

Every Terrestrial Pleasure

Elements of geography, exhibited historically, from the creation to the end of the world : on a new plan ..

Jedidiah Morse

1825

GEOGRAPHY, in the largest sense of the word, is a description of the earth, and of those heavenly bodies, which were created, and are inseparably connected, with it. We give this large, and, perhaps, new meaning to the word, because the Creator, at the beginning, connected the heavens with the earth. And what He has thus joined together in their *creation* we would not put asunder in the description. These bodies together form the of which an account will be given in its place.

Of the Creation of the Earth and the Heavens.

When a child enters on the study of geography, we have said in our preface, it will be natural for him to inquire “ When, and how did this world, of which we are about to acquire a knowledge, come into being ? Who made it ? For what purpose was it made ? When and where were the first parents of the human race created ? What great events have happened in this world since it was created ? How long is it to last ? What will be its end ?” Answers to these inquiries are found only in the Bible. Here we learn, that “ In the beginning,” or 5825 years ago, “ God created the heavens and the earth.” He might but have spoken the word, and this work of creation would have been instantly done ; and have commanded, and all would have stood fast ; but he chose to employ six days in completing it.

At first “ the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters ; and God said, Let there be light, and there was light ; and God saw the light that it was good ; and God divided the light from the darkness, and God called the light *day* ; and the darkness he called *night*.” This was the work of the *first* day.

On the *second* day, God said “ Let there be a *firmament* in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament : and God called the firmament Heaven.”

The firmament, here called Heaven, is supposed to be the air, or atmosphere, which surrounds the earth ; and the clouds, which contain the waters, are supposed to be the waters *above* the firmament.

On the *third* day “ God said, let the waters under the firmament,” or those which make a part of our globe, “ be gathered together into one place, and let the dry land appear : and it was so. And God called the dry land, Earth ; and the gathering together of the waters, he called *Seas*.”

What are here called *Earth* and *Seas*, are now known under the name of *Continents* and *Oceans*.

“ And God said, let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit, after his kind, whose seed is in itself, upon the earth ; and it was so.”

On the *fourth* day, “ God said, let there be lights in the firmament of heaven, to divide the day from the night ; and let them be for signs and for seasons, and for days and for years.”

Accordingly “ God made two great lights ; the greater light,” which is the Sun, “ to rule the day, and the lesser light,” or the Moon, “ to rule the night : he made the *Stars* also. And God set them in the firmament of heaven to give light upon the earth, and to rule over the day, and over the night, and to divide the light from the darkness.”

The Sacred historian describes the heavenly bodies here, not as a modern Astronomer would describe them, but as they *appear* to the unlearned, that he might be understood by the great body of mankind, who are of this character.

All the heavenly bodies are round, a shape best fitted for motion, and with other like bodies, innumerable, are placed by their Creator in open, infinite space, without any solid foundations, and put into various, continual, and most rapid motions ; yet the most perfect order and harmony are preserved throughout the whole.

The various movements of the earth, in connexion with the movements of the heavenly bodies, connected with it, give us the divisions of time called day and night, summer and winter, spring and autumn, seed-time and harvest ;—also our years, months, and days.

For these important purposes, the Creator, in his wisdom, has connected the heavenly bodies, with the earth, and blended inseparably, the science of *Geography*, with that of *Astronomy*. So far as relates to the Solar system, both must necessarily be studied together.

On the *fifth* day, God caused “ the waters to bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth, in the open firmament of heaven.” “ Great whales also, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl, after his kind, did God create, and bless, “ saying. Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.”

On the *sixth* day, “ God said. Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind : and it was so.

“ And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind : and God saw that it *was* good.

“ And God said. Let us make man in our image, after our likeness ; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

“ So God created man in his *own* image : in the image of God created he him; male and female created he them.

“ And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it ; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

“ And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed ; to you it shall be for meat.

“ And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat : and it was so.”

When the work of Creation was thus finished, “ God saw every thing which he had made,” and pronounced it, “ very good.”

On the *Seventh* day, when God had “ ended his work which he had made, he rested from all his work, and blessed the seventh day, and sanctified it, because that in it he had rested from all his work, which God created and made.”

Thus God instituted the *Sabbath*, and at the same time gave an example of the manner of keeping it. It has ever since remained, and been regarded, as a divine Institution, of incalculable benefit to mankind, by the Patriarchs, by the seed of Abraham, the chosen people of God, and since the coming and death of Christ, by the whole Christian world.

“ These are the generations of the heavens and of the earth, when they were created : in the day that the Lord God made the earth and the heavens ; and every plant of the field, before it was in the earth, and every herb of the field before it grew : for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth and watered the whole face of the ground.”

Some have supposed with plausibility, if not probability, that the earth was watered without clouds or rain, by a “ mist from the ground” till the flood ; because no mention is made of any rainbow or cloud, until the time when the bow in the cloud was designated as a token of the covenant, which God made with man, and with every living creature of all flesh, that the waters shall no more become a flood to destroy all flesh.”

Questions on Section I

What is Geography in the largest sense of the word ?

What system do the heavens and the earth, together, form ?

What inquiries would a child naturally make, on entering upon the study of geography ?

Where are answers to such inquiries to be found ?

Who created the heavens and the earth ?

How long ago ?

How many days was God employed in making the world ?

Had he power to do it by a word, in a moment ?

In what state was the earth at first ?

What was done the *first* day ?

What the *second* ?

What is meant by the *firmament* called heaven ?

What by the waters *above* the firmament ?

What by the waters *under* the firmament ?

What was done by the Creator on the *third* day ?

What are the earth and seas here mentioned now called ?

What was done on the *fourth* day ?

Does the sacred historian speak of the heavenly bodies as an astronomer, or according to their *appearances*, to the eye of the unlearned ?

What is the shape of the heavenly bodies ?

Why were they made of this shape ?

Where are the heavenly bodies placed ?

Are they at rest, or in motion ?

Is there perfect order in their movements?

What divisions of time do these movements of the heavenly bodies furnish to mankind ?

Has the Creator connected Geography and Astronomy, and must both be studied together?

What was done by the Creator the *fifth* day ?

What, the *sixth* day ?

When God had finished his work and surveyed it, what did he say of it ?

What did God do on the *seventh* day ?

Was the *sabbath* now instituted ?

Has it ever since been regarded by some portions of mankind?

What have been its effects?

How was the earth at first watered ?

Were there probably no clouds, [1] no rain, no rain-bow, before the flood ?

Why is this probable ?

OF THE EARTH.

The Earth being more strictly the subject of geography, and an account of its creation having been given, we now proceed to give a more particular description of it.

Its Figure. The ancients in general conceived of the earth as a vast plain, extending an immense way downward, fixed and established on foundations ; and that the sun and the other heavenly bodies actually move round it, as they appeared to do. Our Indians, and other unlearned and uncivilized nations are still of this opinion. An Indian being asked, *What does the earth stand upon ?* answered, *Upon an Elephant.* *On what,* said the inquirer, *stands the Elephant ?* *On the back of a great Turtle,* replied the Indian. *On what does the Turtle stand ?* *Ah, that,* said the Indian, *I can't tell.* It is now known that the earth is round from its shadow on the moon when eclipsed, but particularly from the fact, that multitudes have sailed round it.

Its motions. The earth has two motions ; one round the sun, in the space of a year, called its *annual* motion, which occasions the diversity of seasons ; the other round its axis, from west to east, called its *diurnal* motion, in the space of twenty-four hours, which produces day and night. In its annual circuit, the earth moves at the rate of 68,217 miles in an hour. In its diurnal rotation, the inhabitants on the equator are carried 1040 miles an hour. Notwithstanding this swift and double motion, we appear to be at rest, and imagine that the sun and stars, which are fixed, move round us, and we speak as if this were the case, when we say, the sun and stars rise and set. “ The sun riseth, and the sun goeth down, and hasteth to his place where he arose.” *Solomon.*

Its magnitude. The diameter of the earth, as is stated in the table, is 7,928 miles ; and its circumference, 24,906. Its whole surface contains about 199,000,000 square miles.

Its component parts. The globe which we inhabit is composed, according to Moses, of “ earth,” and “ seas,” or of *land* and *water*, and is therefore called the *terrestrial globe*. About three fourths of its surface is covered with water, the rest by land. The respective productions of the land and water are given us by Moses in his account of the creation already recited. [2] These productions are mostly of a green color, which is the softest and most grateful to the eye.

Its natural divisions. A late learned and celebrated geographer, [3] considers the surface of the globe as “ one vast ocean,” containing an immense number of islands of various sizes. The two largest of these islands are called *Continents*, the *Eastern* and *Western*. The Eastern continent, which was first peopled, is often called the *Old World*, and the *Western* the *New World*, because unknown by civilized nations, till discovered by Columbus in 1492. The Eastern Continent is divided into Asia, Europe, and Africa ; the Western into N. and S. America. New-Holland is often considered as a continent by geographers. If it be not so styled, it is the largest island on our globe.

“ There is, properly speaking, only one sea, on our globe, one continuous fluid spread round the land, extending probably from one pole to the other, covering nearly three fourths of the surface of the earth.” All the detached portions of water, called seas, lakes, gulfs, &c. are not, (some few excepted,) entirely separated from this “ *universal sea*,” which we call the *Ocean*.” [4]

This general view of the natural divisions of the earth, is new, and appears to be unobjectionable and important, and is, therefore adopted in this book.

By the computation of M. Brun, the proportion of land north of the Equator, to that on the south, is as 419 to 129 : i. e. there is more than *three times* as much land on the north, as there is on the south of the Equator.

Mountains. These form the most considerable eminences on the surface of the earth. They are of various sizes, materials, and heights. The Himalaya Mountains, between Thibet, Cashmire, and Nepaul, are the highest yet known. The highest peak in this chain is Dhawalageri, in Nepaul, 27,677 feet above the level of the Sea. The next highest are the Andes in S. America, in which Chimborazo, 100 miles S. W. of Quito rises 21,440 feet above the level of the sea.

Volcanoes. Many of the mountains, which are spread over the earth, are volcanic, or burning mountains, which contain in their bowels sulphur, bitumen, and other combustible matter, the effect of which, when kindled into a flame, is more violent than that of gun-powder, or any thing yet known in nature. As the explosive force of gunpowder arises from the conversion of water into air, that which takes place in volcanoes is undoubtedly from the same cause. Volcanoes may be compared to huge cannon. From their mouths, some of which are a mile and a half wide, are vomited forth dreadful volumes of smoke and flame—torrents of bitumen, sulphur, and melted metals—clouds of cinders and stones—and sometimes rocks of enormous bulk are thrown at a great distance. In the great eruption of Mount Vesuvius, in 1779, a stream of *lava*, [4] of an immense magnitude, is said to have been thrown to the height of at least 10,000 feet above the top of the mountain. The quantity of lava thrown out sometimes, is so great as to enter cities, forests, and the ocean in large rivers. Fields have been covered with it, 100 and even 200 feet in thickness. The force of the explosion has been so great as to shake the earth, agitate the sea, and even mountains, and to overthrow the most solid edifices. The ignorant natives of Iceland near Mount Hecla, imagine, that the roarings of the volcanoes of this mountains are the cries of the damned ; and its eruptions the effects of the rage and despair of these unhappy wretches.

There are four noted volcanoes, viz. Cotopaxi, near Quito, in South America ; Mount Hecla, in Iceland ; Mount Etna, in Sicily ; Mount Vesuvius, in Naples. The first of these is 18,898 feet above the level of the sea ; and its eruptions are frequent. There are many others of less note in Asia, Africa and America.

Earthquakes. There are *two* kinds of Earthquakes ; *one* is caused by the action of subterraneous fires and the explosion of volcanoes, which are felt only at small distances, and at the time when volcanoes act, or just before they open. The *other* is supposed to be produced by immense quantities of inflammable air, pent up and compressed in the caverns and crevices of the earth, which being greatly rarified by internal fires, and finding no outlet, force a passage through all obstructions.

Earthquakes are usually preceded by a general stillness in the air ; the sea swells and makes a great noise ; the fountains are troubled and send forth muddy water ; the birds seem frightened, as if sensible of the approaching calamity.

The shock comes on with a rumbling noise, like that of carriages rolling on frozen ground, or thunder ; the ground heaves and rolls or rocks from side to side, in many instances. The shocks are often repeated, and succeed each other at short intervals, for a considerable length of time. Awful chasms are sometimes made during the shocks, from which issues water, and in some instances flames. Whole cities have been swallowed up in these chasms, and thousands of people in them. Sometimes persons have been swallowed up in one chasm and

thrown out alive through another. Sometimes the chasms have suddenly closed on persons partly sunk, and squeezed them to death, with their heads above ground.

History affords innumerable instances of the dreadful and various effects of earthquakes. In the reign of Tiberius, 100 towns in Lybia near Egypt were overthrown by a great earthquake. In Calabria, in the kingdom of Naples, the town of Euphemia was totally sunk in 1638, and the place where it stood is a dismal, putrid, stinking lake. In 1755 an earthquake laid in ruins a great part of the city of Lisbon. The earthquake which was felt in Canada, in 1663, overwhelmed a chain of mountains of free stone more than 300 miles in length, and the whole of that immense tract was changed into a plain.

THE CREATION, CHARACTER, AND INHERITANCE OF MAN, MESOPOTAMIA, AND THE RIVERS AND PLACES WITHIN AND ROUND ABOUT IT, WHICH ARE MENTIONED BY MOSES.

The manner in which Moses has described the creation of “the heavens and the earth,” obviously shows, that they were intended to be the magnificent dwelling-place of some exalted race of beings, favorites of their Creator. This magnificent dwelling-place, in its several parts, has been described, and we return again to give a more particular account of the origin and character of that race of beings, who were to inhabit it, and of the region where they first dwelt.

In the account already given of the work of the *sixth* day, we are informed of the creation of man, and the formal consignment to him of the inferior creatures, and of the whole furniture of the earth, as his inheritance, to be used and governed by him as its lord, according to his pleasure. Further particulars relating to the creation of man, the place on the earth where he was formed and destined to live, are given by Moses, which here claim attention. The additional facts concerning the creation of man related by Moses are these—“And the Lord God formed man of the dust,” or mould, “of the ground and breathed into him the breath of life, and man became a living soul.” “And the Lord God said, It is not good that man should be alone, I will make an help meet for him.” “And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of the ribs and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, he made “or builded” a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh, she shall be called Woman, because she was taken out of Man; and they shall be one flesh.”

We have a further account of the exalted rank held by man, among the creatures of God, and of the formal consignment to him of the earth and heavens which he had created, and all their furniture, as his inheritance, in the 8th Psalm, “Thou, oh Lord, hast made man a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thine hand; thou hast put all things under his feet.”

It will be proper here to introduce some account of the traditions of several of our Indian nations, respecting the creation of man. Though their ideas on this subject are wild and fanciful, yet their accounts have a striking similarity to that given by Moses, of which they must have retained some traditionary knowledge.

The following was communicated to Major Marston, by Masco, a chief of the Sauks, a tribe of Indians on the Mississippi river; and by Major Marston to the author.

“ The Great Spirit, in the first place created from the dirt of the earth, two men ; but finding that these alone would not answer his purpose, he took from each man a rib, and made two women ; and from these four sprang all red men.

“ The men were made of the *fine* dust of the earth, as they know more than Indians.”

Another account given by a chief of the Iroquois, is summarily the following :

“ After the Great Spirit had formed the world, he made the birds and beasts. He then made man ; but having formed him white, and very imperfect and ill-tempered, he placed him on one side of the earth where he now inhabits. As the Great Spirit was not pleased with his work, he took of black clay and made the *Negro*. This was much better than the white man, but was still imperfect. He then procured a piece of *red* clay, from which he formed the Red Man perfectly to his mind. He placed him on a great island, separate from the white and black men, and gave him rules for his conduct, promising him happiness in proportion as he should obey them.”

For the *progenitors* of the human race, named Adam and Eve, “ the Lord God planted a garden eastward in Eden,” and as its name imports, “ it was the centre of every terrestrial pleasure. The munificence of the Creator stored it with every plant, and tree, and flower, that was pleasant to the eye, grateful to the smell, and adapted to the sustenance of *sinless* man. A river went out of Eden to water it, whose ample and refreshing streams, so necessary to the very existence of an oriental garden, visiting every part of the sacred enclosure, diffused a perpetual verdure, and imparted to every plant a beauty, vigor, and fertility, perhaps unknown to any other district of that delightful region.” [5]

After all the investigations of learned visiters of this interesting region, and of commentators on their works, we have no certainty as to the precise situation of this Garden of Eden. After as full an examination of the subject as very ample means have furnished, I have located this garden as may be seen on the map. The *land* or country called Eden, in which the garden of this name was placed, lay, according to Moses, on the banks of a large river, which on leaving the southern limit of that country, divided into four heads, or four rivers, here uniting their waters, which had the names of *Pison*, *Gihon*, *Hiddekel*, and *Euphrates*. Different authors lay down these rivers on their maps variously. There is no certainty that any of them are correct. The little map in this book is compiled from the latest and best authorities, and gives sufficient information for our purpose.

We have placed the *Garden*, as will be seen in the map, “ on an eastern branch of the *Euphrates*, as laid down in Shuckford’s map, which after it leaves the *Garden* receives from the north the *Hiddekel* or Tigris. “ That is it,” saith Moses, “ which goeth towards the east of Assyria,” or, as it should properly be rendered, *before*, or *over against* Assyria, as this river washed its *western* border.” [6] From this junction of these two rivers, there issued towards the east, the *Gihon*, “ which compasseth the whole land of Ethiopia,” or Cush, as it is rendered in the margin of our Bibles. From the same source, toward the south-west, issued the *Pison*, “ which compasseth the whole hind of Havilah.” The Euphrates and Hiddekeh or Tigris, are as described on the map,

MESOPOTAMIA.

Though some have located the Garden of Eden and the places which Moses has connected with it, in Syria, and others in India, far toward China, I think there is little doubt that it was in Mesopotamia, (which signifies between two *rivers*.) and near the spot where it is placed on

the map. Admitting this to be fact, *Mesopotamia*, though little known in Geography, is in truth, the most interesting part of our globe.

Boundaries. Mesopotamia on the north, in its largest extent, embraces the southern part of what is now called Armenia. On the east it was bounded by the river Hiddekel or Tigris, which separated it from Assyria, whose capital was Nineveh. On the south was the land of Cush, Chaldea, or Eastern Ethiopia, several names given to the same tract of country, which separated it from the Persian Gulf. According to late information from Mr. Wolf the Missionary, its southern boundary extends to the Persian Gulf. Its western boundary was the Euphrates, which divided it from that celebrated portion of the globe, which God gave to Abraham and his seed after him, called the Holy Land, the Land of Promise, and the Land of Israel. Mesopotamia lies between 30° and 38° N. lat. and between 40° and 50° E. lon.

General Observations,—On various accounts this neglected country claims the particular attention of geographers. Here man was created and lived in the garden God prepared for him, during the short period of his innocency ; here he sinned and fell, and was driven from the garden, and the earth was cursed for his sake. Here the first children of the human race were born, Cain and Abel ; and the first murder was committed, a crime which there is reason to believe was predominant among the antediluvians. Here the ark was built by Noah, of gopher or cypress wood, and on or near its northern border, it rested on Mount Ararat, which is “ always whitened with snow.” [7]

Here Babel was built about 100 years after the flood, [8] and the language of its builders confounded. “ Till this time, nearly 2000 years after the creation, there was but one language spoken by mankind.” This country was the centre from whence “ the Lord scattered mankind abroad upon the face of all the earth,” forming the seeds of the different nations.

In this country the first towns and cities were built, and the first kingdoms were established. Bordering on this country to the west, in the eastern part of the thirsty, barren deserts of Arabia Petræ, lay the , the place of Cain’s exile, and the scene of his wanderings after the murder of Abel, a region admirably adapted to the purpose of his punishment. [9] In this country, called in the Hebrew, Aram Naharaim, was “ Ur of the Chaldees,” where Abraham, “ the renowned founder of the Hebrew nation, [10] was born, and whence by divine direction he migrated with Lot his nephew, to the destined future inheritance of himself and his posterity. Here dwelt Chedarlaomer, king of Elam, and the other kings who fought with the king of Sodom and the other kings of the plain, and took Lot, who was rescued by Abraham. [11] Here Jacob lived with Laban, and here were born the twelve patriarchs, sons of Jacob, who gave their names to the twelve tribes of Israel ; also, Sarah, Rebekah, Leah, and Rachel, the wives of Abraham, Isaac, and Jacob. It was here, in aftertimes that Alexander the Great, gave the fatal blow to the powerful monarchy of Persia ; and here in still later periods, Trajan, Julian, and Heraclius, at the head of the Roman legions, encountered in a number of bloody battles, the invincible squadrons of Parthia.

Questions on Section VI

What were the heavens and the earth intended by their Maker to be ?

Did God give the dominion of the world, after he had finished it, to man as its lord and proprietor ?

Of what was man made ?

Of what was woman made, and in what manner ?

What did Adam say when Eve was brought to him?

Do the manner in which man was created, and the splendid dwelling-place which his Maker prepared for him, show his exalted rank among his creatures ?

What does the Psalmist say on this subject ?

State what our Indians think of the origin of our race— first what Masco the Sauk Chief, has said, then the account given by the Iroquois Chief

What did God do further for the particular accommodation of Adam and Eve ?

Describe this garden.

Point to it on the map, and to the four river's mentioned in the Bible, as connected with this garden.

What is the name of the country which contained this garden and these rivers ?

Describe the boundaries of Mesopotamia ?

What country lies north of it ?

What east ?

What river separates it from Assyria ?

Point to the capital of Assyria, and state what is said of it by the prophet Jonah.

Give the southern boundary of Mesopotamia, and point to the places named on the map.

What river forms its western boundary ?

From what country does this river separate Mesopotamia ?

On what accounts does this country claim our particular attention ?

[Here it will be easy for the teacher to supply the questions, which shall draw from the pupil all the facts contained under the head of "General Observations," as,

Where was man created ?

Where did he live while he remained innocent?

Where did Noah build the ark ?

On what mountain did the ark rest after the Flood ?

In what range of mountains is Ararat supposed to be situated ?

Point to it on the map.

What is said to lie perpetually on its top ?

What plains does this mountain overlook ?

Where was the land of Nod to which Cain was banished after he slew his brother Abel ?

Point to it on the map and describe the country.

How long after the flood was Babel built, and the language of its builders confounded ?

How many languages arose out of this confusion ?

And so of the rest.

[1] No Clouds—This may appear contradictory to what is said of the waters above the *firmament*, being “ *the clouds*.” Perhaps this difficulty will be sufficiently explained by considering, that the descriptions of Moses are according to the known state of things at the time he wrote, which was long after the flood.

[2] See the account of the work of the *third* and *fifth* days.

[3] Malte Brun.

[4] A stream of Lava is the melted matter which issues from volcanoes.

[5] Paxton, Vol. p. 7 and 8.

[6] Paxton.

[7] *M. Brun.*—“ It is probable that the ark rested on the Mountains of Ararat in Armenia, one of the summits of the Gordian range, which rising to a stupendous height above the rest of the chain, overlooks the rich and extensive plains of Babylonia.”—*Paxton*.

[8] About 100 years after the flood, Eber had a son born, whom he named “ *Peleg, because in his time the earth was divided*,” i. e. the language of mankind was confounded, and they in tribes, composed of those who spake the same language, began to be dispersed in the earth. The number of languages which arose from the confusion at Babel, from the words of Moses, (Deut. xxxii. 8.) has been supposed to be 70. “ *When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel*,” i. e. “ he divided them into 70 nations, which was the number of the children of Israel when they went into Egypt.” The Greek and Latin fathers make them 72. Shuckford,, Vol. I. p. 97.

[9] Grotius, Paxton, [10] paxton, [11] Gen. xiv.

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