of *Danae*, after he had killed by an Accident his Gaanfater *Acrifus* King of *Argos*. So that this State is to be looked upon only as a Continuation of the Kingdom of *Argos*, the Regal Authority being translated thence by *Persus* to *Mycene* about the Year of the World 2641, before *Christ*, 1309.

*Mycene.*

*This Kingdom or State lasted 218 Years under VII. Kings.*

2641. I. **P***ersus* reigned about 57 Years. Before [1309. he was King he did many great Exploits; among the rest, he overcame the *Gorgons*, three Sea-Monsters (1).

2708. II. *Sthenelus* (2) succeeded his Father, and [1242. reigned 8 Years.

2716. III. *Eurystheus* succeeded his Father *Sthenelus*, [1234. and reigned 43 Years. In his time lived *Hercules* (3), said to be the Son of *Jupiter* and *Alcmena*, who by *Eurystheus* was incited to destroy divers Monsters, in hopes that he would have been killed by them: But he always returned home Conqueror; which gave occasion to the Story of the twelve Labours of *Hercules*. *Eurystheus* jealous of the growing Greatness of this Hero, made War against the *Heraclidæ*, wherein he and all his Sons were killed.

2759. IV. *Atreus* and *Thyestes*, the Sons of *Pelops*, [1191. and Grandsons of *Tantalus*, reigned conjunctly the Space of 8 Years. They had another Brother named *Plisthenes*, who died whilst young, and committed the Care of his two Sons, *Agamemnon* and *Menelaus*, to his Brother *Atreus*. He married *Ærope*, the Mother of these Children, and Daughter to *Minos*, with whom *Thyestes* was caught in the Act of Adultery. *Atreus* was so enraged, that he first banished his Brother, and then recalled him within a while after, and having killed his Sons, dress'd them, and served them up to be eaten (4). Hence arose the Proverb of *Thyestes's* Supper.

*Atreus* after the Death of *Eurystheus*, became Master of all *Peloponneses*, and put the *Heraclidæ* to flight.

2667. V. *Agamemnon* reigned 15 Years. He de- [1183. clared War against the *Trojans* in the Behalf of his Brother *Menelaus*. After *Troy* was taken, he returned home, but was there immediately killed by *Ægysthus* and his own Wife *Clytemnestra*, who lived in Adultery with *Ægysthus* (5).

(1) P. Bergom. *Chron. f. 39. b.* (2) Euseb. *Chron. & not. Scalig.*

(3) Diod. Sic. p. 217. ed. Han. 1604. (4) Paul. Cor. Boccace *Gen.*

*Deor. l. 12. c. 5.* (5) Boccace, l. 12. c. 15.

A. M. A. a. C.  
 2782. VI. *Egyſthus* (1) the Son of *Thyestes*, born [1168.  
 in Inceſt, after the Death of *Agamemnon*, ſucceeded and reigned  
 7 Years.

2789. VII. *Oreſtes*, the (2) Son of *Agamemnon*, re- [1161.  
 venged his Father's Death upon *Egyſthus* and his own Mother  
*Clytemneſtra*, whom he ſlew: After which he run Mad, but  
 was reſtored to his Senſes at the Altar of *Diana* in *Taurica*. He  
 reigned 70 Years over *Lacedæmon* and *Mycene*.

2859. *Oreſtes* left two Sons behind him, viz: *Tiſa-* [1091.  
*menes* and *Penthiſus*, who were Dethroned by the *Heraclida*; as  
 they were returning to *Peloponneſus* (3).

### Of the THEBANS.

**B**OEOTIA, one of the States of Greece, was bounded on  
 the Weſt by *Phocis*, on the Eaſt by the *Eubæan Sea*, on  
 the North by *Locris*, and on the South by *Attica* and *Megaris*.  
 The Metropolis of this Country was *Thebes*, but who built it is  
 uncertain. *Calydnuſus* is ſaid to have reigned firſt in that Place,  
 after him *Ogyges*, but laſt *Cadmuſus*. But ſince the Account of  
 the *Thebans*, before the Reign of *Cadmuſus*, is very obſcure, I  
 ſhall paſs that by, and begin my Account with him.

2525. The State of the Thebans under XIV. [1425.  
 Kings, which laſted 295 Years.

I. **C**admuſus was the firſt King of the *Thebans*. The *Græcians*  
 tell (4) us, that he was the Son of *Agenor*, who ſent  
 him and his other two Brothers in queſt of their Siſter *Europa*,  
 whom *Jupiter* had raviſhed; forbidding them to return, unleſs  
 they brought their Siſter with them. That *Cadmuſus* at laſt, after  
 many fruitleſs Journeys, came into *Bæotia*, where deſpairing of  
 ever meeting with his Siſter; being admoniſhed by the Oracle,  
 he built, or, (as 'tis moſt probable) repaired *Thebes*, and ad-  
 ded a Fort to it, which from him was called the *Cadmæan Fort*;  
 That he married *Harmonia* the Daughter of *Mars* and *Venus*, of  
 whom he had one Son named *Polydorus*, and four Daughters,  
*Semele*, *Ino*, *Autonoë*, and *Agave*; That (5) he at laſt Warred

(1) *Ibid.* l. 12. c. 10. (2) *Ibid.* l. 12. c. 23. Pauſ. *Strab.* Nat. Com. (3)  
 Pauſ. *Polyb.* (4) *Diod.* l. 4. c. 2. Pauſ. l. 9. (5) *Apollod.* l. 2. p. 95.  
 b. ed. Rom. 1555. 8°.



A. M.

A. a. C. Thebes.

against the *Illyrians*, conquered and reigned over them, leaving the Kingdom of *Thebes* to be governed by his Son *Polydorus*. This is the Account which the *Græcians* give us of *Cadmus*.

But though they in Honour to him say, he was a King's Son, yet the *Sidonians*, his Countrymen deny it, and affirm that this *Cadmus* was only the King's Cook, and that he ran away with a certain Musick-Girl, called *Harmonia*. His Coming into *Greece* was about the same time that *Josbua* governed *Israel*, so that it may be very justly suppos'd, that he carried a Colony of the *Canaanites*, whom *Josbua* had expell'd, into *Greece*. Whether this or the other Account be truest, I shall not here stand to determine, though upon very weighty Reasons the latter seems to be most probable. However, most agree, that this was the Man who first brought Letters into *Greece* from *Phœnicia*.

II. *Polydorus* (1) succeeded his Father, and married the Daughter of *Nycteus*, by whom he had one Son *Labdacus*, whom at his Death he left to the Care of his Father-in-Law.

III. *Labdacus* succeeded. In (2) his time *Eopœus* the King of *Sicyonia* ravished *Antiope*, the other Daughter of *Nycteus*; upon which a War broke out between them, wherein they both died of the Wounds which they received. Upon the Death of *Nycteus*, his Brother *Lycus* was made *Labdacus*'s Governor, who administr'd the Government so faithfully, that *Labdacus*, upon his Death, committed his Infant Son *Laius* to his Care.

IV. *Laius* succeeded his Father. In his Reign (3), his Governor *Lycus* having punished *Antiope* according as *Nycteus* had ordered him, was at War with her two Sons, *Amphion* and *Zethus*, and was killed by them in an Engagement. *Thebes* was taken by them, and the young Child *Laius* very narrowly escaped.

V. *Amphion* and *Zethus* reigned over *Thebes*. *Amphion* (4) built Walls round *Thebes*, married *Niobe* the Daughter of *Tantalus*, and Sister of *Pelops*; who having a great many Children, boasted that she was a better Breeder than *Læona* her self, which occasioned her to lose them all. For *Apollo* was commanded to kill all the Males, and *Diana* all the Females; upon which *Niobe* was so stupified, that the Poets feign she was turned into a Stone. Though this Account is rather Romance, than true History, yet I thought it would not be amiss to insert it, that so the young Reader may have some Light even in the Fictions of the Poets which he may meet with. A while after *Amphion*

(1) Apollod. *ibid.* p. 96. a. Pauf. (2) Apollod. *loc. cit.* Pauf. (3) Diod. l. 4. c. 7. Apollod. *loc. cit.* Pauf. (4) Apollod. l. 2. p. 97. a. b. Pauf.

and his whole Family were cut off by the Plague; *Zethus* pined away upon the Death of his Son, whom his Wife had unfortunately killed; and these Brothers being thus removed, the *Thebans* restored *Laius* again to the Throne.

*Laius* married *Jocasta* the Daughter of *Menecus*, by whom he had a Son; but the Oracle (1) advising him to beware of him, he bound his Feet, and exposed him in order to make him away. The Infant was according to his Order exposed, but found by a Shepherd, and brought to *Polybus* King of *Corinth*. He took care of the Child, brought him up as his own, and cured him of the Swelling which he had in his Feet, from whence he was called *Oedipus*. A long time after, *Laius* uncertain what was become of his Son, and *Oedipus* ignorant who were his Parents, both went to make their Enquiries of the Oracle. In *Phocis* they met by chance, where *Laius* very roughly commanding him to give the way, was killed by his Son, whose hot Blood it seems could not brook such rude Provocation.

VI. Upon the Death of *Laius*, *Creon* (2) the Brother of *Jocasta* usurped the Throne, till such time as *Oedipus* did explain the Riddle of the Monster *Sphinx*. For all Travellers, who passed by where she sat, had the Riddle proposed to them upon these Terms, That in case they could not explain it, they should be put to Death; but whoever did, should marry *Jocasta*, and be King of *Thebes*. *Oedipus* unriddled the Riddle, and married his own Mother *Jocasta*, after he had killed his Father: Both which he did ignorantly. At last a full Discovery was made, both of the Murder and the Incest of *Oedipus*; upon which *Jocasta* hanged herself, and he was kept Prisoner by his Sons, sent to *Athens*, and there died with King *Theseus*.

VII. *Eteocles* (3) and *Polynices*, the two Sons of *Oedipus*, agreed to reign alternately; but *Eteocles* being once upon the Throne, would not let his Brother have his Turn in the Government. Upon this, *Polynices* made his Application to *Adrastus* King of *Sicyon*, his Father-in-Law. *Adrastus*, to revenge the Affront, marched at the Head of an Army, and sat down before *Thebes*. After many dubious Skirmishes, it was agreed, That the two Brothers should determine the Quarrel by fighting a single Duel. They accordingly fought, and killed each other, but did not put an end to the Contest; for a sharp Engagement followed, wherein the Soldiers of *Adrastus* were cut off, and himself rid away full speed for his Life.

(1) Apollod. l. 2. p. 98. a. Pauf. Diod. l. 4. c. 7. (2) Apollod. l. 2. p. 99. a. Plat. in lib. quod Bruta ratione utuntur. Diod. loc. cit. (3) Pausan. Diod. loc. cit. Apollod. l. 2. p. 100. a.

VIII. *Laodamas* (1) the Son of *Eteocles* succeeded, but being in his Minority, *Creon* the Brother of *Jocasta* was his Governor. Within ten Years after, the Sons of those who were cut off in the last Battle, to revenge themselves upon the *Thebans*, raised another War, wherein *Thebes* and *Laodamas* were taken.

IX. *Thersander* (2) the Son of *Polynices* was set up by the Victors, who leading the *Bæotians* against *Troy*, was slain by *Telephus* in *Mysia*.

X. *Peneleus* (3) made King by the *Bæotians*, but engaging with *Euryphilus* the Son of *Telephus*, was slain in the Battle.

XI. *Tisamenus* (4) the Son *Thersander* succeeded.

XII. *Damasithon* (5) the Son of *Ophera*, and Nephew to *Peneleus*.

XIII. *Ptolemus* (6) succeeded.

XIV. *Xanthus* (7) the last King of *Thebes* was killed in a Duel by *Melanthus* the *Messenian*. With him ended the Kingdom of *Thebes*, which was turned into a Common-wealth in the Year of the World 2820, before *Christ* 1130. But still the *Thebans* had a great Share both in the Intestine and Foreign Wars with which *Greece* was engaged, as appears in the Account I have given of *Athens* and *Lacedæmonia*.

## MACEDON.

THE Kingdom of *Macedonia* (8) or *Macedon*, so called from *Macedon* the Son of *Osiris*, or, as some say, from *Jupiter* and *Æthra*, was bounded on the West by the *Adriatick* Sea; on the East by the *Egean* Sea; on the North by the *Upper Mæsia*, and on the South by *Epirus*, *Achaia*, and *Thessaly*.

This Kingdom began in the Year of the World 3137, under *Caranus* the *Heraclide*, and lasted 645 Years, till it became at last a *Roman* Province

We may consider this Kingdom under three distinct States.

(1) *Paufan.* (2) *Idem.* (3) *Idem.* (4) *Idem.* (5) *Idem.* (6) *Idem.* (7) *Idem.* (8) *Conc. this Kingdom see Justin, Solinus, Plin. Polyb. Thucyd. Herodor, Diod. Pauf. l. i. Arrian. Liv. Q. Curtius, Plut. in vit. Demetrii. Scal. in Euseb. Syncellus. p. 198. with his Anotator Jac. Goar,*

The First State of Macedon, under XX Kings, of which Philip the Father of Alexander the Great, was the last, which lasted 477 Years.

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| A. M.  | A. a. C. |
| 3137. I.   | [813     |
| <b>C</b> Aranus the Heraclide founded this Monarchy, and reigned (1) 28 Years.   |          |
| 3165. II.  | [785     |
| 3177. III.   | [773     |
| reigned (3) 38 Years.  |          |
| 3215. IV.  | [735     |
| Perdiccas I. succeeded his Father, and reigned (4) 51 Years. It seems he shewed the Place where he and his Successors should be buried.  |          |
| 3266. V.   | [684     |
| Argeus the Son of Perdiccas succeeded, and reigned (5) 38 Years.   |          |
| 3304. VI.  | [646     |
| Philip I. succeeded his Father Argeus, and reigned (6) 38 Years.   |          |
| 3342. VII.   | [608     |
| Æropus the Son of Philip reigned (7) 26 Years. He was carried in his Cradle against the Illyrians, who thereupon were routed.  |          |
| 3368. VIII.  | [582     |
| Alcetas succeeded his Father Æropus, and reigned (8) 29 Years.   |          |
| 3397. IX.  | [553     |
| Amyntas I. the Son of Alcetas succeeded and reigned (9) 50 Years.  |          |
| 3447. X.   | [503     |
| Alexander I. surnamed the Rich, succeeded his Father Amyntas, and reigned (10) 43 Years. He slew the Persian Ambassadors, who would have abused the Macedonian Ladies; sent two Images of Massy Gold to Delphos and Elis, and would not be corrupted by the Persians, but discovered all their Plots against Greece. |          |
| 3490. XI.  | [460     |
| Perdiccas (11) II. the Son of Alexander, succeeded, and reigned 28 Years.  |          |
| 3518. XII.   | [432     |
| Perdiccas III. succeeded, but reigned a short time, being killed by  |          |

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(1) Al. 30. (2) Al. 28. (3) Al. 45. (4) Al. 48. (5) Al. 34. (6) Al. 36. (7) Al. 23. (8) Al. 28. (9) Al. 42. (10) Al. 24. (11) Al. 11. Perdiccas II. who reigned 44 Years. 12. Archelaus, who reigned 14 Years. 13. Oresthes, who reigned 4 Years. 14. Archelaus II. who reigned 4 Years. 15. Amyntas II. who reigned 1 Year. 16. Pausanias who reigned 1 Year. 17. Amyntas III. who reigned 5 Years. 18. Argeus II. who reigned 2 Years. 19. Amyntas IV. who reigned 12 Years. 20. Alexander II. who reigned 1 Year, &c.

XIII. Archelaus

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XIII. *Archelaus*, his Bastard Brother, who succeeded, and reigned 24 Years.

3542. XIV. *Orestes* the Son of *Archelaus* succeeded, and [408 was committed to the Tutelage of *Eropus*, who killed him and succeeded.

XV. *Æropus*, the Governor of *Orestes*, reigned about 6 Years.

3548. XVI. *Pausanias* the Son of *Æropus* reigned only [402 one Year, being put to Death by

3549. XVII. *Amyntas* II. the Husband of *Euridice*; [401 who ascended the Throne, and reigned 24 Years, but was much opposed.

3573. XVIII. *Alexander* II. succeeded his Father *Amyntas*, and reigned only one Year. He sued for Peace from the *Illyrians*, and sent them his Brother *Philip* as an Hostage, who was by them sent to the *Thebans*.

3574. *Ptolemy Alorites* usurped the Throne, but was [376 killed by *Perdiccas* after he had reigned 3 Years.

3577. XIX. *Perdiccas* (1) IV. govern'd *Macedon* (2) 5 [373 Years. He was slain in a Battle fought against the *Illyrians*, and left his Son very young, whereupon the *Macedonians* made his Brother *Philip* II. King within a short time after his Death.

3588. XX. *Philip* II. ascended the Throne with a [362. great many good Qualifications. He was Courageous and Prudent, and when he was Hostage at *Thebes*, he dwelt with *Epaminondas*, a great Philosopher, as well as a great General. His Conversation with so great a Man was of extraordinary use to him, as appeared afterwards in the whole Sequel of his Life. And it may be very justly affirmed, that the Grandeur of the Kingdom of *Macedon*, the Greatness of *Alexander*, and perhaps the *Græcian* Monarchy, was owing to the Instructions which *Philip* learnt from *Epaminondas*. He reigned (3) 26 Years.

This King made his Peace with the strongest, but subdued the weakest Countries; such as the *Athenians*, *Pannonians*, and *Illyrians*. He put all *Greece* into Flames, and took opportunity from their Divisions of becoming their Master.

3595. This Year *Alexander* was born at the City *Pella*. [355. Some Authors tell us, that on this very Day *Philip* received these three extraordinary Pieces of News: 1. That *Parmenio* had defeated the *Illyrians*. 2. That he had won the Prize at the *Olympick Games*. And 3. That he had a Son brought into the World. But the Learned Criticks have discover'd, that these Events were not at the same time. What is most certain

(1) *Al.* III. (2) *Al.* 6. (3) *Al.* 23

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is, that on the Birth-Day of *Alexander*, the Temple of *Diana* at *Ephesus* was burnt by a villanous Incendiary, who was willing by this Act to render his Name famous, or rather infamous to Posterity, great Care has been taken to smother his Name, but *Theopompus* in his History tells us, he was called *Erostratus*.

3605. This Year *Philip* besieged *Perinthus*, a Town [345. in *Thrace*, but the King of *Persia*, jealous of the growing Greatness of King *Philip*, succoured the *Perinthians*, which gave occasion to *Philip* to think of carrying on a War against the *Persians*. Within a while after he set upon the *Athenians*, and defeated them in the Battle of *Cheronea*, where his Son *Alexander* about 18 Years old signalized himself. At last having made Preparations for the War against *Persia*, he was slain at his Daughter's Wedding by *Fausanias* a young *Macedonian*, to whom he had refused Justice.

*The Second State of Macedon, under Alexander the Great, lasted only 31 Years.*

A. M.

A. a. C.

3614. **A** *Alexander the Great* raised *Macedon* to the [336. highest Pitch of Grandeur; for at last this mighty Conqueror within 12 or 13 Years extended the Bounds of his Kingdom so far into *Europe*, *Asia*, and *Africa*, that *Macedon* might then very justly have been stiled, *The Mistress of the Universe*. The *Danube*, and the *Black-Sea* bounded his Conquests North-ward; the River *Hydaspes*, the *Indian Sea*, the Gulphs of *Persia* and *Arabia*, bounded them on the East; and *Cyrene* the Capital of *Cyrenaicum*, or *Pentapolis* in *Africa*, bounded the Southward. All this large Tract of Country was under his Dominions. But having already treated of the Progress of his Conquests, in speaking to the *Gracian Monarchy*, I shall not trouble either my self or Reader with any Repetitions.

After *Alexander's* Death at *Babylon*, there happened a long Contest between the Commanders about the Election of a Successor; at last they agreed to salute *Arideus* King. This *Arideus* was *Alexander's* base Brother, whom King *Philip* had by a Comedian named *Philinna*.

The Third State of Macedon, under XVII. Kings,  
lasted 155 Years.

A. M.

A. a. C.

3627. I. **A**ridæus was only a Titular King, all his Authority being in the Hands of four Governors or Tutors, viz. *Perdiccas*, *Pytho*, *Antipater*, and *Polyperchon*. When he ascended the Throne, he took the Name of *Philip Aridæus*, and reign'd only (1) 6 Years and 4 Months; for he was put to Death with his Wife *Eurydice* by the Order of *Olympias*, *Alexander's* Mother, upon her return into *Macedon*.

3633. II. *Cassander* succeeded him, and reigned 19 Years. He returning at the Head of an Army from *Peloponnesus*, besieg'd the Queen *Olympias* in *Pydna*, forced her to surrender, and put her to Death. Afterwards he married *Thessalonice* the Daughter of *Philip*, and made young *Alexander*, the Posthumous Son of *Alexander the Great*, with his Mother *Roxana*, Prisoners in the Fort of *Amphipolis*. Within a while after a League was struck up between *Ptolemy*, *Cassander*, *Lysimachus*, and *Antigonus*, four of *Alexander's* Commanders, upon these Conditions; That *Cassander* should be Master of *Europe*, *Lysimachus* of *Thrace*, *Ptolemy* of *Egypt*, and the other Countries of which he was in Possession, till such time as *Alexander*, the Son of *Roxana*, arrived to Years of Maturity; but that *Antigonus* should still preside over *Asia*, where the *Greeks* should live under their own Laws. This League did not last long, for each of them was for getting the whole Power to himself; and this they thought the more feasible, when he, who was Sovereign over them all, and whose Vicegerents they pretended to have been, was once removed out of the way. For *Cassander* no sooner understood, that the People were well affected to *Alexander*, and talked openly of setting him at Liberty, and placing him on his Father's Throne, but he order'd him and his Mother to be put to Death privately. *Hercules*, another Son of *Alexander the Great*, whom he had by *Bersine* the Daughter of *Artabazus* the *Persian*, was invited from *Pergamos* into *Macedonia* by *Polyperchon*, who envy'd *Cassander's* growing Greatness, and was at the Head of an Army against him; but when they were just ready to engage in Battle, *Cassander* by large Promises won over *Polyperchon* to his Side, who killed the young Prince and his Mother.

(1) *Aliter*. full 7 Years.

A. M.

A. d. C.

Hitherto those who had siezed upon *Alexander's* Conquests were contented to be stiled *Governors of the Provinces*; but when the Blood Royal of *Alexander* was extinct, each of them took upon him the Name of *King*, thereby to create to themselves the greater Respect from their Soldiers. *Cassander* when he died left three Sons, *Philip*, *Antipater*, and *Alexander*.

3652. III. *Philip* (1) succeeded his Father *Cassander*, [298. and scarce reigned a whole Year, for he died of a Consumption.

3655. IV. *Antipater* I. and *Alexander* IV. succeeded [297. their Brother, and reigned a little more than 3 Years. The former of these killed his Mother *Theffalonice*, because she favoured *Alexander* most, though she conjur'd him by the Breasts that gave him suck to spare her Life. Upon this the two Kings fell out, and *Alexander*, to revenge this unnatural Crime, sent for a Supply from *Pyrrhus* King of *Epirus*, and *Demetrius Poliorcetes* of *Peloponnesus*. They came to an Engagement, wherein both the Brothers were cut off.

3656. V. *Demetrius Poliorcetes*, that is, *The City Taker* [294. usurped the Kingdom of *Macedon* after the Death of the Brothers, and reign'd 7 Years. He aim'd at driving *Lysimachus* out of *Thrace*, but was diverted from his Design at first by *Pyrrhus* King of *Epirus*, who invaded *Theffaly*; but having made Peace with him, he raised an Army of 100000 Thousands Foot, and 12000 Horse, with a Fleet of 1500 Sail, a greater Force than any had been raised since the Death of *Alexander*. Which mighty Force putting *Seleucus*, *Ptolemy*, and *Lisimachus*, under some Fear, they enter'd into a Confederacy, and prevailed upon *Pyrrhus* by their joynt Intreaties to violate the Peace. *Lysimachus* from *Thrace*, and *Pyrrhus* from *Epirus*, invaded *Macedon* both at once, and by that means *Pyrrhus* having taken *Byrrhea*, was saluted King of *Macedon* by the Army of *Demetrius*.

3663. VI. *Pyrrhus* reigned over *Macedon* only Seven [287. Months. For

VII. *Lisimachus* claimed his Share in the Government, and having driven *Pyrrhus* out, reigned 5 Years and an half. *Demetrius* being turned out of *Macedon*, at last threw himself into the Hands of his Son-in-Law *Seleucus*, who received him kindly, but made him his Prisoner at large; where giving himself up to Hunting, Drinking, and Gaming, he died within 3 Years after. *Lysimachus* was at last defeated by *Seleucus* in *Pbrygia*,

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(1) Some place immediately after *Cassander* his Sons *Antipater* and *Cassander* whom they make to have reigned 3 Years, then *Demetrius Poliorcetes*, &c.



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where he was slain in Battle. 'Tis said, that his Dog stood by his Carcase, and guarded it from Fowls and wild Beasts.

3669. VIII. *Seleucus* (1) puffed up with his Victory, [281. marched into *Macedon*, over which he reigned only 7 Months, being treacherously killed by *Ptolemy Ceraunus*.

IX. *Ptolemy Ceraunus*, after the Death of *Seleucus*, took Possession of the Kingdom of *Macedon*. *Antigonus Gonatas* the Son of *Demetrius Poliorketes* opposed it, but was defeated in a Sea-Fight, and forced to fly into *Bœotia*. *Ptolemy* married his own Sister *Asinœ*, the Widow of *Lyfimachus*, being received by her into her own City named *Cassandrea*; and afterwards killed her two Sons, which she had by *Lyfimachus*, in her Arms. About this time a great many *Gauls*, finding their own Country too narrow to entertain them, marched in three Companies under three Leaders in quest of a new Country to settle in. One Company was led into *Thrace* by *Cerethrius*, another into *Pannonia* by *Brennus* and *Sicchorius*; and a third into *Macedon* by *Belgius*. The last of these *Ptolemy*, who thought himself as able to fight, as to commit Villanies, opposed, and was defeated, taken alive, and slain by them.

3671. X. *Meleager* succeeded his Brother *Ptolemy*, [279. but within two Months time was outed by the *Macedonians*, who put in his stead *Antipater* the Son of *Philip*, Brother to *Cassander*.

XI. *Antipater* II. he reigned only 45 Days.

3672. XII. *Softhenes*, a famous *Macedonian*, raised [279. the Youth of *Macedon*, and marched at the Head of them against the *Gauls*, who fought and defeated them, and by this means delivered his Country. The whole Army proclaimed him King, but he refused that Title, and would be only stiled their General. He did not meet with the same good Success against *Brennus*, another Leader of the *Gauls*, who fell into *Macedon*, plunder'd and ravag'd all that lay in his way, and at last defeated and routed *Softhenes* himself. He died after he had presided over the Kingdom about 2 Years.

3674. XIII. *Antigonus Gonatas*, the Son of *Demetrius* [276. *Poliorketes*, having made Peace with *Antiochus Soter*, marched into *Macedon*, took Possession of that Kingdom, and reigned over it (2) 34 Years. He drove the *Gauls*, whom *Brennus* had left behind him to guard the Passes and the Frontiers, out of *Macedon*. In his time the *Gauls*, who marched in several Bodies before, drew into one, assisted King *Nicomedes* against *Zy-*

(1) Some omit him. (2) *Al.* 35.

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peus, who had seized on a part of *Bythinia*, and having defeated *Zypeus*, they settled upon the River *Halis*, in that Place which afterwards from them was called *Gallo-Græcia*, or *Galatia*. *Antigonus*, at his first Accession to the Throne, met with some Disturbance, first from *Pyrrbus* King of *Epirus*, and then from *Alexander* the Son of *Pyrrbus*, but within 2 or 3 Years the Storm blew over, and he was established in the quiet Possession of that Kingdom.

3708. XIV. *Demetrius* II. succeeded his Father *Antigonus*, who rendered himself odious to the *Etolians*, by inclining *Agro* the King of the *Illyrians* to aid the *Mydionians*, who were besieged by the *Etolians*. He became Master of *Cyrene* and all *Lybia*, and died after he had reigned 10 Years. Upon his Death, he left a Son behind him very young, named *Philip*. *Antigonus*, surnamed *Dofon*, because of the magnificent Promises of which he was very Liberal, was constituted Governour to the young Prince. He married his Pupil's Mother, and by his Bounty and Clemency prevailed so far upon the People, that they made him King.

3718. XV. *Antigonus Dofon*, the Governor of *Philip*, [232. reigned 12 Years. After the Death of *Demetrius*, the Cities of *Greece* shook off the Yoke of Tyranny, and joined themselves to the Republick of the *Acheans*. *Aratus* the *Sicyonian* was a great Promoter of the Interests of the *Acheans*, and freed *Athens* from the Dominion of the *Macedonians*. The *Etolians* envying their Success, joyned in a War with *Cleomenes* King of *Sparta* against them; upon which the *Acheans*, finding themselves unable to resist so great a Power, implored the Assistance of *Antigonus Dofon*, who repelled *Cleomenes*, and gave him so great a Defeat, that he was forced to fly from *Sparta* to *Alexandria*. *Antigonus* used the *Spartans* extreme kindly, and permitted them to enjoy their Ancient Laws and Privileges; but in the midst of all his Glory he was forced to march back to the Defence of *Macedon*, which the *Illyrians* had invaded. He defeated and put them to flight, but straining his Voice too much in the Battle, he burst a Vein, and soon after died of a Consumption.

3730. XVI. *Philip* (1) IV. the Son of *Demetrius*, at [220. the Age of 16 took the Government upon him, which devolved to him by the Death of his Governour and Father-in-Law *Antiochus*, and reigned 42 Years.

This King was a very Martial Prince, warred against the *Etolians*, and defeated them several times. He was so far puffed

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up with the Success he met with, that he aim'd at nothing less than the becoming Universal Monarch of the whole World, and was for pushing his Conquests to the very Walls of Rome. Hence arose the War between the Romans and the Macedonians, of which I shall have occasion to speak more particularly when I come to treat of the Roman Affairs which belong to this time. 'Tis enough at present to acquaint the Reader, that Philip failed in his Design, was beat several times by the Romans, forced to make a Peace with them, and was the Cause of hastening the Downfall of the Macedonian State. In his time several Prodigies happened in Asia, amongst the rest a great Earthquake which overthrew several Cities, and swallowed up others. From hence the Southsayers prognosticated, That the Roman Empire, then in its Rise, should swallow up the Empire of the Greeks. At last Philip died of Grief, and deputed Antigonus, his Kinsman, to be his Successor. But his Son Perseus being certified of his Father's approaching Death by his Physician, secured the Kingdom to himself.

3772. XVII. Perseus succeeded his Father Philip, and [178. reigned 10 Years and 8 Months.

3782. This Year Perseus having given the Romans great Provocations, they engaged in a War against him, and he prepared to oppose them. He enter'd into an Alliance with Gentius King of the Illyrians, and did all the Mischief he could to the Romans. The Day before that Battle, wherein Perseus was entirely defeated, Sulpitius Gallus Tribune of the Soldiers, by the Permission of Paulus Emilius the Roman Consul, made a Speech to the Army, wherein he advised them not to be terrified, if they saw the Moon in a total Eclipse that Night, from two a Clock to four in the Morning, since it was no more than happened at other times, according to the Calculations of Astronomy. That very Night the Eclipse did really happen, which caused the whole Army to admire the profound Skill of Gallus, and was a great Encouragement to them, as it was the contrary to the Macedonians. The next Day they came to an Engagement, wherein Perseus was defeated, put to flight, taken, and carried to Rome to grace the Roman Triumphs; and thereby ended the Kingdom of Macedon, which became a Roman Province, after it had lasted 645 Years, from Caranus the first King. This happened 168 Years before Christ, in the first Year of the 153d Olympiad, Anno Romæ Conditiæ 585.

Of

## Of the LYDIANS.

A. M.

A. a. C.

**L**YDIA (1) is a Country in *Asia Minor*, of which *Sardes* was the City of the greatest Account, and where the Kings of the *Lydians* usually kept their Court. It was situated upon the Banks of *Pactolus* near the Mountain of *Tivoli*, and was one of the most Ancient Cities in the World. Though *Lydia* has been a State exposed to various Turns of Fortune, yet History affords us but little Light therein.

*Herodotus* speaks (2) of 3 successive Lines of the *Lydian* Kings, 1. Of the *Atyadæ*, of whose Beginning or Continuance he mentions nothing, only, That they came from *Atys*, the Son of *Lydus*, whence they were called *Lydians*, the Country before being called *Maonia*. 2. Of the *Heraclidæ*, from *Argon*, the Son of *Alcæus*, the Grandchild of *Hercules*, ending in *Candaules*, who was slain by *Gyges*. 3. Of the *Mermnadæ*, beginning with *Gyges*, and ending with *Cræsus*. But in these 3 Successions we have no Account of the first, and of 22 Kings of the second we know nothing but of 5.

2733. I. Αργων (3) ἢ ὁ Νίνε τῆ Βήλε τῆ Αλ- [1217. καὶ πρῶτος Ηρακλεδέων, βασιλεὺς ἐγένετο Σαρδίων. Καὶ δούλης δὲ ὁ Μύρσει ὕσατο. i. e. Argon Son of Ninus, Grandson of Belus, Great-Grandson of Alcæus was the first King of Sardes of the Race of the Heraclidæ, and Candaules the Son of Myrsus the last. Here is a great Error, nothing being more certain than that *Ninus* and *Belus* were not the Grandchildren of *Hercules*. And yet Arch-Bp. *Usher* follows the (4) Mistake, making *Argon* the Son of *Ninus*. Without doubt *Herodotus* should be corrected from *Diodorus Siculus* (5), who says Αργων ἢ [Ἰασηδάνε υἱὸς τῆς Δύλ.] ὁ τῆ Αλληαίε, it being easy for the Librarian to put, ἢ Νίνε τῆ Βήλε for Ἰασηδάνε τῆς Δύλ. So *Hercules Thebanus*, Son of *Amphiruo*, Son of *Alcæus*, will have for his Son one who was also, after his Great-Grandfather, called *Alcæus*, begotten of a Servant Maid of *Fardanus*, some short time after the *Argonautical* Expedition, in Memory whereof his Son might be called *Argon*. And this seems the more likely, because *Herodotus* himself tells us two or three Lines af-

(1) Of this Kingdom see *Herodot.* *Justin.* *Strabø.* *Pausan.* l. 3. *Marm.* *Oxon.* *Syncellus.* *Martham's Chron.* p. 315, 499. and *Dr. Cary's Chron.* *Account of Ancient Time*, p. 132. (2) *L. 1. c. 7.* (3) *Herod. l. 1. c. 7.* (4) *In Ann. Part. 1. p. 44.* (5) *L. 4.*

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Lydian.

ter, that the *Heraclidæ* were descended from *Hercules* and a servant Maid of *Jardanus*, ἐκ δούλης τε τῆς Ἰαρδάνου γεγονότες καὶ Ἡρακλέος.

3150. XIX. (1) *Adryfus* reigned (2) 45 Years. He [800 was of the Line of *Hercules*.

3195. XX. *Alyattes* I. reigned 14 Years. [755

3209. XXI. *Meles* or *Miles* reigned 12 Years. [741

3221. XXII. *Candaules* or *Mirsilus*, the Son of *Mirfus* [729 the last of the Line of *Hercules*, reigned 17 Years. He was killed by *Gyges*, with whom he saw his Wife too familiar.

3238. XXIII. *Gyges* having usurped the Throne, sent [712 large Presents to *Delphos*; attack'd *Miletum* and *Smyrna*, and took the City of *Colophon* by Storm. By this means the Kingdom of *Lydia* was translated from the Family of the *Heraclidæ* to the *Mermnades*; in whose Family it lasted the Space of 170 Years, of which *Gyges* reigned (3) 38. This *Gyges* was at first a Slave, and kept the King's Herds, from whence he rose up at last to be King.

3276. XXIV. *Ardis* or *Ardyfus* the Son of *Gyges* reign- [674 ed (4) 49 Years. In his time the *Cymmerians*, a People of that Country, which at present is called *Lesser Tartary*, were driven from their Habitations by the *Scythians*, marched out of *Europe* into *Asia*, keeping still along the Sea-Coast, and took *Sardes*, the Capital City of *Lydia*.

3325. XXV. *Sadiates* the Son of *Ardis* succeeded, and [625 reigned (5) 12 Years.

3337. XXVI. *Alyattes* II. succeeded his Father *Sadiat-* [613 *tes*, and reigned (6) 57 Years. He was the youngest Brother. The Inhabitants of *Sardes* had recourse to the Clemency of *Alyattes*; for *Cyaxeres* King of the *Medes* would have had them submit to him, but *Alyattes* refused it; from whence arose a War of 8 Years between the *Lydians* and *Medes*. This King had by his Wife *Carica* a Son, named

3394. XXVII. *Cræsus* who reigned (7) 14 Years after [556 the Death of his Father. He was one of the Richest and most Potent Princes of the World; made the *Greeks* his Tributaries; conquer'd the *Pörygians*, *Mysians*, *Thracians*, &c. 'Tis said, *Æsop*, so famous for his Fables, lived in his time in *Phrygia*; that *Cræsus* sent for him to *Sardes*, where he treated him with a great deal of Respect; and that going from *Sardes* to *Delphos*, he was

(1) Syncellus has immediately before him *Alyattes* Father to *Adryfus*.  
 (2) *Al.* 36. (3) *Al.* 36. (4) *Al.* 38. (5) *Al.* 15. (6) *Al.* 49. (7)  
*Al.* 15.

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by the Inhabitants of that Place thrown off a high Rock. *Cræsus* puffed up with his Prosperity, asked *Solon*, who gave him a Visit, what he thought of his Glory and Grandeur? *Solon* replied, That no Judgment could be passed upon the Happiness of Man from the Course of a few Years, but by the close of his Life. *Cræsus* derided the Philosophical Severity of *Solon*, but soon found by a sad and fatal Experience, that what he said was too true. Within a while after *Cræsus* made Preparations for a War against *Cyrus*, but was defeated by the Army of the *Medes*.


3408. This Year *Cræsus*, after the gaining several Victories in *Cappadocia*, supposing *Cyrus* had no great mind to fall upon him, disbanded his Army, and retired to *Sardes*, where he thought to have spent the Winter very quietly. He was scarce got thither, but *Cyrus* came and sat down before it with his Army; and after 14 Days Siege the City was taken, and *Cræsus* was condemned to be burnt. This unfortunate King considering he was now drawing to his End, remember'd what *Solon* had said to him about the Happiness of Mankind, and thrice invoked the Name of that great Philosopher. *Cyrus* moved with Compassion towards him, set him at Liberty, and afterwards asked his Advice upon all Occasions.

Thus with *Cræsus* ended the Kingdom of the *Lydians*, after it had lasted 675 Years. For afterwards it was subject to the *Persians*, *Greeks*, and *Romans*, and at present to the *Turks*.

## Of T Y R E.

**T**YRE was a Sea-Port Town, built upon a Rock, and the Capital City of *Phœnicia*. If what Archbishop *Usher* says be true, it must be acknowledged, that this City was more ancient than *Troy* or *Corinth*. For he tells us, it was founded in the Year of the World 2499, by *Agenor* the Father of *Phœnix* and *Cadmus*, who came from *Thebes* in *Ægypt*, into *Syria*, to fortify *Tyre* and *Sidon*. But *Josephus* assures us, that it was not built till about the Year of the World 2733. It is likewise to be observed, that the most ancient King of the *Tyrians*, which we can meet with in History, was *Abibal* the Father of *Hiram*, the Friend of *David* and *Solomon*. 'Tis certain, that the *Tyrians* were very powerful by Sea, but whether they were the first Inventers of Letters, (as some assert) is not so certain. To give you some Idea of such a confused History as is that of *Tyre*, we shall consider this Kingdom under four distinct States.

The

The First State of Tyre (1) under XII. Kings, which Tyrian.  
lasted 213 Years. 

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2886. I. **A** *Bibalus* reigned 35 Years. [1064.  
 2921. II. **A** *Hiram* succeeded his Father, and [1029.  
 reigned 34 Years. This was that King of Tyre, who sent King  
*David* Cedar-Trees, Carpenters, and Masons, to build his  
 Royal Palace.  
 III. *Baltazar* or *Beleastratus* reigned (2) 7 Years. [995.  
 2962. IV. *Abdastartus* succeeded and reigned 9 Years. [988.  
 2971. V. . . . . the Son of the Nurse of *Abdastar-* [979.  
*tus* (3) reigned 12 Years.  
 2983. VI. *Astarcus* reigned 12 Years. [967.  
 2995. VII. *Aserina* or *Astarimus*, his Brother, suc- [955.  
 ceeded. and reigned 9 Years.  
 VIII. *Pheles* or *Pheletes* reigned (4) 8 Months.  
 3006. IX. *Ithobaal* or *Ethbaal* the Priest of *Astarcus* [944.  
 reigned (5) 31 Years.  
 3037. X. *Badezorus* reigned (6) 6 Years. [913.  
 3043. XI. *Maugon* or *Mettinus* reigned (7) 9 Years. [907.  
 3052. XII. *Pygmalion* reigned (8) 47 Years. After [898.  
 him we have no Account of the Affairs of the Tyrians for 250  
 Years together.

3099. The Second State of Tyre, which is [851.  
 very obscure and unknown, lasted 250 Years: For  
 in History we meet with no mention of any of their  
 Kings, except *Eluleus*, of whom very little is said.

**E** *Luleus* reduced the *Gitteans* who had revolted. In his time  
 God humbled the Tyrians, who were grown very Insolent  
 by the Greatness of their Riches, and that long Prosperity  
 which they had enjoyed. *Isaiab*, in the 23d Chapter of his  
 Prophecy, foretells the Miseries which were to fall upon Tyre  
 as a Punishment of its Pride and Cruelty, especially towards  
 their Neighbours the *Israelites*. It seems as if *Isaiab* in this  
 Chapter acted the part of an *Historian*, rather than that of a  
*Prophet*, every thing being there so naturally described. The

(1) See a Catalogue of the Tyrian Kings in *Joseph. contra Appion.* &  
*Syncellus.* (2) *Al.* 17. (3) *Al.* 10. (4) *Al.* 1 Year. (5) *Al.* 32. (6) *Al.*  
 8. (7) *Al.* 25. (8) *Al.* 7.

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Riches, Vanity, and luxurious way of these wealthy Merchants living, who were the principal Inhabitants of *Tyre*, are therein so lively represented.

*The Third State of Tyre under X Kings, which lasted only 64 Years.*

3349. I. **T**hobial reigned 24 Years. In his time *Nebuchadnezar* laid Siege to *Tyre*, which after 13 Years he took, and instead of *Ibobaal*, set up *Baal* for King.

2373. II. *Bial* reigned 10 Years. After his Death [577. the King of *Babylon* set up Judges to govern *Tyre*.

2383. III. *Echni-Baal* the first Judge governed 2 Months. [567

IV. *Chelbes* the Son of *Abdeus* governed 10 Months

3384 V. *Abbarus* governed *Tyre* the space of three Months.

VI. *Mitgon*, and

VII. *Gerasus Batus* or *Gerasius Batus* } the two Sons of *Abde-*  
lin, governed the space  
of 4 (1) Years. [566.

3388. VIII. *Balatorus* governed the space of one Year. [562.

3389. IX. *Merbaal* was sent from *Babylon* to *Tyre*, to [591  
preside there in the room of his Brother *Balatorus* deceased: He  
govern'd 4 Years.

3393. X. *Hiromus* came from *Babylon* to *Tyre* to reign [557.  
instead of his Brother *Merbaal* deceased: He govern'd 20 Years.  
Here we meet with another Chasm in the History of *Tyre*, which  
lasted about 205 Years, whereof we have no Account.

3413. *The Fourth State of Tyre, which is [537.  
very dark for 205 Years; for History is silent about  
it, till such time as it was besieged by Alexander  
the Great, which happened in the Year of the  
World 3618, before Christ 332.*

3618. **T**his Year the Inhabitants of *Tyre* sent a large [332.  
Crown of Gold to *Alexander*, as a Compliment to  
him for his Conquests. He told their Ambassadors, That he  
would come himself to *Tyre*, to pay the Vows which he had  
made to *Hercules*. The Ambassadors replied, That he  
needed not to come so far as *Tyre* to do that, since the Temple  
of *Jupiter* stood without the City, in the Place where old *Tyre*



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food. *Alexander* took this as an Affront, as if they seem'd to deny him Entrance into their City, whereupon he threatned to lay it in Ashes. Accordingly he besieged it, and after 7 Months with the loss of a great many Men took it by Storm, put all the *Tyrians* to the Sword, and burnt their City. In this general Calamity *Strato* and his Son were spared, to whom and their Posterity *Alexander* gave the Kingdom of *Tyre*.

*Quintus Curtius* tells us, That *Tyre* rose out of its Ashes, was rebuilt in a short time, and so strongly fortified, that it held out 15 Months against *Antigonus* King of *Asia*.

Thus have I given you a summary Account of the Kingdom of *Egypt*, *Sicyon*, *Athens*, and the other States of *Greece*, of *Lydia*, *Tyre*, &c. I am sensible there were other Petty Kingdoms, such as *Cyprus*, *Sicily*, *Crete*, &c. But forasmuch as they did not then make any great Figure in the World, and since History does not say much about them, I do not think it proper to insert the Account of them in this System.

Of the Italians, Latins, Romans, and of the Fourth  
or R O M A N Monarchy.

I T must not be expected, that in this short System of *Universal History* I should give an exact and particular Account of all the *Roman* Affairs. That would swell the Work to several large Volumes. And therefore I shall insist only upon some of the most remarkable Transactions till I come to the Emperors, where I shall be something more copious, and make particular References to such Authors as I shall have occasion to use. And for the former part of the History I must refer the Reader in general to *Diodorus Siculus*, *Dionysius Halicarnassæus*, *Livy*, and several others mention'd in the Introduction Part of this Work.

It must be acknowledged, that all the Account we have of *Italy* before *Romulus* is very Fabulous and Precarious, and such as no Historian can rely upon. However I shall not pass it by, but account for it as well as I can, and accordingly consider the *Italians*, 1<sup>stly</sup>. Under the Government of the *Fanigenæ* or *Siculi*. 2<sup>dly</sup>, Under the Government of the *Aborigines*. 3<sup>dly</sup>, Under the VII Kings. 4<sup>thly</sup>, Give an Account of the *Consular State* of *Rome*. And 5<sup>thly</sup>, shall treat of the *Fourth* or *Roman Monarchy*.

The First State of Italy under the Janigenæ or Siculi,  
which lasted 557 Years.

'TIS said, that Gomer the Son of Japhet first planted Colonies in Italy: But we have no certain Account of this, only that the first Inhabitants were called Janigenæ or Siculi. It must not be expected, that I should give an exact Chronology of those dark Times; I shall therefore only give you a Catalogue of the Principal Men, (whether Kings, or Petty Governors, is very uncertain) who lived within this time.

- |          |   |
|----------|---|
| A. M.    | A. a. C.  |
| 2044. I. | A Arunus: It seems he built a Temple to Janus. [1906.                                     |
|          | II Malotages.   |
|          | III. Sicanus, the Husband of Ceres, who taught the People Tillage.                        |
|          | IV. Several Tyrants.  |
|          | V. Osiris drove them out and was chosen King.   |
|          | VI. Neptune.  |
|          | VII. Lestrigo.  |
|          | VIII. Hercules Lybycus.   |
|          | IX. Tuscus.   |
|          | X. Alcus.   |
|          | XI. Kittim, or Atlas, or Italus out of Spain, ruled the Janigenæ.                         |
|          | XII. Fasius   |
|          | XIII. Dardanus: He killed Fasius, and afterwards fled into Thrace.                        |
|          | XIV. Tyrrhennus: He came out of India, and his Subjects after him were call'd Tyrreniens. |
|          | We have no Account after him of any King or Governor for above 100 Years together.        |

The Second State of Italy under XV Kings, called Aborigines, which lasted 577 Years, from Janus down to Romulus.

2621. I. Janus the Son of Eretheus King of Athens [1329. came into Italy, was received by the Aborigines, and built Janiculum. He reigned 10 Years.
2631. II. Saturn expelled Crete by his Son Jupiter, [1319. fled into Italy, civiliz'd the People, taught them Tillage, coin'd Money, &c. He reigned 19 Years.

2650. III.

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A. a. C. Tyrian.

2650. III. *Picus* the Son of *Saturn* succeeded, and reigned 41 Years. [1300.]

2691. IV. *Faunus* succeeded his Father, and reigned 42 Years. [1259.]

In his time *Evander*, and *Carmenta* his Mother, came out of *Arcaha*, and taught them Letters; and *Hercules* living with *Evander*, killed *Cacus*.

2733. V. *Latinus* reigned 36 Years. He had a Daughter named *Lavinia*, whom *Aeneas* married. [1217.]

2769. VI. *Aeneas*, after the taking of *Troy*, came into *Italy*, where he built *Lavinium*, killed *Turrus* King of the *Rutuli*, married *Lavinia*, was drowned, and afterwards deified. He reigned 5 Years. [1181.]

2774. VII. *Ascanius* or *Julius*, the Son of *Aeneas* by *Creusa*, succeeded his Father, and reigned 38 Years. He resigned *Lavinium* to *Lavinia* and *Sylvius* her Son, built *Alba*, and left the Kingdom to *Sylvius*. [1176.]

2812. VIII. *Sylvius* the Son of *Aeneas* by *Lavinia* succeeded, and reigned at *Alba* 29 Years. [1138.]

2841. IX. *Aeneas Sylvius* succeeded his Father, and reigned 30 Years. [1109.]

2871. X. *Latinus* II. reign'd 51 Years: From him the People were called *Latines*. [1079.]

2922. XI. *Alba Sylvius* succeeded his Father, and reign'd 39 Years. [1028.]

2961. XII. *Capetus* I. call'd by *Ovid*, *Epitus*, succeeded, and reigned 26 Years. [989.]

2987. XIII. *Capys* succeeded, and reign'd 28 Years. He built *Capua*. [963.]

3015. XIV. *Capetus* II. succeeded, and reign'd 12 Years. [935.]

3027. XV. *Tyberinus* succeeded, and reigned 8 Years. He was drowned in the River *Tyber*, which had its Name from him. [923.]

3035. XVI. *Agrippa Sylvius* succeeded, and reigned 41 Years. [915.]

3076. XVII. *Alladius* or *Aremulus* succeeded, and reign'd 19 Years. He imitated Thunder, and was swallow'd up with his Palace. [874.]

3095. XVIII. *Aventinus* succeeded, and reigned 37 Years. The *Aventine Hill* derived its Name from him. [855.]

3132. XIX. *Procas* succeeded, and reigned 23 Years. When he died, he left his Sons to rule by turns yearly. [818.]

3155. XX. *Amulius* expelled his elder Brother *Nunmior*, and reigned 25 Years. He killed *Numitor's* Son *Lausus*, and made

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made *Rhea*, *Numitor's* Daughter, a Vestal Virgin; ravished her afterwards in the Likeness of *Mars*, by whom he had two Sons, *Romulus* and *Remus*, killed her, and exposed them.

3180. *Numitor* is restored by his Grandsons, *Romulus* and *Remus*, to the Throne, and reigned 18 Years. [770.

Thus have I given the Reader some glimmering sort of Light into the State of the *Italian* Affairs, even in these dark Times. I shall now proceed to what History gives us a clearer Insight into, and by what follows, we may perceive from what small Beginnings, and by what Steps and Degrees the *Romans* rose to that Grandeur, as to be at last the Masters of the greatest part of the then known World.

*The Third State under VII Kings, called the Regal State, lasted 245 Years.*

3198. I. **R**omulus was 18 Years of Age when he [752. laid the Foundations of the City of *Rome* upon the River *Tyber*, near the Place where he and his Brother *Remus* were brought up. At first he took in only *Mount Palatine*, on which he built about 1000 Houses; but within a while the Inhabitants increased to such a Number, that they were forced to take in six Hills more, so that *Rome* from hence was called, *The City with 7 Heads*. At first there was only a Colony of 300 Horse, and 3000 Foot; but to increase the Number he set up an *Asylum*, which was a Sanctuary to all Malefactors and discontented Persons.

*Romulus*, upon founding the City, killed his Brother *Remus*, for some Affront he had given him. He, upon his Grandfather's Advice, left the People to choose what sort of Government they pleased, who immediately made him King; and being established upon the Throne, he divided the People into three Tribes, each Tribe into ten *Curia*, and each *Curia* into ten *Decuria*: Another Distinction which he made of the People, was into *Patricians* and *Plebeians*. He made choice of a 100 of the former to assist him in the Government, who were call'd the *Senate*: Such as he enrolled in this Assembly were called *Patres Conscripti*, the common Title of all Senators for ever after. The next thing he did, was to settle the Authority of King, Senate and People: After which he raised 300 young Men out of the *Curia*, to be a Guard to his Person; and made choice of twelve *Lictors* to be his constant Attendants, to punish Offenders, and to obey his Commands.

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Rome.



His next Device to increase the City, was to get Wives for his Subjects; whereupon by Advice of his Grandfather, and the Consent of the Senate, he proclaimed a Feast and Publick Games in Honour of *Neptune*, which caused a great Concourse of Men, Women, and Children, from all Parts. In the midst of the Solemnity, upon a signal given, the *Romans* with drawn Swords siezed upon 683 Virgins, for whom *Romulus* chose so many Husbands. This Act incens'd their Neighbours, who immediately prepar'd for a War against the *Romans*. The Cities of *Cenina*, *Antenna*, and *Crustumium*, begun the War first, but were defeated by *Romulus*, for which he triumph'd; and at his Return, marked out a Spot of Ground upon *Mount Capitoline* for a Temple to *Jupiter Feretrius*, the Place where the *Capitol* afterwards stood. The *Sabines*, who were principally concerned in the late Affront, were the most backward, but withal, the most formidable of those who warred against the *Romans*. They marched against *Rome*, under the Command of their King *Tatius*, took the *Capitoline Mount*, and were very near giving a total Rout to the *Romans*. But the *Sabine* Women, whom the *Romans* had stolen and married, put an end to the War, made them Friends, and the *Sabines* came and increased the Number of the Inhabitants of *Rome*. The Peace was made on these Terms: First, That *Romulus* and *Tatius* should reign joyntly in *Rome*. Secondly, That the City should be still called *Rome*, from *Romulus*; but the Citizens *Quirites*, from *Cures*, the Native Place of *Tatius*. Thirdly, That the two Nations should be united, and as many *Sabines* as pleas'd should be made free of *Rome*. Upon this the *Capitoline* was taken in, built upon and inhabited by the *Sabines*, 100 of the principal Men among them being added to the Senate. *Tatius* was soon after killed by the *Lavinians*, and *Romulus* remained sole Monarch of *Rome*, fought against the *Fidenates* and others with good Success. But though he was thus engaged in continual War, yet he laid the Foundation of Religion, and enacted several wholesome Laws. At last he was killed, as is supposed, in the Senate-house, and his Body carried away Piecemeal by the Senators, who concealed the Murder, and reported that he was taken up among the Gods. He reigned 37 Years.

After his Death there happened an *Interregnum* for a whole Year; but the People being dissatisfied at that sort of Government, resolv'd upon Electing a new King. *Numa Pompilius*, a *Sabine*, was chosen, who at first refused, but at last accepted of the Kingdom.

3236. II. *Numa Pompilius* succeeded *Romulus*, and [714. reigned 4 Years.

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This good King had an Opportunity, by the Peace he enjoyed, to compleat what his Predecessor had begun. He first disbanded the 300 *Celeres*, who were the Guard of *Romulus*; then built a Temple to *Fanus*, brought in the *Pontifices*, ordained the *Vestal Virgins*, and instituted the Orders of the *Salii* and the *Feciales*; and to gain the more Credit and Obedience to his Constitutions, he pretended they were dictated to him by the Goddess *Eggeria*, with whom he said, that he had often and immediate Converse. His Religion was chiefly the *Pythagorean*. Besides those Religious Matters, he made many good and wholsom Laws, and by both softened the Genius of that rugged People, and strengthened the City, which had been founded upon War and Bloodshed. One of the principal Things he did, was the Reso mation of the Year, which in *Romulus's* time was much out of Order.

3279. III. *Tullus Hostilius*, the Son of that *Hostilius*, [671. who in the Reign of *Romulus* had behaved himself very valiantly against the *Sabines* in the Cittadel, was created King by Universal Consent, and reigned 33 Years.

In his time the *Albans* robbed and pillaged in the *Roman* Territories; and the *Romans*, to revenge the Injury, did the same to the *Alban* State; upon which a War broke out between them. Both Parties drew up their Armies in Battalia, but agreed at last, that the Quarrel should be decided by a Combat of three Persons on each Side, and the Conquering Party should have the Preeminence and Commaad over the other. The three *Horatii* for the *Romans*, and the three *Curiatii* for the *Albans*, undertook the Combat; wherein two of the *Horatii* were killed outright, and the three *Curiatii* were wounded; the third *Horatius* by a Stratagem fought with and killed the three *Curiatii*, and so went off Conqueror.

*Tullus Hostilius* warred against the *Fidenates* and *Veientes*, who had in the last War with *Alba*, drawn their Forces together at *Fidena*, with a Design of falling upon both *Albans* and *Romans*, after they had weaken'd themselves in Battle. He drew out an Army of both against them, and routed them, notwithstanding the Treachery of *Suffetius* the *Alban* General, his Ally; who, after the Battle, was condemned to be torn in Pieces by wild Horses for his double dealing. This King sent and demolished *Alba*, transplanted the Inhabitants to *Rome*, allowed them Mount *Celius* to live in, and granted them all the *Roman* Privileges. After he had conquer'd the *Fidenates*, he warred with the *Sabines*, and subdued them; and began a War with the *Latines*, which lasted several Years. At last he died, some say by Lightning, with his whole Family, though more probably by some Treasonable Practices.

A. M.

A. a. C.

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3312. IV. *Ancus Martius*, the Grandson of *Numa*, [638. was made King, and reigned 24 Years.

This *Ancus* was much of the same Temper with his Grandfather, and was for restoring the Religious Ceremonies, which had been neglected in the last Reign. He was no great Lover of Fighting, but was at last forced to be a Warriour against his Will. For the *Latines* contemning him as a sluggish Prince, made Incurfions into the *Roman* Territories. Upon this he was obliged to proclaim War against them, according to the Ceremonies appointed by his Grandfather *Numa*. He defeated them in several Rencounters, forced them to sue for a Peace, and obtained a Triumph over them. Some of the *Latines* he transplanted to *Rome*, and granted them the *Aventine* Hill to build upon, and possess. After this he fought with great Success against the *Fidenates*, *Sabines*, *Veientes*, and *Volsci*, whom he subdued. Beside these great Actions abroad, he did many at home. He rebuilt the Temple of *Jupiter Feretrius*; fortified the Hill *Faniculum*; made a large Ditch called *Fossæ Quiritorium*; built a large Prison in the Heart of the City, fronting the *Forum*; enlarged the *Pomærium* of the City; and built a Town called *Ostia*, at the Mouth of the River *Tyber*.

In his time *Lucumo* an *Hetrurian*, the Son of *Damaratus* a rich Merchant of *Corinth*, came to *Rome* with his Wife *Tunaquil* from *Tarquiniæ* in *Hetruria*. He changed his Name into *Lucius*. adding that of *Tarquinius* from the Place of his Birth. By his Liberality, and magnificent way of Living, he became known to *Ancus*, and was beloved by the People. *Ancus* made him a Senator, and, at his Death, Guardian of his two young Sons; who being Minors, occasioned an *Interregnum*, and gave Opportunity to

3336. V. *L. Tarquinius*, surnamed *Priscus*, to manage [614. the Publick Affairs, and in the end to obtain the Government; for in a Speech to the Senate he in a manner begg'd the Crown, and was made King, and reigned 38 Years.

In the Beginning of his Reign, the better to ingratiate himself with the common People, he chose 100 out of the most Eminent of the *Plebeians*, and added them to the Senate, which made up the Number of 300. These last were called *Patres minorum Gentium*, i. e. *Senators of a lower Degree*. He likewise increased the Number of the *Vestal Virgins*, from four to seven.

The *Latines* warred against him, but were forced to sue for Peace. After this he defeated the *Sabines* twice, and oblig'd them to do the same. Next he had to deal with the *Hetrurians* or *Tuscans*, whom he likewise conquer'd in several Battles, and

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and humbled them so far, that they owned him for their Prince, and in token of their Allegiance, presented him with a Crown of Gold, and an Ivory Chair, a Scepter with an Eagle on the Top, a purple Coat wrought with Gold, and a purple Gown pink'd. This King built the Walls of the City, which before were patched up in haste, with large square Stone; adorn'd the *Forum* with Portico's, Galleries, and Shops; made several *Cloacæ* or common Sinks to carry the Filth of the City into the *Tyber*; built the *Circus* for publick Games, with Seats and Galleries for the Spectators; and laid the Foundation of the *Capitol*. At last he was killed by the two Sons of *Ancus Marcius*.

3374. VI. *Servius Tullus* succeeded, and reign'd 44 [576. Years.

This Prince was the Son of a Noble Prisoner taken by *Tarquin* at *Corniculum*, a Town in *Latium*. He was in great Repute with *Tanaquil* the Wife of *Tarquin*, who gave her Daughter in Marriage to him, and was an Instrument of making him King. The Senate was against it, but the People were for it, and elected him at the *Comitia Curiata*. Not long after his Settlement, he according to Promise divided the publick Lands among the poorer sort. He enlarged the City, adding three Hills to the four former, viz. *Quirinal*, *Viminal*, and *Esqueline*. He divided the City into four Parts, making four Tribes instead of three; and first instituted the *Census*, or Numbring the Citizens, according to six distinct Classes or Orders. After this he instituted the *Lustrum*, which was to be repeated every five Years; and was the first who coined Money at *Rome* with the Image of a Sheep, whence it had the Name of *Pecunia*.

Nor did he only settle Affairs at home, but took care likewise to suppress Disturbances abroad. For the *Ætrurians* revolting he had Wars with them for 20 Years successively, defeated them several times, triumph'd over them thrice, and oblig'd them to sue for a Peace. He married his two Daughters to the Grandsons of *Tarquinius Priscus*, *Aruns* and *Tarquinius*, who was afterwards surnamed *Superbus*. The latter had a mild-natur'd Wife, the former an imperious Dame. *Tarquin* agreed with his Brother's Wife, to kill the one her Husband, and the other his Wife, and afterwards to marry together, which was accordingly put in Practice. After this, *Tarquin* killed his Father-in-Law; and his Wife *Tullia*, hastening to salute her Husband King, ordered her Charriot to drive over the Body of her dead Father in that Street which before was called *Cyprius*, but after the Fact it was called *Vicus Celerans*.



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3418. VII. *Tarquinus Superbus* having thus barbarously killed his Father-in-Law, usurped the Kingdom, and reigned 25 Years.

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Upon his mounting the Throne, he put all the Friends of *Tullus* to Death, and dreading the natural Consequences of his Tyranny and ill-begotten Greatness, kept a stronger Guard than ordinary about his Person. He manag'd the whole Affairs of the State himself, slighted the Senate, diminished their Authority, cut off several of them, and seized upon their Estates: Among the rest, *Marcus Furius* was one, who left behind him a Son named *Lucius Furius*. *Lucius* fearing he should suffer the same Fate with his Father and eldest Brother, counterfeited himself a Fool, was thence called *Brutus*, and kept by *Tarquin* in his House to make his Children Sport. He carried on the Dissimulation for many Years very dexterously, and was at last the chief Instrument in banishing the Tyrant.

*Tarquin* was engaged in several Wars, first marched against the *Sabines*, and subdued them: Then began a War with the *Volsci*, which with some Intermissions lasted above 200 Years, and took from them *Suessa-Pometia*: Next he fell upon *Gabii*, which he took by the Treachery of his Son *Sextus*, who under a Pretence of deserting from his Father, for some Injuries offered him, got to be their General, and cut off the chief Citizens. After this he built the *Capitol*, and bought the three Books of the *Sibyls* Oracles, (six of the nine that were offered him being burnt,) which Books were kept as Sacred by the *Quindecemviri* in the *Capitol*, and perished in that Building when it was burnt in *Sylla's* time. At last he proclaimed War against the *Ruili*, and invested their Metropolis *Ardia*. At the time that the Army lay before this City it was, that *Sextus*, *Tarquin's* Son, inflamed by *Lucretia's* Beauty, stole privily to *Collatia*, where she resided, and ravished her. The virtuous *Lucretia* almost dead with Grief and Shame, sent for her Father from *Rome*, and her Husband *Collatinus* from the Camp, desiring them to bring along with them some of their particular Friends. *Publius Valerius* came with her Father *Lucretius*, and *Lucius Furius Brutus* with her Husband; to them she related the whole Story, and immediately with a Ponyard stabbed her self to the Heart. They were startled at the Sight, and filled with Grief and Indignation; but, to their great Surprize, *Brutus* throwing off his disguised Folly, declared his Resolution, and made them swear upon the bloody Ponyard to assist him in revenging this, and the other Wickednesses of *Tarquin* and his Family, by expelling him and them the Government. And immediately entering upon Action, they shut up the City-Gates, and assembled the

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the Senate, who being made sensible of the Wickedness of their King and his Family, issued out a Decree of Expulsion against *Tarquin*: Afterwards *Brutus* brought out *Lucretia's* Body, exposed it to the People, and made a Speech to them, recounting all the Tyrannical Acts of *Tarquin*, and prevailed upon them to take up Arms for maintaining their Liberty. The King hearing of these Things, rid with his Sons and some Friends to *Rome*, where they found the City-Gates shut against them. Thereupon they spurred back again to *Ardea*, but *Brutus* being got thither before them, prevailed upon the Army to do as their Friends in the City had done before them. By this means *Tarquin* was forced to fly where he could find a Retreat, and with his Banishment ended the *Regal Power* at *Rome*, which was turned into a *Consular State*. This Change happened 245 Years after the Building of the City, in the first Year of the 68th *Olympiad*, in the Year of the World 3443; 31 Years after the Ruin of the *Assyrian Monarchy*, and setting up of the *Persian*; 175 before the Beginning of the *Macedonian*; 507 Years before *Christ*.

3443. *The Consular State of Rome, from [507 Brutus the first Consul, to Julius Cæsar's being made Perpetual Dictator, lasted 464 Years.*

IN treating of the *Consular State*, since the proposed Brevity will not allow me to give you a List of the several Consuls, or of the particular Actions which happened in their Times; and since to consider so great a Space of Time all together would confound the Reader; I shall therefore reduce the whole under several of the most remarkable Periods, to render the *Idea* of the *Roman Affairs* the more clear and conceivable.

I. *Period, from the Banishment of Tarquin, to the First Dictator, which lasted 10 Years.*

**T***Arquin* being banished, the *Romans* resolved upon choosing no more Kings, but to elect two Consuls yearly out of the *Patritians*. These Consuls were elected by the People in a General Assembly called *Comitia Centuriata*. The first Consuls were *L. Junius Brutus*, and *L. Tarquinius Collatinus*. In their time



time *Tarquin* sent Ambassadors from *Etruria* to *Rome*; but their Proposals being rejected, they had recourse to underhand Practices; by which they won over to *Tarquin's* Interest several young Noblemen, and among the rest, two of the Sons of *Brutus*, who conspired against the Consuls, and were beheaded. *Collatinus* resigned, and *Valerius Poplicola* was chosen Consul in his stead. About this time *Tarquin* brought an Army against *Rome*, engaged the *Romans*, and was defeated, but *Brutus* the Consul was slain by *Aruns* the Son of *Tarquin*, and he alternately fell by the Hand of *Brutus*. *Valerius* made a great many good Laws, and among the rest one, whereby two *Quæstors* or *Publick Treasurers* were created. After the Death of *Brutus*, he was suspected by the People of aiming at the *Regal Power*; but he soon removed their Jealousy, by holding an Assembly for the Election of another Consul, wherein *Lucretius* was chosen; but he dying a few days after, *M. Horatius* succeeded, in whose time the *Capitol* was finished and dedicated. *Valerius* was chosen a second time with *Lucretius Tricipitinus*. Before this Year was out, *Porfenna* King of *Clusium* espousing *Tarquin's* Interest, marched against *Rome*, besieged it, and was very near taking it; but being at first repulsed by *Horatius Cocles*, and afterwards struck with Admiration at the Bravery and Undauntedness of *Mutius Scævola*, and at the Courage of *Clelia* a *Roman Virago*, he made Peace with the *Romans*. These three noble Acts are too Heroick to be passed over in Silence, and therefore I cannot omit to mention them, though the designed Brevity will admit of but a very short Relation. When *Porfenna* attack'd the City, his Onset was so vigorous, that the two Consuls were wounded, which so dishearten'd the *Romans*, that retiring in Disorder to the City, the Enemy had entred with them, if the Courage of *Horatius Cocles*, who alone defended the Passage of the Bridge, had not hindred them, and given an Opportunity to those that were got over to break down the Bridge; which being effected, the valiant Hero leap'd into the River, and (though Wounded) got safe over. *Mutius's* Action was equally Brave; for the City being extremely straightened by *Porfenna's* Siege, and other Reliefs failing, he got into the Enemy's Camp in Disguise, resolving to assassinate the King, but by Mistake he stabb'd his Secretary; and being examined, boldly declared his Intention, and with invincible Courage thrust the Hand that committed the Mistake into the Fire, in Punishment for the ill Service it did its Master. *Porfenna* surpris'd at the *Roman* Courage, not only pardoned *Mutius*, but also concluded a Peace; for ratifying of which, Hostages were delivered, and among them ten *Roman* Virgins: But it seems even the Women among the *Romans* scorn'd to be Prisoners, for under the Con-

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 duct of *Clelia*, one of their Number, these ten Virgins got from their Keepers, swam over the *Tyber*, and in spite of the Enemy's Darts got safe home. Within a Year or two the *Sabines* began to be very troublesome to the *Romans*, making Incurfions into their Territories, but were defeated by them in feveral Battles. In the heat of this War came *Alfius Claudus* with 5000 *Sabines* to *Rome*, and became the Head of the *Claudian Family*. *Tarquin* ftill reftlefs and difatisfied, had his laft Recourfe to the *Latines*, whom he excited to declare War againft the *Romans*, and at the fame time fomented the Differences which were then at *Rome* between the richer and the poorer fort. To obviate the Mifchiefs which might arife from an Enemy abroad, and Foes at home, a particular Magiftrate named the *Dictator* was created, who for a fet time fhould have the fole Adminiftration of Affairs in his own Hand. This *Dictator* was never made but upon extraordinary and emergent Occafions.

3453. II. Period from the Firft Dictator, to the [497  
*Tribunes of the People* lafted 5 Years.

**L** *Argius Flavius*, one of the *Consuls*, was the firft *Dictator*, who chofe *Sp. Caffius* for *Magifter Equitum*, the *Mafter of the Horfe*. He had 24 Axes and Rods carried before him, and by thefe Enfigns of Royalty aw'd the People, and quieted the Tumults of the City. He began the *Cenfus* after the Pattern of *Servius Tullus*, wherein 150700 Perfons of full Age gave in their Names; but he made a Truce with the *Latines* for one Year. When the Truce was expired, both Parties prepared to take the Field. The *Romans* perceiv'g the *Latines* were very ftiong, thought fit to create a fecond *Dictator*. The Choice fell upon *Posthumius*, who chofe *Ebrutius Elva* for his *Mafter of the Horfe*. He haftened his Levies, marched againft the *Latines*, engaged and defeated them near the Lake *Regillus*. Upon this the *Latines* earneftly fued for a Peace, which was granted them. Thus ended all the Wars made upon *Tarquin's* Account, who being abandoned by all his Friends, fled to *Ariftodemus* the Prince of *Cuma*, where foon after he died, in the 90th Year of his Age.

Upon the finishing of this War, *Posthumius* laid down his Office, and *Appius Claudius* and *Servilius Prifcus* were made *Consuls*. And now the Differences between the *Plebfans* and *Patricians* broke out afrefh, and were carried fo high, that neither the

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leading them to fight against the *Volsci*, *Æqui*, and *Sabines*, nor all the Proposals of the Senate, could reconcile, and bring the meaner sort back from *Mons Sacer*, whither they were retired, till such time as they granted, that they might choose Annual Officers of their own among themselves, to protect them from the Injuries and Insolences of the *Patritians*. The Senate was forced to comply with their Demands, and they made choice of *L. Junius Bruius*, *Sicinius Bellulus*, *C.* and *P. Licinius*, and *Leilius Ruga*, for their Officers, who were called *Tribunes of the People*. They were at first only *Five*, but at last their Number increased to *Ten*, who in time grew so exorbitant, that by some Authors they were stiled *Pestes Reipublicæ*. This remarkable Change of the *Roman State*, from *Aristocracy* to *Democracy*, or rather to a Mixture of both, happened in the 260th Year of the City, 46th after the Beginning of the *Persian Monarchy*, and in the 3d Year of the 71st *Olympiad*.

3458. III. *Period from the Creation of the Tribunes, to the Decemviri, lasted 42 Years.* [492

THE Office of *Tribunes* being ratified by the *Senate*, the Commons obtained farther, that they might choose *Two* out of their own Body yearly to assist these Officers; which Assistants were afterwards called *Ædiles*. Upon these Grants made, the Commons readily listed themselves to march against the *Volsci*, under the Command of *Posthumius* the Consul. He took *Longula* and *Polustia* from them, and invested their Metropolis *Corioli*, which was taken by Storm through the Bravery of a valiant *Patritian* named *Caius Marcius*, who from thence was surnamed *Coriolanus*. Upon this, and the Defeat of the *Antiates*, who came to the Relief of *Corioli*, the *Volsci* were forced to make Peace. Within a short time *Coriolanus* was accused by the *Tribunes* of aiming at Sovereignty and Tyranny, and condemned to perpetual Banishment. He retired to *Antium*, excited the *Volsci* against the *Romans*, and being made their General, marched against his own Countrymen, took several Cities from them, and at last sat down before *Rome* it self. This struck such a Terror into the *Romans*, that both *Senate* and *People* unanimously agreed to send him Ambassadors with Proposals of Restoration. He rejected all, but at last being conquered by the Intreaties of his Mother, his wife and Children, he drew the *Volsci* from *Rome*, and was afterwards cut in Pieces by them.

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After this, the *Romans* were engaged in several Wars abroad with the *Volsci*, *Hernici*, *Æqui*, *Veientes*, *Ætrurians*, and *Sabines*; I shall not relate the Particulars of each, but only in general take notice, that in some Engagements the *Romans* were worsted, but in most came off Conquerors, and Forced their Enemies to make Peace. At home there happened great Disturbances within this Period of Time, the most remarkable of which, with some other considerable things, I think briefly to relate. The first Disturbance arose from the *Lex Agraria*, the Law for dividing the conquered Lands among the meaner sort, which was the Occasion of many Disorders and Mischiefs for many Years together. It was at first proposed by *Cassius*, thrice Consul, who aimed at the Sovereignty, and promised to be put into Execution by the Senate, who waved the doing it for a great many Years: But at last *Cassius* being out of his Consulship, was called to an Account for his Ambition, and was condemned to be throwa down the *Tarpeian* Rock, which was accordingly done. The next great Disturbance happened upon the Account of one *Volero*, a Turbulent Man, who when made *Tribune* to revenge an Affront offered him by the Consuls, who would some time before have lifted him for a Common Soldier, was a great Instrument of passing a Law for the Establishing the *Comitia Tributa*. Within this time the whole Family of the *Fabii*, who undertook to defend the *Roman* Frontiers, and had posted themselves in a Castle called *Cremera*, were all cut off by the Enemy. *Quintius Cincinnarus* was taken from the Plow, first made Consul, and within a Year made *Dictator*; in both which Posts he behaved himself with a great deal of Prudence, Conduct, and Courage. Within the same Compass of time happened first a Famine, and then a Plague at *Rome*, which cut off a great many of the Inhabitants. At last they sent Ambassadors to *Greece*, to bring such Laws from thence as were most excellent and most conducive to the Good of the Common-wealth. Upon their Return the *Decemviri* were Created, and the *Tribunes*, *Ædiles*, *Questors*, &c. were divested of all their Authority. This notable Change of the *Roman* State happened in the 302d Year of the City, in the 2d Year of the 82d *Olympiad*, 88 Years after the Beginning of the *Persian Monarchy*, and 450 Years before *Christ*.

#### IV. Period, from the *Decemviri* to the Military Tribunes, lasted only 8 Years.

3500. **T**HE *Decemviri* were elected annually by the [450. *Comitia Centuriata*, as the Consuls were; but govern'd

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verned one at a time by turns, the rest differing little from private Persons, only they had a Beadle going constantly before them. At first they governed with so much Justice, Moderation, and Equity, that the People were charmed with their Conduct and Administration; but they soon degenerated to Tyranny and Oppression, which occasion'd the short Duration of their Power. The first Set of these *Decemviri* reduced the Laws brought from *Greece*, with some Additions of their own Customs, into Ten Tables, and the next *Decemviri* added two Tables more, from whence they were called, *The Laws of the Twelve Tables*, so much talked of by the *Roman* Authors.

The *Decemvirate* regarded neither Senate nor People, but cut off the most considerable Citizens of both sorts. Among the rest, *Siccus Dentatus*, the *Roman Achilles*, was killed traiterously by a Party of a Hundred Horse, which he headed against the *Sabines*. At last *Appius*, one of the *Decemvirate*, attempting to abuse the Daughter of *Virginus*, hastened the Downfall of that Form of Government, which ended in less than 8 Years time; and returned to its former State of being governed by Consuls. *Valerius* and *Horatius* were made Consuls for the remaining part of the Year. After which the *Tribunes* thought fit to call the *Decemviri* to an Account. *Appius* was committed to Prison, and before his Trial, was found dead. *Oppius*, the next to him in Guilt, was accused, condemned, and killed himself in Prison. The other Eight banished themselves. This Year the Consul warred so successively against the *Æqui*, *Volsci*, and *Sabines*, as to deserve a Triumph. Within 3 Years after the *Romans* obtained another signal Victory over the *Æqui* and *Volsci*. And now the *Tribunes* being more turbulent than ever, nothing would satisfy them but the passing two Laws, the one for permitting Marriages between *Patritians* and *Plebeians*, and the other for making the *Plebeians* capable of the Consulship. The first was passed; but as an Expedient for the other, it was proposed, That six Governors should be chosen with *Consular Authority*, three *Patritians*, and three *Plebeians*, who were stiled *Tribuni Militum*, i. e. *Military Tribunes*.

3508. V. Period, from the Creation of the [442] Military Tribunes, to the Burning of Rome by the Gauls, lasted 54 Years.

THE first *Military Tribunes* who were created were only three *Patritians*, whose Office expired at the End of 8 Weeks, and Consuls created afresh. This Year two new Officers,

cers, named *Censors*, were chosen out of the *Patritians*, to estimate Men's Estates, and to inspect into the Lives and Manners of Men: And the *Romans* gained a Victory over the *Volsci*, leading *Clulius* their General in Triumph. Within 3 Years after *Sp. Melius*, by his Bounty to the Poor affected to be King; upon which *Q. Cincinnatus* was again made *Dictator*, and chose *Servilius Abala* for the Master of his Horse, who slew *Sp. Melius* in the *Forum*. The *Tribunes* enrag'd. at the Death of their Friend *Melius*, caused *Military Tribunes* to be created for one Year. The next Year *Consuls* were again created, and a War carried on against *Tolumnius* King of the *Veientes*, to whom the *Eidenates* had revolted. This War proved so dangerous at first, that the *Romans* were forced to create a *Dictator*, but they obtain'd a signal Victory over their Enemies, *Corn. Cossus* a *Tribune* in the Army killing the King *Tolumnius*, and obtained the *Opima Spolia*, which he offer'd to *Jupiter*.

It would be too long to relate the particular Wars which the *Romans* had with their Neighbours the *Volsci*, *Æqui*, *Fidenates*, and *Veientes*; to tell you of the several *Dictators* made in this time, and of the Change of the Government from *Consuls* to *Military Tribunes*, from them to *Consuls* again, which ever and anon happened. I think it sufficient to recite some of the most memorable Passages of these Times. The *Quæstors* were encreased from *Two* to *Four*, but it was a long time e're they could get any *Plebeians* to be chosen into that Office. The *Military Tribunes* were increased first from *Three* to *Four*, and then to *Six*; but a considerable time before they could get any *Plebeians* into the Number. In this Period of Time the Slaves conspired to fire the City, and sieze upon the *Capitol*, but were discovered and executed. The *Romans* proclaimed War against the *Veientes*, besieg'd the City *Veii*, which was taken after 10 Years Siege by *Camillus*, who won over the *Falisci* by his Generosity to yield to the *Romans*, and was for little or no Reason banished: After this the *Galli Senones* enter'd *Italy* under the Command of *Brennus*, invested *Clusum*, broke up thence, marched towards *Rome*, killed several of the Senators as they sat in their Robes in the Senate-house, and burnt the City, all but the *Capitol*, which still held out against them.



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3562. VI. Period, from the Burning of Rome, [388. by the Gauls, to the War with the Samnites, lasted 46 Years.

**A**FTER Rome was burnt, the Gauls laid Siege to the Capitol, which they were nigh taking by Surprize in the Night, had not the Romans discover'd the Assailants by the Cackling of some Geese. Camillus, who had been banished, laying aside his private Animosities, returned to Rome at the Head of 40000 Ardeans, and expelled the Gauls. He perswaded the Romans, who were for removing to Veii, to fix at Rome and rebuild it. M. Manlius who had before saved the Capitol, was accused of aiming at the Sovereign Power, and was condemned to be thrown down the Tarpeian Rock, which was accordingly executed. In this Period several Dictators were Created, one to drive a Nail on the Right side of Jupiter's Temple in the Capitol, and two others for the Assembling the Comitia Centuriata for the Election of Consuls, who were never known to be created upon the like Occasions before. Within this time the Tribes were increased, the Aediles Curules appointed, publick Stage-Plays instituted to appease their Gods in a sore Plague, several Battles fought successfully against the Gauls, the Aequi, Volsci, and Hetrurians; a Plebeian Dictator was created; a Law made, That one of the Consuls should be a Plebeian; and the Military Tribunes were for ever laid aside, 78 Years after their first Creation.

3608. VII. Period, from the War with the [342. Samnites, to the Wars with Pyrrhus King of Epirus. This Period takes up 63 Years.


**H**itherto the Romans had only to do with their next Neighbours, but now encreasing in Strength and Power, they ventured to engage the Warlike Samnites, a People above 100 Miles off Rome. The Occasion of this War was the Samnites falling upon the Campanians, who sent their Ambassadors to Rome, to put themselves and their Country under the Protection of the Romans. Upon this the two Consuls marched against them, and after an obstinate Fight, Valerius, one of the Consuls, defeated them in Campania; whilst the other Consul, Cornelius, by his ill Conduct in Samnium, had like to have lost the Victory, which was retriev'd by the Boldness of P. De-

*cius*, a Tribune in the Army. After these Defeats the *Samnites* made Peace, and became one of the *Roman* Allies.

The next War which the *Romans* made, was against the *Latines*, who aided the Enemies of the *Samnites*, then in Confederacy with *Rome*. Against them, *Manlius Torquatus* and *P. Decius Mus* were sent by the Senate, who came to an Engagement with the Enemy, wherein *Decius*, one of the Consuls, was killed, and *Manlius*, the other Consul, gained the Victory. *Manlius* returned in Triumph, but was receiv'd by the old Men only, the young Men refusing to do him that Honour, because he beheaded his one Son, for charging the Enemy (though successfully) contrary to his Orders. The next Consuls warred against the *Latines*, overthrew them, and *Publius* the *Plebeian* Consul was afterwards made *Dictator*, in which time he procured three remarkable Laws to be made. At last the *Latines* were wholly subdued, and brought to an entire Submission. Within this Period *Publius Philo*, formerly Consul and Dictator, was made *Prætor*, and was the first *Plebeian* who attained to that Honour. *Minutia*, a Vestal Virgin was buried alive for Incontinency; the *Romans* fought the *Sidicini*, and defeated them; the *Gauls* threatened to attack the *Romans*, upon which a *Dictator* was created; 170 Women were put to Death for the Art of Poysoning, upon which a *Dictator*, was created to drive a Nail into *Jupiter's* Temple, being the second created upon such an occasion; and a War was carried on against the Inhabitants of *Privernum* in the *Volscian* State, wherein the *Romans* were at last Conquerors. It would be too tedious to give you a particular Relation of the Wars which the *Romans* had with the rest of the *Italians*. I think it sufficient to tell you in general, That they engaged the *Samnites* with great Success, forcing them four times to a Peace; That they were successful against the *Tarentines*, the *Palapolitans*; the *Æqui*, *Ætrurians*, and *Umbrians*; That in this Compass of Time several Dictators were created, several Tribes added to the old ones, and the Cawsey, called *Via Appia*, made by *Appius Claudius* one of the Censors. At last the *Tarentines* in Confederacy with the *Lucani*, *Messapii*, *Brutii*, *Apulii*, and *Samnites*, declared War against the *Romans*; but the Confederates not being able to oppose the *Romans* growing Power, were in a short time forced to send to *Pyrrhus* King of *Epirus* to come over and assist them; who was the first foreign Enemy the *Romans* had ever engaged. Within this Period the *Plebeians* procured the *Plebiscita* to pass into Laws, and to bind the *Patricians*, which was confirmed by *Q. Hortensius* the *Dictator*, and from him called *Lex Hortentia*: A Law was made, That not the Bodies, but the Money and Goods of Debtors, should be responsible for their Debts.

A. M.

A. a. C.

3671. VIII. Period, from the first War with [279. Roman.  
 Pyrrhus to the first Punick or Carthaginian War,   
 lasted 16 Years.

**P**yrhus King of Epirus being invited into Italy by the *Tarentines*, and others, warred against the *Romans*; defeated them twice; offered to enter into an Alliance with them, which was rejected; went into *Sicily* to drive the Tyrants thence; returned into *Italy*; was routed by *Curius* the *Roman* Consul; and privately retreated into *Greece*, leaving a Garrison behind him in *Tarentum*, which was soon after surrender'd to the *Romans*. From this War with *Pyrrhus*, the *Romans* learned Skill in Martial Affairs, and particularly the Art of Encamping, by taking the Camp of *Pyrrhus* as it was pitched. During this War, which lasted about 6 Years, *Pyrrhus* was astonished at the Generosity of the *Romans*, and especially for their detecting the villanous Desigs of his Physician, who had offer'd them for a small Gratuity to poison his Master. Soon after his Departure, the *Romans* subdued the *Tarentines*, *Samnites*, *Lucanians*, *Etururians*, and, in a Word, compleated the Conquests of all *Italy* in the 489th Year after the Building of the City. Within this Period *Ptolemy Philadelphus* King of *Aegypt* sent Embassadors to congratulate the *Roman* Success, and to enter into Alliance with them, and they in Compliment did the same to him. About the same time Silver was first coin'd in *Rome*, the Money before being all Brass, and a third *Dictator* created, for driving a Nail into *Jupiter's* Temple, to assuage the Plague that reigned in the City.

IX. Period, from the Beginning of the First Punick War, to the Beginning of the Second, which lasted 47 Years.

**H**itherto the *Romans* carried on the Wars only against their own Countrymen the *Italians*, but had never as yet set foot out of *Italy*, till at last they declared War against the *Carthaginians*. The *Romans* began this War in Defence of their Allies the *Mamertines*, against whom *Hiero* King of *Syracuse* warring, was assisted by the *Carthaginians*. This War lasted 24 Years, the most remarkable Transactions whereof I think fit briefly to relate. *Appius Claudius*, one of the Consuls, was sent into *Sicily*, raised the Siege of *Messina*,

B b 3

defeated

defeated *Hiero* and the *Carthaginians* twice, and returned to *Rome* with a noble Triumph. The next Year both the Consuls were sent to *Sicily*, and *Hiero* was affrighted into Obedience and an Alliance with the *Romans*. After this the *Romans* having learned from the *Carthaginians* to build Gallies, set out a Fleet of about 120 Sail, which engaged the *Carthaginian* Fleet, and defeated them. This first Victory by Sea was gain'd by *Duilius*, one of the Consuls, who afterwards rais'd the Siege of *Agesta*, and took *Macella* by Storm. The next Year they invaded the Islands of *Sardinia* and *Corfica*, which they took from *Hanno* the *Carthaginian* General, who was slain there. Many Towns in *Sicily* were taken and lost on both sides. After this, the *Romans* resolv'd to remove the Seat of War into *Africk*, set out a Fleet of 330 Sail under the Command of *Regulus* and *Manlius* Consul; *Regulus* defeated the *Carthaginians* a second time by Sea, made a Descent upon *Africk*, and became Masters of *Clupea*, a City seated on the Promontory of *Hermea*. *Regulus* was left *Proconsul* there, who afterwards engag'd and killed a Serpent of a monstrous size; was defeated, and taken by the *Carthaginians*, aided by *Xantippus* the *Lacedæmonian*; was afterwards sent to *Rome* upon his Parole, to procure a Peace, but, (in love to his Country more than his own Life) dissuaded the *Romans* from it, and with an unspeakable Courage returned to *Carthage*, and died there in Torment. At last the *Romans* proved so successful, that they became Masters of all *Sicily*; subdued the *Carthaginians* a third time by Sea under the Command of *Catulus*, forced them to buy a Peace with a vast Sum of Money, and submit to Conditions very advantageous to the *Romans*. In this War the most considerable Commanders among the *Carthaginians* were, *Hanibal*, *Amilcar*, and *Asdrubal*, the first of which, being the Admiral of the Fleet, was Crucified, according to some Authors, by his own Soldiers, after he had been unfortunately beaten by the *Romans* at Sea.

During these Wars abroad, the People of *Rome* had no leisure to quarrel at home, but all was quiet between the *Patricians* and *Plebeians*. The Year wherein the War was ended another Addition was made to the Tribes, which now made up the Number 35. About this time the first Tragedies and Comedies were made by *Livius Andronicus* a *Grecian*, who was afterwards followed by *Nævius*. Soon after the Peace, the *Carthaginians* fell into an Intestine War, which lasted above 3 Years, and was ended by *Amilcar*. After this, the *Romans* were invited by the *Sardinians* into their Island, which the *Carthaginians* stomach'd, but were forced to yield, not being in a posture to begin a new War. The sixth Year after the *Carthaginian* War, the Temple of *Janus* was shut the second

time

A. M.

A. a. C.

Roman

time, the *Romans* being at Peace with all their Neighbours, which lasted five Years. In the sixth it was opened by a War they had with *Teuta* the Queen of the *Illyrians*, who had affronted the *Romans*, by killing *Lucius*, one of their Embassadors. They fought against the *Illyrians* both by Sea and Land, took several Towns from them, and forced them to beg Peace. After this the *Prætors* were encreased to four, two of which were sent to *Sicily* and *Sardinia*. The *Romans* had Wars with the *Cisalpine Gauls*, defeated them in several Rencontres, and obliged them at last to submit. About this time the *Liberini* or *Freed Slaves* raised great Disturbances in *Rome*, which was soon quelled. The *Illyrians* revolted, but were reduced by *Æmilius* and *Livius* the Consuls.

3734. X. Period, from the Beginning of the [216. Second Punick War, to the Finishing of it by Scipio Africanus, lasted 17 Years.

THE occasion of the second Punick War, was the Success which the *Carthaginians* had in *Spain*, and their taking *Saguntum*, then in Alliance with *Rome*. The *Romans* sent to demand of the *Carthaginians* to deliver *Hannibal* their General up to them, which being refused, they declared War against them

The War being broken out, *Hannibal* leaving *Hanno* to take care of *Spain*, marched at the Head of 50000 Foot, and 9000 Horse, directly towards *Italy*. He first crossed the *Pyrenean Mountains* into *Gaul*, passed the *Rhosne*, arrived at the Foot of the *Alps*, and in 15 Days passed those inaccessible Mountains with great Danger and Difficulty, with the Loss of above half his Army, When he got footing in *Italy*, he defeated *Scipio*, one of the *Roman* Consuls, at *Pavia*, and his Collegue *Sempronius* in another Battle near the River *Trebia*. From the Country of the *Gauls*, *Hannibal* marched into *Hetruria*, where at the Lake called *Ithrasymene* he defeated the *Romans* again, cutting off their whole Army, and their Consul *Flaminius*, with a Detachment of 40000 Men sent by *Servilius* the other Consul, to join *Flaminius* before the Battle. Upon these Defeats, the *Romans* created *Fabius Maximus* Dictator, who chose *Minutius Rufus* for his Master of the Horse. This *Fabius* marched against *Hannibal*, and wearied him out by Delays, from whence he was called *Cunctator*; but his Master of the Horse imprudently engaged the Enemy, and had been entirely defeated, if *Fabius* had not come in to his Assistance, and brought him and the Army off. The

next Year happened the famous Battle of *Cannæ*, wherein the *Romans* were defeated, and *Æmilius* one of the Consuls, killed, with 50000 Men, 2 *Quæstors*, 21 *Tribunes*, 80 of the *Senatorian* Order, and a great many Knights.

This last Defeat caused a dreadful Consternation in *Rome*, but yet they would not hearken to any Overtures of Peace. Had *Hannibal* upon this Success marched directly to *Rome*, he had in all Probability compleated his Conquests; but drawing his Army into Quarters of Refreshment in *Capua*, his Soldiers grew effeminate, and ever after he declined in his Fortune; for in the next Campaign he was defeated thrice by the *Romans*. After this, *Hannibal* had *Tarentum* betrayed to him, and the *Romans* besieged *Capua* and took it, though attacked by the Enemy who came to its Relief; and though to divert them from their Design, *Hannibal* marched towards *Rome*, from whence he decamped without doing any thing. At last *Asdrubal*, the Brother of *Hannibal*, was sent into *Italy* with Supplies, but himself and Army was cut in pieces by the *Romans*, under the Command of *Livius* and *Nero* the two Consuls.

Notwithstanding these Wars with *Hannibal*, the *Romans* proclaimed and carried on a War against *Philip* King of *Macedon*: In *Sardinia* they had great Success, killing in one Battle 12000 *Carthaginians*, taking many Prisoners, among the rest *Asdrubal*, *Hanno*, and *Mago*, Persons of Note. *Sicily* revolted from the *Romans*, but was at last wholly subdued by them, *Syracuse* after 3 Years Siege being taken by *Marcellus* and destroyed. In *Spain* the *Roman* Affairs were managed with great Success by *Scipio*, upon whose Death young *Scipio*, afterwards surnamed *Africanus*, was sent into *Spain* in the Quality of *Proconsul*. Five Years after, this *Scipio* was made Consul and sent into *Sicily*, afterwards crossed into *Africa*, re-established *Masanissa* King of *Numidia* upon his Throne, having taken *Cyphax* the Usurper Prisoner. He gave the *Carthaginians* so much Disturbance, that they were forced to recall *Hannibal*, who, upon his Arrival in his Native Country, had an Interview with *Scipio*; but when no Accommodation could be made, they came to Battle, wherein the *Romans* proved Conquerors, and the Enemy was forced to sue for a Peace, which was granted them upon Terms very honourable and advantageous to the *Romans*. And thus ended the second *Punick* War, after it had lasted 17 Years.

XI. Period, from the End of the Second Punick War, to the End of the Third, and the Destruction of Carthage, containing the Space of 55 Years.

Roman.

A. M: A. a. C.  
 375]. Soon after the Peace with the *Carthaginians*, the [199  
*Romans* carried on a War against *Philip* King of *Macedon*, which was occasioned by his entring into Alliance with *Hannibal* after the memorable Battle of *Cannæ*. They had a fresh Occasion to do this at the earnest Request of the *Athenians*, and the Complaints of *Attalus* King of *Pergamus*, and the *Rhodians*. *Sulpitius Galba*, the Consul, was sent against him, who defeated him several times, and was near taking him; by the Assistance of *Attalus* and the *Rhodians*, he raised the Siege of *Athens*. This Year *Furius* the *Prætor* obtained a great Victory over the *Gauls*, who had revolted; and invested *Cremona*. After this *Quintus Flaminius* the Consul, was sent against King *Philip*, who beat him out of the *Streights*, whilst his Brother *Lucius*, with *Attalus*, regained several confederate Towns. Upon this the Treaty of Peace was set on foot, but came to nothing, till *Philip*, being defeated at *Cynocephale*, was forced to beg Peace.

About this time the *Romans* gained two signal Victories over the *Gauls*. Within a Year after, some Disturbances were raised in *Rome* about the *Oppian Law*: And soon after they had Wars with *Antiochus* King of *Syria*, who was several times defeated by *Scipio Asiaticus* and *Africanus*, the two Brothers, and at last forced to a Peace upon very dishonourable Terms. Within 3 Years after, the War was ended against *Antiochus*, *Scipio Africanus* was called to an Account by the Tribunes, but came off Honourably, and withdrew to *Linternum* in *Campania*, where he lived retiredly. After this the *Romans* had only some Petty Wars with the *Ligurians*, *Istrians*, *Sardinians*, *Corficans*, and *Celtiberians*; But within a short time had Wars with *Perseus* King of *Macedon*, who broke the League which his Father *Philip* had made, and was defeated, taken Captive, and led in Triumph by the *Romans*, as has been already declared. At last the *Romans* found a Pretence to begin the third *Carthaginian* War, which was their being in Arms against *Masaniissa*, a *Roman* Ally. Accordingly a War was proclaimed against them, with a full Resolution utterly to destroy *Carthage*. Three Years together it held out against the *Roman* Consuls, but in the fourth was

was taken, and laid in Ashes by *Scipio Æmilianus*, who by his Victory confirmed the Surname of *Africanus*, to him and his Heirs for ever. Within this Period of Time, the Number of *Prætors* was increased from Four to Six; *Rome* began to be polished by the Conversation it had with the *Grecians*; and *Plautus* and *Terence*, two Comedians, flourished, the former brought Comedy, the latter the *Latin Language*, to very great Perfection.

XII. *Period, from the Destruction of Carthage, to the End of the Sedition of the Gracchi, lasted 23 Years.*

A. M.

A. a. C.

3806. **N**OW *Rome* began to enlarge its Dominions [144] abroad, but grew corrupt and degenerate at home. This Year *Corinth*, one of the noblest Cities of *Greece*, was taken by *Mummias*, one of the Consuls, and suffered the same Fate with *Carthage*, and with it the Republick of the *Acheans*. In *Spain* several Places revolted, but were reduced by *Scipio Africanus* to their former Obedience, after he had taken *Numentia*, a City in *Gallicia*, and demolished it. In *Sicily* a Servile War broke out, but the Slaves who began the War, were in a short time broken and dispersed. After this, there happened some Risings at *Athens* and *Delos*, which were with some Trouble suppressed. At last the *Romans* had great Wars with *Aristonicus* about the Kingdom of *Pergamus* or *Asia*. *Attalus*, the last King, had made the People of *Rome* his Heirs, upon which they entred into Possession of that Kingdom; but *Aristonicus*, the Bastard Brother of *Attalus*, seized upon it as his own Right and Inheritance. This was the Occasion of the War, which ended within a Year or two, *Aristonicus* being taken Prisoner, led in Triumph, and afterwards strangled in Prison by Order of the Senate.

Though the *Romans* were thus successful abroad, yet at home their Glory was sullied by many inglorious Factions, Jealousies, Seditions and Contentions. The chief Fomenter of these, was *Tiberius Gracchus*, a Man of a restless and Turbulent Temper. He being made *Tribune*, preferred a Law, forbidding any Man to possess above 500 Acres of the Publick Lands, and ordering the Overplus to be divided amongst the Poor. This Law he carried, and three Men, called *Triumviri*, were yearly appointed to be Judges what Lands were Publick, and what Private. This so much disgusted the Senate, that under the Conduct of

*Scipio*



*Scipio Nasica*, they set upon *Gracchus* in the Capitol, and killed him, and 300 more of his Faction. His Death did not put an End to the Dissentions; for his younger Brother *Caius* being first made one of the *Triumviri*, and afterwards *Trikune*, gave the Senate great Disturbance, till being at last much persecuted by them, he caused his Servant to kill him. Within this Period flourished *Lucilius* the famous Satyrift, and the third Order among the *Romans*, called the *Equestrian*, was set up, to be Judges of corrupt Officers.

### XIII. Period, from the End of the Sedition of the Gracchi, to the End of the First Civil War in Italy, which takes up the Space of 41 Years.

A. M.

A. a. C.

3829. **D**uring the late Troubles, the *Sardinians* rebell'd, and were reduced by *Aurelius*; and the *Fregallans* were punished with the Loss of their City by the Prætor *Opimius*. About this time was carried on the War with the *Allobroges*, who, together with the *Arverni* and *Ruteni*, were defeated by *Fabius Maximus*, and *Gallia Narbonensis* was reduced into a Province. The *Scordisci*, a People of *Gaulish* Extraction, inhabiting *Tbrace*, were defeated by *Dilius* the Prætor, and the Consuls *Drusus* and *Minutius* gained a Triumph over them.

Some time after this happened the *Jugurthine* War. The Occasion of this War was, that *Jugurtha*, Grandson to *Massanissa* King of *Numidia*, having killed his Brethren, seized upon that Kingdom, whereupon the *Romans* declared War against him. They were several times diverted from prosecuting it by the rich Presents which *Jugurtha* made, but at last he was defeated, first by *Metellus*, and afterwards by *Marius*, who subdued him, (notwithstanding the Assistance of his Father-in-Law *Bocchus* King of *Mauritania*) took him Prisoner, and led him and his two Sons in Triumph to *Rome*. About the same time the *Romans* Warred with the *Cimbri*, who were defeated by *Marius*, together with the *Teutones* and *Anbrones*. In *Sicily* a second *Servile* War was ended by *Aquilius Nepos*, the Colleague of *Marius*. At home there happened some Disturbance, occasioned by *Saturnius*, one of *Marius's* Friends; at first he was favoured by *Marius*, but at last his Fortune declining, *Marius* forsook him too, and he was cut in Pieces by the *Equites* in the *Forum*. About this time flourished *Lucretius*, the famous Poet. After this there happened a Quarrel between the *Senatorian* and *Equestrian*

*Equeſtrian* Order, which *Drufus* the Tribune accommodated; but this Man afterwards propoſing the *Agrarian* Law, was ſtabbed in the Court of his own Houſe. But theſe Troubles did not end with the Death of *Drufus*; for ſeveral of the *Italians*, who thought themſelves injured, joined in a Confederacy againſt the *Romans*, viz. the *Lucanians*, *Apulians*, *Marſi*, *Paligni*, and *Samnites*, with many others. Againſt them the two Conſuls, with *Marius* and *Sylla*, were ſent, who were worſted in ſeveral Engagements, but at laſt within 3 Years became Conquerors.

No ſooner was the *Social* War finiſhed, but two others broke out. One was with *Mithridates* King of *Pontus*, againſt whom *Sylla*, one of the Conſuls for that Year, was ſent. *Marius* oppoſed the ſending *Sylla* on that Expedition, whereupon *Sylla* returning to *Rome*, forced *Marius* and *Sulpicius* the Tribune, his Friend, to fly for it, and declared them, with 10 more, Enemies to their Country. Upon this, *Marius* fled into *Africk*, and *Sylla* departed on his Expedition againſt *Mithridates*. Whiſt he was gone, *Cinna* and *Octavius* were made Conſuls, the former of which propoſed the Recalling *Marius*, but the latter oppoſed it; and ſo hot was the Contention, that *Cinna* was forced to leave the City, and being joined with *Marius*, raiſed an Army, went and ſat down before *Rome*, entred it, and committed great Outrages therein: In the mean time *Sylla* was engaged againſt *Mithridates* in *Greece*, firſt routed his General *Archelaus*, and at laſt forced the King himſelf to a Peace. Upon this, he returned to *Italy* to revenge himſelf on *Marius*, *Cinna*, and all their Adherents. *Marius* died, and *Cinna* was killed by the Fury of the Soldiers before his Landing. At length *Sylla* came, defeated all that oppoſed him, entred *Rome*, committed many and great Cruelties there, was the firſt who publiſhed Tables of Proſcription, and procured himſelf to be made *Perpetual Dictator*, which was a great Step towards the Downfal of the *Conſular* State. This happened in the 672d Year of the City, in the 4th Year of the 174th *Olympiad*, and 80 Years before *Chriſt*. Within this Period of Time the *Capitol* was burnt, but by whom, or what means, is uncertain.

#### XIV. Period, from the Perpetual Dictatorſhip of Sylla, to the firſt Triumvirate, which was 22 Years.

A. M. A. a. C.  
 3870. Whiſt *Sylla* was Dictator, a ſecond War broke out with *Mithridates*, which was ended in two Years.

Years. In the third Year of his Dictatorship he laid down that Office, retired into the Country, and there died. After this, a dangerous War broke out in *Spain* against *Sertorius*, one of *Cinna's* Faction. *Pompey* was sent against *Sertorius*, who was killed Treacherously by *Perpenna*, one of his Commanders, who himself was afterwards overthrown, taken and killed by *Pompey*.

Roman.

The Year before this, a third War broke out with *Mithridates*, against whom *Lucinius Lucullus*, one of the then Consuls, was sent. He did many great and memorable Actions against that King, routed him and *Tigranes* King of *Armenia* often, and in a short Space reduced all *Pontus*, except a few Places, to the *Romans*. About this time *Spartacus* the Gladiator having raised an Army of about 7000 Vagabonds, and overthrown many of the *Roman* Commanders, was conquered by *Licinius Crassus* the Proconsul in *Apulia*. Whilst *Lucullus* was carrying on his Conquests over *Mithridates* and *Tigranes*, *Pompey* was sent to scour the Seas of the Pyrates, who were sent out by *Mithridates* to infest the *Italian* Coasts; which having done, upon his return he was made Commander in Chief against *Mithridates* and his Allies. Upon this, he set upon his Expedition, subdued *Mithridates* and *Tigranes*; the latter of them made Peace with the *Romans*, but the former being deposed and made Prisoner by his Son *Pharnaces*, got an honest *Gaul* to put an End to his Life. *Pompey* marched against *Darius* the *Median*, and *Antiochus* King of *Syria*, for molesting the *Roman* Allies. Afterwards he went into *Judæa*, entred *Jerusalem*, and made all *Jewry* Tributary to *Rome*. At length he returned home loaden with Honour and Glory, and obtained a Triumph, which lasted two Days, wherein appeared the Son of *Tigranes*, with his Wife and Daughter; *Zozima*, the Wife of *Tigranes* himself; *Aristobulus* King of *Judæa*, the Sister of King *Mithridates*, with her five Sons, and some Ladies of *Scythia*.

Whilst *Pompey* was abroad, a horrid Conspiracy was carried on at home by *Cataline* and his Accomplices, which was discovered to *Cicero*, the present Consul, by *Fulvia* the Courtesan of *Q. Curius*, one of the Plotters. Upon this, *Cataline* was banished, several of the Conspirators apprehended and put to Death, and the whole Plot was quashed by the Vigilance and Care of *Cicero*, who was the first Man that was stiled the *Father of his Country*. After these Disturbances, *Cæsar*, who had been *Quæstor* and *Ædile*, was made *Prætor*, and afterwards attained the High-Priesthood. Upon the expiration of his *Prætorship*, he procured the Government of *Spain*, prevailed upon *Crassus*, a wealthy Man, to be his Security for 830 Talents; having run so far in Debt by his Profuseness, returned to *Italy*, stood for the Consulship, and entred into a Combination with

*Pompey*

*Pompey and Crassus, who were filed the Triumvirate, and managed the Affairs of Rome at their Discretion.*

XV. *Period, from the First Triumvirate, to the Dissolution of it by the Death of Crassus and Pompey, and to the Perpetual Dictatorship of Cæsar, which takes in the time of 15 Years.*

A. M.

A. a. C.

3892.

WE are now arrived to that part of the Roman Affairs, which makes up a great part of their History; but yet to keep to my proposed Brevity, I shall relate only the principal Matters, and that as briefly as possible. The first Effect of this *Triumvirate*, was the promoting *Cæsar* to the Consulship, one *Bibulus* being his Colleague. As soon as *Cæsar* was Consul, he confirmed all *Pompey's* Acts, won the Commonalty over to him, by preferring and enacting a Law for dividing certain Lands in *Campania* among such poor Citizens as had three Children or more, procured the Province of *Gaul* to be assigned him for 5 Years, and accordingly at the End of his Consulship marched thither with four Legions.

Before he went away, he married his Daughter *Julia* to *Pompey*, procured his two Friends, *Gabinus* and *Piso*, to be made Consuls, and *Clodius* one of the Tribunes. In his Absence *Cicero* was banished by the Instigation of *Clodius*, and *Cato* sent against *Ptolemy* King of *Cyprus*. *Cæsar's* first Enterprize was against the *Helvetians*, whom he defeated, and killed near 200000 of them. After this he turned his Forces against *Ariovistus* King of *Germany*, who had molested the *Sequavians*, the Roman Allies; had an Interview with him, came to an Engagement and defeated him, killing about 80000 *Germans* upon the Spot.

The next Year *Cæsar* marched against the *Belgæ*, who had confederated against the *Romans*, gave them Battle, defeated them, and the rest bordering upon the Sea-Coast yielded. After this, he led his Army against the *Nervians*, and cut them all in Pieces. Upon the News of these Victories, the Senate of *Rome* decreed a solemn Festival for 15 Days, and this Year *Cicero* was recalled from Banishment.

The next Spring *Cæsar* designing for *Italy*, sent out *Servius Galba*, one of his Lieutenants, against the *Antuates*, *Veragres* and *Seduni*, whom within a short time he defeated. Soon after his return from *Italy*, he marched against the *Veneti* and subdued

dued them, and about the latter End of the Campaign went against the *Morini* and *Menapii*, but did nothing against them. In the mean time *Crassus* and *Sabinus*, two of his Lieutenants, subdued the one the *Sontiates*, and the other the *Unelli*. This Winter *Cæsar* went to *Italy*, took up his Head Quarters in *Lucca*, where the *Triumvirate* entred upon new Measures, and *Pompey* and *Crassus* being made Consuls, continued *Cæsar* five Years longer in his Government in *Gaul*, and assigned *Syria* and the *Parthian War* to *Crassus*, *Africk* and *Spain* to *Pompey*. And by this time *Cæsar* had got wherewithal to pay his Debts, and make Presents to his Friends.

In the fourth Year of *Cæsar's* Expedition, he fought an Army of *Germans*, being 430000 strong, defeated them entirely, cast a Bridge over the *Rhine*, relieved the *Ubi*, returned and crossed the Seas to *Britain*, made them submit, and returned again to *Gaul*; and reduced the *Morini* and *Menapians*.

The next Year he crossed again into *Britain*, gave them Battle, defeated them; and their General *Cassibelan* sent to him for a Treaty. Upon his return into *Gaul*, he relieved *Q. Cicero*, one of his Lieutenants, who was besieged by the *Eburones*.

The sixth Campaign, *Cæsar* reinforcing his Army with three Legions more, and as many Auxiliaries as he could get, subdued the *Nervii*, *Senones*, *Carnutes*, and *Menapii*; crossed the *Rhine* a second time; marched against the *Suevi*; turned his Arms against the *Eburones*; returned to *Gaul*, and put the *Sicambri* to flight, who had set upon *Cicero's* Camp. After this he fell afresh upon the *Eburones*, and then called a Council in *Gaul*, to punish all Revolters, and for the supplying his Armies with Necessaries.

Whilst *Cæsar* was thus successful in *Gaul*, *Crassus* raised his Levies for the *Parthian War*; in his Journey marched through *Ferusalem*; rifled the Temple of its Treasure to the Value of 10000 Talents; fell upon the *Parthians*, but was routed and killed by them. Thus fell *Crassus* one of the *Triumvirate*, and by this means gave rise to the Contests between the other two, which soon after ensued. *Pompey* kept at *Rome*, and did all he could to lessen *Cæsar*, and to raise his own Esteem.

After the Death of *Crassus*, great Contests happened in *Rome*; *Clodius* was killed by his great Enemy *Milo*, and *Milo* was banished to *Marseilles*. *Pompey* was made Consul alone, and afterwards took *Scipio Metellus* for his Collegue, having lately married his Daughter *Cornelia*. In the mean time *Cæsar* carried on his Conquests in *Gaul*, and in two Years compleated them: He put in for the Consulship in his Absence, but was opposed by *Pompey*, who made two Laws particularly levelled against him; after which, *Cæsar's* Enemies proposed to recall him

him from his Government, which was violently opposed by *Curio*, who with *Anthony* and *Longinus* fled to him disguised like Slaves. Upon this, the famous Civil War between *Pompey* and *Cæsar* broke out, which lasted two Years, and ended by *Pompey's* Death. For *Cæsar* leaving his Province without leave of the Senate, passed the *Rubicon*, became Master of *Ariminum* by Surprize; which put *Rome* into such Disorder, that *Pompey* with the Consuls and Senate retired to *Capua*, and thence to *Brundisium*. After this, *Labiens* upon some Disgust left *Cæsar*, and went over to *Pompey's* Party. *Cæsar* advancing, took the Town of *Picenum*, which lay in his way, and became Master of all that Province. Then he marched against *Lentulus*, who had possessed himself of *Asculum*; but upon his Arrival, retreated from the Place. The next Town he invested was *Corfinium*, which, after some Time and Resistance, he took, *Domitius* being taken, and *Lentulus* coming out to *Cæsar* begged his Pardon. After this he marched directly to *Brundisium*, blocked up the Place and took it. *Pompey* retreating with his Forces to *Dyrrachium*, a City in *Epirus*, to which Town the Consuls were already gone.

*Cæsar* being now Master of all *Italy*, but not in a Capacity to pursue *Pompey* for want of Shipping, went to *Rome* to settle some sort of Government. He there filled up the Senate, seized upon the Treasury for the carrying on the War, and soon after went to *Spain*. He drove thence *Afranius* and *Petereius*, two of *Pompey's* Lieutenants, became Master of all *Spain*, and took *Marseilles*, which was held out against him by *Domitius*. Upon his return to *Rome* he was made *Dictator*, but having made several Laws, laid down that Office in 11 Days time.

After this, *Cæsar* undertook his Expedition against *Pompey*, rendezvouz'd at *Brundisium*, shipped off five of his twelve Legions, and sailed to *Epirus*. At last being joined with the rest of his Forces, he marched towards *Dyrrachium*, where he besieged *Pompey* in his Camp, forced him to break up, came to an Engagement, was defeated by him, and had been irrecoverably lost, had *Pompey* known how to make good use of his Success. But he giving *Cæsar* time to recover himself, the Decisive Battle was fought in the Plains of *Pharsalia*, wherein the two greatest Generals of the World disputed for Universal Empire. The Engagement was sharp on both Sides, but at last *Pompey's* Army was defeated, himself forced to fly from Place to Place, at length to *Alexandria*, where upon his Landing he was treacherously killed by *Achillas* and *Septimius* a *Roman* Tribune. Thus fell this great Man, and by him, fell the second Head of the *Triumvirate*, leaving *Cæsar* to be sole Master of *Rome*. This happened

happened in the 706th Year of the City, and 46 Years before Christ.

After the Fight at *Pharsalia*, *Cæsar* followed *Pompey* into *Ægypt*, where he heard of his Death, and caused a stately Sepulchre to be built by the Place where he had been murdered, with a Temple, which he called the *Temple of Wrath*. He then went to *Alexandria*, espoused *Cleopatra's* Interest, worsted *Photinus*, Administrator of the Government, and by firing *Ptolemy's* Fleet, burnt down the famous *Alexandrian Library*, wherein (as some report) were 700000 Volumes. At the Beginning of this Expedition, the Senate of *Rome* made him *Consul*, for five Years together, *Dictator* for a whole Year, and *Tribune* for his Life. After this, he marched from *Ægypt* against *Pharnaces* King of *Bosphorus*, whom he subdued so soon, that in writing to *Anicius* at *Rome*, he expressed the Celerity of this Expedition in three Words, *Veni, Vidi, Vici*. Upon this he embarked for *Italy*, and went to *Rome*, where he was scarce arrived, but called away again to subdue the Remains of *Pompey's* Party, who had rallied themselves in *Africk* under *Scipio* and *Cato*, and *Subz* King of *Mauritania*. Against these he marched, and in a Decisive Battle put an End to the *Pompeian* Faction on that side the Water; after which defeat, *Cato* killed himself at *Utica*; *Suba* and *Petreius* killed each other in Despair; *Africanus*, *Sylla*, and *Scipio*, fell into the Hands of *Sittius*, one of *Cæsar's* Lieutenants, and were likewise killed. Upon this, *Cæsar* returned to *Rome*, where he had a Triumph which lasted 4 Days. On the first, he Triumphed over *Gaul*; on the second, over *Ægypt*; on the third, over *Pharnaces* in *Asia*; and on the fourth, over *Suba*. After this, he paid his Soldiers, made large Distributions of Corn and Oyl among the People, and entertained all Comers at 22000 Tables. Upon this he was made *Master of Manners*, committed the Power of Judicature to the *Senators* and *Equites*, enacted several Laws, and regulated the *Roman Year*; which Regulation we still follow, calling it the *Julian Account*, and the *Old Stile*. Whilst *Cæsar* was doing this at home, he was called away afresh to *Spain*, to subdue the two Sons of *Pompey*, who had raised a great Party against him there. He went with the Character of *Dictator*, soon reduced *Spain*, killed *Cneius Pompey*, but his Brother *Sextus* escaped. He returned to *Rome* and triumphed, though a little ungratefully to some of *Pompey's* Friends. Upon his return, he was made *Consul* for 10 Years, *Perpetual Dictator*, and *Censor* during Life; stiled *Deliverer*, afterwards *Imperator*, then *Father* of his Country.

From hence the Fall of the *Consular State* is dated, after it had lasted so many Years, and weather'd out so many Shocks. The first Interruption it met with, was the Creating of *Dicta-*

A. M. A. a. C.  
 10rs. It was afterwards retrenched by the *Tribunes* of the People; then intermitted by the *Decemviri*, and *Military Tribunes*. After this, the *Sedition* of the *Gracchi*, the *Perpetual Dictatorship* of *Sylla*, and the *Triumvirate* of *Cæsar*, *Pompey*, and *Crassus*, were so many Steps towards the Ruin of the *Consular*, and setting up of the *Imperial State*.

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The Fifth State of Rome under Emperors,  
 wherein began the Fourth or Roman Mon-  
 archy 43 Years before Christ.

## C. JULIUS CÆSAR.

3907. **J**ulius Cæsar was the first Emperor, though that [43 Title was not fully settled till *Augustus's* time.

No sooner was *Cæsar* advanced to this Honour, but he made several Alterations in the Government. The *Prætors* he increased to the Number of (1) Fourteen, the *Quæstors* to Forty, the *Senators* to Nine Hundred, and the *Ædiles* to Six; of which two were *Patricians* called *Curules*, and four *Plebeians*. The next Year he entred upon the *Consulship* with *M. Anthony*, Master of his Horse; pardoned all who had been in Arms against him; caused *Pompey's* Statues to be set up again; rebuilt *Carthage* and *Corinth*, sending Colonies to both Cities; resolved upon marching against the *Parthians*, to revenge the Death of *Crassus*, and thence to enter through *Hircania* into *Scythia*, to open himself a Way through *Germany* into *Gaul*, and so return to *Rome*: But a stop was put to these vast Desigas by his Death.

Several of the *Senators* were offended at his Ambition, which they gratified at first, by heaping new Honours upon him, in order to make him fall the more glorious Victim. The first Disgust they took, was, that when they waited upon him in a full Body to the Temple of *Venus*, where he was, he rose not up, but received them sitting. The next Offence *Cæsar* gave both Senate and People, was his displacing the *Tribunes* for imprisoning some Persons, who put Diadems upon his Statues.

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(1) See *Dio Cassius*, l. 43. p. 237. & *Suetonius*, sect. 43. Mr. Eachard as falsly XVI.



Another Indication of his Aim, appeared in his Behaviour at the Celebration of the Feasts called *Luperælia*, wherein *Anthony* offering him a Crown, he finding the People not so well pleased at it, as he presumed they would have been, refused it twice. These and such like Proceedings of *Cæsar* incensing the Senate against him, above 60 of the Senators conspired to kill him, the chief of whom were *Brutus* and *Cassius*, two *Prators*. One Day being invited to the Senate, under a Pretence of doing him farther Honour, he went to the House, notwithstanding the Caution given him by *Spurina* the famous Augur, to beware of the *Ides of March*, and notwithstanding the frightful and ominous Dreams of himself and his Wife *Calpurnia*. No sooner was he seated, but the Assassines fell upon him, and with 23 Wounds killed him; who expiring, sunk down at the foot of *Pompey's Statue*. Thus fell the Great *Julius Cæsar*, in the 56th Year of his Age, the 4th Year of his Government, the 43d Year before *Christ*, the 710th Year of the City, and the Year of the World 3907. He was no less famous for his Learning, than for his Valour and Conduct, having in his excellent Commentaries given us a particular Relation of his Expedition in *Gaul*.

## TRIUMVIRI.

A. M. — A. a. C.  
 3907. **U**PON *Cæsar's* Death, great Confusion and Disorder happened in the City. His Colleague *Anthony*, and his Friend *Lepidus*, resolved to revenge it to the utmost; whereupon they led out a Legion into the *Campus Martius*, which so startled the Conspirators, that they sent to *Anthony* for an Accommodation, who referred all to the Senate, which being Assembled, an Act of *Oblivion* passed, *Cæsar's Ordinances* were ratified, and all things seemed quiet for the present. The next Day *Anthony* order'd *Cæsar's Will* to be read to the People, wherein he adopted his Sister's Grandson, made him Heir of three Fourths of all his Estate, and *Pinarius* and *Pedius* of the other Fourth Part. To the *Romans* he bequeathed his rich Gardens, and to every Citizen a certain Sum of Money. Among his second Heirs, *Decimus Brutus*, one of the Conspirators, was named. This raised the People's Indignation against the Conspirators, and their Affection to the Memory of *Cæsar*. Immediately after, his Body was brought out, and burnt on a sumptuous Pile, *Anthony* making his Funeral Oration, wherein he extolled

toll'd the Merit of *Caesar*, and heightened the People's Passion of Revenge (1).

No sooner had *Octavius* (afterwards called *Augustus*) receiv'd the News of his Uncle's Murder, but he forthwith left *Apollo-nia* in *Greece*, and went for *Rome*. Upon his coming thither to ingratiate himself with the People, he sold his Inheritance to pay off the Legacies given 'em by his Uncle. He thought to have been secure of *Anthony's* Friendship, but was deceived in his Temper; for he aimed at the Sovereignty himself, and in opposition to *Augustus*, propos'd the promoting *Sextus*, the only surviving Son of *Pompey*. After this, *Anthony* procur'd the Province of *Macedonia* to be assign'd him; then leaving that Province to his Brother, demand'd the hither *Gaul* for himself, which had been allotted to *Decimus Brutus*. This the Senate refus'd; whereupon he betook himself to Force, led a considerable Army into *Gaul*, was declar'd an Enemy to the State, and *Octavius*, with the two Consuls *Hirtius* and *Pansa*, were sent against him. At last they came to a general Battle, wherein *Anthony* was defeated and fled to *Lepidus*, and both the Consuls died of their Wounds. *Decimus* endeavouring to make his Escape to *Brutus* and *Cassius*, then in *Greece*, was betrayed by *Sequanus* Governour of *Aquileia*, and his Head sent to *Anthony*. *Octavius* returning to *Rome*, could not obtain a Triumph, nor the Consulship, till being disgust'd with the Senate, he sent for *Anthony* and *Lepidus* into *Italy*, with whom he entred into a strict Combination, and so began the second *Triumvirate* (2).

The first thing the *Triumviri* did, after the Establishment of their Authority, was the issuing out a dreadful Proscription of 300 of the *Sanatorian*, and about 2000 of the *Equestrian Order*. Among the rest, *M. Tullius Cicero*, the Celebrated Orator, fell a Sacrifice to *Anthony's* implacable Revenge, and his Head and Hands being cut off, were order'd to be set upon the *Fostrum*. Then they began to exact Money of the richest Ladies in *Rome*, who were related to their Enemies; afterwards rais'd Levies, which were headed by *Anthony* and *Octavius*, who leaving *Lepidus* to preside at *Rome*, march'd into *Greece* against *Brutus* and *Cassius*. They came to an Engagement at *Philippi* in *Macedonia*, defeated the Army of the Conspirators: *Brutus* and *Cassius* kill'd themselves, and (as some say) fell by the same Swords with which they had kill'd *Caesar* (3). -

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(1) Vell. Paterc. l. 2. Appian. l. 2. Diod. 44. Sueton. in *Julio*. Flor. l. 3. c. 4. (2) Appian. l. 2. Dio. l. 46. Plut. in *Antonio*. Suet. in *Octavio*. Liv. *Epit.* (3) Appian. Plut. in *Cicerone* & *M. Bruto*. Plin. l. 7. c. 30. Appian. l. 4. Flor. l. 4. Liv. *Epit.* Paterc.

Upon the Fall of *Brutus* and *Cassius*, the *Triumviri* began to act as Sovereigns, and to divide the *Roman* Dominions between them. Several Days after the Victory were spent in punishing their Enemies; after which, *Anthony* undertook to go into *Asia* to raise Money for the Soldiers Rewards; and *Octavius* to lead the old Troops into *Italy*, to put them in Possession of the Lands that were promised them. *Anthony* first visited *Greece*, then made his Progress through *Asia*, where he squeezed Money from them, and all the Princes of the East, who were dependent on the *Roman* State, and waited upon him. Several of *Brutus's* Party surrendered themselves to him, who were all pardoned, except such as had imbrued their Hands in the Blood of *Cæsar*. Whilst he was in *Cilicia*, he cited *Cleopatra* Queen of *Ægypt* thither, who waited upon him in Person, diverted him from Revenge, charmed his Heart, and made him follow her to *Alexandria*, where having sacrificed her Sister *Arfinoe* to her Revenge, he spent the next Year in Softness and Luxury (1).

*Anthony* being engaged in his Pleasures in *Ægypt*, *Octavius* was buisy in settling the Affairs of *Italy*, and dividing the Lands among his Soldiers, in which Distribution *Cremona* and *Mantua* suffered most. After this *Lucius*, Brother to *Anthony*, by the Instigation of *Fulvia* his Brother's Wife, declared himself against the *Triumvirate*, but was at last forced to retreat to *Perusia*, a strong City of *Hetruria*, where being closely besieged by *Octavius*, he was constrained to surrender himself. Thus ended this dangerous War in a few Months time, and *Octavius* returned in Triumph to *Rome* (2).

After this, *Octavius* and *Anthony* had two little Quarrels, but were reconciled first by *Pollio* on *Anthony's* side, and *Mæcenus* on *Octavius's*; afterwards by the Mediation of *Octavia*, Sister to *Octavius*, and Wife to *Anthony*. *Anthony* first sent *Ventidius*, then marched himself in Person against the *Parthians*, whom he subdued, and settled several Kings in the East: And whilst he was thus employed, *Octavius* with the Assistance of *Lepidus*, routed *Pompey* by Sea, and outed him of all *Sicily*; *Sardinia* and *Corfica* having before revolted to *Octavius*. But *Lepidus* aiming to get all *Sicily* under his Command, was turned out thence, and banished by *Octavius* to *Cyrceum*. Thus fell one Head of the second *Triumvirate*, and *Pompey* soon after, who had fled for Sanctuary to *Anthony*, was slain by his Order in *Phrygia* (3).

Upon the Banishment of *Lepidus*, *Rome* began to take Breath, and *Octavius* was received into the City with a general Joy. The

(1) Dio. l. 48. Appian. l. 6. Plut. in *Antonio*. (2) *Ibid*. (3) Appian. Dio. l. 48, 49. Plut.

first thing he did, was the clearing of *Italy* and *Rome* of the Robbers, who of late had been very troublesome to both. Among *Pompey's* Papers, were several Letters and Memoirs of the chief Senators, enough to have Occasioned new Disturbances, which *Octavius* generously brought into the *Forum*, and publickly burnt them, protesting, that with them he sacrificed all his private Resentments for the Publick Good. This generous Act endeared the People so far to him, that they made him *Tribune* for Life. Having disposed of the Government of the Provinces, he marched against the *Illyrians*. And now *Anthony* by his Debaucheries with, and his Prodigal Liberality to *Cleopatra*, began to grow odious to the *Romans*. He marched against the *Parthians*, but with such ill Success, that he was forced with the Loss of the fourth Part of his Troops, and all his Baggage, to save himself in *Armenia*. Another thing which gave Disgust to the *Romans*, was his leading *Artabazus* King of *Armenia* in Triumph into *Alexandria*, which they looked upon as a notorious Affront offered by a *Roman* General to *Rome*, which for so many Years had enjoyed that Honour peculiar to herself alone. These Miscarriages *Octavius* took Advantage of to raise his own, and to lessen the Esteem of *Anthony*; but had no fair Opportunity of declaring War against him, till he was justly excited by the Affront which he offered to his Wife *Octavia*, *Cesar's* Sister, whom by the Insinuation of *Cleopatra* he sent back again to *Rome*, without so much as seeing her, though in Person he waited on *Cleopatra* to *Alexandria* (1).

This Affront so provoked *Octavius*, that he thought of nothing but Revenge; and after he had ended his Wars with the *Illyrians*, he made Preparations for his Expedition against *Anthony*; and proclaimed War against him. At last *Anthony* marched as far as *Actium*, a Town on the Coasts of *Epirus*, and *Cesar* embarked at *Brundisium*, crossed the Seas, and surprised *Torone*, a City near *Actium*. After this, they had an Engagement by Sea, wherein *Anthony's* Fleet was conquered, which Victory was followed by a total Revolt of all his Land-Forces, who submitted to *Cesar*, and were all spared by him, except some few who had been his professed Enemies. Upon this Defeat, *Anthony* declined in his Fortune; shut himself up in *Alexandria*, and at last by the Desertion of his own Troops, and the Success of *Cesar*, he grew so desperate, as to lay violent Hands upon himself (2). Thus fell the second Head of the *Triumvirate*, leaving *Octavius Cesar* the sole Master of all the *Roman* State;

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(1) *Ibid.* (2) *Ibid.*

which happened in the 724th Year of the City, the 3d of the TRIUM-  
187th Olympiad, and 28th before Christ. VIRI.

Upon the Death of *Anthony*, *Cæsar* sent to *Cleopatra*, to assure her of his Kindness and Generosity; but she denied *Proculus*, his Messenger, Admittance into the Place where she had locked her self up with her two Maids. Afterwards being surprized, and taken by *Proculus*, *Cæsar* gave her a Visit; but she understanding by *Dolabella*, that he intended within three Days time to send her and her Children to *Rome* to grace his Triumph, killed her self, by applying an Asp to her Wrist. Before she did this, she sent a Letter to *Octavius*, desiring she might be interred in the same Tomb with *Anthony*, which was accordingly done. By her Death *Ægypt* was reduced to a *Roman* Province, and *Cæsario*, the Son she had by *Julius Cæsar* was soon after put to Death by the Order of *Octavius*. Upon his return to *Rome*, he triumphed three Days; for *Illyricum*; for the Battle of *Actium*; and for the Conquest of *Ægypt*. And now Peace being established he shut up the Temple of *Janus*; after which, by his Clemency and Policy, he so far won the Hearts of the *Romans*, that at last they desired, that he alone would take upon him the Administration of the Government, and at length conferred upon him the Venerable Name of *Augustus* (1).

Here begins the Fourth or Roman Monarchy.

## AUGUSTUS.

**A**ugustus being fully established in the Empire, performed several very considerable Things for the City. His first (2) Concern was to establish the Religion of the State as he found it; and whatever Changes he made in other Publick Matters, he was still careful to avoid making any in this. In Matters of Civil Government and Common Right, he reformed many antient Laws, and enacted several new; yet he did not do this by his own Authority, but was always ready and willing to receive the Judgment and Advice of his Council. In short, he carried all Things so fairly, that there was no reason to complain, no Prince in the World being more judicious in the complying with his People, or more skilful in the preserving his Authority.

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(1) Dio, Suet. in *Off. Plus. Flor. Liv. Epit.* (2) Mr. Eachard's *Rom. Hist.* Vol. 2. p. 3. Dio, l. 52, &c. Velleius, l. 2. Orof. l. 6. c. 21.

But his principal Care was to satisfy his Soldiers, and to render them faithful upon all Exigences. Accordingly he dispers'd them in several Parts, and order'd them good and constant Pay. After which he repaired the High-Ways, suppress'd the Robbers, burnt all the old Bonds and Accounts which were due to the Publick Treasury, and releas'd such Prisoners, as were kept under Restraint only for the malicious Pleasure of their Creditors and Informers.

Having employ'd himself in this manner for the space of two Years, News came of several Insurrections, which oblig'd him to set open the Temple of *Fanus*, after it had been shut near five Years, and to march in Person against the Rebels, whom he soon reduc'd, the *Cantabrians* and *Asturians* being the most formidable of them. And as he thus recovered *Spain*, so in other Parts his Captains were as fortunate, the very Presence of the *Romans* casting immediate Dread upon the Revolters, and making them have a due Sense of the Evil of Rebellion. Upon his Return he married *Anthony's* Daughter *Cleopara* to *Fuba*, King of *Mauritania*, and his own Daughter *Julia* to *Octavia's* Son *Marcellus*; a Youth of the highest Merits and Accomplishments. And thus having finish'd all Wars, he shut up the Temple of *Fanus* a second time, within less than a Year after it had been opened, being not very ambitious of new Conquests: For though during the whole Course of his Government, he neglected no Wars that might be necessary or useful, yet he always left such to Heroes as were purely Glorious.

For almost a Year there was a profound Peace, and new Honours were conferred upon *Augustus*, and his Nephew *Marcellus*. But at last other Rebellions broke out, and the Temple of *Fanus* was opened the third time. A Year after which *Augustus* was siezed with a very dangerous Distemper, insomuch that he despaired of Life, till *Antonius Musa* undertook the Cure, which he performed so effectually, that the Emperor applied himself with his usual Zeal and Vigour to the appeasing of the Insurrections, and there appeared a universal Joy and Satisfaction in the Countenances of the People; which however was soon changed upon the Death of *Marcellus*; whom all hoped would be their Emperor if it should please God to take away *Augustus*.

A great Plague happening a Year after this, *Augustus* was desir'd to take upon him the *Dictatorship*, which he modestly declined, and was made only *Pröcurator of Provisions*, as *Pompey* had formerly been. He made also the same Refusal when they offer'd to create him *Perpetual Censor*. At the same time he put an end to some particular Assemblies, reformed some others, and committed all Offices to such whom he was certified to be Men of Probity and Conscience, and would act in every particular

A. M.

A. d. C. AUGUSTUS.

particular to the Advantage and Credit of the State.

Though in these Matters *Augustus* shewed the Authority of a Legislator and an Emperor, yet in others he so far humbled himself, as even to plead for some of his Friends, who were cited to answer before the Publick, and to appear in the Courts of Judicature like a private Person.

The *Cantabrians* and *Asturians* revolting again, were in a short time reduced, and upon that *Augustus* dedicated a Temple to *Jupiter the Thunderer*. The same Year the *Æthiopians*, about *Ægypt*, under the Conduct of their great Queen *Candace*, wasted all the Country as far as the City of *Elephantina*; but at length she was forced to receive Terms of Accommodation.

3931. The following Year, *Augustus* designing to take [19. a Journey through all the Eastern Provinces, the People of *Rome* fell into great Contests and Disturbances about the electing of Consuls; which made the Emperor create a new Magistrate to govern the City. The Person pitch'd upon was *Agrippa*; and that he might have the greater Respect and Authority, he caus'd him to Divorce his Wife, though she was his Sister *Octavia's* Daughter, and to marry his own Daughter *Julia*. Whilst *Agrippa* was taking Care of the City with the utmost Wisdom and Diligence, *Augustus*, first settled the Affairs of *Sicily*, and then pass'd over into *Greece*, where he shew'd the *Lacedæmonians* particular Marks of his Favour. From *Greece* he sail'd to *Samos*, (where he Winter'd) thence into *Asia*, and coming near the Borders of *Parthia*, *Phraortes*, King of that Nation, sent him all the Military Ensigns and Prisoners taken from *Crassus* and *Anthony*; which made him order Sacrifices to be offered, and a Temple to be erected in the Capitol to *Mars the Avenger*, At which time *Julia* brought *Agrippa* a Son whom he named *Cajus*, on whose Birth-Day, a perpetual Sacrifice was decreed, with other Solemnities; and the *Ædiles* at their own Charge added Games on Horseback and Hunting, to the Birth-Day Solemnities of the Emperor. Having pass'd through several Provinces of the East, in his Return he was inform'd of a dangerous Conspiracy against his Life, form'd and carried on by *Egnarius Regulus*. When the Conspirators had been all cut off, he enter'd *Rome*, made several new Laws, and was made Consul for his Life.

3934. The *Cantabrians*, having now had some Breathing [16. revolted again. Whereupon *Agrippa* marching thither, completed the Conquest of *Spain*, which had with some intermission resist'd the *Romans*, with great Obstinacy and Bravery for about 200 Years. This was a Piece of Service of so great Moment, that upon his Return he was decreed a Triumph, which he refused and gave *Augustus* the Honour of all; which

was

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was such an Obligation to the Emperor, that he joined *Agrippa* with him in Quality of *Censor*, and, to give him greater Authority, made him also *Tribune of the People* for five Years, and so with his Assistance reformed several Abuses in the City, which had crept in by degrees.

3935: The next Year, the Emperor's first 10 Years [15. being expired, he took the Government upon him for 5 Years longer, which were soon after encreased to 10, and *Agrippa's* Authority enlarged. At the same time he and *Agrippa* gave the People the Pleasure of the *Great Secular Games*, which had not been seen for a long time before, and were now celebrated with more than ordinary Pomp and Magnificence. Upon the finishing of which he adopted *Agrippa's* two Sons, *Cajus* and *Lucius*, the latter of which was just now born.

About the same time the *Sicambri*, *Usipetes*, and *Tencheri*, People of *Germany*, surpris'd some *Romans* in their Territories, and crucified them; then passing the *Rhine* with great Expedition, wasted many parts of *Gaul*, overthrew a considerable Party of Horse; and shortly after *Lollius*, Proconsul of *Gaul*, from whom they took a Standard. *Lollius*, though a Person of but small Vigour and Action, in short time found an Opportunity of Revenging himself, by engaging these barbarous Invaders, and driving them beyond the *Rhine*. On the other side *C. Lentulus* waged War with the *Dacians* beyond the *Danube*, killed 3 of their Commanders, with great Numbers of their Men; and afterwards plac'd a Garrison near the *Danube*, to stop the Inroads and Devastations of these Savage People. *Augustus* upon occasion of these Commotions, went into *Gaul* himself, and by his Presence quickly induced the Malecontents to return to their Obedience. After he had continued there for some time, he withdrew, and sent *Tiberius* thither to Establish peaceable Order.

During these Commotions, the *Rhetians*, a barbarous People, inhabiting some Parts of the *Alpes* and *Germany*, made a very dangerous Irruption into *Italy* itself; upon which *Augustus* sent his Wife *Livia's* Son *Drusus*, a Person of extraordinary Valour and other Accomplishments, who stopp'd the Torrent of their Fury, and gave them an entire Overthrow in a set Battle nigh *Trent*. Being forced out of *Italy*, they endeavour'd to enter *Gaul*, but were repell'd by *Tiberius*, and forced to submit. *Agrippa*, on the other side, gave Orders for the Affairs of *Asia*, and all the East, where he behaved himself with that noble Skill and Bravery, that all the *Roman* Allies were more firmly established than ever, and their Enemies so effectually suppress'd, that *Augustus* had new Honours decreed him in these Parts.

But



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A. a. C. AUGUSTUS.

But *Agrippa* notwithstanding his excellent Services, out of a peculiar Greatness of Mind, refused a Triumph when it was decreed him by the Senate; and this was the principal Cause of the Loss of this Custom so highly advantageous to the *Romans*; others generally following his Example, were satisfied only with the Ornaments of Triumph.

3939. *Augustus*, having now settled the Affairs of [II. *Gaul*, stopp'd the Incurfions of the *Germans*, and suppress'd the Rebellion of *Spain*, left *Drusus* with his Army upon the *Rhine*, and returned to *Rome*, after he had been absent near 3 Years. He was received with Universal Joy, and upon the Death of *Lepidus* the *Triumvir*, he succeeded him in his Office of *Pontifex Maximus*, and exhibited Sumptuous Shows and Games before the People. He gather'd together all the Books of Divinations, and Predictions; caus'd them all to be burnt, except some select ones of the *Sibyls*, augmented the Number, Dignity, and Revenue of the Priests, especially of the *Vestal Virgins*, took a Review of the Senators, and confirmed *Agrippa* in his Office of *Tribune* for 5 Years longer. But not long after this famous Man being returned from a Journey out of *Pannonia*, where he had quell'd some Disturbances, fell sick and died, before *Augustus* could arrive to see him.

Upon his Death, the Emperor found it necessary to have one for his Assistance superior to all others in Power and Dignity, the better to prevent Conspiracies and all other Inconveniencies. Accordingly he made choice of *Tiberius*, whom he caus'd to quit his Wife *Agrippina*, the Daughter of *Agrippa* by a former Marriage, and to marry *Julia*. Shortly after he sent him against the *Pannonians*, who had lately revolted; whom he successfully subdued, leading away the younger sort into other Countries. On the other side, his younger Brother *Drusus* did excellent Service against the *Gauls* and *Germans*; and at his Return was honoured with the *Prætorship*. In the same Year he pass'd the *Rhine* a second time, and made very considerable Conquests; for which great Service he had Triumphal Honours decreed him; and when the time of his *Prætorship* was expired, he obtained *Proconsular* Power. Both he and his Brother *Tiberius* were, by the Soldiers, saluted with the Title of *Imperator*, but it was not allowed them by *Augustus*. However the Games, which *Drusus* exhibited as *Prætor*, were celebrated with great Expence, and the Birth-Day of *Augustus*, honoured with as much Solemnity; those pompous Entertainments, called *Augustalia*, being now first instituted, by Virtue of a *Senatus-Consultum*, which continued for many Ages. The same Year the *Bessi* and *Sialta*, People of great Roughness and Fierce-

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Fierceneſs, making an Irruption into *Thrace* and *Macedonia*, were overthrown by *Piſo*, Governour of *Pamphylia*, who obtained Triumphant Honours. In the mean time *Auguſtus* employed himſelf in making an Inventory of his whole Eſtate, and again ſurveying the Senate, and perceiving the Members were very ſlow in meeting, he ordained that a *Senatus Conſultum* might be made by fewer than 400, which Number had formerly been neceſſary. 'Twas now decreed that the Temple of *Janus* ſhould be ſhut; but this was hindered by the Revolt of the *Dacians*, *Dalmatians* and *Germans*, who were all ſubdued by *Drufus*, to the great Joy and Satisfaction of the City, which however was extreemly allay'd by the Death of *Octavia*, Siſter to *Auguſtus*, for whom the whole City had a more than ordinary Eſteem and Veneration.

3943. In the following Year, when *Drufus* was made [7. Conſul with *Q. Crispinus*, he endeavouring to gain new Conqueſts and Honours, paſſed the *Rhine*, and conquered the *Catti*. But marching again the *Suevi* and *Cheruſci*, he was met by a Woman of more than Human Stature, who calling him by his Name, demanded of him, *Whither his boundleſs Ambition would hurry him?* Declaring farther, *That the Fates did not permit him to ſee all Parts, therefore had him retire, for the Period both of his Life and Actions was now approaching.* *Drufus* being now 30 Years of Age, ſhortly after died in his Return, before he could reach the *Rhine*, and his Body being brought to *Rome*, was there burnt with the greateſt Solemnity, and the City filled with Sorrow at ſo great a Loſs. And *Auguſtus* himſelf was ſo much concerned at it, that he retired for a Year. But at his Return he applied himſelf to the Adminiſtration of Juſtice, taking all poſſible Care that Criminals ſhould be puniſhed, and ſuch as deſerved it have all due Reſpect ſhewed them.

3945 *Auguſtus's* ſecond 10 Years being expired, he [5. made ſeveral Offers of laying down his Authority, but at laſt was perſwaded to receive the Government for 10 Years longer; which Limitation contributed moſt of all to his Safety and Security in the Throne. The ſame Year he gave the Title of *Imperator* to *Tiberius*, enlarged the Bounds of the *Pomærium* of the City, named the Month *Sextilis Auguſtus* after his own Name, as his Uncle *Julius* had formerly done that of *Quintilis*, and made a farther Reformation of the Year. While he was thus buſily employed, his great Friend *Mæcenas* died, which grieved him extremely, being a Perſon with whom he had contracted the neareſt Friendſhip and Familiarity, and one who had been the moſt ſerviceable of all others in moderating his Paſſions, and bringing him to a calm and ſedate Temper.

While

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Whilst *Augustus* was sedulously employed in the publick Affairs, *Tiberius* was no less busy in his Consulship. He undertook the Reparation of the *Temple of Concord*, after which he dedicated the Temple of his Mother *Livia*, and then marched into *Germany* to pacify some Disturbances there. The same Year a Fire broke out in *Rome*, which occasion'd the Creation of *Curatores Vicorum*, and the Division of the City into XIV. *Regions* or *Wards*.

3947. Two Years after *Augustus* entered upon his [3. twelfth Consulship, and encreased the Honours he had conferred the Year before upon his Grandsons *Cajus* and *Lucius*. But their Mother *Julia* found a different Treatment, being banished for her Lewdness into the Island of *Pandunaria*. Presently after which *Augustus* was diverted by a Revolt of the *Armenians*, against whom he sent *Cajus*, who reduced them with very great Expedition. And now there being a Universal Peace our Saviour *Jesus Christ* appeared in the Flesh, which obliges me to break off the Story, and to refer the remaining Part of *Augustus's* Reign to another Volume.

*Of the Philosophers and others who Invented or Introduced into Greece the Liberal Arts and Sciences.*

PROPOSING to give our Reader a short view of Universal History, we think an account of the Progress of Literature may naturally be esteemed one Part of it. And therefore having gone thro' the several Empires and States, it may not perhaps be unacceptable if we close our Work with a short History of the Lives of those Men who by teaching the World Knowledge, have acquir'd a laudable Character, and made their Actions a constant part of History. But if we were to speak of all those excellent Persons, who in the earlier Times render'd themselves Illustrious by their Wisdom, the Number would require a Volume. We are therefore oblig'd to Treat of those only who were the Inventors of some notable part of Science: And of those too we have room only to give a general Account. Such as the Age and Country they lived in, the most notable Occurrences of their Lives, and the Science they especially Invented or Explained.

That Knowledge which in *Greece* was at first call'd *Sophia*, Wisdom, but with more Modesty stiled by *Pythagoras* *Philosophy*,

*Philosophy*, or the Love of Wisdom, is acknowledg'd by all to have been brought from the East, and that there the *Chaldaeans* were the great Masters of Science; from whom even the *Aegyptians*, altho' they contend for Antiquity, are suppos'd to have received their Knowledge.

The *Chaldaeans* brag'd of a prodigious Antiquity, and said, they had begun to observe the Stars 470000 Years before *Alexander's* Expedition thither. But when *Aristotle* having requested his Nephew *Calisthenes* who attended that Prince to inform him self of the real Antiquity of their Knowledge, and send him an account of their earliest Observations, it appear'd, as declar'd by *Porphyry*, cited by *Simplicius*, (1) that they amounted no higher than 1903 Years before that time, which falls in with *A. M.* 1716.

The Name given to the Inventor of Arts among the *Chaldaeans* was *ZOROASTER*, but there are divers who bear this Name in Antiquity, whereof four especially are noted by the Learned, the first was a *Chaldaean*, the second a *Babvrian*, the third a *Persian*, and the fourth a *Pamphylian*, to which two others are superadd'd, one a *Preconnesan*, and the other lived at *Babylon* at the time *Pythagoras* was there.

The *Chaldaean* Traditions carried the Age of the first *Zoroaster* very high, even beyond the Creation, but the Examinations made by Learned Men reduc'd him at most to the Age of *Nimrod*, which falls in with the first Observations above mentioned, or according to others, later; thus *Suidas* makes him contemporary with *Ninus*, and *Eusebius* places him in *Semiramis's* time. Of his Birth and Life there is nothing Extant that can be depended on. His Writings are mention'd by Ancient Authors, but the Contents are no more known than the Subject only, thus *Pliny* speaks of his Verses, (whereof he says he wrote 2000) His Oracles and Book of *Agriculture*. His Revelations are quoted by the *Gnosticks*, and the *Arabians* impute to him a Book of Magick.

Some attribute the Invention of Astronomy to *BELUS* the *Assyrian* Monarch, who was therefore honoured as a God, thus *Pliny* speaks of the Temple of *Jupiter Belus*, and *Diodorus Siculus* quotes the *Aegyptians* making him leader of a Colony of their Nation to *Babylon*, (whereof he instituted Priests who observed the Stars, but this is condemned as Fabulous. *Aelian* in his various History has this Story, 'When *Xerxes* was going upon his Expedition into *Greece*, he broke up the Monument of the ancient *Belus*, where he found the Body lying in Oyl

(1) *Lib. 2. de Cælo.*

‘ in an Urn of Glass, but the Urn wanted an hands-breadth  
 ‘ of being full ; Next the Urn stood a Pillar, whereon was in-  
 ‘ scribed, That whoever should break up the Monument, and  
 ‘ did not fill up the Urn, should have ill Fortune ; the King com-  
 ‘ manded they should pour Oyl into it with all speed, which  
 ‘ however did not at all fill it. he poured a second time but  
 ‘ with the same effect, so that finding it was not encreased by  
 ‘ what he added, he desisted, shut up the Monument, and de-  
 ‘ parted with Grief. The Event confirmed the Prediction of the  
 ‘ Pillar, for his Army was defeated, and he died miserably.

The *Chaldaean* Philosophers were divided into Sects, but the Distinction arose from the Nature of their Studies. Thus the *Hbartunim* were the *Magi*, who were skilful in natural Philosophy. The *Ashaphim* were the *Sophi*, the Wise and Religious, who delivered all Theology mystically and Allegorically. These are by some esteemed to be the Astrologers. *Mecashphim* signifies the Revealers, and are suppos’d to be those who in Scripture are stiled *Sorcerers*. Besides these, which were the four Principal ; there were among the *Chaldaeans* several other Sects of Diviners and Magicians.

They preserved their Learning by Tradition from Father to Son ; ‘ They learn not (says *Diodorus*) (1) after the manner of the  
 ‘ *Greeks*, for among the *Chaldaeans*, Philosophy was deliver’d by  
 ‘ Tradition in the Family, the Son received it from the Father,  
 ‘ and was exempted from all other Employment ; and thus  
 ‘ having their Parent for their Tutor they learnt all Things  
 ‘ fully and abundantly, believing more firmly what was com-  
 ‘ municated to them : And withal, being brought up in this  
 ‘ Discipline from Children, they acquir’d a Habit in Science.  
*Zoroaster* taught that there is one Eternal Being the first of  
 all Things, King and Father of the Universe. The *Magi* held  
 that God in his Body resembles Light, in his Soul Truth (2).  
 Light, Beams and Splendor, were the Terms used by *Zoroaster* in  
 his Oracles, in speaking of the Supream Being ; whence the  
*Chaldaeans* call’d God Fire, and thence in time grew to pay Ado-  
 ration to that Element.

Astronomy is generally acknowledg’d to have taken its rise  
 among the *Chaldaeans*, because says *Cicero*, the plainness and even-  
 ness of their Country invited them to Contemplate the Stars.  
 And ’twas they also that began to draw Divinations from the  
 Stars, and introduced the Science call’d Astrology. The Plan-  
 ets were observed by them with great Exactness, and proper-  
 ties assign’d to each, whence their Astrological Judgments were

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(1) *Lib. 1.* (2) *Perphyr. in vit. Pythag.*

form'd. They invented the Zodaick, in this manner, says *Sextus Empericus*, 'The ancient *Chaldeans* having no certain Rule of observing the other Stars, but together with their Observations of the Planets, it came at length into their Mind to divide the whole Circle of the Heavens into Twelve Parts, in this manner. Having observed some one bright Star of those in the Zodiack, they let Water run out of a small Orifice from one Vessel into another, with a continuation, till the the same Star came again to the same place in the Heavens, concluding wisely enough that this was a Revolution of the whole Circle. Then they took the Twelfth Part of the Water that was run out, and set that a running in the same manner, and observing the Star which rose at the end of it, concluded that space a Twelfth part of the Heavens; and so went on thro' all the Twelve Signs. They are supposed to have apply'd also the Figure or Character to each Sign, which is ascrib'd to them by *Ptolomy* and others, but contradicted by *Picus Mirandola*. They divided also the Signs into Degrees, and the Degrees into Minutes. As to their Dogmata and Astrological Doctrine, as they are but very imperfectly deliver'd by the Ancients, and do not so much concern us here, we shall not enlarge upon them. Of their Skill in *Magick* much is spoken in Ancient Writers; but for our part we are Infidel as to that Power, and therefore shall pass it over likewise.

The *EGYPTIANS* as we have said disputed with the *Chaldæans* the Antiquity of Learning, and as they carried up their History to many Thousand Years before the Creation, so their Pretences to Learning too are extream Ancient. But as they produce no Authority for that Antiquity, it will be very kind to 'em to acknowledge that their *HERMES TRISMEGYSTUS* lived about the time of *Moses*, as I find some Learned Writers willing to grant.

They are Celebrated in Ancient Writings as great Masters of the Sciences, wherein particularly Astronomy was number'd, but none of their Observations are any where Extant. *Pythagoras* expressing some Notions of the Suns being the Center of our System, gave occasion to believe he receiv'd that Knowledge in his Travels, as also that he brought the 47th Proposition of the 1st Book of *Euclid*, which is universally ascrib'd to him, from *Ægypt*. 'Tis granted on all hands that they were the Inventors of Geometry, which the Annual Inundations by the overflowing of the *Nile* produced. For the Waters at that time destroying all their Land Marks, new Mensurations were necessary every recess of the River. They had many Colleges of Priests, who cultivated the Sciences, and conserved Knowledge among them with such Secrecy and Care, that

*Pythagoras*

*Pythagoras* was forced to undergo a Noviciate of many Years before he could be admitted into their Science. They inscrib'd their Inventions in Philosophy, Geometry, &c. on Pillars, whereby the Memory of them was preserv'd, but by being express'd in Hieroglyphicks and obscure Characters, were unintelligible to all but Adepti. One Colledge was wholly employ'd in Writing the History, and preserving all the Remarkable Matters of Fact which occur'd. And the Parts of Learning were so distributed and subdivided among particular Men, that in Medicine for Example, one was Physician for the Eyes, another for the Heart, another for the Head and the like. Of their Art and Care in preserving the Bodies of the Dead every body has heard, and that those stupendious Pyramids which stand on the Plains of *Memphis* were built as Monuments for Dead Princes is universally granted. But yet, 'tis sure, that not only no Remains of this great Knowledge of their's is any where Extant, but even their History too is so imperfect, that *Herodotus* could pick up only Traditional Stories of the time of the Building of the Pyramids, or the Reign of *Sosistris* their great Conqueror. In fine, they were undoubtedly painful Students in all the Parts of Science, but to what degree of proficiency they arriv'd do's not now appear; but the absence of those Monuments which should certify it, is (with submission) we conceive, not a sufficient Reason to decry it so much as a late Ingenious Literatus has done.

From *Chaldea* and *Aegypt* Knowledge was brought into *Greece*, which was the part of the World wherein the rough Sketches received from thence were Polish'd Perfected and Adorn'd; and where all the Parts of Science were brought to that excellent State wherein we see them in the Writings of the Literati of that Nation, of whom we are next to speak. But because *Athens* was the seat of Learning, it will be necessary to premise, that

**T H E S E U S** King of *Athens* who succeeded his Father, *Ageus* in the Year of the World 2716. and was contemporary with the Judges of *Israel*, first gathered the People together into the City (who had before that time liv'd disper'd in the Villages) thereby uniting them into one common Society; and establish'd good Government among them, which may properly enough entitle him the Founder of that State, since from that time it began to flourish. To which we must add, that **LICURGUS** was the ancientest Law-giver among the *Greeks*. He flourished about *Anno Mundi* 3066, which was 300 Years before *Solon*. By the excellent Laws he establish'd in *Lacedemon*, he may be said to be the Founder of the *Spartan* State which became afterwards so Triumphant in *Greece*. He was the younger Son

of *Eumonus*, one of the Kings of *Sparta*, whose Elder Son *Polydes* the Successor of his Father dying without Children Born, his Widow, who was left with Child, offer'd to *Lycurgus* that she would cause her her self to Miscarry, if he would Marry her and assume the Throne; He disdain'd the Offer, and took care to preserve the Infant, whom he named *Charilaus*, and declared him King. And he intended to be the Guardian and Protector of his Government, but after a few Months, being envied by Factions, he withdrew into voluntary Exile which lasted till his Nephew was grown to Manhood. He travelled first to *Crete*, where he consider'd and made himself acquainted with their Excellent form of Government. From thence he sail'd to *Asia*, where he saw *Homer's* Writings, and was so delighted with them, that he digested and transcribed them, and first brought that excellent Work to *Greece*. His Absence was much regretted by his Countrymen, and therefore his Authority upon his Return was the better submitted to. Resolving to Reform the State by a thorow Change of the present Manners, he consulted the Oracle at *Delphos*, where he receiv'd that Answer which was call'd the *Rhetra*, and was the Foundation of his Laws. The Particulars whereof are seen in *Plutarch's* Life of him, but are too long for this place. He brought the People into an Equality, by a distribution of Lands and Goods, banished Silver and Gold, and all Luxury; and erected the Council of Thirty to check the Power of the Kings. Having brought his Laws into full use by the People's perfect Submission to them, he used this Method to make them immortal, namely, he declar'd he must yet again consult the Oracle to make the Constitution compleat, and representing the Benefit they had reap'd by the Reformation; demanded of them a strict Observation of his Laws till he return'd, to which they readily assenting, he took an Oath of both the Kings, the Council, and the People, and departed for *Delphos*. There he Sacrificed, and received from the Oracle a full Approbation of what he had done. He sent the Answer to *Sparta*, but himself resolv'd never to go thither, that they might never be discharged from their Oath. He therefore abstained from all Food, and Died in his Voyage; leaving behind him a most honourable Character, which was for 500 Years acknowledg'd by the Obedience they did for so long time pay to his Laws.

The first who taught the Liberal Arts in *Greece*, were those Seven, who by way of Excellence are call'd the Wise Men. These were, 1. *Thales* of *Miletus*. 2. *Pittacus* of *Mitylene*. 3. *Bias* of *Priene*. 4. *Solon* of *Athens*. 5. *Cleobulus* of *Lindus*. 6. *Myson* of *Chene*, and 7. *Chilon* of *Lacedaemon*. They all flourish'd



flourish'd between the Fortieth and the Fiftieth Olympiads, and must have been Co-eval; since the famous Story of the Golden Tripod, related by *Plutarch* (1), and mention'd by all the Ancients, could have no Foundation. *else*

*THALES* was born, says *Diog. Laertius*, the 1st Year of the XXXVth Olympiad, at *Miletus*, the Capital City of *Ionia* in the Minor *Asia*. He travell'd to *Creet* to inform himself of the Mysteries of their Religion; into *Phœnicia*, thro' *Asia*; and lastly to *Ægypt*; where he was instructed by the Priests of *Memphis*, and was much honoured by *Amasis* then King, for his great Wisdom; and particularly for the Skill he shew'd in measuring the height of the Pyramids. Which he performed by observing their Shadows; as *Laertius*, *Pliny* and *Plutarch* agree: The manner may be read in *Plutarch*. The Height of the great Pyramid which *Thales* discover'd, is, according to *Mr. Greaves*, perpendicular 499 Feet declining Ascent 693.

The Attribute of *Wise* was given to *Thales*, says (2) *Plutarch*, and (3) *St. Augustine*; for his speculative Learning; whereas the rest had it in respect of their Moral Rules and Practice. *Laertius* declares it was confer'd on him when *Damascius* was Archon of *Athens*, but *Damascius* being Archon, according to (4) *Dion. Halicarnas.* the 2d Year of the XXXV. Olympiad, the Learned were puzzled to reconcile that with the time of his Birth declar'd by *Apollodorus*; till it appear'd by the *Marmora Arundeliana* preserv'd at *Oxford*, that *Damascius* (or at least one of that Name) was Archon also in the 4th Year of the XLVIIIth Olympiad which was indeed the time when this Epithet was given to those Seven Men.

*Thales* is by many affirm'd to be the first that made Disquisitions upon Nature, says *Laertius*: (5) *Strabo* declares him to be the first of the *Grecians* who made Enquiry into Natural Causes. (6) *Plutarch* calls him the Inventor of Philosophy, (7) *Cicero* declares the same, and *Justin Martyr*, *Tertullian*, and *Lactantius* speak of him in the same Stile. He acknowledg'd the Omnipotence and Eternity of God, and that the World was form'd by his Hand; as is testified by *Cicero*, *Laertius*, and *Plutarch*, as well as by *Clem. Alexandr.* He introduc'd Geometry into *Greece*, and several of the Propositions in *Euclid* are allow'd to be of his Invention. He was also the first among the *Grecians* who was skill'd in Astronomy: And is suppos'd to have found out the Tropicks. *Pudemus* in his History of Astronomy, as cited by *Laertius* and many others, declare him

(1) *In vit. Solon.* (2) *In vit. Solon.* (3) *De Civit Dei* 8. 2. (4) *Lib. 3.* (5) *Lib. 14.* (6) *De Plac. Philos.* (7) *De Nat. Deor.*

to be the first who foretold Eclipses, and *Herodotus* in speaking of that famous Eclipse of the Sun, which put an end to a War between the *Lydians* and the *Medes*, says, that *Thales* had predicted it. The Formation of the Year is also attributed to him. He was Wise in Politicks and Morality, several Instances whereof are Extant in the Ancients; and was an utter Enemy to Tyranny. *Amasis* King of *Ægypt* withdrew the great Favour he had to him, when he understood his Opinion upon that Subject which he had express'd in answer to some Questions. As for Example, being ask'd what was the strangest Sight. he answer'd a Tyrant Old. And at another time a Question arising what Beasts were most dangerous, he answer'd, of Wild a Tyrant, of Tame a Flatterer. In fine, he was extremely admir'd for Wisdom and Knowledge, and liv'd in the greatest Honour without the assistance of Wealth, which he despis'd, and died in the Ninety Second Year of his Age, as he view'd the Olympiad Games, in the first Year of the LVIIIth Olympiad; which falls in with the 53d Year of the Captivity of the *Jews*, the 30th Year of *Servius Tullius* the sixth King of *Rome*; and 17 Years before the Commencement of the second or *Persian* Monarchy.

**SOLON** was born at *Salamis*, an Island belonging to the *Athenians*. And altho' his Father had by Magnificence and Liberality wasted his Estate, the Son by his great Wisdom rais'd himself to the highest Honours in *Athens*, he not only bore the Office of Archon in his turn, but acquir'd the greatest Authority with the People, by whom when the Publick was much disorder'd. He was chosen to Reform the State, and prescribe Laws to them. He divided the People into Four Classes, agreeable to the Substance they possess'd, and the Employment they practis'd; constituted the Court of *Areopagus*, and a second Court consisting of 100 Persons, chosen out of all the Tribes to form Decrees before they were laid before the People. He repeal'd the severe Laws establish'd by *Draco*, and reliev'd the Citizens who were encumber'd with Debts, by enacting a general Release; wherein himself lost Five Talents which he had then at Interest. He made Laws suitable to all Conditions and Occasions, which were universally applauded and long observ'd; as is abundantly testified in the Writings of the Ancients. Being often apply'd to after the Publication of his Laws, by some to find Fault, some to Applaud, some to advise Alterations and the like, he took up a Resolution to ease himself of all this by absence; accordingly having obtain'd leave to go abroad under the Colour of Freighting a Ship, he was Master of, he Travell'd Ten Years, in which time he suppos'd the People would be wholly reconcil'd to them. He went to *Ægypt*, where he studied Philosophy, thence

to *Cyprus*, afterwards visited *Thales* at *Mileus*. At *Delphi* he met the rest of the Wise Men, among whom he was declar'd one, when that Attribute was conferr'd in the XLIXth Olympiad as we have said already. During his absence, former Dissentions broke out again, which *Solon* on his Return labour'd to compose, but *Pisistratus* (a descendant of *Codrus* last King of *Athens*) aiming at the Supream Authority baffled his Endeavours, and in effect acquir'd it. *Solon* therefore rather chose to be a voluntary Exile, than to be a Witness of his Country's Slavery, and Travell'd again. *Cresus* the Rich King of *Lydia* earnestly invited him to his Court, where he was at first very well receiv'd, but not flattering him, in answering the Question *Cresus* put to him when he shew'd him all his Wealth, and expected he should judge him the happiest of all Men; he was dismiss'd. That famous Answer, which import'd, that the end only determin'd a Man's Happiness, not the present possession of Power or Wealth; saved afterwards the Life of *Cresus* when condemn'd to Death by *Cyrus* who conquer'd him, as is told at large by *Herodorus* and *Plutarch*. *Plutarch* places this in his first Ten Years Travels, which *Laertius* with more probability assigns to this time. *Solon* is celebrated by the Ancients as a great Orator and an excellent Poet: And *Cicero* says, That no Man before his time is Recorded for Eloquence. 'Tis reported by *Laertius* that he built a City in *Cilicia*, whether he brought some *Athenians*, whose Language growing corrupt by conversing with the Natives, occasion'd all Barbarisms to be call'd Solecisms from *Soleis*, which that City was nam'd. He died in the 82d Year of his Age, and was so honour'd by the *Athenians*, that Statues were Erected to his Memory. It is remark'd, that in his time *Thespis* first of all Men began to act Tragedies at *Athens*, which *Solon* disapprov'd of.

The other Five WISE MEN were Illustrious for their strict Morality, sage Conduct, and manly Courage. But as they addict'd not themselves to the cultivation of Speculative Knowledge; what is spoken of them by Ancient Writers cannot claim a place here, where we propound to give the Reader a short History of the progress of Learning. To proceed therefore upon that Subject the next place is justly claim'd by

PYTHAGORAS, who was coeval with *Thales*, and by his long Studies in *Agypt* and *Chaldea* carry'd the Knowledge of the Sciences much higher.

He was Born at *Samos*, an Island on the Coast of the *Minor Asia*, in the second Year of the XLVIIIth Olympiad; and from his Infancy he manifested a Superlative Prudence, Temperance and Devotion (1). In the 18th Year of his Age, the Tyranny

(1) *Jamblichus in vit. Pythag.*

of *Polycrates*, made *Samos*, in his Opinion, an improper Place to prosecute his Studies in, and therefore he privately departed (1), and went to Visit *Pherecydes* at *Lesbos*, and *Anaximander* and *Thales* at *Miletus*. The former, who was Disciple to *Thales*, taught him Natural Philosophy, and the latter being extremely pleas'd with his Excellency, initiated him in all the Parts of Science, and advis'd him to Travel to *Egypt* to perfect himself. He travell'd first to *Phenicia*, and at *Sidon* was by the Priests initiated into the Mysteries of *Byblus* and *Tyre*. From thence he went on board a Ship that was bound to *Egypt*. *Jamblickus* speaking of this Voyage tells us, That his Abstemiousness, Silence, and Divine Personage, made the Seamen believe him to be a God. He had obtained Letters from *Polycrates* to King *Amasis* in his Favour, which procur'd him an Order from the King to the Priests of *Heliopolis* to admit him into their Doctrine. These sent him to *Memphis*; and in regard that the *Egyptian* Priests imparted not their Mysteries but to Persons of the best Quality, he was sent from thence to *Thebes*, and enjoy'd very hard Discipline, and such Precepts as were extream different from the Institution of the *Grecians*, which they hop'd would have discourag'd him; but he perform'd all they Comanded, and became so much the subject of their Admiration that they gave him Power to Sacrifice to the Gods, and acquaint himself with all their Studies; which was a Favour which had never been granted to a Foreigner. He labour'd in his Studies there with great Diligence for 22 Years: He travell'd to all the Priests, not omitting any Person eminent for Learning, or any kind of Religious Rite, nor leaving any Place unseen, where he might hope to meet with any thing conducive to Knowledge: And In effect made himself Master of their Astronomy, Geometry, and Sacred Mysteries.

When *Cambyfes* the *Persian* Monarch conquer'd *Egypt*, *Pythagoras* was led Prisoner to *Babylon* (2). There he was admitted to live with the most Excellent among the *Chaldeans* (3) and the *Magi*; who (4) instructed him in the most sublime Mysteries of their Worship. And he acquir'd there a consummate Skill in Arithmetick Musick and the Mathematical Sciences.

When he return'd to *Samos* he was honour'd and admir'd by all Men for his profound Science, great Wisdom, and strict Virtue. But being insatiate for knowledge, he travell'd all over *Greece*, visited all the Oracles, conversing with the Priests, and informing himself with Diligence of what Science they were capable of instructing him. He endeavour'd to

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(1). *Laertius*. (2) *Jamblick*. (3) *Clem. Alex. Strom*. (4) *Jamblick*.  
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erect a School in *Samos*, but the Mysteries he deliver'd were too obscure for their Taste; and either for that reason, or because he could not brook the Tyranny of *Polycrates*, or rather *Syloson* his Brother (1); he left his Native Country, and went to dwell in that part of *Italy* call'd *Magna Græcia*, which is that part which now constitutes the Kingdom of *Naples*, and was then full of *Greek Colonies*. The time he went to *Italy* was according to *Jamblicus*, in the *Lxii.* Olympiad being then 56 Years Old. He settled at *Corona*, a City in the Bay of *Tarentum*, built by the *Grecians*, where he Taught the Sciences; which he by a modest Appellation term'd *Philosophia*, (2) or the love of Wisdom, instead of *Sophia* Wisdom, which he declar'd was an Attribute due to God alone.

From him began that Sect of Philosophers call'd the *Italick*.

No Man ever exercised more Authority over Disciples. He impos'd upon them a strict Silence for a term of Years, which he enlarg'd or diminish'd according as he found their disposition towards Knowledge; none underwent it less than two Years, and some were oblig'd to observe it five Years: During which time they heard him Read, but altho' they understood it not, were not allow'd to ask Questions. Nay, he went so far as not to let himself be seen by the Noviciates, but Read to them from behind a Skreen. As he himself was most strictly Abstemious, eating seldom, and nothing but Fruits, Roots, and Pulse, (except Beans, to which he paid great Honour) so he enjoy'd his Disciples the exactest Temperance and Chastity.

His Veneration to God and Sacred Things was very great, and his Piety most exact. His Thoughts on the Immortality of the Soul extended so far as to believe that it existed from the *Beginning*, and passed from one Body to another, and that in a course of 3000 Years it passes thro' all sorts of Creatures and then again enters into some Humane Body (3). Whence it is suppos'd that he forbid to eat Flesh, saying, That we ought to esteem all Animal Creatures to be of the same kind with us, and to have common Right with us (4). He forbid the eating of Beans, for that Men and Beans arose out of the same Putrefaction (says *Porphyry*). Altho' he taught that the Soul by being drench'd in *Lethe* lost all Memory of its pristine State, yet he said that by the particular Favour of *Mercury* he had the Gift of Reminiscence granted him, when in former time his Soul animated the Body of *Æthalides* the Son of that God; and so was able to give an account of several Humane Bodies

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(1) *Diogor. Strabo.* (2) *Jamblic. c. 29.* (3) *Diog. Sicul. Herodot.* (4) *Porphyry. Laert.*

his Soul had dwelt it, as is spoken by *Tzetzes* in his *Chiliades*.

This Doctrine of Transmigration is thus represented by *Theodoret*. *Pythagoras* (saith he) and the rest of that Sect who acknowledg'd Souls to be Immortal, asserted that they are præexistent to the Bodies. That there are in Heaven an innumerable Company of Souls, whereof those which transgress are sent down into Bodies, that being Purify'd by Discipline they may return to their Place. That those which whilst they are in Bodies lead a wicked Life, are sent down farther into irrational Creatures, thereby to receive Punishment and right Expiation: The Angry and Malicious into Serpents, the Audacious into Lyons, the Fraudulent into Foxes, and the like.

He deliver'd all the Sublimer Parts of Knowledge by mysterious Symbols and obscure Sentences, and by a few Words gave his Disciples occasion to employ their Thoughts, and by large Comments to explicate and draw out the Seeds of Wisdom couch'd therein.

*Pythagoras* first taught to the *Greeks*, the Course and the Revolutions of the Planets. And in regard he spoke of the Central Fire, it is suppos'd he had the same Notion of the Sun's Situation, and the Earth's Motion, which *Copernicus* hath since introduced among us. Thus the *Pythagoreans* taught (1), That in the middle of the World is Fire; (2) or, in the midst of the Four Elements is the Fiery Globe of Unity, or (3) Monad. All which seem to declare that he means the Sun, especially since, as *Simplicius* declares, they said that Fire is the Procreative Nutritive and Excitative Power.

He was very Skillful in Geometry. *Proclus* in *Euclid*, *Lib. 2.* affirms, that he first advanc'd Geometry into a Liberal Science, and consider'd the Principles more sublimely than *Thales*, &c. *Timæus* in *Laert.* says he first perfected Geometry. And *Aristoxenus* in the same *Laert.* affirms he first introduced Measures and Weights among the *Græcians*. He first found out the Proportion and Concord of Sounds one to another, and reduc'd them into an Arithmetical Scheme. He taught his Disciples the Harmonical Commixtures of Tones, which were proper to excite or allay the Passions, or to exhilitate or compose the Mind. And *Jamblichus* relates, that he prescrib'd Musick as Physick for certain Diseases and Disorders of the Mind, and instances divers notable Cures by it.

*Jamblichus*, *Porphyrus*, *Pliny*, *Plutarch*, and others tell many strange things of him, as that he would commune with irrational Creatures, and make them obey his Commands. Could predict future Events, as Earthquakes, Storms, Pesti.

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‡ (1) *Aristot. de Cælo*, l. 2. (2) *Strobil. Phys.* (3) *Plutar. in Numa*.  
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lence, and the like, and could even allay Storms, chase away the Wind, calm Tempests, handle Venemous Serpents unhurt, &c.

His profound Knowledge, great Wisdom, strict Virtue and comely Personage, made his Disciples honour him as a God, and call him the *Hyperborean Apollo*. For the Oracle at *Delphi* having pronounced a wonderful Character of *Pythagoras* while he was yet in his Mother's Womb, nay, even before she knew she had conceiv'd, it was afterwards Fabled that she was Pregnant by *Apollo*. Himself also gave into it, and spoke of his *Golden Thigh*.

He lived 20 Years at *Crotona* (1) and Died, according to *Eusebius*, in the Fourth Year of the Lxxth Olympiad. He died an untimely Death, being slain in a Sedition, the Circumstances and Occasions whereof are variously related. With him died most of his Disciples, for the Riot arose thro' Envy to him.

ANAXIMANDER the Disciple and Kinsman of *Thales* was his Successor, and propagated his Doctrine in that Sect of Philosophers which from the Country of *Thales* was call'd the *Ionick*: He was born the 3d Year of the Xliid Olympiad, and in the Lth Olympiad found out the Obliquity of the Zodiack, he invent-ed the *Gnomon* or Sun-Dyal, but it is denied by *Salmasius* (2), that he apply'd it to the Hours, for the *ſex* in the Sence of dividing the Day into 12 Parts was not known till long after. Wherefore it serv'd only to delineate the Tropick and Equinoctial Points, which *Anaximander* first found out. He also first made Geographical Tables or Maps: He Died soon after the LVIIIth Olympiad.

ZENO the *Elean*, (not the *Stoick*) who flourish'd in the LXXIXth Olympiad, was the inventor of *Dialectica*, Logick, or the Art of Reasoning; as *Parmenides* was of Rhetorick, who was also of *Elea*, and flourish'd in the LXIXth Olympiad.

We must not omit to Remark, that altho' we see here the Knowledge of the Sciences introduc'd among the *Græcians* by the Wise Men we have named, yet *HOMER* the Poet who has manifested so great a Stock of Knowledge in his excellent Writings, lived Three Hundred Years before the Age of the Wise Men.

*Medicine*, or the Art of curing the Disorders of Health was very early apply'd to, but the invention remains obscure. The Poets (among whom *Ovid* in his *Metamorph. l. 1. v 521.*) ascribe it to *Apollo*. *Homer* imputes it to *Pæon*, and *Æschylus* to

(1). *Justin. lib, 20.* (2) *Exercit. Plin.*

*Prometheus*. The *Ægyptians* make their *Isis* the inventor of it, as *Diodorus* affirms. And *Pindar* gives the Honour to *Chiron* who taught it to *Æsculapius*. *Homer* makes *Achilles* who was Disciple also to *Chiron* to be skill'd in this Art, and to have cured the Epidemical Diseases in the Army before *Troy*. *Æsculapius* is fabled to be the Son of *Apollo*, and to have this Art given him by his Father; intimating that the Anniversary Revolution of the Sun purifies the Air, and gives Health to Men, which *Æsculapius* probably observ'd with more than ordinary Wisdom. He taught the Art to his two Sons *Podalirius* and *Machaon*, who are Celebrated in Antiquity for this part of Knowledge. Many Temples were erected to the Honour of *Æsculapius*, particularly at *Epidaurus* and *Coos*; which were the most Ancient. In these Temples the Histories of famous Cures perform'd inscrib'd on Tables were hung up. Whence as *Strabo* and *Pliny* speak, *Hippocrates* collected his Knowledge.

**HIPPOCRATES** was Born at *Coos*, an Island in the *Ægean* Sea, the same which is now called *Lango*, on the Coasts of the Minor *Asia*. (remark'd as the Birth-Place of *Æsculapius* also.) In the first Year of the LXXXth *Olympiad*, and flourished during the Reign of *Artaxerxes* the *Persian* Monarch, who offer'd him great Honours if he would reside at his Court.

He invented what the *Greeks* call'd *Κλινικε* *Clinice*, or the Method of curing the Patient by Diet or Medicine. And whereas before his time the study of Medicine was part of the Philosophick Course, he seperated it, and bent his Mind more intently to this Art. In fine, it was he who first reduc'd the abstruse and confused Notions of this Art into a regular Order of excellent Precepts, and taught the Methods of curing Diseases, in as high a Degree of Perfection as any of his Followers have to this Day with all their Anatomical Discoveries been able to Practice it.

To proceed with the Philosophers.

**SOCRATES** was born at *Alopecce* a Town in the Neighbourhood of *Athens*, and subject to that State; in the 4th Year of the LXXVIIth *Olympiad*. He was Son to a Statuary, in which Trade his Father brought him up, altho' the Oracle had advised him to indulge his Son's Inclinations, and not compel him to any thing, for that he had a Guide within him better than many Masters (1). As he had a Mind enrich'd with noble Thoughts he attended little to his Art, and wrought at it only so far as Necessities oblig'd him. He applied his Mind to the Study of Philosophy, which being observ'd by *Crito* a

(1) *Plutar. de Gen. Scer.*



rich Roman Philosopher of *Athens* (1) he furnished him with the means of prosecuting his Studies, and gave him all assistance in them. (2) His Mind was raised far above his Fortune, and employed more to the advantage of his Country than in aiming at Wealth or the acquisition of it by sordid Arts. He consider'd, that of all things which a Man can call his own the Soul is the chief, and that he only is truly happy who purifies that from Vice. The only means conducing to which is Wisdom, in pursuit whereof he neglected all other ways of Profit and Pleasure.

(3) He esteem'd speculative Knowledge so far only as it conduceth to the good Conduct of Humane Life. He call'd Philosophy, says *Cicero*, (4) away from things involv'd by Nature in secrecy, wherein untill his time, all Philosophers had been employ'd, and brought her to common Life, to enquire of Virtues and Vices, Good and Evil. To this purpose what he taught to his Disciples related to *Metaphysicks*, *Physicks*, *Oeconomicks*, and *Politicks*.

Upon the first, he Taught that there are Three Principles of all things, *God*, *Matter*, and *Idea's*. God is the Universal Intellect; Matter the Subject of Generation and Corruption; Idea an Incorporeal Substance, the intellect of God; God the intellect of the World. (5) He taught that God made the World. (6) That God is Omniscient; and that his Providence takes care of all Creatures. (7) He taught also that the Soul is Immortal, and passes into another State after Death; and that the Soul's of Good Men are united to God and enjoy Happiness, while the Bad receive condign Punishment: Upon *Ethicks* he Taught (8) That a Man in the Capacity of a single Person, must endeavour to be the most Wise and the most Beneficial, That the Gifts of Nature and Fortune ought to be employ'd in doing Good, and that no Man could excusably live Idle in the World; that mutual Affection, Piety, Fortitude, Temperance, Liberality, Patience, Veracity, Urbanity, Justice, Friendship, were obligatory Duties upon every Man, and in every Station of Life. In *Oeconomicks* or the Duties of Man as Father of a Family, he dictated many excellent Rules. As he did likewise in *Politicks*, or the Duties of Man as a Member of the Common-wealth. *Xenophon* and *Stobæus* have preserv'd many of his Sentences as *Plato* has the whole Substance of his Doctrines.

*Plato*, *Xenophon*, and others relate, that he had a *Dæmon* or *Genius* attending him who warn'd him of Dangers either to

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(1) *Laert.* (2) *Libani Apolog.* (3) *Xenophon Memorab.* (4) *Acad. Quæst.* (5) *Plutar. plac. Phil.* 1. 3. (6) *Xenoph. Mem.* 1. (7) *Ibid.*

(8) *Plato Phæd.* *Cicero. de Amicit.*

himself or Friends, and instances several Stories of it : But of this we shall not pretend to treat, and leave it to others to discuss.

*Socrates* little affected Travel, but spent his Life at Home ; except when he went out in Military Service. A War breaking forth in the 2d Year of the Lxxviith *Olympiad*, between the *Lacedæmonians* and the *Athenians*, he entred the Army, and manifested a signal Courage, as well as singular Hardiness. No Man bore fatigue, or underwent the Severities of Cold and Hunger like him ; nor no Man better acquitted himself in the Actions he was put upon.

In the 1st Year of the XCIVth *Olympiad*, the *Lacedæmonians* after a War of 27 Years continuance, took *Athens*, and set up XXX Tyrants who govern'd it with execrable Cruelty, 1300, or as others 1500 of the best Citizens were unjustly put to Death, and many others Imprison'd, which made great Numbers fly the City. But *Socrates* stood their Fury, and employ'd himself in comforting the Afflicted and encouraging the Despondent. It was while this Tyrannical Government lasted that *Socrates* was put to Death.

The occasion of his Death was the Malice of one *Anytus* who had sent his Sons to *Socrates* to be Instructed, and remov'd them in the midst of their Studies. This Man was an Orator by Profession, but privately exercis'd the Trade of a *Leather-Dresser*, and employ'd those Sons whom *Socrates* had been Tutor to in that Mechanick Employment, which afterwards proved their Ruine, and at the same time his Pride would not let him own it. But *Socrates* foreseeing the Ruine of the young Men by the Debauchery which they soon fell into, spared not to talk of *Anytus's* Pride, and publickly spoke of his private Trade ; which the other Stomaching, found means to cause *Aristophanes* to abuse *Socrates* upon the Stage, which he accordingly did in the famous Comedy entituled *Νεφέλαι* *Nubes*. He durst not then proceed further, but retained his Malice many Years after : He at last, in the 1st Year of the XCVth *Olympiad*, by the Hand of one *Melitus* an Orator, accused *Socrates* by Bill before the Senatè, of violating the Law, in not believing in the Deities that the *Athenians* worshipped, but introducing new Gods, and Corrupting Youth. The Punishment Death. Many Friends of *Socrates* would have been Advocates for him in this Cause, but he would not suffer it ; neither would he compose any Apology himself, saying, that when he set his Thoughts that way, his *Dæmon* forbad him. He went on therefore in his School without the least concern during the interval of his Accusation and Tryal, declaring it as his Opinion that God thought fit he should now die, which he acquiesc'd in with all Alacrity, urging that it was a favour to let him end his Days before the Defects

Defects of old Age overtook him, or Diseases afflicted him. 'If (said he) when I give an account of my Actions towards God and Men the Judges think fit to Condemn me, I will rather chuse to Dye than beg of them a Life worse than Death.' At his Tryal *Melitus*, *Anytus*, and one *Lyco*, successively made their inveſſive Speeches. To all which *Socrates* in an unpremeditated Speech, with a noble freedom and greatness of Mind answer'd, and in his ordinary way of Interrogatives, refuted his Adversaries and set forth his own unblameable Conduct, strict Piety, and constant Virtue. But in vain; for the Judges condemned him, and he was so little solicitous for Life that he could not be prevail'd upon to ask the usual Redemption; and so receiv'd the Sentence of Death. During the 30 Days which he lay afterwards in Prison, he convers'd with his Friends with the same unconcernedness he had done when at Liberty: And when *Crito* and others would have contriv'd his Escape, he could not be prevail'd upon to accept it. In fine, his last Hours manifested that he believed Death to be no Evil, as he had all along pronounced; for he call'd for the Cup and drank the Poison with the same composure that he would an ordinary Draught, and reprov'd his Friends so sensibly for the Tears they shed for him, that they were forc'd to withhold 'em; He talk'd to the last with a steady and compos'd Mind, and declared his assurance of a happy future State. And thus expired this excellent Person in the 70th Year of his Age. His Disciple *Plato* who attended him all along, and was present in this last Scene of his Life, has related it at large in his *Phædo*.

It was in the time of *Socrates* that the Sect of SOPHISTS arose. (1) *Corgius* of *Lecontium*, *Thrasimachus* of *Chalcedon*, *Protagoras* of *Abdera*, *Prodicus* a *Cian*, and *Hippas* an *Elean* were the chief of them. These were Masters in Language, and profess'd to teach how an inferior Cause (such as their Phrase) might by speaking be made Superior (2). They used a sweet fluent kind of Rhetorick, subtil in Sentence and lofty in Words, which had more Ostentation than Energy in it; and serv'd only to put a present good Face upon an Argument, but would not bear Scanning. They captivated young Men and unthinking People wherever they came; and at *Athens* particularly they had no small success, and began to be look'd upon as Angels for Wit and Eloquence. But *Socrates* observing the Progress of their false Wit, and conscious of its effect (if it were permitted to go on) set himself to oppose it. Accordingly he sought all Occasions of talking with them in Publick, and (3) by the

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(1) Cicero. Brut. (2) Cicero de Orat. (3) Libani Apolog.

Subtilty and Judgement of his arguing, and his accustom'd Interrogatories, demonstrated that they deserved no part of the Esteem they had acquired, and that they themselves understood nothing of that which they undertook to teach to others. He proved them to be vain affecters of Words, ignorant of the things they profess'd, and needed more to give Money to be taught, than to take Money for teaching (as they had done.) Whereby he not only withdrew the young Men from their empty Conversation, but brought them into Contempt with the *Athenians*, who deriding them, exhorted their Children to the study of solid Virtue. But to Proceed.

PLATO was of an eminent Family, being descended from *Codrus* who was descended from *Neptune*; his Father *Aristo* was an *Athenian*. He was born in the 2d Year of the LXXXIXth Olympiad. The sharpness of his Apprehension and the Modesty of his Disposition, were admired in his very Childhood, and the Beginnings of his Youth were season'd with Labour and the Love of Study. His Father gave him a Liberal Education, and allow'd him such Masters as were proper to teach him all commendable Arts. He addic'ted himself to Poetry, and wrote many Pieces, which his Mind was taken up with, till he chanc'd to hear *Socrates* Discourse, whose Wisdom so affected him, that he burnt his Poetry, and from that time, which was the 20th Year of his Age, he became his Disciple, and continued so till the Death of that Philosopher, which was eight Years after. At the Arraignment of *Socrates*, he attempted to plead his Cause but was called down by the Judges. He was one of those as we have said, who attended him to his last Moments, and was most afflicted at his Death. He with the rest of the Disciples fled the City as soon as the Execution was over, to avoid the same Fate, which the Tyranny then reigning gave them cause to fear. They went to *Megara*, where *Euclid* who had been also a Disciple of *Socrates*, had erected a Philosophick School.

When the Storm was blown over he resolv'd to Travel, and went first to *Italy*, where he addic'ted himself to the Discipline of *Pythagoras*. From thence he went to *Cyrene* to learn Geometry of *Theodorus*. He afterwards took a Journey to *Ægypt*, where he Travell'd all over the Country, and inform'd himself of the Learning of the Wise Men there. From *Ægypt* he returned to *Tarentum* in *Italy*, where he remained some time, to Converse with *Eurytus*, *Archytas*, *Echecrates*, *Timæus*, and the rest of the *Pythagoreans*.

Thus to the Learning of *Socrates*, he added that of *Pythagoras* and the *Ægyptians*, and being return'd to *Athens*, he set up a Philosophick School. The Place of his School was a *Gymnasium*  
or

Or Place of Exercise in the Suburbs, which bore the Name of *Ecademus* the Hero. Hence it was called the *Ecademy*, afterwards *Academy*, and from it his Disciples were denominated *Academicks*.

The invention of *Dialectica* or Logick is attributed to *Plato*, altho' as we have said, *Zeno* the *Elian* had before taught it. He first wrote Dialogues, in which agreeable Form he instill'd into the Minds of his Disciples the sublimest Science, and the most excellent Virtues. He added very much to Geometry and the Mathematical Sciences. Many Words, and divers terms of Art which became Universally used, were by him invented. He also first consider'd the Force and Efficacy of Grammar. And invented *Analytica* or the Method of dividing an Argument or Discourse into Parts and Distinctions in such manner, as to illustrate the Force and Efficacy at one view.

He Travell'd into *Sicily* in the 40th Year of his Age; to see the fiery Ebullition of Mount *Ætna*, and to improve the Knowledge he had acquir'd in his other Travels. The Tyrant *Dionysius* the elder then reign'd there, and by the intervention of *Dion* the Brother to his Wife *Aristomache*, became acquainted with *Plato*. *Dion* was at that time a young Man, but of pregnant Parts and ingenious Disposition, and altho' he had been brought up in effeminate Luxury, no sooner heard of *Plato's* Arrival but he made him his Guest, and listen'd to his grave Discourse with great attention. Divine Providence says *Plutarch*, led *Plato* thither, in order to destroy the Tyranny and restore the lost Liberty of the *Syracusians*. For this *Dion* afterwards expell'd the younger *Dionysius*, and altho' he was barbarously Murder'd after he had restor'd the publick Liberty, *Timoleon* again recover'd it. *Dion* receiv'd the virtuous Precepts of *Plato* with great Joy, and studiously addicted himself to practise what he taught him. He brought the Philosopher into the presence of *Dionysius*, who Discours'd him with freedom; but the Doctrine of *Plato* tending to dissuade him against Tyranny he could not relish it, and threatned to put him to Death. *Dion* therefore in seeking *Plato's* safety, was forc'd to send him away; but the Tyrant in enmity to the Virtue of *Plato* dealt with the Master of the Ship which carried him, to put him to Death in the Voyage, which altho' he did not obey, he however sold him into Slavery at *Ægina*, an island on the Coasts of *Greece*, which was then at Enmity with the *Athenians*. He was immediately redeem'd by his Friends and return'd to *Athens*; where he continued to teach in the Academy as before, till he went again to *Sicily*. The Occasion this, *Dionysius* being Dead, his Son succeeded, whom *Dion* endeavour'd by all possible means to dispose to a virtuous Life, to which purpose he taught him the Percepts

cepts he had learn'd from *Plato*, whose Character he reder'd so lovely, that *Dionysius* was desirous to see him. *Dion* therefore wrote with great earnestness, and engag'd the *Pythagoreans* in *Italy* to join with him, to perswade *Plato* to make a second Voyage to *Syracuse*, which he accordingly perform'd, and was receiv'd with great Honours. He liv'd in the Court of *Dionysius* and was extreemly esteem'd by him: And by the Countenance of the Prince, the Example of *Dion* and the Wisdom of *Plato*, the Court was entirely chang'd, and instead of the daily Luxury and Nightly Revels before practis'd there. it became a Place of Philosophical Converse, and as *Plutarch* expresses it, the Floors, were daily fill'd with Geometrical Schemes drawn in the Sands wherewith they were to that purpose cover'd. *Plato* had even perswaded *Dionysius* to disband his Armies, and dismiss his Fleets, which his Father had call'd the Adamantine Chains, wherein he bound the People. Convincing this Prince that the Affection of his People acquired by Justice and Benignity was a better Guard to his Person. But those of the Court who profited by the Tyranny, labour'd to draw off *Dionysius* from this sort of Life. They represented to him evil Suggestions against *Dion*, as if all this were only done to lull him asleep, and give *Dion* Opportunity to take the Government from him. *Dionysius* at the same time had an excessive Passion for *Plato*, whom he was desirous to keep, altho' *Dion* were remov'd; and labour'd to make the Philosopher Love him only, and withdraw his Affection from *Dion*. *Plato* continued still to Love his Friend, and could not omit doing him all the good Offices with *Dionysius*, which the other resented, and could not satisfy himself with less than all his Affection. *Dionysius* took an Occasion from an intercepted Letter of *Dion's*, which express'd some favour to the *Carthaginians*, to banish that Lord; and rid himself of a Rival in *Plato*, and a Competitor in his Kingdom as he was seduc'd to believe him. This bred a distrust between *Plato* and *Dionysius*, so that altho' a fair Correspondence continued, the former Confidence was lost; and *Plato* was decently dismiss'd. Altho' *Dionysius* affected *Plato's* Conversation, his Precepts however had little effect upon him; for he continued to exercise the same Arbitrary Power his Father had done, and conscious of the Hatred he merited from his Subjects, permitted no Man to come into his Presence till he had been stripp'd to his Skin, and put on such Habits as were provided in the Anti-chamber; lest conceal'd Weapons should be upon them. It is therefore remark'd as a particular favour to *Plato* in his third Journey thither, that he was allow'd to enter without being search'd.

*Plato* went a third time to *Syracuse* after the repeated Invitations of *Dionysius*, and was much Honour'd there; but not being able to reduce the Temper of the Tyrant or procure Justice for his Friend *Dion*, he Expostulated so smartly with him that it gave him Displeasure; and soon after the Philosopher was oblig'd to withdraw, lest Violence should be offer'd him. *Dion* in the mean time lay in *Greece* Conversing with Philosophers, till all hopes of being recall'd was lost, and even his Revenues were withheld from him. And bearing perpetual Complaints of the Misery his Country suffer'd, he resolv'd at last, to attempt its relief. He went accordingly with an Arm'd Force, recover'd the Publick Liberty, but was basely murder'd. The Particulars whereof are seen in *Plutarch's* Life of him. The Circumstances of *Dionysius's* Recovery of his Throne, and his second Expulsion, concern us not here, except that he liv'd in a banish'd State in *Greece* many Years; but that was after *Plato's* Death.

*Plato* lived to the Age of 80 Years, much Honour'd by all Men. He would never take upon him any Publick Employment, but was in such Reputation for Wisdom, that the Nations round about sent to invite him amongst them, and to prescribe Laws to them. Thus the *Arcadians*, the *Thebans*, the *Cyrenians* and others sent Ambassadors to him, as is declar'd by *Ælian* and *Plutarch*. He excused himself, but sent sometimes a Friend whom he thought proper to instruct them: Thus *Aristonimus* was sent to the *Arcadians*, and *Mededimus* to the *Ilans*, who had sent to him on the same Account. And to the *Syracusians* he gave Laws upon the ejection of their King, as he did to the *Cretans* upon their Building *Magnesia*.

His Virtues, such as Sobriety, Temperance, Chastity, Patience, Probity and Fortitude, are Celebrated by *Laertius*, *Plutarch*, *Stobæus*, *Ælian* and others; and many of his Wise Sentences are preserv'd by *Stobæus* and *Laertius*.

Altho' all the Philosophers we have been speaking of left Writings behind them, there remains of them to this time only Fragments and excerpta. But *Plato's* Writings have been happily preserv'd, and give a visible Idea of his great Knowledge and Wisdom. His Dialogues exhibite all the parts of Practical and Divine Science, and inculcate the Wisdom that is useful to all the States of Humane Life. His *Atlantis* or fictitious History of a Common-wealth, was built upon *Solon's* Foundation, who as *Plutarch* says, began it but left it off thro' Age. *Plato* says he, Manur'd, Refin'd, Enclos'd and Adorn'd it, but because he undertook it too late, was prevented by Death from perfecting it. *Justin Martyr*, *Clem. Alex.* *Eusebius*, *Theodoret* and *St. Augustine*; and even *Numenius* the Philosopher, and *Aristo-*

*bulus* the Jew, do all affirm that he had read the Books of *Moses*, and manifests in his Writings a knowledge of them. He lived a single Life in frugal state without Wealth, for he fought it not, and therefore refus'd the great Presents offer'd him by *Dionysius*, except so much as enabled him to purchase the Books of *Philalaus* the *Pythagorean*, upon Natural Philosophy; But was never subject to Want, having Lands and other Possessions, which he bequeathed at his death to *Adimantus* his Nephew. He died the first Year of the CVIIIth *Olympiad*, in the 81st year of his Age.

*Dionysius* liv'd in *Greece* in an Indolence that was wonder'd at; whether in truth he was actuated by Philosophy and despised worldly Grandeur, or whether he only affected it is uncertain, but sure it is that he convers'd in the most ordinary manner, without shewing the least Resentment, as *Plutarch* declares in his Life of *Timoleon*. One Reply of his recorded there is notable enough. Being derided by a Stranger, and tauntingly demanded what he was the better now for all the wise Discourses of *Plato*, he reply'd, "Do you think I have made no advantage of his Philosophy, when you see me bear the late alterations in my Fortune, and this Insolence of yours with so even a Temper."

Altho' *Plato* was honour'd and his School resorted to from all Parts, yet he was not without Enemies and Detractors. Some of whom have handed down his Character to us with great Blots in it. *Seneca*, *Laertius*, *Athanasius*, and *Tzetzes*, charge him with Vice, one calls him Lascivious, another Glutton, another Parasite, and another a Dissembler, Even *Xenophon*, who learn'd with him under *Socrates*, was his Enemy, and *Diogenes* Derided him.

ARISTOTLE was born at *Stagyra* in *Thrace*, the first year of the XCIXth *Olympiad*; his Father was *Nichomachus* a Physician, descended from *Nichomachus* the Son of *Machaon*, who was the Son of *Æsculapius*. At seventeen Years of Age he went to *Athens*, in obedience to the advice of the Oracle, to study Philosophy; and became *Plato's* Disciple. His acuteness of Apprehension, and his diligence in Study, gain'd him the greatest esteem with *Plato*, who called him *the Mind of the School*, and when he was absent at the Lectures, he would say, *the Intellect is not here*. He continued in *Plato's* School twenty Years. as his own Epistle to *Philip* (cited by the old Interpreter of his Life) testifies. To omit the Reports produc'd by *Ælian*, that *Aristotle* disobey'd the Advices of *Plato*, and even erected a School in opposition to him, which want Authority. It is more consonant to the general Accounts  
that



that he continu'd in *Plato's* School till his death, and paid great Honour to his Memory.

After *Plato's* Death, *Aristotle* went to *Hermias* King of *Atarna*, a City of *Mysia* in *Asia*, who had been his fellow Disciple under *Plato*, and had earnestly invited him thither. (1) He lived three Years with him, instructing him in Philosophy; at the end of which term, *Hermias* was surpriz'd, taken Prisoner, and sent to *Artaxerxes* King of *Persia*, who put him to death. The Sister of that Prince named *Pythais*, being by this means left in a deserted State, *Aristotle*, in respect to his Friend, took to Wife, and bore so passionate an affection to her, that 'tis by some Authors reported, that he Sacrificed to her after the Rites of *Ceres*.

It was immediately after this that *Philip*, King of *Macedon*, wrote to him to come and instruct his Son, for *Apolodorus* and *Dionys. Halicarnassæus* places it in the fourth year of the CVIIIth Olympiad. He accepted of that Invitation, and came to *Philip's* Court, where he lived in the highest Esteem and Honour.

He instructed *Alexander*, who afterwards became Monarch of the East, in all the parts of Learning; and because the young Prince delighted in *Homer's* *Iliads*, he took much pains in correcting and restoring the Text, and then gave it to *Alexander*, who infinitely prized it, and esteemed it the best institution of Military Virtue. *Laertius* mentions a Book entituled *Of a Kingdom*, which *Aristotle* wrote to *Alexander*, and where-in he instructed him how to Rule. He so much dispos'd the Mind of *Alexander* to do Good, that if a Day pass'd without his conferring some Benefit, he was wont to say, *I have not Reign'd to Day*. He had the Art to please that Prince so well at the same time that he instructed him, that he profess'd (2) he admir'd and lov'd him equally with his Father, saying *Philip* had given him *Being*, but *Aristotle* *Well-Being*.

*Philip* dying the 1st Year of the CXIth Olympiad, and *Alexander*, who succeeded him, entering upon his great Design against the *Persian* Monarch, *Aristotle* took his leave of him after having attended him eight Years, and return'd to *Athens*.

The Academy where *Plato* taught was at that time possess'd by *Xenocrates*, wherefore *Aristotle* made choice of the *Lyceum*, a place in the Suburbs of *Athens*, built by *Pericles* for the Exercising of Soldiers, for his School; where he taught Philosophy to such as came to him. And because he walk'd as he

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(1) *Suidas*. (2) *Plutar. in Vit. Alex.*

Discours'd, he and his Scholars were term'd *ἀπὸ τῆς περιπατεῖν*, from walking. Peripateticks. And altho' when the number of his Scholars was encreas'd he gave over that Walking, and us'd the common manner of Sitting when he Discours'd, yet the Title of Peripatetick remain'd, by which his Disciples and Followers were always afterwards known.

*Aristotle* treated on all the parts of Philosophy with more accuracy than any that had gone before him. He very much improv'd Logick; by separating the Precepts of Disputation from the Things themselves Disputed on, and taught the manner and reason of Disputation; And first taught the method of making Demonstrations. He first reduc'd Sylogisms to Mood and Figure. And 'tis affirm'd by some of the Ancients that he invented all Dialectick Method, and is thence called, The Inventer and Perfecter of Logick. He also improv'd Physicks, Ethicks, and Metaphysicks. And his Doctrines are read in our Schools to this Day.

*Aristotle* was the greatest Writer of any that had gone before him; and as he was the first according to *Strabo*, who collected a Library; so he also furnish'd one by a compleat System of Philosophy and the other Liberal Arts. The number of his Books are by *Laertius* reckon'd 400; by *Patricius*, 513. all which he gave to *Theophrastus* when he made him Successor in his School, as *Strabo* declares. *Theophrastus* bequeath'd them to *Nelius* of *Scepsis*, a City in the *Trojan* District in the Lesser *Asia*; whose Heirs being Ignorant Persons lock'd 'em up; and because they had a Notion that they were extream Valuable, they hid them in a hole Under-ground, to preserve them from *Attalus* King of *Pergamus*, in whose Dominion that City stood, when he sought out all manner of Books to furnish the Library he erected. There they lay 130 Years, in which time the Damp and Worms had injur'd them. At last they were sold for a great sum of Money to *Apellico* of *Teios*. He was a great lover of Books, but not sufficiently skilful in them, for he did not rightly supply the Defects when he caus'd them to be transcrib'd. They were afterwards carried to *Athens*, where *Sylla* when he took that City, in the CLXXIII<sup>d</sup> *Olympiad*, finding them, sent 'em to *Rome*, where *Tyrannio* the Grammarian had the use of them; and from him, as *Plutarch* adds, *Andronicus* the *Rhodian* had them, and made them first publick.

*Aristotle* continued to teach Philosophy twelve Years at *Athens*; his Eminence in Learning had made many emulate and envy him, but his Credit with *Alexander* protect'd him from the Fury, which they vented after the Death of that Prince. When they openly accus'd him of Impiety, he pleaded his own Cause before the *Areopagus*; and acquitted himself. But  
finding

finding Conspiracies against his Life he retired to *Chalcis* the chief Town of the Island *Euboea* which is that we call *Negropont*, where he lived two Years, and died in the third Year of the CXIVth *Olympiad*, Aged 63 Years.

The Story which is found in some Authors, that *Aristotle* threw himself into that Straight of the Sea named *Euripus*, which flows between the Continent of *Greece* and the Island *Euboea*, because he could not comprehend the irregular Flux and Ebb which that Water is so remarkable for, has no Foundation, being not attested, or reported in any of those Writings where it might reasonably be expected if it were true.

What has been said will give our Reader a sufficient Idea of the Rise and Progress of Philosophy in general. The several Sect of Philosophers and their respective Opinions, is a Subject too large for us to enter upon. We shall therefore here close our Account of that and speak a few Words of the other Parts of Literature. Wherein the Mathematical Sciences might fairly claim the next Place; but we must postpone that to speak a little concerning Poetry and Oratory.

P O E T R Y seems to be the most Antient manner of Writing. I mean of Writing upon Subjects of common Instruction; for besides that, the Antientest Writings in *Greek* are those of *Homer* and *Hesiod*, so also all the Nations where Literature was early Propogated, have made use of numerose Style and chiming Rhimes to deliver the Precepts of Knowledge to the common People. Thus the moral Books of the Bible were Poems; thus the Songs of the antient Bards in *Gaul* and *Britain*, and the *Runick* Poems in *Sweden* and *Denmark*; whence our Word Rhime is derived, were a kind of Songs which were chanted or pronounc'd in the common Assemblies of the People. And even *Homer's* excellent Poems are suppos'd to have been Sung by him among the common People.

H O M E R by an excess of Modesty, while he Celebrated all others who could claim the least share of Applause, has been so perfectly silent of himself that the time of his Birth, his Country, his State and Condition in the World, are all unknown, but by obscure Gheeses made by the Antients. The antient Author of his Life says, that he lived at about 168 Years after the *Trojan* War, 622 before *Xerxes* Expedition into *Greece*. *Corn. Nepos* says he flourish'd 160 Years before the Building of *Rome*. *Solinus* places him about the Year of the World 3039. *Vel. Patercul.* in 3029, others much lower. The best Chronologers make him coeval with *Asa* and *Jehosaphat* Kings of *Judah*. He was a *Greek* of the *Minor Asia*, but of which of the seven Cities who all claim'd him is unknown. His

Condition of Life seems to have been mean, and some say he had no better Subsistence than what the repeating his Poems procur'd him.

HESIOD was near upon coeval with *Homer*. Some make him earlier, and some later, but the difference of Time in either Case is small. He was a Native of *Cuma* in *Ionia*, which is all the Account we have of his Person. His Writings are extant and in every Hand.

*Orpheus*, *Musæus*, and other Poets are suppos'd to be antienter than these, but their Time is uncertain; their Writings are preserv'd, and have been many times Printed.

The ORATORY of the *Greeks* is chiefly owing to the Nature of their Governments, which were mostly Free-states; wherein Men had liberty to speak their Minds in Publick, and by Oratory acquir'd the greatest Applause.

ANTIPHON of *Rhamnusius* (an *Athenian* Village) who flourish'd about the XCth *Olympiad*, first taught the Precepts of the Art of Oratory; he is also said to be the first among the *Athenians* who wrote *Διανηχὸς λόγους*, that is Oratorical Pleadings for Here. He is charged as the Author of the Troubles in *Athens* which brought the Tyranny upon them, for which he was after their expulsion Condemn'd. He publish'd 60 Orations.

Ten Orators were famous among the *Grecians*. Whereof *Antiphon* is the first in Age, the rest were *Andocides*, *Lysias*, *Isocrates*, *Isæus*, *Lycurgus*, *Demosthenes*, *Æschines*, *Hyperides*, and *Dinarchus*. It would too much enlarge our Discourse to speak of every one of these. We shall therefore omit all but DEMOSTHENES who flourish'd in the CVth *Olympiad*. He was esteem'd beyond all his Predecessors for the Correctness of his Style, the justness of his Figures, the easiness of his Narration, and the force of his Thoughts: His Orations were look'd upon by his Countrymen as Standards of Eloquence, and put an end to all pretence of further improvement of Oratory. *Plutarch*, who wrote his Life, tells us that he became an Orator thro' the Eloquence of *Callistratus*, which he heard in a Publick Tryal, and was much charm'd with, and therefore applied himself to Masters to teach him Eloquence; and as soon as he came to Man's Estate he exercis'd that Art in pleading against his Guardians who had cheated him of his Fortune. From small Pleadings he ventur'd into larger; but when he came before the popular Assemblies he met with great Discouragements; for being by Nature but of a weakly Constitution, his Voice was not strong enough, and withal he had an uncouth way of Utterance. This made him sink into Dispondency till *Sayrus* the Actor by pronouncing some Periods out  
of

of *Euripides* made him sensible of the Errors in his Accent, and put him upon studying the graceful Action in speaking: He labour'd with great diligence in it, and succeeded so well that he was the best listen'd to of all Orators. He was active in the Service of his Country, and bent himself with his best energy against *Philip* King of *Macedon*. The course of his Life and his unfortunate Death is seen in *Plutarch*. He died by Poyson taken by himself rather than die by the Hand of the *Macedonian* Captain, who seized him after the Battle between *Antipater* and the *Athenians*, in the *CXVth Olympiad*, Aged 62 Years.

From the Oratory of the *Forum* we may descend to that of the Stage, where the Actions of Great Men were set forth, and the Vices of ill ones exploded. We have said, that *Thespis* began to Act Plays in the time of *Solon*. *Suidas* makes *Epigenes* the *Sicyonian* elder than *Thespis* but is contradicted in it by Learned Men. What the Tragedies were that he Acted is not known, since no Fragments of them remain in the Antient Writers. *Phrenicus* who was his Servant, and used to act the Woman's Part; continued the Stage after him, and is named as one of the first Tragedians.

**ÆSCHYLUS**, born the 4th Year of the *LXIIId Olympiad* at *Eleusis*, was a Person of excellent Virtue and Ingenuity. He fought in the three Battles at *Marathon*, *Salamis*, and *Platæa*. It is said that while yet a Boy he was admonished by *Bacchus* in a Dream to Write Tragedies. He first acquired Applause by Tragedy at *Athens*, in the 3d Year of the *LXXIIIId Olympiad*, as the *Marmor. Arundel.* testify. He introduc'd the Scene, increas'd the Number of Actors, contract-ed the Chorus, and corrected the Action and Habit. Of his Tragedies six remain, wherein is seen how far his first Essay had polished the Stage.

**SOPHOCLES** was of a Noble Family of *Athens* and was born in the 2d Year of the *LXXIst Olympiad*. He was Educated in all Gentile Accomplishments. He Learnt Musick of *Lamprus*, Poetry of *Æschilus*, and excell'd his Master in it, having added much in Beauty to Dramatick Poetry. Seven of his Tragedies remain; and the Names of no less than 165 which are lost, are mentioned in antient Writers. He lived to the Age of Ninety Years, and died in the third Year of the *XCIIId Olympiad*, having in the Course of his Life gained the Victory in Drammatic Contests above twenty Times.

**EURIPIDES** was Born at *Salamis* in the 1st Year of the *LXXVth Olympiad*, and liv'd at *Athens*, whereof his Father was a Citizen. He addicted himself to Painting, Rhetorick and Philosophy. And took to Tragedy in the 22d Year of his

his Age, wherein he excell'd, and divers times obtain'd the Victory from others. He has such Marks of Philosophical Knowledge in his Writings, that he is call'd *Philosophus Scenicus*.

*Socrates* in the latter Years of his Life was very intimate with *Euripides*, which made it believ'd, as *Laetius* hints, that he assist'd him in his Writings; and 'tis remark'd by *Aelian*, that altho' that Philosopher went but seldom to the Theatre, he never miss'd when a new Tragedy of *Euripides* was acted. It must be confess'd, saith *Quintillian*, by all Men, however disposed to Dispute the Merit of *Euripides*, that he largely excell'd both *Sophocles* and *Aeschylus*. For the strength of his Sense, the Beauty of his Diction, the Gravity and Cadence of his Style far exceed them. Besides, that he added much to the Oratory of the Stage, and both in Things and Words made the Energy pronounc'd in the Buskin, Vie with that deliver'd in the Robe; and was so signally skilful in moving the Passions, that he was able to force his Audience to commiserate his distress'd Hero, or rejoyce with his Fortunate one. He died in the 3d Year of the XCIII. Olympiad, Aged LXX. Years. Besides the Tragedies Extant of his, the Names of an Hundred that are lost are mention'd in Ancient Writings.

Hitherto none but *Hero's* had trod the Stage, the Subject of the *Drama* had been all Sublime. But *ARISTOPHANES* introduc'd the Representations of common Life, and brought Humour and Satyr upon the Stage; which was call'd *Κωμωδία*. Comedy, from *Κωμωζεν*, which signified to stroll in the Streets, and make Sport by Capering, Singing, and Dancing to a Pipe. But I ought not to say that *Aristophanes* was the Author of Comedy, for it was practis'd before his time by *Cretinus* and *Eupolus*, and the first introducer of it is not agreed upon by the Learned. Yet as his are the most Ancient that are Extant, and his were those which first made a Figure upon the Stage, it will not be amiss to lead our Reader to his Writings for a view of the most Ancient Comedy.

The Place and Time of the Birth of *Aristophanes* is uncertain; He flourish'd at *Athens* in the XCIV. Olympiad, and it do's not appear that he liv'd beyond the XCVII. in the last Year whereof his *Plutus* was acted. Of the great Number of his Comedies which are alluded to in Ancient Writings, Eleven only are now Extant, wherein he has shewn a Mastership beyond others in the Attick manner of speaking *Greek*, and so far polished the Elegance of Style, that 'tis reported of *Plato*, that when *Dionysius* King of *Sicily* desir'd to learn *Greek* out of the best Author, he sent him *Aristophanes*, advising to read that with Diligence, which would inform him in the Language and Manner of the *Grecians*. And 'tis said of that Great Divine

*John Chrysoſtom*, that his Eſteem for this Author made lay his Writings under his Pillow, ſaying, He left it as late, and came to it as early as he could, that he might obſerve the Manners of the World, eſpecially thoſe of Women; and learn to write and ſpeak *Greek* more freely and more ſententiuſly than others.

We ſhall now proceed to the Mathematical Sciences.

ASTRONOMY was ſtudied as we have ſaid by all the Philoſophers, but many are named, who in the earlieſt Ages addiſted themſelves particularly to this Science. The Obliquity of the Zodiack which had been diſcover'd, as we have ſaid, by *Anaximander*, was explain'd, the Reaſon of it aſſign'd, and its Conſtellations nam'd by CLEOSTRATUS, who alſo diſcover'd the *Hædi*. HARPALUS is nam'd by *Censorinus*, as the Author of the Year of 365 Days. METON the *Athenian*, who flouriſhed in the LXXVI. *Olympiad*, invented the *Lunar-Cycle* or *Golden Number*. THEODOSIUS of *Tripolis*, who wrote the excellent Treatiſe of the Sphere invented the Sun-Dyal. HIPPARCHUS of *Nice* in *Bithynia*, who flouriſh'd from the CLIV. to the CLXIII. *Olympiad*, is never to be enough applauded, ſays *Cl. Ptolemaeus*, as having above all Men acquir'd a knowledge of the Stars. He made a Catalogue of the fix'd Stars, and aſſign'd the Latitude and Longitude of each: He made Calculations of the moſt ancient Eclipses, aſſigning the reſpective times of each; and he Stated Hypotheſes and drew out Tables, whereby the Courſe of the Stars and the whole Face of the Heavens for 600 Years were deſcrib'd.

We have already mention'd that GEOMETRY was invented by the *Ægyptians*, and that it was Studied and much Cultivated by the *Greeks*. New Propoſitions and new Theorems were frequently added by the Philoſophers, and the Science from time to time enlarg'd and Improv'd: But the Elements of it lay diſperſed in the Writings of the reſpective Authors of the Propoſitions, till *Euclid* collected thoſe that were Extant, and added many of his own.

EUCLID flouriſh'd at *Alexandria* in the Reign of *Ptolemy* the Son of *Lagus*, but it is unknown of what Countrey he was. He collected and perfected the Elements of Geometry, and exceedingly Illuſtrated the Mathematical Science, which he taught at *Alexandria* with great Applauſe. He was (ſays *Pappus*) a Perſon of moſt Ingenious Diſpoſition, an Enemy to Contention, and a candid encourager of the induſtrious Studies of others. Beſides the excellent Writings of his which are Extant, many are refer'd to in ancient Authors which are loſt. He dyed in the ſecond or third Year of the CXXIII. *Olympiad*.

We muſt note that there was another *Euclid* who was a Philoſopher and Diſciple to *Socrates*. He was of *Megara* a Town  
of

of *Achaia*, situate between *Athens* and *Corinth*, (of which place the Geometrician also is by some said to be a Native) he set up a Philosophick School there, and was Author of a Sect which was call'd the *Megarick*. *Plato* and the other Disciples fled to him, as we have said after the Death of *Socrates*. There were also others of the same Name mention'd in Antiquity; as *Euclid* the Archon of *Athens*, *Euclid* the Southsayer spoken of by *Xenophon*; and *Euclid* the Stonecutter, mention'd in *Plato's* Will.

Many Mathematicians, who lived after *Euclid*, improv'd that Science, among whom *Apollonius*, *Pergæus* and *Archimedes* are most considerable.

**APOLLONIUS PERGÆUS** a Native of *Perga* in *Pamphilia*, who as *Pappus* declares, was long time a Disciple to *Euclid* at *Alexandria*, and flourish'd under *Ptolemy Euergetes*, first taught *Conic Sections*, and wrote a compleat Work upon that Subject in Eight Books; the Contents whereof are given by *Pappus*, but there were but the first four only Extant in *Greek*: Which have been several times Printed. Three more were translated into *Arabick* by *Abalphato*, and presented to the King *Abicaligiar* about the 372 Year of the *Hegyra*, a M. SS. Copy whereof being brought into *Italy* was translated by *J. Alphonsus Borellus*: But the eighth Book was still wanting, till the most Learned and Ingenious Dr. *Edmund Halley*, Geometry Professor at *Oxon*, from the Contents reported by *Pappus*, and his own Excellent Judgment, hath demonstrated all the Propositions, and restor'd that Book also, and made a compleat Edition of this Work, which was lately Printed at the Theatre.

**ARCHIMEDES** of *Syracuse* was a Person of elevated Birth, being related to King *Hiero*, and was much Honour'd by him. By his great Industry and vast Genius he became the compleatest Master of Geometry and Astronomy, and discover'd very many things that were before unknown: Particularly, he discover'd the force of Mechanism, and first made Pumps and Engines to raise Water, as likewise Engines to raise great Weights: And by the wonderful Engines he contriv'd during the Siege of *Syracuse*, he alone by the force of his Genius defended the City three Years against all the Attempts of the *Romans*, as may be seen in *Plutarch's* Life of *Marcellus*, *Livy*, and other *Roman* Authors, who have celebrated the prodigious Ingenuity of this great Man. When the *Romans* at last broke into the City, he was kill'd by a Soldier as he was drawing Circles and Schemes upon the Sand, contrary to the express Order of *Marcellus*, who much lamented his Death. He wrote many Books in Mathematical Science, wherein he had a Genius vastly more extensive than all Men that went before him, or perhaps any that has follow'd him, except Sir *Isaac Newton* be allow'd the place; But thought his Mechanical Operations



too mean to be put into Writing, and chose rather to transmit to Posterity the Principles, whence by Industry and careful Thought the same Works might be form'd. He died in the CXLII. Olympiad, the 212th Year before Christ. Many of his Writings are Extant, and many are lost. Of the Inventions of *Archimedes* great mention is made in the Writings of the Ancients. His *Military Machines*, whereby he not only shot whole showers of Darts and Stones upon the Enemy, but even rais'd their Ships out of the Water, and after shaking 'em in the Air plung'd 'em headlong into the Deep, are much spoken of by *Polybius*, *Plutarch*, *Livy*, and others. Burning-Glasses, by which he Fired the *Roman* Ships which lay at too great a distance to be reach'd by his Engines, are spoken of lamely by *Diod. Siculus*, and *Diod. Halicarnass.* but as *Polybius*, *Plutarch*. and *Livy* are silent in it; the most judicious reject it. His Sphere of Glass, wherein the Motion of the Sun, Moon, and Planets, were most artificially shewn, is mention'd by *Cicero* and others. A Water-Organ which play'd Tunes melodiously without being touch'd by Hand. Engines which rais'd prodigious Weights. The Ship of excessive Magnitude with 20 Degrees of Oars built for King *Hiero*. And many other curious Works and Inventions of his are mention'd by the Ancients; besides the Water-Pump which *Diodor. Siculus* assures us to be his Invention.

STATUARY and PAINTING were practis'd by the Ancients in a much higher degree of Perfection than is seen in our Days; But these being *Manual Arts* come not properly within our Province, where we pretend to speak of the *Liberal* only.

ARCHITECTURE also was in greater Perfection antiently than it is at present; as the ruin'd Remains of Ancient Buildings do sufficiently Testify. The Rules of the Art were either not committed to Writing, or if they were, those Writings are lost, for none are Extant before that excellent Work of VITRUVIUS, who liv'd in the time of *Augustus*, and Dedicated to that Emperor his excellent Work consisting of Ten Books; wherein he set forth the Principles of Architecture, and all the Rules to be observ'd in erecting Edifices. Shewing the Proportions and the Ornaments belonging to the Five Principal Orders of Ancient Architecture: together with the Rules to be observ'd in private Fabricks, and the Art of making Machines and Engines. *Hier. Cardanus* in his Treatise *De Subtilitate*, reckons *Vitruvius* among the Twelve Men who had above all others merited Esteem for their excellent Wit and ingenious Inventions; and says, He would deserve the first place, if he had written the Inventions of his own, not others, as those Rules which he so judiciously has collected were. But the Excellency

cellency of his Performance is thus far evident, that in all this length of time, no Man has presum'd to prescribe Rules that better suit with the Semetry, Beauty, Solitidity and Convenience of Building, than those which *Vitruvius* wrote.

STRABO is the ancientest Geographical Writer Extant : He was a Person of great Learning and Judgment; A Native of *Apamea* in *Capsadocia*, and flourish'd in the Reigns of *Augustus* and *Tiberius*. He studied Grammar and Philosophy under the best Masters of the Age; and travell'd into *Ægypt*, *Asia*, *Greece*, *Italy*, and other Parts. But he went not into *Germany*, and therefore is guilty of more Errors in Writing of that Country than in all his other Works. He is celebrated by the best Writers both Antient and Modern, and divers that were contemporary with him have spoken of him with great Respect. He wrote Seventeen Books of Geography, whereof the two first contain the Doctrinal Part of Geography in general, and maintain the Dignity of the Science. The Third describes *Spain*, the Fourth *Gallia* and the *British* Islands, the Fifth and Sixth *Italy*; the Seventh, which is by much the most imperfect, describes *Germany*, *Geta*, *Illyricum*, *Æpirus* and the *Taurica Chersonesus*. The Eighth, Ninth and Tenth contain *Greece* and the Neighbouring Islands. The next Four have *Asia intra Taurum*, the Two next *Asia extra Taurum*, *India*, *Persia*, *Syria*, *Arabia*, &c. And lastly, the Seventeenth Book describes *Ægypt*, *Æthiopia*, *Carthage*, and the rest of *Africa*, with an exact account of all its Provinces, which in his Time were subject to the *Roman* Emperor: And in the whole course of his Work, besides the description of Places, he treats of the Manners, Religion, Government, and celebrated Persons of every Country, with most excellent Judgment and Fidelity. His Writings have been happily preserved, and divers times Printed in *Greek* and *Latin*; and are deservedly valued by all Men. Lastly, we shall conclude with *Claudius Ptolomæus*, who may be said to be the first Cosmographer; and on that account, altho' he liv'd beyond the Period of our History, we cannot omit him.

CLAUDIUS PTOLEMÆUS, an *Ægyptian* by Birth, flourish'd in the Reign of *M. Aurelius Antoninus* as *Suidas* testifies. He studied Astronomy, and made Celestial Observations at *Alexandria*, where he was much Celebrated. From the Doctrine of *Hipparchus* and other ancient Astronomers, together with his own Observations, he form'd a System of the Universe; assign'd the Distance and Magnitude of the Celestial Bodies; prescrib'd the Methods of discovering Longitude and Latitude by Observations of the fix'd Stars and the Course of the Planets; Invented the Meridians and Parallels, and form'd a Set of Geographical Charts, wherein he shew'd the Bounds of

the several Parts of the Earth, the Coasts of the Seas, the Course of Rivers, and the Situation of Places in all the Parts of the then known World, in so correct a manner, as to render his Work universally useful. His Geography in VII. Books with the Maps; his *Μεγάλη σύνταξις τῆς Ἀστρονομίας*. *Magna Constructionis* or *Almagest*, Lib. XIII. His *Quadripartitum*, or Four Books of Astrology. His Treatise of the fix'd Stars and other Writings are Extant, and justly valued by all Learned Men. In fine, he was a Person of the greatest Judgment, Industry and Learning, and Cultivated Astronomy beyond any that had gone before him: His Invention of applying Astronomy to the illustration of Geography has been infinitely useful to Mankind: And his Maps compar'd with the more ancient Geographical Tables, (whereof the *Peutingerian* are an Example) give sufficient Testimony how very Ignorant the World was in that part of Knowledge before his time.

*An Account of the Foundation of some of the Chief Cities, &c. from the Beginning of the World to the Birth of Christ, with several other Things not taken notice of in the foregoing History.*

**A***n. Mundi* 1718, *Hebron*, the Metropolis of *Judah*, was built. 'Twas the Seat of the Giants called *Anakim*, or the Sons of *Anak*. *Abraham* bought it for a Burial Place for his Dead; and there his Wife *Sarah*, and 4 of the *Patriarchs* were Buried. Adjoyning to it was the Plain of *Mamre*, where *Abraham*, as he sat in his Tent, was visited from Heaven by God in the Shape of a Man.

*An. 1725*, *Tanais* or *Zoan* (a City of *Egypt*) was built (1).

*An. 1788*. *Babylon*, the Metropolis of *Chaldea*, was built by *Nimrod*. 'Twas enlarged by *Ninus*, and beautified by *Semiramis*, who made it one of the Wonders of the World. Its Walls were said to be of Brick, cemented with *Bitumen*, 32 Foot thick; so that two Coaches, with 4 Horses, might easily go abreast upon them. Besides this they were 50 Cubits high, and had Towers 10 Foot higher. The Circuit was about 360 or 368 Furlongs; the Houses were at an Acres distance from

(1) *Numb.* 12. 23.

the Walls, so that the City took up but 90 Furlongs: Nor were the Houses joyned together; but the remaining Ground was Tilled, partly to stop the spreading of Fire, and partly to nourish the Inhabitants in case of a Siege. The *Euphrates* ran through the Middle of the City, and on both sides were deep Ditches to receive the Water when the River overflow'd. The two Parts of the Town had a Communication by means of a Stone Bridge, which was likewise accounted one of the Wonders of the East; but nothing was so surprizing as the Castle, which was 20 Furlongs round, environed with Towers 30 Foot in the Ground, and 80 above it. Upon the Top of this Castle were those marvelous Gardens, that appear'd at a distance as if they hung in the Air: They were supported by square Pillars, and 20 strong Walls, 11 Foot distant from one another. They were filled with very good Earth, in which there grew Trees of great magnitude, which bore exquisite Fruit, being watered by the Help of Pumps and secret Pipes.

The City began to decay in the time of the *Seleucides*, after the Building of *Seleucia*, which robbed it of its ancient Glory. *Rauwolf*, a German Physician, in the Year 1574 saw, and gives us this Account of the State of the City as it was then. *By a small Village on the Euphrates, call'd Elugo or Fleugo, is the Seat of the old Babylon, a Day and a half's Journey from Bagdat. The Lands about it are so dry and desolate, that one may justly doubt the Fertility of it, and the Greatness of this City, if the vast Ruins, still to be seen, did not banish all Suspicion. There are still extant some Arches of a Bridge over the River, which is here half a Mile broad and exceeding deep. These Arches are built of Brick, and wonderfully compacted. A Quarter of a Mile beneath the Village, in a Plain, is the fallen Ruines of the Tower of Babel, half a German Mile in Compass, which is a Receptacle for Serpents and venomous Creatures. A little above the Fall of the Tigris into the Euphrates, is a City now call'd Trax, but formerly Apamea. All that travel over these Plains, will find vast Numbers of the Ruins of very ancient, great and tall Buildings, arched Towers, and other such like Structures of wonderful Architecture, which being now for a long time deserted, are in part tumbled down into Heaps, and in part are yet standing: There is only one Tower, which is called Daniel's, still intire, and inhabited; from whence may be seen all the Ruins of this vast City, the Vastness whereof sufficiently demonstrate the Truth of what ancient Writers have said of its Greatness: Dr. Heylin notes that the Walls were 46 English Miles in Compass, and finished in one Year, by 20000 Workmen dayly imploy'd on them. Aristotle says, it might rather have been called a Country than City;*

City; for when it was surpris'd by the *Medes* and *Persians*, it was three Days before the Inhabitants of the farthest Part were aware of it.

About the Year 1900 *Ægialeus* reign'd in *Sicyonia*, which he call'd *Ægialea*, whence the Country was also denominat'd. *Sicyon* and his Successors very much adorned and beautified it with Temples, Altars, Statues and Images of their several Gods.

An. 1913, *Perusia*, or *Perugia*, a famous Town in *Italy* was built. 'Tis seated very pleasantly on the Banks of *Tyber*, not far from the *Apennine*, in a very rich and fruitful Soil.

An. 1919, *Nineveh* was rebuilt by *Ninus* on the Banks of the River *Tigris*. A City so enlarg'd by some of the succeeding Kings, that it came at last to be bigger than *Babylon*, being in Compass 480 Furlongs, or 60 Miles; and upon that Account said in *Jonah* to be a City of 3 Days Journey in Circuit, as indeed it was; accompting 20 Miles to a Journey, according to the common Reckoning of those elder Times; as likewise of the *Greeks* and *Romans* succeeding. The Walls 100 Foot high, and so broad that 3 Carts might go a-breast on the Top; and in the Walls were 1500 Turrets, of 200 Foot each in height. So strong that it was thought to have been impregnable, especially because of an old Proverb, which signified that the Town should never be taken, till the River became an Enemy to it. Which made *Sardanapalus* make it the Seat of his Residence, in the War against *Belochus* and *Arbaees*, who besieg'd it, for the space of three Years without any Hopes of Success, till at last the River overflowed, and carried before it 20 Furlongs of the Wall: Which so terrified this Effeminate Prince, that he burnt himself in the midst of his Treasures, as I have related above, and so it remained in the Hands of the Besiegers. They were a very wicked People, and not Repenting at the Preaching of *Jonah*, the City was destroyed by *Astyages* King of the *Medes*.

An. 1948, *Treves* or *Triers*, in *Germany* was built. 'Tis seated upon the *Moselle*, but of no great Beauty of it self, and as little Trading, the River being not capable of Ships of Burthen, and the Air generally so clouded and inclined to Rain, that it is by some call'd merrily *Cloaca Planetarum*.

An. 1950, *Mentz* or *Moguntia* in *Germany* was built. Situate upon the *Rhine*, 6 German Miles from *Frankfort*.

An. 1951, *Worms* upon the *Rhine* was built.

An. 1954, *Strasbourg*, the Capital City of *Alsatia* in *Germany* was built.

## A System of Universal History,

An. 1958, *Iberia* in *Catalonia* was built by *Iberus* (1)

An. 1977, *Tigurum* or *Zurich* in *Switzerland* was built.

An. Circ. 2035, *Jerusalem*, situated in the Center of *Judea* and of the World, according to *Cosmographers*, was built by *Melchisedeck* King of *Salem* (2).

An. 2045, *Damascus* in *Syria* was built by the Servants of *Abraham*.

An. 2140, *Drepanum* in *Sicily* was built. A very well fortified Town in the time of the *Romans*, and of great Note in old Authors (3).

An. 2179, *Acontium* in *Acadia* was built by *Acontius* the Son of *Lycæon* (4)

An. 2192, *Zancla* or *Mamertina*, now *Messina* in *Sicily* was built.

An. 2209, *Memphis* in *Egypt* was built. It was a great and populous City, and a long time the Royal Seat of the Kings of *Ægypt*, as appeareth by the *Pyramids*, which are near it; three whereof are very surprizing, and accounted the chief of the *Seven Wonders* of the World. The two first are shut up, and the third, which is the greatest, is open. This Pyramid is 499 Foot High, and 682 Foot Square; at one of the Angles is a little square room, where one may rest and refresh ones self. When you arrive at the Top, there is a very fine Platform, which consists of 12 great fair Stones, almost 17 Foot square; its observed, that the strongest Man cannot from the Platform throw a Stone beyond the Pyramid, but it's not true that an Arrow cannot be shot beyond it, as some Authors affirm. There are 16 Steps before you come at the Door of the Pyramid; the Entrance is square and always open, and that walk leads to two more, at the end of one of which stands an Hall, where may be seen an empty Tomb, made of one Stone only, which is like *Porphyry*; some say that that Sepulcher had been made for *Pharaoh*. At the end of the other Alley or Walk is a Hole, which seems to have been made for letting down the Bodies into the Caverns underneath the Pyramid. The other Pyramids that are shut up are almost of the same Structure. Many are amazed whence they could get such vast Stones, and so great a Quantity of them, since there is nothing near them but Sand; but 'tis probable there might be a Brook underneath; besides, there are several Mountains not far off: Some say they were brought from *Said* along the *Nile*. Before each of the 3 Pyramids, appear some Remains

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(1) *Tarapha de Regibus Hispan. in initio.* (2) *Jos. Egeſippus.* (3) *See Cluver's Sicilia Antiq.* (4) *Natalis Comes Mytholog.*

of old square Buildings. which seem to have been Temples. At some Steps from the open Pyramid is an Idol called by the *Arabs* *Abonel-baoun*, that is, the chief Column; and by *Pliny*, *Sphinx*: 'Tis a Bust cut out of a live Rock, and seems to have been made of 5 Stones joyned together, but being narrowly observed. its found they are but Joynts or Veins of the Rock. It represents a Women's Face, but it is of a prodigious Bigness, being 26 Foot high, and 15 Foot from its Ear to to its Chin; the Top of its Head is open, and the Hole, through which a Man may easily pass, reacheth down to the Breast, and there ends. This Idol was adored by the Ancients, and there are several Stories as to its founding, as there are about the Pyramids themselves, about the greatest whereof *Pliny* assures there were employed 370000 Workmen for 20 Years together. Not far from this place is another Curiosity, worth the Observation of a Traveller, *viz.* The *Mummies*, or the Bodies embalmed and wrapped in Linnen Cloaths to keep them from Corruption. The Ground where they are found is like a vast Burying Place, adorned in many Places with divers Pyramids. Under the Ground are many vaulted Rooms, cut in Quarries of White Stones, with a Hole to go down into them, like a Well. Those Wells are square, built with good Stones, and filled with Sand, to close the Grotto, which Sand is taken out when People will go in. Then by the Help of a Rope under their Arms they are gently let down to the Bottom, where the Door is. The Rooms built under the Ground are commonly square, and contain many by-places, where *Mummies* are found, some in Stone Tombs, others in Chests or Coffins made of sycamore, with many Ornaments. The dead Bodies are wrapped up with Fillets of Linnen Cloth. dipped in a Composition fit to preserve from Corruption; and those Fillets are so often wound about, that sometimes there are above 1000 Ells. The Fillet, going in length from Head to Foot, is often adorned with many Hieroglyphicks painted in Gold, which shew the Quality and brave Actions of the Deceased. Some *Mummies* also have a Golden Leaf delicately set on the Face. Others have a kind of an Head-piece made of Cloth and prepared with Mortar, on which the Face of the Person is represented in Gold, In unwrapping them sometimes small Idols of Metal are found wonderfully well wrought; and some have a little Piece of Gold under their Tongue. Some *Mummies* are shut up in Chests made up of many Cloths pasted together, which are as strong as Wooden ones, and never rot. The Balm that preserves those Bodies is Black, hard and shining like Pitch, that smells pleasantly. It is called *Mummy*, because composed of *Amomum*, Cinnamon, Myrrhe and Wax. The dead Bodies

were also powdered with Nitre or Sea-sand. The *Amomum* of the Ancients is supposed to be the little Tree the inner Bark whereof is called Cinnamon. They took the small Branches full of Knots, in the shape of Grape Kernels, and a kind of sweet Gum that came out of its Root, to make that Composition, with other Plants and Aromatical Liquors, which keep Bodies from Corruption. From the Word *Amomum* came *Amomia*, which we pronounce *Mummy*. Some derive it from the *Persian* Word *Mum*, signifying *Wax*, used chiefly by the *Persians* and *Scythians* to preserve Bodies (1). The Design and Intent of the *Egyptians*, in being at so great Expence in preserving their dead Bodies, is to be no otherwise accounted for than from their Theology, one Principle whereof was, That the Soul continued with the Body as long as it endured. And therefore some ancient Authors bring it as an Argument for the Immortality of the Soul, that the Bodies of the *Egyptians* did continue so many Years without Putrefaction (2).

An. 1214. *Rhodes*, the Capital City of the Island of that Name, was built. Situate on the Sea-side, at the foot of an Hill that grows insensibly steep, and in an agreeable Plain in the North part of the Island.

An. 2229. *Hispalis* or *Sevil*, the Capital of *Andalusia* in *Spain*, upon the River *Guadalquivir*, was built. 'Tis now the greatest City of *Spain* next *Madrid*, and one of the richest and most famous for Commerce of all *Europe*.

An. 2245. *Granada* in *Spain* was built. Situate on two Hills, divided by a Valley, through which runneth the River *Darien*.

An. 2247. *Isleben*, the Chief City of the Country of *Mansfield*, was built. Famous for the Birth of *Luther*

An. 2250. *Epidaurus* in *Laconia* in *Greece*, was built by *Epidaurus*, the Son of *Argus*: Seated on the Bay now named *Golpho di Napoli*, and the City now called *Malvasie*. A Town well built, and very well Peopled. Remarkable for the sweet Wines called *Malvesy* or *Malmsey*, sent hence into all other Parts in great abundance.

An. 2402. *Gnosus*, the most celebrated City of *Crete* in old times, now a poor Village called *Ginosa*, was built.

An. 2402. *Chalcis* in *Eubœa* was built. Formerly called *Eubœa Sympbelos*, and in the time of *Stephanus Byz.* (3) *Hypo-chalcis*. It had the Name of *Chalcis* from *Comoa* (4) otherwise named *Chalcis* the Daughter of *Asopus*. Now (as also the Island) called *Negropont*.

An. 2418. *Fesulana*, now *Fesula*, was built. Sometime one of the 12 Cities of *Tuscany*, and of very great Fame, now a poor Village hard by *Florence*.

(1) See *Monsieur Thevenot's Travells*. (2) See *Mr. Greave's Pyramidographia*. (3) *Steph. Byz. in v. c. Χαλχίς*. (4) *Eustath. ad Hom. l. 2. p. 279. calls her falsely Κνδμβη*. An.



An. 2420. *Genoa* was built. Situated on the North of *Italy*, upon the *Tyrrhenian Sea*, and lies in the form of a Theatre, upon the ascent of an Hill, opening its Bosom to the Sea, 5 or 6 Miles in Compass.

An. 2450, *Mitylene*, the chief City of the Isle of *Lesbos*, was built by *Xanthus* the Son of *Triopas*. Seated on a Peninsula looking towards the main Land; strong by Nature, and fortified by Art; having on either side a commodious Haven, that on the South being most fit for Gallies, the other capable of Ships of Burthen. Beautified heretofore with magnificent Buildings, and very pleasant for several Curiosities, but now mean, by reason of the Damages receiv'd from the *Turks*, to whom it belongs.

An. 2458, *Prague* in *Bohemia* was built, the Walls whereof seem to enclose the greatest Circuit of Ground of any City in *Germany*, but, like the City of *Lions* in *France*, the Hills and void Spaces within take up a large Tract.

An. 2467. *Turin*, the chief City of the Principality of *Piedmont*, was built. Situate on the River *Po*, in a very important Place for the Guard of *Italy*.

An. 2488. *Milan*, the chief Town of the Dukedom of *Milan*, was built.

An. 2505. *Thebes*, *Heliopolis*, or *Diospolis*, in *Egypt*, was built. It had 100 Gates, or 100 stately Palaces; and out of each, 200 Armed Men could be sent, in case of Necessity (1). Here was a great number of Obelisks, as *Tacitus* and *Ammianus Marcellinus* have insinuated.

An. circ. 2519. *Ratisbon* in *Lower Bavaria* was built.

An. 2522. *Melus*, *Paphus*, *Thasus* and *Callista* were built (2). *Scaliger* tells (3) us *Calista*, (corruptly written in the *Greek Καλλίστη*) was Founded 300 Years after, and *Thasus* in the XVth Olympiad.

An. 2595. The Use of the Buckler was found out in the War between *Præus Acrisus* (4).

An. 2626. *Parma* in *Italy*, the Capital City of a Dutchy of the same Name, was built.

An. 2645. *Placentia*, or *Piacenza*, a City of *Lombardy* in *Italy*, belonging to the Duke of *Parma*, was built.

An. 2650. *Cremona*, a Town of *Italy* near the *Po*, and the Capital of the *Cremonois*, was built.

An. 2655. *Præneste* in *Italy* was built. Formerly well fortified and of great Note, being mentioned by several excellent Authors, but now of no great Account (5).

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(1) *Plin. l. 5. c. 9.* *Strab. l. 17.* (2) *Euseb. Chron. Num. DLXXXIX.*  
 (3) *Not. ad Euseb.* (4) *Polyd. Virg. de invent. rea. l. 2. c. 11.* (5) *Vide*  
*Joseph. Mariam Suarezium, Ep. Vasionensem; de Antiq. Fran.*

An. 2675. *Brixia, Brescia* in *Lombardy*, was built.

An. 2680. *Vercelli* in *Piedmont*, was built.

An. 2683 *Novara* in the *Dutchy of Milan*, was built.

An. 2725. *Parthenope* or *Naples*, the Capital of the Kingdom of *Naples* in *Italy*, was built.

An. 2770. *Cumæ*, a Town of *Italy* near *Naples*, was built. Famous formerly for its Temple of *Apollo*, and noble Fortifications, but now inconsiderable (1).

An. 2773. *Colen* in *Germany* was built.

An. 2775. *Benevent* in the Kingdom of *Naples*, was built.

An. 2778. *Lisbon, Olyssippo, Ulyssippo*, (or as the *Spaniards* call it) *Lisboa*, the Capital of the Kingdom of *Portugal*, the Royal Seat of their Kings, and an Arch-Bishop's See, was built.

An. 2782. *Orestia*, in *Thrace*. was built. Famous for the Birth of *Ptolomæus Lagi* (2).

An. 2784. *Imola*, a City of *Romandiola*, was built. Anciently called *Forum Cornelii*, and was destroyed by *Narses*, but repaired by the *Lombardians*.

An. 2788. *Padua*, ( in Latin *Patavium* ) a City of *Italy*, belonging to the *Venetians*, was founded.

An. 2790. *Tarvisium, Trevisè, or Trevigi*, a Town of *Italy* in *Venice*, was built.

An. 2791. *Ancona*, an Episcopal City in *Italy*, under the Arch-Bishop of *Fermo*, seated upon the *Adriatick* Sea, and the Capital of *La Marca d' Ancona*, part of *St. Peter's* Patrimony, was built. Here is a good Harbour built by *Trajan*, who adorned it with a *Triumphal Arch*. Besides other Curiosities, the Fortifications of the City are rare and uncommon.

An. 2795. *Aquileja*, a Patriarchal City of *Italy*, was built. In ancient times very great, being one of the principal Cities of *Italy*, and the Residence of some Emperors, but now desolate by reason of the bad Air, troublesome Rubish and Ruins, and the Neighbourhood of *Venice*, which ruins its Trade.

An. 2798. *Luna, or Lunigiana*, on the Coast of *Genoua*, near *Tuscany*, was built, Famous formerly for its Marble Mines mentioned by *Strabo, Pliny* and *Livy*.

An. 2801, *Pisa* in *Tuscany*, upon the River *Arnus*, was built.

An. 2805. *Ardea* in *Latium*, was built by *Ardea*, Daughter of *Cyrce* and *Ulysses*, or, as others say, by *Danae* Mother of *Perseus* (3).

An. 2809. *Arethium. or Arezzo*, a City of *Italy*, and Bishop's See, was built. Situated upon the descent of a Hill in a fertile plain; famous in the time of the *Romans*, wasted by the *Goths*;

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(1) L. Alberti *Descript. Ital.* (2) Steph. Byz. (3) Isaac-

Lombards, and divers other Tyrants, till it fell under the Jurisdiction of the *Florentines* (1).

An. 2811, *Wurtzburg*, the Metropolis of *Franconia* in *Germany*, was built.

An. 2856, *Tours* in *Gallia Lugdunensi*, was built.

An. 2897, *Magnesia* in *Asia*, near the Mountain *Sipylos*, was built (2). 'Tis to be seen in many antient Monuments and Coins; as in one found by *Sr. Geo. Wheeler* (3) at *Smyrna*, in the *Armenian Church-yard*, being the Sepulchral Monument of one *Tatias*, Son of *Herobemus*, a *Magnesian* at *Sipylos*; whose Tomb was adorned with Wreaths of Plenty, held up by Victories, The Inscription was,

TATΙΑΣ ΗΡΟΘΕΜΙΔΟΣ ΜΑΙΝΗΤΙΣ ΑΠΟ ΣΙΠΥΛΟΥ  
ΖΟΖΑ ΚΑΤΩ ΤΙΟΩ ΤΩ ΚΑΤΑΙΧΟΜΕΝΟ ΛΥΣΑΝΙΑ  
ΑΥΣΑΚΑΙ ΤΩ ΠΑΤΡΙ ΑΥΤΟΥ ΑΥΣ.

Variety of Coins may be seen in the same Place, and in *Harduin's Account de Nummis Antiquis Populorum & Urbium*.

An. 2899, *Smyrna*, in the *Lesser-Asia* or *Anatolia*, formerly built by the *Amazons*, was repaired and enlarged by the Children of *Codrus*. The great number of Coins (whereof *Dr. Will. Ray* late Consul there, has given us a sufficient Demonstration by the noble Donation made by his means a little while since to the *Bodleian Library* in *Oxon.*) and Inscriptions continually dug up in this Place, are so many Instances of its Lustre and Grandeur, not to mention its being one of the Seven Churches of *Asia*, mentioned by *St. John* in his Revelation (4).

An. 2960, *Bardewick*, in *Lower-Saxony*, was built. It stands within a Mile of *Lunenburg* Northward, which arose out of its Ruins, and consists now of a Castle, and some few Houses, having been almost destroyed by *Henry the Lyon*, Duke of *Saxony*, in 1189.

An. 2979, *Samos*, a City on an Island of the same Name, was built. Formerly a very Potent, but at present an Inconsiderable Place.

An. 2988, *Capua* a Town of *Italy* in *Terra di Lavoro*, was built by *Capys* (5), though others (6) say by *Remus* and *Romu-*

(1) See *Natalis Comes*. (2) See *Euseb. and Scaliger's Notes*. (3) See his *Travells*, l. 3. p. 238. (4) *Sr. George Wheeler and Dr. Smith*. (5) *Steph. Byz.* (6) See *Etymolog. Magn. in voc. Καπύη*.

lus the Sons of *Mars*. Formerly a very celebrated Place, but now continually decaying, and is at present two Miles below the Antient *Capua*.

An. 3019, *Samaria*, the Metropolis of the Kings of *Israel*, was Founded by King *Omi* (1), on the top of Mount *Samron*. *Eusebius* tells us 'twas a very Magnificent City, notwithstanding it consists now only of a few Cottages filled with *Græcian* Monks (2).

An. circ. 3032, *Madrid*, antiently called *Mantua*, was built. The Seat of the Kings of *Spain*, whose Residence there, tho' the Country adjoyning be neither Rich nor Pleasant, hath made it of a Village the most populous City of all the Kingdom.

An. circ. 3060, *Felsina*, now called *Bononta*, or *Bologna*, in *Romandiola* was built. 'Tis seated in a spacious Plain near the *Apennine* Hills, and is a very populous City, of a round Form, and a great Circuit. Honoured with many Palaces of the neighbouring Nobles, the chief University of *Italy*, and the retiring place of the *Popes* (3).

An. 3075, *Carthage* in *Africa* was built. *Appian* says (4) 50 Years before the Destruction of *Troy*. 'Twas the chief City of this part of the Universe, and contended with *Rome* to be Mistress of the World. Situated in the Bottom of a safe and capacious Bay, the Entrances whereof were very strongly Fortified both by Art and Nature. Encompassed with the Sea, except on one side only, where 'twas joyned to the Land by a narrow *Isthmus*, about two Miles and an half in Breadth. In Circuit 24 Miles, but Measuring by the outward Wall 'twas 45. For without the Wall of the City it self there were 3 Walls more, betwixt each of which there were 3 or 4. Streets, with Vaults under Ground 30 Foot deep; wherein they had room for 300 *Elephants* and all their Fodder, with Stable over them for 4000 *Horse* and all their Provender, and Lodging in those out-streets for the Riders of the said *Horse*, and for 20000 Foot besides, which never came within the City to Annoy or Pester it. Not to mention the Castle *Byrsa*, magnificent Temple adorned with curious Statues, stately Arsenal, and other Rarities, which are every where to be met with, accurately Described by Antient and Modern Authors (5).

An. 3108, *Malaga* or *Malaca*, in *Spain* was built. It is now well Fortified, and Famous for the noble Armory of the Kings of *Spain*, with which he furnishes all his Garisons in *Africk* (6).

(1) Reg. 16. (2) Dr. Heylin, l. 3. (3) *Ibid.* l. 1. (4) In *Lybicis*. Καρχηδόνια της εν Διβύη Φοίνικες ακισαν ετρεσι πεντήκοντα προ αλωτέως Ιλιε. (5) Dr. Heylin, l. 4. (6) Dr. Heylin, & Hoffmann's Lex.

An. 3175, Ingraving in Marble was invented by the Ancestors of *Malas* (1) according to *Pliny*, though 'tis plain from Scripture that 'twas of a much earlier Date (2).

An. 3215, *Nixus* in *Sicily* was built by *Theucles* or *Theocles* the Leader of a Colony from *Eubæa* (3).

An. eod. *Carana* at the foot of Mount *Ætna* in *Sicily*, was built (4) by a Colony from the same Island, the Leader whereof was *Euarchus*; but *Thucydides* assures (5) us 'twas built 5 Years after *Syracuse*.

Anno eodem, *Ravenna* in *Italy* was built. Situate in the Embracements of two Rivers, called *Montonus* and *Renchus*: By the Confluence whereof at their Influx, or Fall, into the *Adriatick*, it was once Beautified with one of the fairest Havens in the World. 'Tis now in a declining Condition; though notwithstanding the meanness of the Private Buildings, the Publick are of a grave and stately Structure (6).

An. 3217, *Syracuse*, called *Syracuse* by *Theocritus*, was built: The most antient Name was *Omohermon*, and afterwards *Ortygia* (7). 'Twas the Greatest and best City of all that were possessed by the *Græcians*, if we may credit *Jully*, being Thirty Miles in Compass (8), upon which Account *Pindar* terms it *μεγαλότατος Συρακούσας*; And *Strabo* tells us that 'twas one of the Biggest Cities in the whole World, containing without the utmost Wall (for it was environed with 3 Walls) 180 Furlongs in Compass, which of our Measure cometh to 18 Miles. It was Compounded of 4 Towns made up into one, viz. *Insula* (or the Isle) *Acradine*, *Neopolis* and *Tyche*, besides the Fort called *Hexapla*, which Commanded the rest; the greatness of all which, the Ruines and Foundations of it do still Demonstrate. Very strongly situated and of an Excellent Prospect, from every Entrance both by Sea and Land. The Port, which had the Sea on both sides of it, was for the most part environed with beautiful Buildings; and that part of it which was without the City was Banked up on both sides, and sustained with very fair Walls of Marble. Besides other Structures, here was a vast number of fine Temples, particularly Two of great Note, one dedicated to *Diana*, (whence several Coins ΣΥΡΑΚΟΣΙΩΝ, with the Effigies of *Diana Venatrix* and the Epithe ΣΩ, i. e. Σωτήρ or *Saviour*) and another to *Minerva*, whose Ef-

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(1) *Plin. Nat. Hist. l. 36. c. 5.* (2) See *J. Ger. Vossius de Idol. l. 2. c. 45.* (3) See *Thucyd. & Cluver's Sicilia Antiqua.* (4) See *Euseb. & Scal. not.* (5) *L. 6. c. 3.* (6) *Dr. Heylin.* (7) *Goltzius de Urb. & Pop.* (8) *Goltz. ibid.*

figies is found on several Coins. 'Twas the Custom of this Town when any of the Citizens grew too potent, to write his Name in an Olive-Leaf, which being put into his Hand condemned him to Banishment for 5 Years, without any more ado, and was called *Petalism*, from the Greek Word Πέταλον, signifying a Leaf. But notwithstanding this Policy, they could not be so well secured in their Freedom, as not to be pestered with Tyrants, this City being more famous for them than any other in the World.

An. 3227, *Astacus*, (afterwards called *Nicomedia*, now *Nicor* or *Comidia*), in *Bithynia*, was founded. Situate on the Top of an Hill, environed with a pleasant and delightful Plain, Honoured with the Seat and Residence of many of the *Roman* Emperors, when their Affairs called them into the East before the Building of *Constantinople*: Upon which Account here were a great many Martyrs who suffered in the Persecuting Times, particularly under *Dioclesian*. In those Times Wealthy, and of great Account, now much Decayed; but notwithstanding well inhabited by *Greeks* and *Turks*, for the commodiousness of the fresh Springs thereabout (1).

An. 3235, *Megara*, in *Sicily* was built, Now called *Augusta*: Situate on the Shore, and of so large a Haven, that it could never be Fortified (2). Its most Antient Name was *Hybla*, and being noted for its excellent Honey, there are some Coyns with the Letters EM in a Crown, with a Bee. And hence the *Mel Hybleum* of *Pliny* (3) and Authors.

An. 3237, *Crotona* in *Upper Calabria*, in *Italy*, was built. *Livy* tells us 'twas antiently Twelve Miles in Compass, and 'tis yet considerably Big, The Inhabitants (4) hereof were once so Active, that at one *Olympick* Meeting the *Villors* were all of this Town. But their Glory much decayed in a Battle against the *Locrians*, in which 120000 of them and their Confederates were Vanquished by 15000 of their Enemy.

An. 3240, *Abydos* near the *Hellespont* in *Asia* was built by a Colony or the *Milesians* on *Cyziceniens* (5), or as others of the *Æoliens* (6). It now belongs to the *Turks*, and is well Fortified.

An. 3242, *Tarentum*, in *Upper Calabria*, was built. A Town formerly very well Fortified, and much Noted for the Valour of its Inhabitants, but at present much decayed. From this Town it is, That the *Tarantula* derives its Name, which is a kind of Spider, which in the Summer Time is of so Venem-

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(1) *Dr. Heylin, l. 3.* (2) *Idem.* (3) *Lib. XI. sect. 13.* (4) *Idem.* (5) *Thucyd. l. 8. Strab. l. 13.* (6) *So Marcianus Heracleota.*

ous a Nature, that if it bite any one 'tis certain Death, unless some Person immediately plays upon a Musical Instrument, which hath such Efficacy upon him that is bit, that he infallibly recovers; concerning which *Alexander ab Alexandro* has given several considerable Instances, and farther asserts, That as he passed by these Parts he was amazed to hear in almost every Village, variety of Musick, till he was informed of the Truth of the matter, and had seen a Youth effectually cured by this means.

*An. 3246, Corcyra or Corfu*, the chief Town of an Island of the same Name in the *Ionian Sea*, was built. The *Turks* have found it impregnable, having received frequent Repulses here.

*An. 3247, Lucca in Tuscany* was built. Situate on the *Serchius* not far from the Mountains of *Luna*.

*An. 3262, Ecbatana in Media* was rebuilt by *Dejoces*. This City for Beauty and Magnificence was little inferior to *Babylon* or *Niniveh*. In Compass 'twas 180 or 200 Furlongs, which make about 24 *Italian Miles*. The Walls thereof (though *Polybius* says it was ἀτείχιστος without Walls) are affirmed in the Book of *Judith* to have been 70 Cubits High, 50 Cubits Broad, and the Towers upon the Gates 100 Cubits Higher; all built of Hewn and Polished Stone, each Stone being 6 Cubits in Length, and 3 in Breadth. But this is to be understood only of the innermost Wall, there being 7 in all about it; each of them Higher than the other, and each Distinguished by the different Colour of their Pinacles, which afforded the Eye a most pleasant and delightful Prospect. In former Times the ordinary Residence of the Monarchs of the *Medes* and *Persians* in the Heat of Summer; as *Susa* (the Metropolis of *Susiana*) was in the Cold of Winter. The Royal Palace being about a Mile in Compass was built with all the Cost and Cunning that a Stately and Royal Mansion could require; Some of the Beams therof of Silver, and the rest of Cedar, which were distinguished with Plates of Gold. *Josephus* says 'twas built by *Daniel*, which must be understood no otherwise than that he was Overseer of the Work, by the special Appointment of *Darius Medus*, to whom the Building is ascribed by others. Through the Neglect of the Kings of the *Parthian Race*, it became nothing but an heap of Ruines (1).

*An. 3266, Cyzicum*, seated in the *Propontis*, in an Island of the same Name was built. A Town of wonderful Strength and Beauty, when first known to the *Romans*, but at last de-

(1) *Vid. Strab. l. 9. Plin. l. 5. c. 19, l. 6. c. 14. Curt. l. 7.*

stroyed, for the most part, by an Earthquake, and the Falling-Sickness (1).

An. 3267, *Locri* now *Gieraci*, in *Lower Calabria*, was built, by the *Locrians*, a People of *Achaia*. Famous for the Law-giver *Saleucus* (2).

An. 3275, *Chalcedon* in *Bythinia*, was built. Formerly a very celebrated City, but now only a little Village, being called *Scutari* (3).

An. 3277, *Interamna*, commonly *Terni* or *Terani*, a City of *Umbria* upon the River *Nar*, between *Spoletium* and *Narnis*, was built. Famous for Doves, and the Family of the *Castelli* (4).

An. 3280, *Rhegium*, in the *Lower Calabria* was built. A Town in former Times very well traded, but left in a manner desolate since the Year 1594, when 'twas fired by the *Turks* (5).

An. 3289, *Byzantium* was built by *Byzas*, Captain of a Colony of the *Megareans*, whose Image is found upon some Coins (6). *Justin* makes *Pausanias*, King of *Sparta*, to have been the first Founder of it, and a MSt. Catalogue in Greek of the *Constantinopolitan Emperors*, in the *Bodleian Library*, amongst the *Barroccian MSS.* (number 18) makes *Cypselus* a *Megarensian* to have founded it anew, a considerable time after *Byzas*, whom he will make us believe to have lived before the times of *Troy*. 'Tis not printed, and upon that Account I will transcribe the

Passage. *Ετη ἀπὸ κτίσεως κόσμου εἴσα* [In the Catalogue at the End of *Nicephorus*, published by *Petavius*, 'tis *εἴσα*, in *Nicephorus's* Chronography, publish'd by *Scaliger*, and in a MSt. Copy of the same in *Sion College* *εἴσα*; and in a Catalogue at the End of *Codinus de Originib.* 1. Amongst the *Byzantine* Historians, being altogether the same with that at the End of a MSt. *Codinus*, amongst *Sr. Hen. Saville's* MSS. at *Oxon*, 'tis read *εἴσα* | ἀπὸ κτίσεως τοῦ Μεγαρέως Κυψέλλου ἔχουσα ἔτη πικγ' ἀπὸ δ' ἐ' Βύζαντος τὸ πάλαιον ἀξάντος πρὸ χρόνων τ' τρωϊκῶν αἰσπ. ἢ τελευτᾶ Κωνσταντινου ἀμγας ἢ ἰσαππῆ-  
50λθ', τὰ πάντα βασιλεύσας ἔτη λα [Some Catalogues have ἔτη λγ', some λα, and others λβ, without an Addition of the Months ἢ μῆνας ι'. That is, From the Creation of the World are 4121 Years; From the Foundation of Constantinople by *Cypselus* the *Megarean* are 993 Years; But from the Building of it by *Byzas* (the first Founder) who lived before the *Trojan* times 1580. And then

(1) Dr. Heylin. (2) *Idem.* (3) See *Pet. Gyllius de Bosporo Thracic.*  
(4) *Hoffman's Lex.* (5) Dr. Heylin. (6) *Steph. Byz. Euseb. Harduin,*  
*de Nummis Urb. & Pop. Antiq.*



Constantine the Great, and, equal to the Apostles, died, having reigned 31 Years and 10 Months. The Reason why this Author makes *Cypselus* to be a *Magarean*, is probably to distinguish him from the *Corinthian Cypselus*, because *Byzantium* is said to have been (as hinted above) a *Megarean* Colony. But from what Authority he makes him a Founder, I know not; perhaps from a *Romanick* one, such as *Malela's* vouchers.

An. 3294, *Acanthus* in *Macedonia*, now called *Erifso*, was built, and had its Name either from the Thorns, which were all round it, or from a Man so called (1). 'Tis remarkable, that the Grasshoppers here do not sing as in other Places, whence the Proverb (spoken of one that is mute, ignorant, and unlearned) *Acanthia Cicada*.

An. *Eod. Stagira*, in the Confines of *Macedonia*, was built. Celebrated for being the Birth-Place of *Aristotle*.

An. 3295, *Abdera*, a Sea Town of *Thrace* (built first by the Sister of *Diomedes*, whence 'twas denominated (2)) was re-edified by the *Teii* (3). The Birth-Place (at least he lived here in his latter Days) of *Democritus*, who spent his whole Life in laughing at the Follies of others.

An. 3296, *Lampfacum* upon the *Hellespont* was built. Here the Beastly God *Priapus* was worshipped in as beastly a Figure: *Quem non denudo* (as *Lactantius* wittily scoffeth it) *ne quid appareat visu dignum* (4). 'Tis at present a pretty neat Town, and well inhabited.

An. *eod. Borysthenes* or *Olbia* in *Pontus* was built, though *Pomp. Mela* makes *Olbia* distinct from *Borysthenes* (5).

An. 3321, *Synope* in *Pontus* was built. Pleasantly seated on a long Point or Promontory, shooting into the Main, and remarkable for the Birth and Burial of *Mithridates* (6).

An. 3322, *Lipara*, a City and Island of the *Æolides*, was built.

An. 3323, *Ostia*, at the Mouth of *Tyber*, was built by *Ancus Martius*. Formerly a famous Haven, but since damm'd up, to stop the Passage of the Enemies Ships into the City (7).

An. 3325, *Dyrrhachium*, now *Durazzo*, in *Albania* was built by the *Corcyraens*. But there are Coins, which shew that the Inhabitants were of Opinion that 'twas built before by *Hercules* (8).

An. 3334, *Cyrene*, now *Coreno*, a Town of *Africa* in *Barbary*, was built by *Battus* (9). The Inhabitants whereof were famous for riding. Whence *Dionysius Periegetes*,

(1) Steph. voc. *Αναγδοσ*. (2) Solin *Polyhist. c. 10*. (3) See *Salma-  
sius's Notes upon Solin*. (4) *Dr. Heylin*. (5) See *Gronov. Not. in Steph.  
Byz.* (6) *Dr. Heylin*. (7) *Dr. Heylin*. (8) See *Harduin. de Num. Urb.  
&c.* (9) *Justin. l. 13*.

Κυρήνη τ' εὐίππῳ Ἀμυκλαίων γένῳ ἀνδρῶν.

An. 3340, The Game of *Chesse* was invented, to the great Profit and Delight of Mankind, it being a Princely Exercise, full of good Policy, and very much conducing to the quickening of the Memory, and moderating of the Passions (1). 'Tis much used in all the Eastern Countries (2), and was formerly more in Vogue in *England* than at present; upon which Account the King's Treasury (called in *Latin Scacchariam*) was denominated from it: And *John Lydgate* calls it *The Game Royal*, likens it to an Amorous War, and shews the Esteem he had for it, by his Dedicating one of his Poems to the Lovers of this Game:

To all folks vertuouse,  
 That gentil bene and amerouse,  
 Whych love the fair pley notable,  
 Of the Chesse most delptable,  
 Whith all her boole full entente,  
 To them this boke y will presente:  
 Where they shall fynde and son a noone,  
 How that I nat yore agone,  
 Was of a fers so fortunat,  
 Into a corner drive and Maat.

An. 3437, *Puteoli*, commonly *Pozzuolo*, in *Naples* was built. So called either from the Multitude of Pits, or from the Sulphureous Smells of the hot Waters thereabouts (3). The *Greeks* called it *Διχαίραςχία*, *Δικαιαρχία*, or *Διναρχία*; and there is no Question but it was a very eminent City, however at present reduced to mean Circumstances.

An. 3472, Cockfighting was instituted by the *Athenians*; upon their Victory against the *Persians* (4). For as *Themistocles* led forth his Army, he espy'd two Cocks fighting, which he shew'd his Soldiers, telling them that they neither fought for their Country-Gods, nor for old Monuments, nor for Glory; nor for Liberty, nor for Children; but for Victory. This so animated his Men, that he had good reason to think he might have otherwise lost the Glory of the Battle. And he thought he could not pitch upon a better Instance of Courage, than to have this innocent Sport added to the rest, that by that means

(1) See A. Sael's Famous Game of Chesse-play, Lond. 1614. 12°. J. Rowbothum's Pleasaunt and wittie Playe of the Cheastes renewed, Lond. 1562. Duod. 8c. (2) See Dr. Hyde de ludis Oriental. (3) Strabo, l. 5. Festus, Varro, l. 4. de L. L. (4) *Ælian. Var. Hist.* l. 2.

they might be put in Mind of the Courage of their Predetectors, and resolve to follow their Example.

An. 3491, *Pavia* in *Italy* was founded.

An. 3565, *Noviomagum* or *Nimiguen*, a City of the *Low-Countries*, and Capital of the *Lower Guelderland* under the States of *Holland*, was built. Seated upon a Part of the *Rhine* called the *Wael*.

An. 3566, *Sienna* or *Sena* a City of *Hetruria* in *Italy* was built. 'Tis one of the greatest Cities of *Italy*, and considerable for its Citadel, Palace, and Churches.

An. 3571, *Groningen* or *Groening*, the chief Town of *Groningen-Land*, was built.

An. 3614. *Mantua* was repaired, about 780 Years after it had been built.

An. 3619, *Alexandria* in *Egypt* was built, by *Alexander the Great*. Situated very conveniently, between the Sea and one of the Arms of the River *Nile*, by which means it enjoys two Havens, the Old and the New. In Process of time it became famous all over the World, and not only the first City of *Africa*, after the Destruction of *Carthage*; but the first in the World, next to *Rome*. And considering the Advantage of the Situation, the Fertility of the Soil, the Magnificence of the Buildings, the Convenience of the Harbour; together with the Sciences and Arts that have been professed there, wherein especially it seems to excel, as having bred within her Schools many famous Astrologers, Physicians, and Historians, it may be allow'd place among the most celebrated Cities of the Earth. Altho' since the *Turks* have possess'd it, and since it has lost that great Trade which formerly was maintain'd there by its being the Mart for *Indian* Commodities, which were brought over Land from the *Red-Sea*, thither. There are still to be seen the Ruins of *Cleopatra's* magnificent Palace, and the Cells and Chambers appointed for the *LXX* that translated the Bible.

An. 3618, *Nice* in *Bithynia* was built. Sufficiently celebrated for the first *General Council* there holden.

An. 3640, *Lyfimachia*, in *Thrace*, was built by *Lyfimachus*. Once of great Importance, but at length rased to the Ground, by the barbarous *Thracians*, tho' afterwards re-edified by *Antiochus the Great*.

An. 3642, *Antigonis*, in *Epirus*, was built by *Antigonus*, Now called *Argiro Castro*, as *Niger* thinketh; but *Croja*, according to *Sophianus* and *Lazius*.

An. 3645, *Antioch*, in *Pisidia*, was built by *Seleucus*, the first King of *Syria* of the *Macedonian* Race, and by him so called in Honour of his Father *Antiochus*.

*A System of Universal History,*

An. 3650, *Laodicea*, in *Phrygia*, was repaired by *Seleucus*.

An. 3651, *Seleucia*, in *Isauria*, was repaired by the same *Seleucus*.

An. eod. *Apamea*, in *Phrygia*, was built by *Seleucus*, and so called in Honour of his Wife.

An. 3653, *Edessa*, the Metropolis of *Osrhoene*, was built. Memorable for the Story of *Abgarus*.

An. 3654, *Berræa*, in *Syria*, was built by *Seleucus*.

An. 3655, *Pella* beyond *Jordan* was built by him.

An. 3666, *Verona*, one of the biggest and fairest Cities of all *Italy*, was built. The Churches here are very magnificent, and the other Curiosities are extremely fine, particularly the old Roman *Amphitheatre*, the most entire within-side of any now standing, and one of the first Magnitude when it was built.

An. 3668, *Vincentia* or *Vicanza* in *Italy* was built.

An. 3682. *Riusini*, anciently called *Ariminum*; in *Italy* was built.

An. 3713, *Pollio* erected a Library at *Rome*, of the Books brought thither upon the Conquest of *Perseus* (1).

An. 3792, *Toledo*, the Capital of *Castile* in *Spain*, was built. Pleasantly seated on the *Tagus*, beautified with many Pieces of rare and excellent Architecture; and fortified with 30 Towers standing on the Walls. By reason 'tis situated almost in the midst of *Spain*, there are a considerable Number of Inhabitants, consisting of the Nobility, Scholars, Merchants and Soldiers.

An. 3798, *Corduba* in *Spain* was built by *Marcellus* a Roman Consul. A City of great Circuit, but very few Houses, by reason of the great Number of Gardens in it.

3864, *Florence* the Capital City of *Tuscany* was built by *Sylla* the Dictator. Seated upon the River *Arno*, and now esteemed one of the biggest Cities of *Italy*, being about six Miles in Compass.

An. 3875, *Pampelun*, the Metropolis of the Kingdom of *Navarre* in *Spain*, was built by *Pompey*; upon that account anciently called *Pompeiopolis*.

An. 3881, *Middleburgh*, the chief Town of *Zealand*, was built by *Metellus*, thence called by the *Latines* *Metello-Burgus*.

An. circ. 3882, *Albenga*, a City and Port in the Republick of *Geona*, was built.

An. 3895, *Liege*, the chief City of the Bishoprick of *Liege*, was built. Situate in a pleasant Valley, environ'd with Hills, the *Maeße* entering in two Branches, accompanied with many other little Rivers, which make in it many delightful Islands.

An. 3915, *Bergamo* in *Italy* was built.

An. 3923, *Merida* in *Spain* was built.

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(1) Ind. Hist. Origin. l. VI. c. 4.

An. 3926, *Toulouse*, the Capital City of the Province of *Languedoc* in *France*, was built.

An. 3932, *Nordlingen*, in *Schwaben*, was built.

An. 3933, *Huy*, a Town and Castle in the Temporal Lordship of *Liege*, on the River *Maese*, was built.

An. 3947, *Elseneur*, a noted City of *Denmark*, in the Island of *Zealand*, was built.

*To Conclude.* The Metropolis of *Great-Britain* is a City so justly celebrated that we cannot omit to speak of it's Antiquity. But in regard our Island by being seperated from the rest of the World was very little known to those Nations who were the Masters of Literature, before the time that the *Romans* under *Julius Caesar* invaded it, the former State of this City is very obscure. So much as is spoken of it in the most ancient Writings stands thus.

LONDON was built, as some write 1108 Years before the Birth of Christ, that is above 350 Years before *Rome*; but for this there is but faint Authority. *Jeffery* of *Monmouth* in his Fabulous Story of *Brute* makes him the Founder, and to have named it *Troynovant* or *New Troy*, in Memory of his own City then destroyed by the *Greeks*. That it bore the Name of *Trinobantes* is apparent by *Caesar's* giving it that Name in the Fifth Book of his Commentaries. The same *Jeffery* tells us that King *Lud* Repair'd, Beautified and Fortified it, and called it *Caire Lud*. But to reject these Fables, we shall say with our excellent Antiquary *Mr. Camden*, that it was call'd by the Ancient *Britains* *Lundayn*, by the *Saxons* *Londenceaster*, *Londen'ryg*, *Londenwyc*. By *Tacitus*, *Ptolemy* and *Antoninus* it is nam'd *Londinium*, and *Longidinium*. By *Stephanus*  $\Delta\iota\upsilon\delta\omicron\upsilon\sigma\omicron\nu$ . And by *Amianus Marcellinus* *Londinum* and *Augusta*. Concerning the derivation of the Name *London*, Questions are raised that are not easily answered, for besides that the Name *Lundayn* mention'd by *Mr. Camden* do's not appear with sufficient Authority in Antiquity, the Name of *Caer Lud*, whence 'tis endeavour'd to be brought, altho' in our Modern Language of *Lud's* Town it have some affinity to that Pronunciation, yet could have none in the time of *Tacitus*, when the Word *Town* had no place in our Language. Neither indeed is the Name from King *Lud* to be easily granted, since *Lud* must have liv'd before *Caesar's* time (*Cassibelan* with whom he fought, being Brother and Successor to *Lud*) And yet *Caesar* calls it the City of the *Trinobantes*. As for the Name of *Ludgate*, which still surviving gives some Colour to *Jeffery's* Conceit; *Verstegan's* Opinion of the Origine of that Name seems to be very allowable, which is, that it is of *Saxon* derivation from *Lud* or *Leod*, which in that Language signifies *Folk* or *People*, as being

ing the Gate of greatest passage; which as it is still the case, so it was probably then too, being the only Gate on the West side of the City.

As to the Condition of *London*, it appears by *Tacitus* that it was even so early as the time of *Nero*, famous for its great Number of Merchants, and plenty of all Things (1). *Amianus Marcellinus* calls it *Vetus Oppidum*, to which, says he, after it became a *Roman* Colony the Epithet of *Augusta* was given as a Mark of Honour.

*Simeon* of *Durham* the Historian, reports that *Hellen* the Mother of *Constantine the Great* first enclos'd *London* with a Wall; which, most probably, before that was Fenced only with a Mound composed of the Bodies of fell'd Trees fill'd up with Turf, which was the *British* manner of fortifying as all Authors speaking of them declare.

The Wall was surrounded with a Ditch in the Years 1211 to 1213. and furnished with six Gates, namely, *Ludgate*, *Ealdersgate*, *Bishop's-gate*, *Bride-gate*, the *Postern* by the *Tower* and *Aldgate*. As these were the most Ancient Gates of *London*; *Ludgate* and *Algate* were the ancientest of these. *Newgate* was built in the Reign of *Hen. I.* or *Steph.* And *Criplegate* and *Moregate* were but *Posterns*, the former of very ancient Structure, but the latter was first made in 1415. The *Tower*, which is the ancient Citadel, was built by *William* the Conqueror, and first surrounded by a Ditch in the Reign of *Richard II.* about the Year 1190. History mentions that Publick Affairs were often Transacted in the *Tower*, thus in the Years 1206, 1220, 1224 and 1243, Pleas of the Crown were held there. And *H. III.* held a Parliament there in the Year 1261. A Royal Mint was held in it very anciently, for it appears that *E. III.* caused Florences of Gold to be coined there in the Year 1344. altho' the King's Exchange was held in the Street called the *Old-Change* in *Cheapside*: In the 6th of *Henry III.* it was ordained that none should make change of Plate but in the King's Exchange, and as in that Place Silver was Coined, it was thence that the Stamps for Coinage were deliver'd out to all the Mints in *England*. Other Fortresses were the *Tower-Royal*, which was of old time the King's House, and lodg'd in by King *Stephen*, this was afterwards made the Queen's Wardrobe. *Baynard's Castle* built by *Baynard* a *Norman*, who came in with *William* the Conqueror. The *Tower of Monisquit* built also by a *Norman* Baron of that Name in the same Reign, stood on the Banks of the *Thames* not far from *Baynards*. There was also a *Tower* seated on the

(1) *Tacit. Annal. lib. 14. c. 33.*

River near the *Black-Fryar's Church*, which stood 300 Years, and was taken down in 1502. And near *St. Bride's Church* there was very anciently a Tower or Castle; of the Stones whereof part of the Church of *St. Paul* was built by Bishop *Mauritius* in the time of *William I.*

For supply of Water *London* was furnished with divers Brooks or little Streams which run cross it, and fell into the *Thames*. Whereof the *Wells*, which is since called the *Fleet*, was most considerable, and was Navigable up to *Oldborn-Bridge*. *Old Born* or Brook run down that Street now call'd from it *Holborn*. The *Langborne Water* which arose in *Fenchurch-Street* run cross *Grass-Street*, down *Lombard-Street* to *St. Mary Wollnoth's Church*, and then turning to the South ran down *Sharebone*, and forward to the *Thames*. *Wall-brook*, enter'd the City from that part now call'd *Morefields*, and passing thro' the Wall obtained its Name: This Stream pass'd by many turnings thro' the City, and by the Street now call'd *Walbroke* to *Dowgate*, and so forward on to the *Thames*. It was long maintain'd by the Contributions and Dutys paid by divers Religious Houses, Parishes, and others; the Bridges over it kept in Repair, and the Stream cleansed: 'Till in process of Time being encroach'd upon by Buildings it was vaulted over and lost. There were also many Publick Wells, whereof *St. Clements-Well* near *St. Clement Danes*, and *Clarks-Well* are most spoken of, especially the latter, which was much resorted to to see the Plays of Scripture History annually acted there by the Parish Clarks of *London*. But what more deserves notice were those admirable Conduit Pipes which brought pure Spring Water from *Tyburn* into the heart of the City. These were the Works of divers generous Benefactors who from time to time contributed to them. The first Attempt whereof was made 21. *Henry III.* and the first Cistern Castled with Stone was the great Conduit in *West-Cheap*, which was begun to be built in the Year 1285.

The Famous Bridge over the River *Thames* demands our Notice. Of the Origine whereof, *Barth. Linsted* alias *Fowle* last Prior of *St. Mary Overies*, hath left this Account, as reported by that excellent Antiquary *Mr. Stow*. A Ferry being kept at that place, the *Ferry-man* and his Wife who were grown Rich, left the Ferry and what they had at their Death to their only Daughter, nam'd *Mary*, who by continuing to keep the same Ferry became in process of time very Rich: And with her Goods she built a Religious House for Women on that Ground, where now stands the East Part of *St Saviour's Church*. This House being afterwards converted into a College of Priests, those

Priests built a Timber-Bridge over the River at the Place where the Ferry us'd to Ply. The Antiquity of this Bridge is great, since *William of Malmesbury* the Historian, relates that in the Year 994, when *Sweyn King of Denmark* besieg'd *London* there was a Bridge over the River, upon which the Citizens manfully defended themselves and King *Ethelred*. The Timber Bridge was Burnt down in the Reign of King *Stephen*, Anno 1136. but soon repair'd. In 1163 it was new Built of Timber. And finally in the Year 1176 the Stone-Bridge began to be Founded, and was bountifully contributed to by the then Cardinal *Legate*, and *Richard Arch-Bishop of Canterbury*, (who each gave 1000 Marks) and others. The Course of the River was turned upon that Occasion, and carry'd thro' a Trench which began at *Rotherith* and ended at *Battersea*. The Building was the Labour of 33 Years, and was finished in the Year 1209. There had been from time to time Lands given by many Benefactors to maintain the Timber-Bridge, and the Neighbouring Counties paid a Duty towards it, as appears by the Charter of *Henry I.* to the Bishop of *Chichester*, whereby the Manour of *Alceston*, which had been given by his Father to *Battle Abbey*, was exempted from paying to the Work of *London-Bridge*. After the finishing the Stone-Bridge more and larger Gifts were conferr'd on it, insomuch that by an Account Extant, it appears that in the 22. *Henry VII.* the Revenue amounted to 815 *l.* 17 *s.* 2 *d.* which considering the Value of Money at that Time must needs have been a great Estate. The Structure of this Bridge is admirable, the Arches thereof being 60 Foot High and 30 Foot Broad, and so firm, that Houses are built on it in so ample a manner, that it is not perceivable to be any other than an ordinary Street.

Other Particulars relating to the Antiquities of this City, are too large for this Place, but may be Read in *Mr. Stow's* most Excellent Survey of it.

F I N I S.

T H E



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T H E

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