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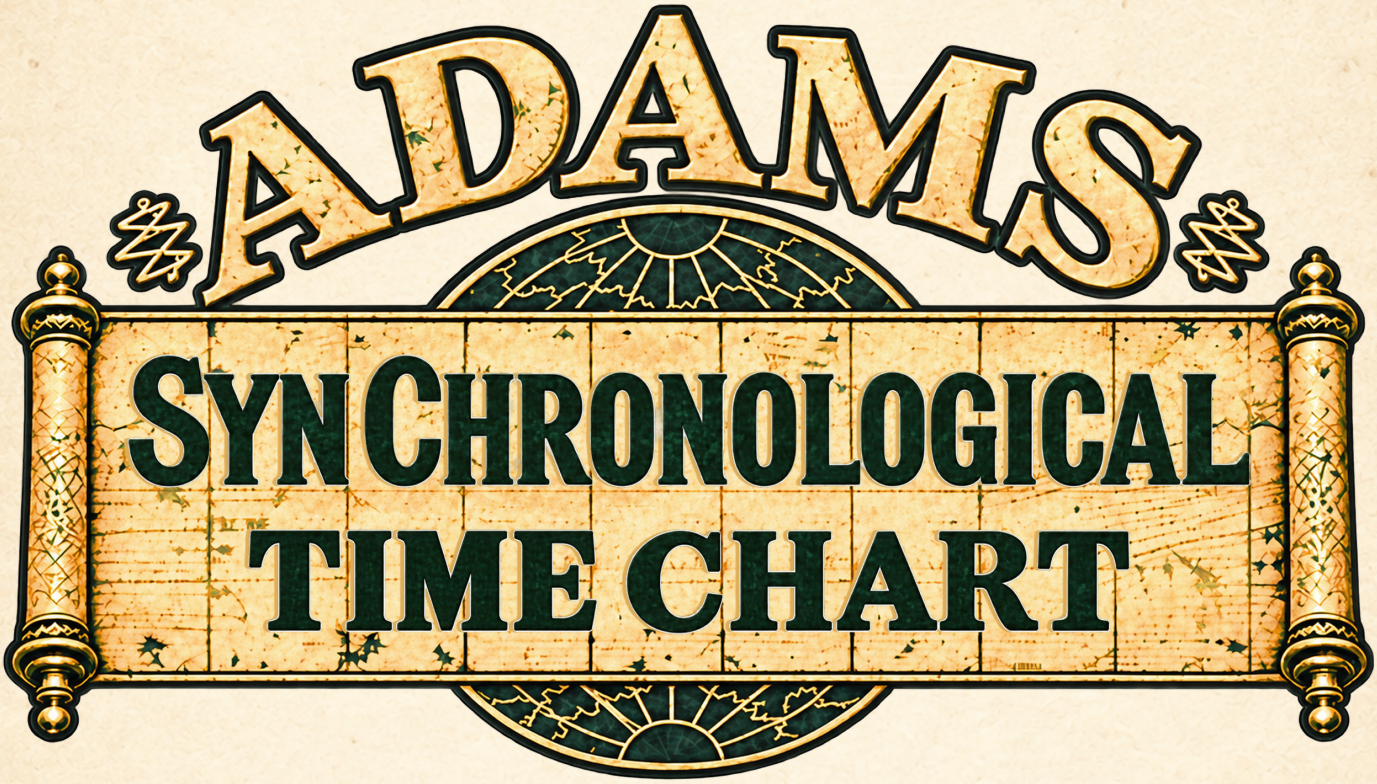

ALL-IN-ONE GUIDE

The Original Full-Color Map Explained in 21 Large Panels to Study & Teach How Biblical Genealogy Connects with 6,000 Years of World History

Written by

Micah Jonathan Ellersby

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The chart is a nineteenth-century historical source. Its dates, terminology and interpretations are discussed in the guide and should be read in that context.



To those who came before us,
to those who seek to understand their world,
and to those who will carry its lessons forward.



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A GUIDE TO THE WHOLE BOOK

How To Use This Guide

Adams' Synchronological Chart places biblical generations, kingdoms and later nations within a shared framework of time. This book helps you read that panorama, understand its design and use it with Scripture and other historical works. Its purpose is to give familiar names a wider setting and turn that setting into thoughtful study.

For your first reading, follow the three parts in order. Afterwards, move between them as your question requires: return to the chart for orientation, to the explanations for detail and to the studies for practice.

1 SEE THE MAP / FIND YOUR BEARINGS

Begin with the twenty-one panels. Follow the broad movement from the opening biblical generations through kingdoms and later national histories. Locate a familiar person or event, then notice the histories beside it. Use the panel numbers and accompanying page references to find the corresponding explanations. Keep these panels available as your visual reference throughout the book.

2 UNDERSTAND THE MAP / LEARN ITS LANGUAGE

Read the explanation of a feature, then find it again on the chart. Dates locate entries; lifelines show duration; family connections show descent; national streams organize political histories. Notes and pictures add information that needs its own reading. Keep these relationships distinct: a shared period alone does not establish contact, influence or a common cause.

3 USE THE MAP / PUT UNDERSTANDING TO WORK

Work through the ten studies with your Bible and a notebook nearby. Read the passages listed under *READ* and, where supplied, *COMPARE* in their biblical context, follow the map instruction and examine the dated historical columns. Write or speak your answer before reading *One response* or *A worked explanation*. Then check the evidence and revise your reasoning. These studies also follow the copying, translation and use of Scripture across later centuries.

A PRACTICAL WAY TO BEGIN

Choose one study and one question. Record the chart panel, Adams' date and the Bible passage or historical evidence supporting your answer. Compare another history or commentary on the same subject; note its title and page or web address. For teaching, show the entry, examine the evidence together and let learners answer before discussing the model.

READ WITH DISCERNMENT

Adams worked within a nineteenth-century historical framework. Keep his dates and judgments distinct from the evidence you consult. A manuscript's production date may be much later than the events its contents describe. Use the chart for orientation while keeping a biblical passage's meaning central. A worthwhile session ends with one connection you can explain and a question to pursue.

See the Map

GEOGRAPHICAL CONTEXT



See the Map presents the twenty-one panels of Adams' Synchronological Chart as a continuous historical panorama. Its subject extends from the opening biblical generations to the kingdoms, nations and public figures of the nineteenth century. By placing different peoples within a shared measure of time, the chart brings histories often studied separately into one broad view.

THE OPENING PANELS



The opening panels establish the biblical framework from which Adams worked. Adam and Eve stand at the beginning, dated 4004 BC in his chronology. The family lines that follow show descent, lifespans and the overlap of generations. Named lives occupy a place in time, while successive generations carry the account toward a broader world of peoples and kingdoms. Century and decade markings provide repeated points of orientation as the subject becomes more complex.

A WIDENING HISTORICAL VIEW



As the panorama develops, family lifelines give way to the parallel histories of political powers. Egypt, Israel, Assyria, Babylon, Persia, Greece and Rome become part of the wider view. Rulers, events and changes of power appear within their respective streams. The biblical account stands alongside the surrounding histories Adams selected, allowing a familiar person or episode to be located within his larger chronology. The setting becomes visible alongside the individual story.

LATER PANELS AND REFERENCE MATERIAL



Later panels carry these streams into the histories of England, Scotland, France, Russia and other nations. The page becomes more crowded as the number of represented histories increases. Portraits, buildings, artifacts and illustrated scenes accompany the names and dates. Maps supply a geographical setting, while pictures draw attention to work, worship, learning and public life. These features place political succession alongside the cultural and material settings in which people lived.



The closing tables and portraits gather several kinds of information for reference. They include reigning sovereigns, presidents of the United States, a chronology of American events and other notable figures. This ending brings the panorama into the public world of Adams' own century. It also reveals another purpose within the design: readers can locate and compare selected information as well as follow an extended historical account through its changing streams.



THE FIRST VIEW OF THE WHOLE

Each numbered panel preserves a portion of the original design; its accompanying page reference connects it with the corresponding explanation. The panorama remains available as a continuing visual reference. Understand the Map examines its details; Use the Map brings them into study, teaching and comparison. The chart supplies a historical setting while Scripture remains central to understanding a biblical passage.

"In the beginning God created the Heaven and the Earth."—Gen. I—1. Moses assigns no date to this Creation. How long after this "beginning," before the history of man begins: is unknown.

The author is fully aware of the difficulties and uncertainties of any system of Chronology extant. After mature deliberation and advice, it is deemed prudent and better to base this work upon the accepted system of "Archbishop Usher," upon which a large majority of all our historic and chronological dates are founded. To disturb this system would produce great confusion, with no good results, as the general outlines of history and the relation of one period to another, can be as correctly obtained upon this system, as upon any other, and hinders no one from extending the stream of time back, to suit the chronology of the Septuagint, the claims of the Vedas and Puranas of India; or the fabulous uncertainties of Chinese tradition.

"Adam lived 930 years, and he died." The history of man begins when those 930 years begin to be counted.

There are 39 books in the Old Testament, and 27 in the New, making 66 Books in one volume.

The Old Testament has about 30 authors. The New Testament has 8. Six of them being Apostles; two evangelists, Mark and Luke.

Of the New Testament, Paul is said to be the author of 14 books.

CAIN the firstborn. This "line" is all that is known of Cain and his descendants. See Gen. IV. 16 to 24.

ABEL the first Martyr. (date unknown)

ADAM (AND EVE) 930 years.

ENOCH 2nd from Adam.

IRAD 3rd

MEHUJAEL 4th

METHUSAEL 5th

LAMECH 6th had 2 wives

The first polygamist on record

TUBAL

NAAMA

JUBA

JABAL OF

JARE

The date of birth and the age of Cain (and his descendants) are unknown.

About 129 A.M.—perhaps.

This mark ? indicates that the date is unknown or uncertain.

As no dates or years are given in the line of CAIN, the reader can extend the birth and life of each to suit.

Gt Gt Grand son of Adam

MAHALALEEL 895 yrs. 3544 B.C. 460 A.M. Accordi

Gt Grand son of Adam

CAINAN 910 yrs. 3609 B.C. 395 A.M.

The Arabians have a tradition respecting CAINAN that he held univer

ENOS 905 yrs. Grand son 3679 B.C. 325 A.M.

SETH 912 yrs. son of Adam 3769 B.C. 235 A.M.

"And begat sons and

"And (SETH) begat sons and daughters" Gen. V. 7.

ADAM talked with SETH 800 years, and with ENOS 695 yrs. and with CAINAN 605 yrs. and with MAHALALEEL 535 yrs. and with JARED 470 yrs. and wit

"And begat sons and daughters" Gen. V. 4. "And all the days that ADAM lived were NINE HUNDRED and THIRTY years, a

4004 B.C.



GENESIS embraces 2369 years. From the Creation to the death of Joseph 1635 B.C.

CHAP. I. The Creation of the heaven and the earth, its completion, and the order of Nature instituted

CHAP. II. The Sabbath. The manner of Creation v. 8. The garden of Eden, v. 17.

The tree of Knowledge prohibited. v. v. 19 20. Naming the creatures.

v. 21. Woman created. Marriage instituted.

CHAP. III. Adam and Eve's deception transgression and fall.

The curse of labor and pain pronounced and their expulsion from Paradise.

Only 4 Women whose names are preserved in the records of the world before the Flood. EVE, ADAH and ZILLAH (wives of LAMECH) and NAAMAH (his daughter.) All being Cainites except EVE.

It must be observed that by the "CREATION of the WORLD" or the era "ANNO MUNDI" (year of the world) nothing more can be understood than the INTRODUCTION OF THE HUMAN RACE INTO IT.

100 Century Pillars. 50 Decades. 2 3 4

90 80 70 60 50 40 30 20 10

4004 ADAM 130. Gen. V. 3. 39

SETH 105. Chron. 3 3 v. 38 Gen. V. 6.

ENOS 90. Gen. V. 9. 37

CAINAN 70. Gen. V. 12. 36

MAHALALEEL 65. Gen. V. 15.

130 A.M. 235 A.M. 325 A.M. 395 A.M. 460 A.M.

This represents the age of Adam when Seth is born—vide 130.

Seth is 105 when Enos is born.

These lines show the genealogy of CHRIST.



Gen. 4th 3 & 6.



Gen. 4th 8v

It is hoped that the critic will remember that the author is not responsible for the *truth* of any history or system. It is only presented as it is found. "ADAM," is the first man found in any history, monument or inscription; whose *name*, the *time* of his creation, and *death*, are Matters of record, and from whom his descendants can be traced by *name* and *age*, in successive links for near 4000 years. If any critic has historic information of any person and people that antedate those given, having all these specified dates, it will be most thankfully received, and properly considered in subsequent editions of this work.

The object of this CHART is to assist the mind in clearly fixing, along down the stream of time, the *time when* the events of the world's history took place. The *time when*, (*i. e.* Chronology,) and the *place where*, (*i. e.* Geography,) "are the two great eyes of history."

The MAP teaches Geography; to which it is an indispensable adjunct. By a simple law of reflection, every *place* is soon, and indelibly photographed upon the brain of the young student, by looking at and studying the Map. Diagrams and object-teaching for the school-room, have been brought into contribution, in every department of learning, except History.

Of the importance of History, no argument is required. No man is qualified for life—or any of its relations or duties who fails of being benefited by the accumulating *experience* of the past. All persons can not become good historians. They have neither the time, nor the opportunity. "Synopses" and "compendiums" have multiplied, that all might obtain a correct idea of the general outlines of history. With the great majority, the "outlines" even are confused and indefinite. The relation of one period to another; or its proportionate length of time; or its synchronous events, are not understood. To obviate these difficulties—and to supply this want, is the object of this diagram, or Chart.

All the history of man, before the Flood, extant, or known to us, is found in the first six chapters of Genesis.

LET THERE-יהי אור-BE LIGHT.

"And God created man in his own image... male and female created he them" Gen. I 27.



EASTERN HEMISPHERE.

The bright colors denote those countries, that are the Subjects of history, previous to the discovery of America.

It is fondly hoped, that all friends of education and knowledge, will duly appreciate the years of toil and study, spent in arranging, from the fragmentary and disconnected records of the worlds history, this instructive and beautiful panorama. Its plan is simple, its utility obvious, and its value, as you estimate knowledge.

Third Edition and Twelfth Thousand carefully and critically revised and brought down to 1878.

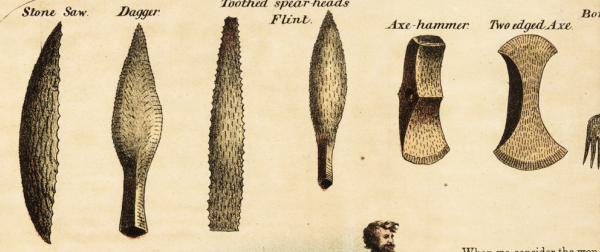
A chronological chart of Ancient, Modern and Biblical History, Synchronized by SEBASTIAN C. ADAMS.

ENTERED ACCORDING TO ACT OF CONGRESS IN THE YEAR A.D. 1871, BY S. C. ADAMS, IN THE OFFICE OF THE LIBRARIAN OF CONGRESS AT WASHINGTON, D.C.

Fac simile of stone implements found an "The sto

STONE-AGE, FROM DENMARK,

Stone Saw. Dagger. Toothed spear-heads Flint. Axe-hammer. Two edged Axe. Bo



1st Corn-Mill.



When we consider the wonderful advance in civilization in the last 100 years, by a small portion of the human family, and the non-advancement of the larger portion, it would seem unnecessary to hunt for fabulous antiquity, to find even the 'Stone Age' of man's civilization. The implements of ancient Chaldæa even will bear comparison with those in use to this day in modern Turkey, Persia and the larger portion of Asia etc., etc.

Conjectural: Illustrating civilization of Stone age.

The long black line represents the stream of time divided by pillars centuries divided by the transverse red lines into 10 Years each. The figu Centuries from the Creation of Adam or A.M.—those below, the centuries

Some of the EMINENT HISTORIA



XENOPHON, born about 444 age about 90

Greek HERODOTUS, born 424 died 400 B.C. (time of death uncertain)

Athe THUCYDIDES, born 471. died 401 B.C.

Roman LIVY, born 59 B.C. died 17 A.D.

Roman SALLUST, born 86 B.C. died 34 B.C.

COLBY & CO.

PUBLISHERS,

39 UNION SQUARE,

NEW YORK.

Books consulted in this work.

The Bible.
Josephus.
Rawlinson's Ancient Monarchies.
Wilkinson's Ancient Egyptians.
Layard's Nineveh and Babylon.
Xenophon's Works.
Rollin's Ancient History.
History of the World—By SAMUEL MAUNDER.
Universal History of the World—By JOHN VON MÜLLER.
Cyclopedia of Universal History — McBURNEY & NEIL.
Cyclopedia of Biography, etc., etc., etc.
Compendium of History—KERNEY.
Worcester's History.
Goodrich Universal History.
Hawes' Synchronology.
Haydn's Dictionary of Dates.
Archbishop James Usher's Annals of the Old and New Testaments.
Calmet's Dictionary of the Bible.
Humphrey Prideaux' Connexions.
Grote's History of Greece.
Goodrich History of Greece, etc., etc.
The Arundelian Marbles or Parian Chronicle, etc., etc., etc.
The Arundelian Marbles, consist of 37 statues, 128 busts and 250 inscriptions. They contain the history of Greece from 1582 to 355 B. C. They were found in the isle of Paros, in about 1610. They are in the Oxford University, in England.

The Strobridge Lithographing Company, Cincinnati, O.

PANEL 1 (Page 22)

PANEL 2 (Page 24)

CAIN 7 ... OF ZILLAH ... OF ADAH ... 962 yrs. Gt. Gt. Gt. Grand son of Adam.

"A furbisher of every cutting instrument of copper & iron" Gen. IV. 22 Smiths Bk. Dic. The "VULCAN" of the Greeks.

Many discoveries and inventions are ascribed to the mental activity of Cains posterity. Vid. he was the father of all such as handle the harp & organ. he was the father of such as dwell in tents, and have cattle. Gen. IV. 20

The Patriarchal Age, 4004 B.C. TO 1491 B.C.

"Seventh from Adam" ENOCH 365 yrs. 3382 B.C. 622 A.M. 3317 B.C. 687 A.M.

There is a Book extant called the "BOOK of ENOCH" but generally considered apocryphal. "Was perhaps written by some devout Christian of the First Century" Edt Robinson D.D. Ed. Bib. Dic.

METHUSELAH 969 yrs. (see below)

3130 B.C. 874 A.M.

From Adam to Moses there are only ... so that through these 6 intervening links.

ADAM 687 yrs. to METHUSELAH 628 yrs.

ENOCH 365 yrs. The Godliness and translation of ENOCH in GEN. V. 24. JUDE (V. 14) refers to Enoch as a prophet

3017 B.C. 987 A.M. The Ara... of him ...

"And ENOCH walked with God" 365 years. "And begat sons and daughters" Gen. V. 22. "and he was not, for God took him" V. 24.

"And begat sons and daughters" Gen. V. 19.

to an ancient Arabian tradition JARED was the First of the line of SETH, who broke through the command of ENOS which prohibited intermarriages with the CAINITES, which tended greatly to the obliteration of every moral and religious

"And begat sons and daughters" Gen. V. 16.

CAINAN 910 yrs. The marriage of brother and sister was common, until prohibited by the law of Moses in 1491

And begat sons and daughters" Gen. V. 13. empire, and was celebrated for his wisdom and miraculous powers.

ENOS 905 yrs. "It is said of Seth and his posterity that they were very good and virtuous and very happy, without a...

ghters" Gen. V. 10. ENOS prohibited intermarriages with the Cainites. Arabian Tradition.

SETH 912 yrs. Seth and his posterity were the inventors of that peculiar sort of wisdom, which is concerned with the heavenly bodies, and their order." JOSEPHUS.

ENOCH 308 yrs. and with METHUSELAH 243 yrs. and with LAMECH 56 yrs.

ADAM 930 yrs.

3074 B.C. 930 A.M. Death of Adam 126 yrs.

LAMECH 777 yrs.

he died" Gen. V. 5.

talked with Adam 243 years.

3317 B.C. 687 A.M. METHUSELAH 969 yrs. son of Enoch

3130 B.C. 874 A.M. METHUSELAH talks with SETH 355 yrs. and with E...

The era ANNO MUNDI 4004 Before Christ according to Archbishop Usher, who follows the Hebrew Pentateuch, is here adopted. It is also the generally received standard. The most of our Histories, and accepted dates are predicated upon its chronology.

The HEBREW Pentateuch places the "CREATION" or ERA ANNO MUNDI 4004
The SAMARITAN Pentateuch 4700 B.C.
" SEPTUAGINT " 3872. "
" TALMUDISTS " 5344. "
" JOSEPHUS " 4658. "
and D'HALES " 5411. "

These figures indicate the decades (10 yrs.) of each century. Counting "B.C."

An old tradition says that Adam had 33 sons and 25 daughters.

A "talent" was about 125 pounds Troy
" " of silver was worth about $1500
" " of gold " " " $24000

6 7 8 9 10

90 80 70 60 50 40 30 20 10

5 34 JARED 162. Gen. V. 18. 33 ENOCH 65. Gen. V. 21. 622 A.M. 687 A.M. 32 METHUSELAH 187. Gen. V. 25. 31 LAMECH 182. 30

...representing the civilization of men in what may be called with propriety.— ...e age of man."

FOUND IN SWITZERLAND,

Hatchet-Hammer from SWITZERLAND.

Hoes or Picks of Deers-Horn.

Bodkins of Bone or Needles.

Skewers or Pins.

INFERRED GEOGRAPHICAL WORLD, of the HEBREWS. Gen X. etc.



...s, into periods of 100 Years and these ...es over the pillars indicate the ...C. (Before Christ)

BABYLONIAN BRICK. (reduced size)

Among the earliest of the monuments of ancient Chaldæa hitherto discovered, ... a set of bricks, bearing the above cuneiform inscription, which is explained to mean —" Belitis, his lady has caused Urukh, the pious chief king of Ur, and King of the land of the Akkad, to build a temple to her."

Rawlinson.

After the completion of this work, and just before its publication, the author discovered the following high endorsement of its "plan." Fiskes' Manual of Classical Literature, page 66 says in regard to the tables and charts extant. "They are among the greatest facilities in the study of history and chronology, and every student should avail himself of their aid, as they bring before the eye at a glance, what can be presented but slowly by description." And after speaking of the plan and merits of each, says: "But it is worthy of remark, that in all these plans, there are *two grand faults*. 1st, Equal length of time is *not* represented by equal spaces on the chart, 2nd, Duration is represented by perdendicular lines, while the horizontal line is altogether the most natural and satisfactory representation."

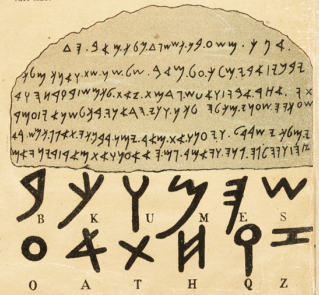
In this work it will be observed, equal length of time is represented by equal spaces on the chart. Duration is represented by the horizontal line, and the events of each century are synchronized.

SCRIPTURE CHRONOLOGY.

B. C.? *The Creation of the Universe.*
"In the beginning God created the heaven and the earth."—*Moses.*
? *The earth in a chaotic state.*
"And 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."—Moses.
"Matter," says Dr. Eadie, "was created in order to be shaped. It was brought into existence for the purpose of afterwards making it into various forms and adaptations."
"The idea of an origin (chaos, without any very material variation except as to form and expression, has been adopted by the most ancient writers, as well as by the poets and philosophers. Orpheus and Hesiod among the first; Sanchoniathon, Moschus, and Manetho, among the second; and among the last by no less a person than Plato himself, who says that chaos, or first matter, was the stock, out of which every thing was composed."—*Cox's Sacred Biography.*
"Between the first creation of the earth and that day when it pleased God to place man upon it, who shall dare to define the interval? On this question Scripture is silent."—*Dr. Sedgwick.*
"Moses does not deny the existence of another order of things prior to the preparation of this globe for the reception of the human race, to which he confines the details of his history."—*Dr. Buckland.*
"The length of time that may have elapsed between the events recorded in the first verse, (Gen. 1.) and the condition of the globe as described in the second verse, is absolutely indefinite. How long it was, we know not; and ample space is therefore given to all the requirements of geology. The second verse describes the condition of our globe when God began to fit it up for the abode of man."—*Hooker's Bib. Cyclo., p. 179, Edit. 1851.*

THE MOABITE STONE. By MESHA.

Mesha, King of Moab, in the time of Ahab, (900 B. C.), in honor of his successes over Israel, set up a memorial pillar in his native city of Dibon. It was found, and good impressions of its inscription (in ancient Phœnician) were obtained in 1870. This is the oldest connected specimen of alphabetic writing now known to scholars. It contains every letter of the ancient alphabet, but one. The subjoined is an illustration of the upper part of the stone, while a few letters below are copied full size.



B K U M E S

O A T H Q Z

PICTORIAL. LANGUAGE. 334 B.C.

Alex refuses to pay the tax of 1000 gold eggs, Darius sends him a

Bat. Ball & a. Sack of small seeds.

the 2 first to ridicule his youth and the last to represent the great numbers of the Persian army.

Alex said: "With this bat I will strike the ball of your monarchs dominion and giving the seed to a fowl in like manner I will gobble up his army, and returned a wild melon that its taste might indicate the bitter lot that awaited him

500 B.C. Darius Hystaspes, invades Scythia and demands earth and water in token of submission. The Scythians return to him

a Bird. Mouse. Frog. ARROWS.

thus Saying "Fly into the air like birds, hide in the ground like mice, dive into the water like frogs, or our arrows, are your doom." Darius army being worn out, and struck with this eloquent message retreated.

Emblem of War. Pipe of Peace. The BALANCE, THE LANGUAGE OF JUSTICE. Death.



EGYPTIAN HIEROGLYPHIC LETTERS, AFTER BONSEN.

ALPHABETIC, LANGUAGE.

ENGLISH.	HEBREW.	PHŒNICIAN.	ANCIENT GREEK.	HEBREW COINS.
A	א	𐤀	Α	𐤀
B	ב	𐤁	Β	𐤁
G	ג	𐤂	Γ	𐤂
D	ד	𐤃	Δ	𐤃
E	ה	𐤄	Ε	
F	ו	𐤅	Ϝ	𐤅
Z	ז	𐤆	Ζ	
H	ח	𐤇	Η	𐤇
Th	ט	𐤈	Θ	
I	י	𐤉	Ι	𐤉
K	כ	𐤊	Κ	𐤊
L	ל	𐤋	Λ	𐤋
M	מ	𐤌	Μ	𐤌
N	נ	𐤍	Ν	𐤍
X	ס	𐤎	Ξ	
O	ע	𐤏	Ο	𐤏
P	פ	𐤐	Π	𐤐
Q	ק	𐤒	Ϙ	𐤒
R	ר	𐤓	Ρ	𐤓
S	ש	𐤔	Σ	𐤔
T	ת	𐤕	Τ	𐤕

Cadmus brought the Phœnician letters (15 in number) into Greece about 1500 B.C. They gradually changed in form till they became the ground of the Roman letters now used all over Europe.

THE GREEK ALPHABET contained 16 letters till 400 B.C when the Ionic of 24 was introduced.

The different Alphabets have the following number of letters, to wit:

1 Italian	20
2 Latin	22
3 Hebrew	22
4 French	25
5 English	26
6 German	26
7 Spanish	27
8 Arabic	28
9 Turkish	28
10 Persian	32
11 Russian	35
12 Slavonic	42
13 Sanscrit	44
14 Chinese (Characters)	214

BABYLON & ASSYRIA.

These empires in all historical records are much blended together. In very early times they possessed 2 vast cities, Babylon, on the Euphrates, and Nineveh, (of Assyria), on the Tigris. The large intervening plain was termed Mesopotamia, or "between the rivers." Babylon was the oldest and greatest city and empire on record. Nimrod founded Babylon, and Ashur gave his name to the country of Assyria. Prior to the second Assyrian Empire, under Arbaces or Pul, its history is fragmentary and involved in great obscurity. For its history since, see *Précédent Connexions.*

GREECE.—The land of orators, poets, heroes and statesmen. It has furnished a galaxy of these,—whose deeds and sayings will be the admiration and beau ideal of thousands, while the world endures. Its early history emanated from tradition, and supplied its bards with loftiest song for centuries. It begins with the gods, descends to the demi-gods, heroes, and finally to men. It does not follow that its mythology and fabulous history had no foundation in some facts. After the fall of the Macedonian Empire, 323 B. C., it furnishes no important matters of history, for its civilization and learning like its Areopagus, its Parthenon, and its Oracles—have long laiu in ruins.

EGYPT.—The early seat of political civilization. "Its ancient chronology is a labyrinth from which it is impossible to extricate ourselves."—*Howard.* Its history is contemplated under 3 distinct periods. 1st, Its massive stone works of Pyramids, Sphinxes, Obelisks, etc., are to us almost the only remaining witnesses of its civilization and greatness, during those long ages prior to its conquest by Cambyses, 525 B. C. 2d, Under the Ptolomies, it was the nursery of literature and science for the world. 3d, Its completè degeneracy and weakness under Mahometar domination.

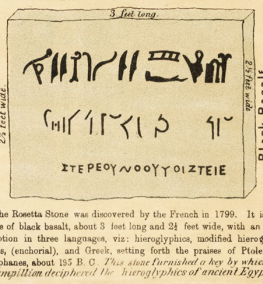
PHOENICIA.—*Its history is fragmentary and unsatisfactory. Universal testimony points to this ancient commercial people as the source of alphabetic language, which indicates attainments in literature and science, of which we are left to conjecture. Tyre sat as the Queen of the "Seas," until its demolition by Nebuchadnezzar, 572 B. C. Since which, its former power and importance have never been regained.*

Roman PLINY ELDER, born A.D. 23 died 79.

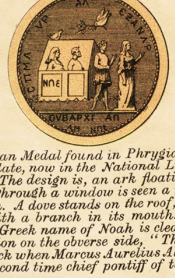
Roman TACITUS, born A.D. 58 died 120.

Eng. EDWARD GIBBON, born 1737 died 1794 A.D.

Rosetta Stone, found by Fr. in Egypt 1799. Now in British Museum.



The Rosetta Stone was discovered by the French in 1799. It is a piece of black basalt, about 3 feet long and 2½ feet wide, with an inscription in three languages, viz: hieroglyphics, modified hieroglyphics, (enchorial), and Greek, setting forth the praises of Ptolemy Epiphanes, about 195 B. C. *This stone furnished a key by which Champillion deciphered the hieroglyphics of ancient Egypt.*



Apamean Medal found in Phrygia, of very ancient date, now in the National Library in Paris. The design is, an ark floating on the water. Through a window is seen a man and a woman. A dove stands on the roof, another, flying with a branch in its mouth. On the ark, the Greek name of Noah is clearly seen. Inscription on the obverse side, "This medal was struck when Marcus Aurelius Alexander, was a second time chief pontiff of the Apameans."

PANEL 3 (Page 26)

PANEL 4 (Page 28)

Page 9

5 intervening links (with Kohath 6) From "Creation" to Moses death is 2553 years.

story of man could have been brought down by "Tradition," from "Creation" to Moses death, a period of 2553 years.

SHEM 452 years to ISAAC 77 to LEVI 70 y to AMRAM 61 to MOSES

KOHATH 42

3307 years of History are included in the Old Testament.

2369 years of History in GENESIS.

1238 years in the other 38 Books of the Old Testament.

"8 souls were saved" from "which perished" and pas possess and people th NOAH, SHEM, HAM and their 4 wives.

name of ENOCH is EDRIS and their traditions hat he was an eminent astronomer mathematician and prophet of God. Brit. Cy.

JARED 962 yrs.

2582 B.C. 1422 A.M.

"The Earth was corrupt—and filled with violence." Gen. VI.—11.

2466? God commands Noah to build an Ark.—Gen. VII.

MAHALALEEL 895 yrs.

2714 B.C. 1290 A.M.

2348? The Ark finished; Noah and wife, their three sons, Shem, Ham and Japheth and their three wives, enter it. "In the six hundredth year of Noah's life, in the second month, the 17th day of the month," they entered the Ark. And after seven days the waters of the flood prevailed.

On the 17th day of the seventh month the Ark rested on Ararat.

At the end of nine months, the tops of the mountains were seen. In the six hundred and first year of Noah's life, the second month and 27th day of the month, Noah and his family went forth out of the Ark. 2347 B.C.

CAINAN 910 yrs.

2769 B.C. 1235 A.M.

considerable misfortunes for 7 generations" preserved.

2864 B.C. 1140 A.M.

84 yrs.

NOAH 950 YEARS. talked with CAINAN 179 yrs. and with MAHALALEEL 234 yrs. and with JARED 366 yrs. and with LAMECH 595 yrs.

NOAH 950 yrs. has 3 sons only.

2962 B.C. 1042 A.M.

14

2948 B.C. 1056 A.M.

LAMECH is the first man on record, who died a natural death, before his father (5 years before)

LAMECH 777 yrs. dies 5 years before the Deluge.

"And begat sons and daughters" Gen. V. 30.

S 453 yrs. and with CAINAN 348 yrs. and with MAHALALEEL 603 yrs. and with JARED 735 yrs. and with ENOCH 300 yrs.

METHUSELAH 969 yrs. He dies the year of, and before the Delu

s and daughters." Gen. V. 26.

"And all the days of METHUSELAH were NINE HUNDRED SIXTY and NINE years and he died." Gen. V. 27.

indicates that the date or uncertain.

Lamech could talk with Adam 56 years; could bring the history from the "Creation" to the death of Shem a period of 2158 years.

and learn the history of the garden of Eden etc. etc. and with Shem 98 years, and thus be the intervening link that

Noah and Family w ark 1 year and 10 d Entered 2348 B.C. Left 2347 B.C.

11 12 13 14 15

60 50 40 30 20 10 90 80 70 60 50 40 30 20 10 90 80 70 60 50 40 30 20 10 90 80 70 60 50 40 30 20 10 90 80 70 60 50

29 28 27 26 25

NOAH was 502 years old when Shem was born. Gen: 5. 32.

1056 A.M.

The descendants of Cain in the sixth generation were distinguished for music and agriculture and as workers in brass, iron, etc



al, he was the father of in tents and have cattle." ventor or teacher)

IRON AGE From TUBAL-CAIN.

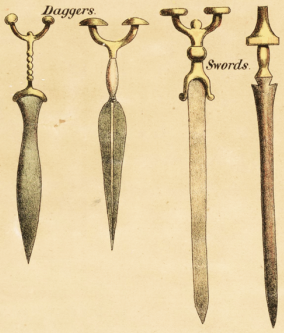


Gen. 4. 21. 22.

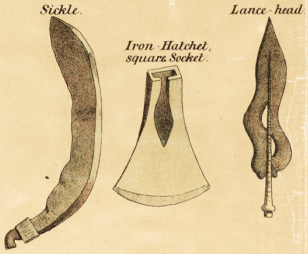
"His brothers name was Jubal, was the father of such as handle the Harp and Organ all stringed and wind instruments.

"And Zillah bare Tubal-cain, an instructor of every artificer in brass and iron."

From the tombs at Hallstadt Austria discovered by M Ramsauer. Bronze Handle, Iron blade.



From Lake in Switzerland.



First Navigators.



The first floating craft spoken of in history is the Ark of Noah, which was not designed for sailing, but simply a floating flat-boat. The first ship (probably a galley), spoken of in history, was brought from Egypt to Greece, 1485 B. C., by Danaus. The first double decked vessel was built at Tyre, 786 B. C.—*Lempl.* The first double decked one built in England, was of 1000 tons burden, by order of HENRY VII, called the Great Harry; cost $70,000.—*Stow.*

The *Argonautic expedition*, 1263 B. C., the first naval expedition on record. By Jason, (with many kings and heroes), to avenge the death of his kinsman, Phryxus, by Æetes, King of Colchis. His ship was called *Argo*, from its builder.

METHUSELAH, NOA the year before the flood, inscr history and discoveries of h in Moses t 777 Years aft

STONE



Methuselah talked wi learning the worlds his beginning. He wrote it on or Books. Moses had acce

Spinning was ascribed by the ancient wisdom. Arcas, King of Arcadia, taug B. C. Lucretia was found spinning, w nephew of Tarquin, and Consul of Rom the camp. Aug. Cæsar wore the garm daughter. Spinning was done by hand.





Primitive Spinning and Weaving.

Agriculture during

Northmen, Saxons, Goths, &c.

All the nations of Europe seem to have swarmed from Asia—the first great *hive*. About the 4th century, A. D., vast hordes of the hardy, nomadic tribes of Northern Europe, poured down upon, and possessed large portions of Germany, Gaul, Britain, and Ireland, and from whom has sprung the highest and best civilization—in *liberty* and *intelligence*, the world has ever produced.

MEDIA.—The Kingdom of the Medes embraced that country lying east of Assyria, north of Elam or Persia, and south of the Caspian Sea. It furnished the nucleus of the great Medo-Persian Empire, as founded by Cyrus the Great, 558 B. C. And though once filling the world with its power and greatness, it has ages since passed into obscurity.

SCULPTURES from NINEVEH.---Now in the BRITISH MUSEUM.

Henry Layard in his explorations of the ruins of Nineveh, on Dec. 1, 1849, found at the grand entrance to the palace of Sennacherib, ten colossal stone Bulls, 20 ft. long and 20 ft. high; on two of which were the annals of six years reign of Sennacherib, in which is this history.

"Hezekiah, King of Judah, who had not submitted to my authority; forty-six of his "principal cities, and fortresses, and villages depending upon them, of which I took no ac- "count, I captured and carried away their spoil. I shut up himself within Jerusalem, "his capital city. The fortified towns I severed from his country, and gave to the Kings "of Askalon, Ekron and Gaza; so as to make his country small. In addition to the "former tribute I added a tribute, the nature of which I fixed."

This witness to a historic fact, which transpired about 2500 years ago, after a silent sleep of centuries, has recently come forth to confirm in wonderful coincidence the following written narrative.

2 Kings 18: 13–14.



20 ft long—20 ft high.

Traditions respecting the Tower of Babel.

Abydenus, an Assyrian historian, quoted by Eusebius says, "that the first men who were upon the earth, relying on their strength and greatness, and despising the gods, and thinking themselves superior to them, undertook to build a high tower on the spot where Babylon now stands; that the tower had nearly reached to heaven, when the winds coming to the help of the gods, threw down the immense mass of stones upon the heads of the builders, and that Babylon took its rise from these ruins; and whereas before that period all men had but one language, they now began to speak different tongues." Of the same import is a tradition recorded in a Chaldæ work, which the Emperor Alexander caused to be translated from the royal library at Nineveh, as quoted by Rosenmuller. It is moreover well known that the Sibyline oracle contains a similar tradition; and the classical fable of the giants attempting to scale the heavens by piling Ossa upon Pelion, is a fiction founded on the same fact. But from the Scriptures it does not appear that the tower suffered any injury at the confusion, for it is simply said, "they left off to build."

Herodotus visited Babylon about 440 B. C., and describes the vast "Temple of Belus," or "Baal," in which there are at least 3 coincident particulars with the tower of Babel.

1st. The *place* is the same.

2nd. The material was identical. "Sun dried bricks cemented with bitumen or slime."

3d. The identity of the names of Babylon, Babel, Belus, Baal, etc., is known to all scholars.

Who can say these two towers are not identical?

The 7 Wonders of the World.

(SEE ILLUSTRATIONS.)

1. The PYRAMIDS of EGYPT, the largest near Gizeh, supposed to have been built by Cheops, from 2200 to 1100 B. C. (Chronologists differ more than 1500 years), TIME REALLY UNKNOWN.

2. BABYLON. Its walls, hanging gardens (and temple), by Nebuchadnezzar, about 600 B. C. Its walls were 350 feet high, and 15 miles square.

3. The TEMPLE of DIANA at Ephesus. Built by Asiatic States, 544 B. C.; it was 425 feet long, by 220 feet wide. It had 127 Parian marble columns, each 60 feet high, and weighing 150 tons. It was burnt 356 B. C. (the night of Alexander's birth), by Er-a-tos-tra-tus. It took 220 years to rebuild it.—*Pliny.* Burnt by the Goths, 260 A. D.

4. STATUE of JUPITER OLYMPUS (gold and ivory), by Phidias, 433 B. C., at Olympia; nearly 60 feet high, (sitting.)

5. The MAUSOLEUM, by Artemisia (at Halicarnassus), for her deceased husband (and brother), Mausolus, King of Caria, 350 B. C.

6. The COLOSSUS at Rhodes (Statue of Apollo), built 290 B. C.; was 105 feet high; fell by an earthquake, 224 B. C.

7. PHAROS at Alexandria, by Ptolemy Philadelphus, about 280 B. C., was a light house of white marble. Fires on its top kept burning constantly.

NOAH, his 3 Sons, and their Posterity

(6)

Probable Destinations of the Scattered Families of Mankind.

"According to the Armenian tradition," says Dr. Hales, "Noah distributed the habitable earth from north he gave to Ham the region of the blacks; to Shem the region of the tawny; and to Japheth the region of the "To the sons of *Shem*, the middle of the earth: Palestine, Syria, Assyria, Samaria, Shinar, Babel, (Babylon "To the sons of Ham: Idumea, (?) Africa, Nigritia, Egypt, Nubia, Ethiopia, Scindia, and India, west and ea "To the sons of *Japheth*: Spain, France, Greece, Germany, Asia Minor, Circassia, and Europe in general." Jewish and Christian commentators have generally agreed on the following scheme:—(*See Dr. Eadie's Early*

NOAH.

SHEM, Father of the Tawny Olive, or Mongolian Race.
- 1.—Elam, Father of the Persians.
- 2.—Aschur. " " Assyrians.
- 3.—Arphaxad, " " Abraham-
- 4.—Lud, " " Lydians.
- 5.—Aram, " " Syrians.

HAM, Father of the Black Race
- 1.—Cush, " " Babylonian
- 2.—Mizraim, " " Egyptians.
- 3.—Phut, " " Lybians.
- 4.—Canaan, " " Phœnician

JAPHETH, Father of the White, or Caucasian Race.
- 1.—Gomer, " " Germans.
- 2.—Magog, " " Turks, Hu
- 3.—Madai, " " Medes.
- 4.—Javan, " " Spaniards,
- 5.—Tubal, " " Tartars.
- 6.—Meshech, " " Muscovites
- 7.—Tiras. " " Thracians.

tly called Elam. Its first historic fact on re- ing Chedorlaomer, by Abraham, 1913 B. C. n to have enjoyed their independence under em), with a succession of monarchs of their an—his youngest son, bore the title of *Shah*, ined by the Kings of Persia.

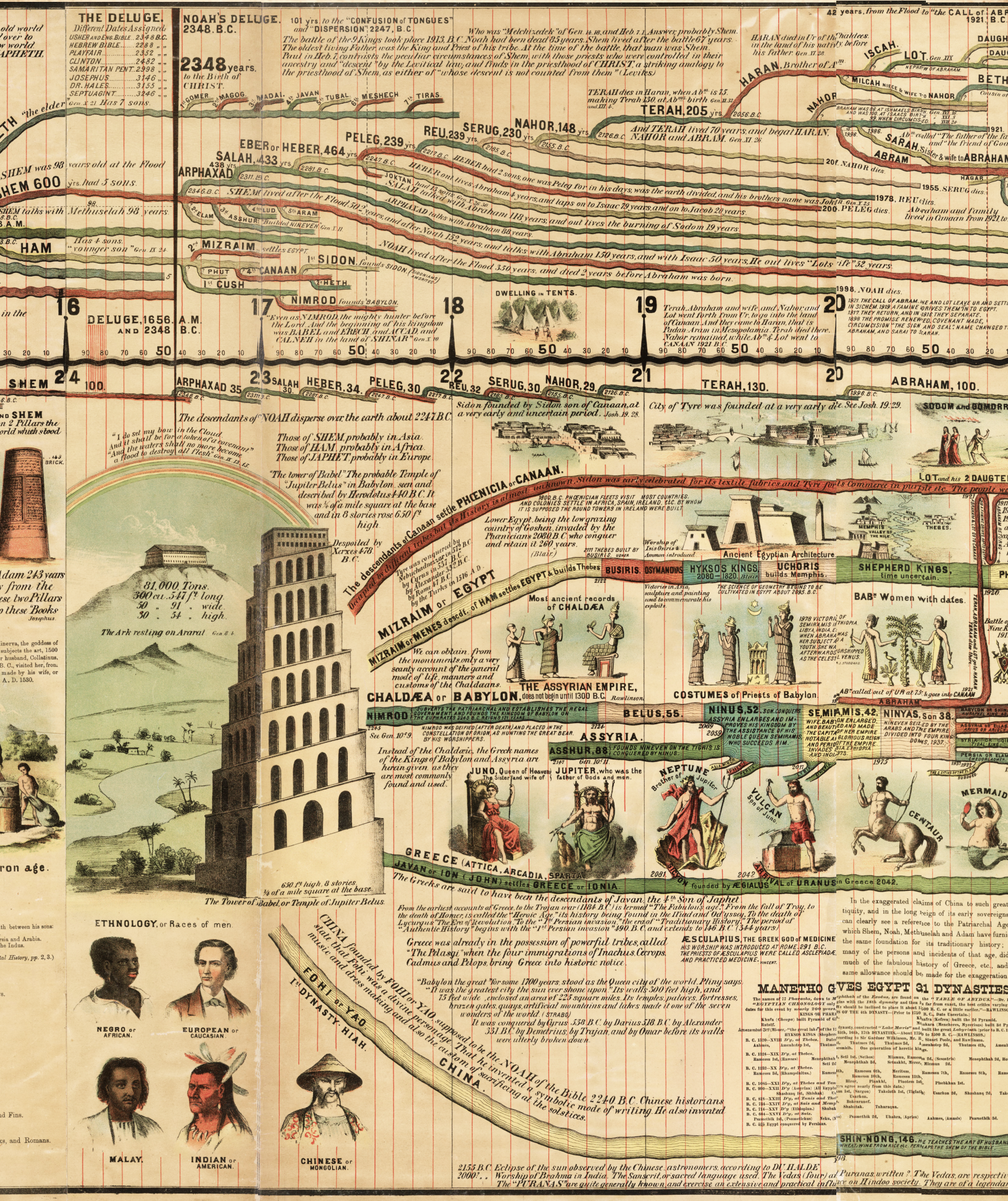
oted for their Magi, (wise men). But their l never transcend their religion, which was e very properly called astrologers and ma- a narrow and low plane of mental develop- B. C.), to its overthrow by Alexander III, inant empire of the world. It fell under the e, then embraced in the Parthian Empire, the new Kingdom of Persia, 226 A. D., ver arisen from the low plane of Asiatic and only as it has been partially elevatated by ence, since 1802.

ng as an infant, embracing a radius of a very ; it reached its giant proportions under the al dominion. Rome stands as the culmina- d empire, unequaled by any nation, before or an instructive commentary upon departing ts of a nations perpetuity, equal rights, equal ion to every subject—every subject cultivat- ; of upright and moral action; while *knowl-* eive the *first* and *highest* regard of all. To much that is *good* and for much that is *bad* 19th century. For much that is Roman is *Roman* letter of the alphabet.

A & CHINA.

involved in darkness. In the reign of Henry nus, the instructer of Scaliger, did not hesi- l opinion of his time "that letters are quite It is now known that their writings are olitical institutions of India at the time of ply centuries of previous civilization, and a e in the arts and sciences. While the civil- r advanced or been materially modified since

between the two rivers, also called "Pad- f the country lying between the Tigris and he first abode of man, both before and after


THE DELUGE.
Different Dates Assigned
USHER AND ENG. BIBLE ..... 2348 B.C.
HEBREW BIBLE ..... 2268 " "
PLAYFAIR ..... 2352 " "
CLINTON ..... 2482 " "
SAMARITAN PENT. 2998 " "
JOSEPHUS ..... 3146 " "
DR. HALES ..... 3155 " "
SEPTUAGINT ..... 3246 " "
NOAH'S DELUGE. 2348. B.C.
2348 years, to the Birth of CHRIST.
101 yrs. to the "CONFUSION of TONGUES" and "DISPERSION" 2247, B.C.
The battle of the 9 Kings took place 1913, B.C. Noah had been dead 95 years. Shem lived after the battle 67 years. The oldest living Father, was the King and Priest of his tribe. At the time of the battle, that man was Shem. Paul in Heb. 7, contrasts the peculiar circumstances of Shem, with those priests who were controlled in their ancestry and "descent" by the Levitical law, and finds in the priesthood of CHRIST a striking analogy to the priesthood of Shem, as either of "whose descent is not counted from them" (Levites)
Who was "Melchizedek" of Gen. 14. 18, and Heb. 7. 1. Answer, probably Shem.
HARAN died in Ur of the Chaldees, in the land of his nativity, before his father. Gen. XI. 28.
42 years, from the Flood to "the CALL of ABRAM" 1921, B.C.
1998, NOAH dies.
1921, THE CALL OF ABRAM. HE AND LOT LEAVE UR AND SETTLE IN SICHEM. 1919, A FAMINE DRIVES THEM INTO EGYPT. 1317, THEY RETURN, AND IN 1316 THEY SEPARATE. 1898, THE PROMISE RENEWED, COVENANT MADE, CIRCUMCISION "THE SIGN AND SEAL." NAME CHANGED TO ABRAHAM, AND SARAI TO SARAH.
DWELLING in TENTS.
Terah, Abraham and wife, and Nahor and Lot went forth from Ur, to go into the land of Canaan. And they came to Haran, that is Padan Aram in Mesopotamia. Terah died there. Nahor remained, while Abm & Lot went to CANAAN 1921 B.C.
DELUGE, 1656. A.M. AND 2348 B.C.
SHEM 100
ARPHAXAD 35
SALAH 30
HEBER, 34.
PELEG, 30
REU, 32
SERUG, 30.
NAHOR, 29.
TERAH, 130.
ABRAHAM, 100.
SHEM was 98 years old at the Flood
SHEM 600 yrs. had 5 sons.
SHEM talks with Methuselah 98 years.
HAM Has 4 sons. "younger son" Gen. IX. 24.
ARPHAXAD lived after the Flood 303 years, and after North 152 years, and talks with Abraham 150 years, and with Isaac 50 years. He out lives "Lots wife" 52 years.
SALAH lived after the Flood 303 years, and after North 152 years, and talks with Abraham 150 years, and with Isaac 50 years. He out lives the burning of Sodom 19 years.
HEBER had 2 sons, one was Peleg for in his days was the earth divided, and his brothers name was Joktan. Gen. X. 25.
SALAH talked with Abraham 148 years, and out lives Abraham 4 years, and laps on to Isaac 29 years, and on to Jacob 20 years.
PELEG lived after the Flood 239 years, and after North 152 years, and talks with Abraham 148 years, and out lives the burning of Sodom 19 years.
REU lived after the Flood 239 years, and after North 152 years, and talks with Abraham 148 years, and out lives the burning of Sodom 19 years.
SERUG lived after the Flood 230 years, and after North 152 years, and talks with Abraham 148 years, and out lives the burning of Sodom 19 years.
NAHOR lived after the Flood 148 years, and after North 152 years, and talks with Abraham 148 years, and out lives the burning of Sodom 19 years.
TERAH lived after the Flood 205 years, and after North 152 years, and talks with Abraham 148 years, and out lives the burning of Sodom 19 years.
TERAH dies in Haran, when Abm is 75, making Terah 130 at Abms birth. Gen. XI. 32 and XII. 4.
And TERAH lived 70 years, and begat HARAN, NAHOR and ABRAM. Gen. XI. 26.
NAHOR dies.
1955, SERUG dies.
1978, REU dies.
1998, PELEG dies.
Abraham and family lived in Canaan from 1921 to
ISCAH.
LOT. Gen. XIX
NEPHEW of ABRAHAM
MILCAH NIECE & WIFE to NAHOR
HARAN, Brother of Abm
NAHOR
BRAHAM WAS BEAT ISHMAELS BIRTH. Gen. XVI. 16 AND WAS 100, AT ISAACS BIRTH. XXI. 5 92 WHEN CIRCUMCISED. " XVII. 24
1921 1936 1986
Abm called "The father of the fa and "the friend of God"
SARAH, Sister & wife to ABRAHAM
ABRAM
20 NAHOR dies.
HAGAR
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DAUGH
DAU
BETH
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1998, PELEG

642 years after the Flood and 215 years after the Call of Ab^m
1st Book
GENESIS,
embraces 2369 yrs: of History
2d Book.
EXODUS, 145.
Exodus, ie going out. Its history from the death of Joseph, to the setting up the tabernacle, or 1635 to 1491.
THE 10 PLAGUES.
1 Waters to blood
2 Frogs
3 Lice
4 Flies
5 Murrain
6 Boils and blains
7 Hail with fire
8 Locusts
9 Darkness
10 First born slain
The exodus.
3 GREAT EVENTS.
Crossing the Red Sea
The Law given
Tabernacle made
3 GREAT CHANGES.
1 Out of bondage
2 Into the wilderness
3 New homes, new laws, & new mode of life.
THE EXODUS 1491 B.C. FROM EGYPT AND LAW GIVEN AT SINAI.
In 40 yrs: enter CANAAN, 1451 B.C.
5th Book.
DEUTERONOMY
5 weeks' 2d statement of the 'law Moses' death on Nebo.
3d Book
LEVITICUS, 1 Month
Laws and priesthood.
Feasts described.
4th Book
NUMBERS, 39 yrs
The census taken 11 tribes. 603,550
Levites & Priests 22,300
Total 623,850
6th Book
JOSHUA, 25 yrs.
Passage over Jordan conquests and inheritance.
7th Book
JUDGES
1245 JUDGE OTHNIEL
1205 JUDGE EHUD
1165 JUDGE SHAMGAR
1125 JUDGE DEBORAH
1085 JUDGE GIDEON
1045 JUDGE ABIMELECH
1005 JUDGE TOLA
965 JUDGE JAIR
925 AMMONITES, 18 YEARS
885 JUDGE JEPHTHAH
845 JUDGE IBZAN
805 JUDGE ELON
765 JUDGE ABDON
725 PHILISTINES, 40 YEARS
685 JUDGE SAMSON
645 JUDGE ELI
605 SAMUEL JUDGE
565 SAUL KING
525 DAVID KING
485 SOLOMON KING
445 REHOBOAM KING
405 ABIJAH KING
365 ASA KING
325 JEHOSHAPHAT KING
285 JEHORAM KING
245 AHAZIAH KING
205 JOASH KING
165 AMAZIAH KING
125 UZZIAH KING
85 JOTHAM KING
45 AHAZ KING
5 HEZEKIAH KING
1 HEZEKIAH KING
1 SERVITUDE
1409 1st JUDGE OTHNIEL
1369 2nd JUDGE EHUD
1329 JUDGE SHAMGAR
1289 JUDGE DEBORAH
1249 JUDGE GIDEON
1209 JUDGE ABIMELECH
1169 JUDGE TOLA
1129 JUDGE JAIR
1089 AMMONITES, 18 YEARS
1049 JUDGE JEPHTHAH
1009 JUDGE IBZAN
969 JUDGE ELON
929 JUDGE ABDON
889 PHILISTINES, 40 YEARS
849 JUDGE SAMSON
809 JUDGE ELI
769 SAMUEL JUDGE
729 SAUL KING
689 DAVID KING
649 SOLOMON KING
609 REHOBOAM KING
569 ABIJAH KING
529 ASA KING
489 JEHOSHAPHAT KING
449 JEHORAM KING
409 AHAZIAH KING
369 JOASH KING
329 AMAZIAH KING
289 UZZIAH KING
249 JOTHAM KING
209 AHAZ KING
169 HEZEKIAH KING
129 HEZEKIAH KING
89 MANASSEH KING
49 AMON KING
9 JOSIAH KING
1 JOS



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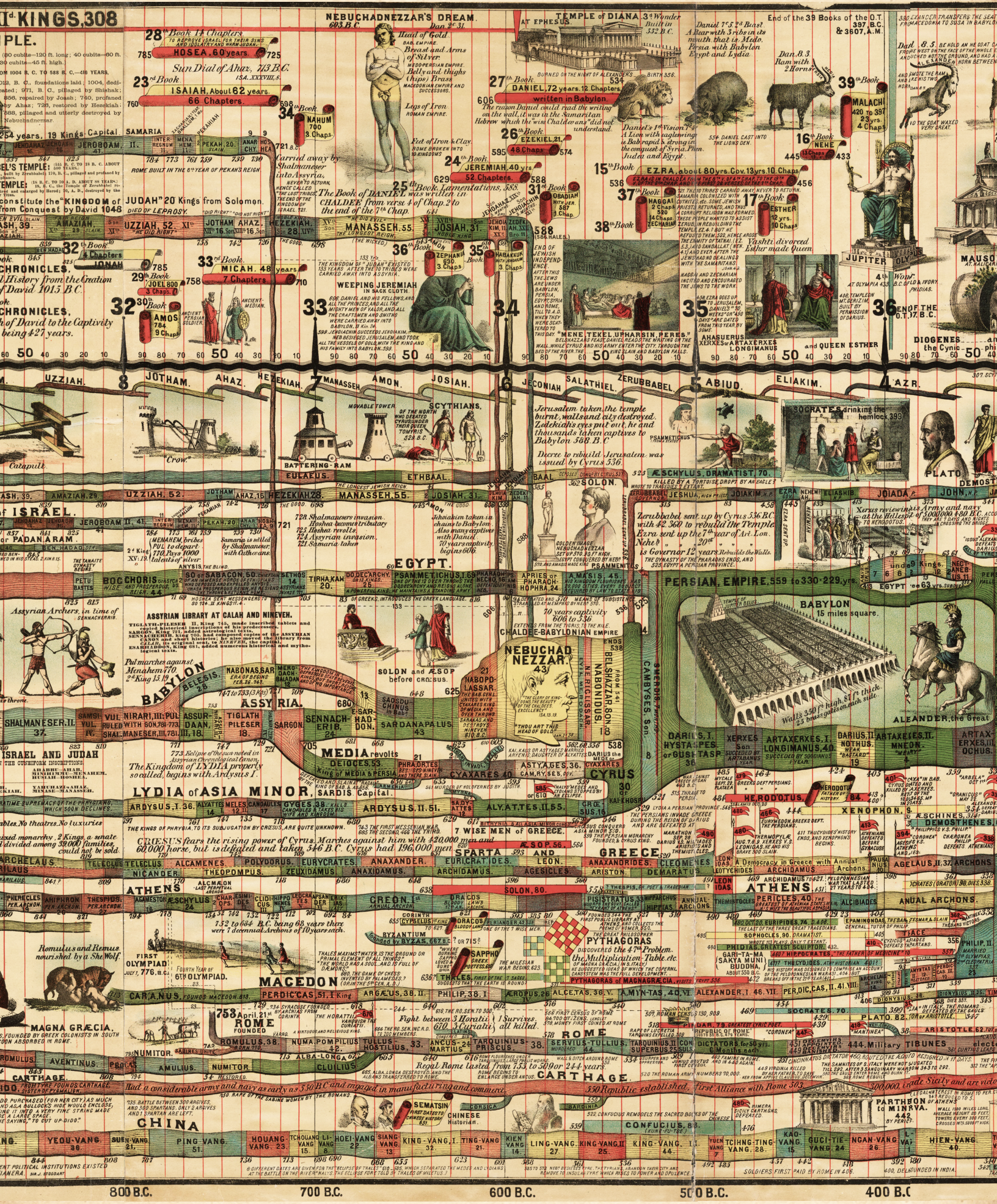
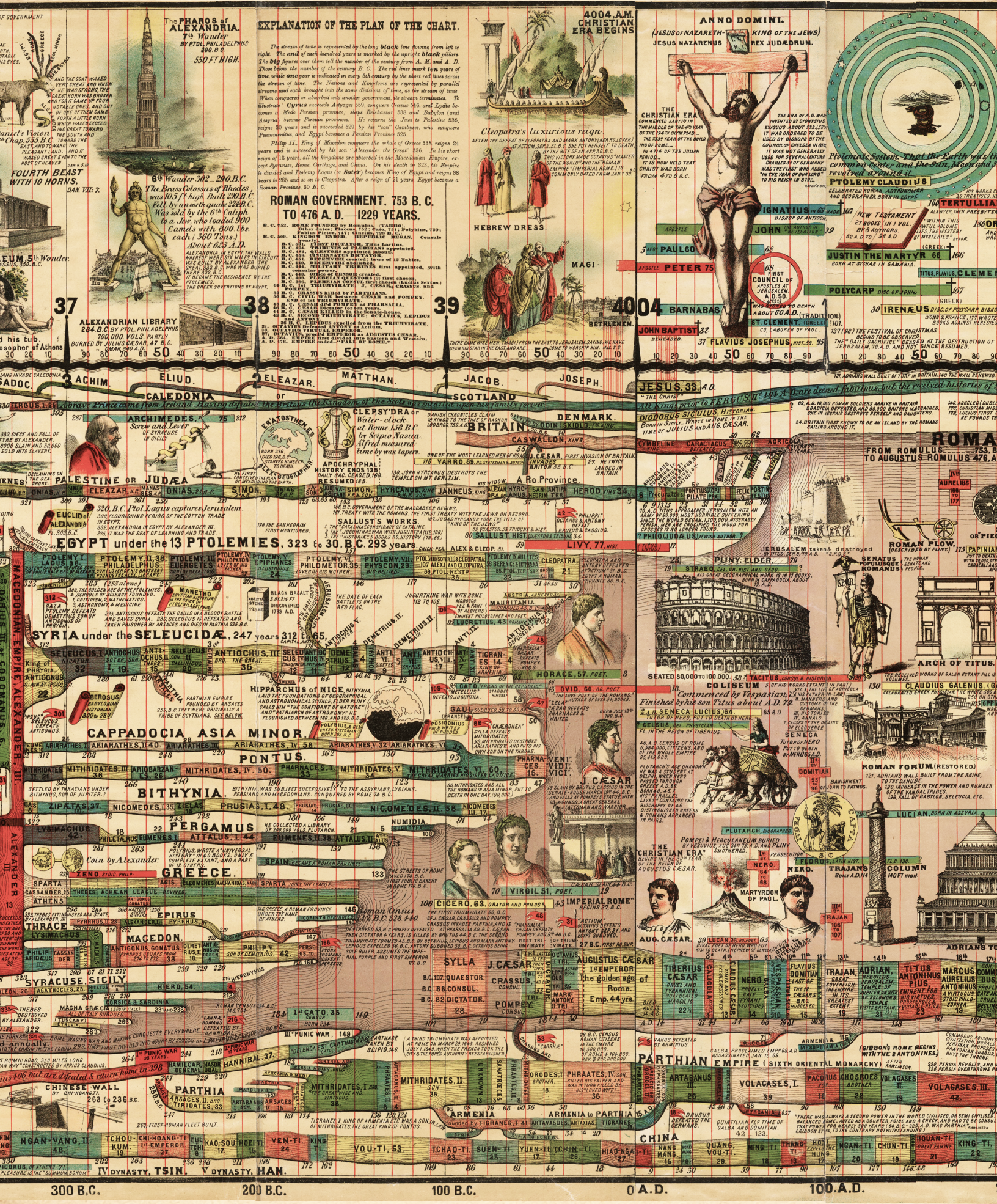

II. KINGS, 308
PLE.
NEBUCHADNEZZAR'S DREAM. 603 B.C. Dan 2nd Ch.
Head of Gold. BAB. EMPIRE
Breast and Arms of Silver. MEDO-PERSIAN EMPIRE.
Belly and thighs (hips) Brass. MACEDONIAN EMPIRE AND SUCCESSORS.
Legs of Iron. ROMAN EMPIRE.
End of Iron & Clay. ROME BROKEN INTO 10 KINGDOMS
TEMPLE of DIANA 3rd Wonder Built in 332 B.C. AT EPHESUS.
BURNED ON THE NIGHT OF ALEXANDER'S BIRTH 356.
End of the 39 Books of the O.T. 397 B.C. & 3607, A.M.
Daniel 7th & 2nd Book. A Bear with 3 ribs in its mouth that is Medo. Persia with Babylon Egypt and Lydia.
Dan. 8. 3 Ram with 2 Horns
Dan. 8. 5 HE BOLD AN HE GOAT CAME FROM THE WEST ON THE FACE OF THE WHOLE EARTH AND TOUCHED NOT THE GROUND, AND HAD A NOTABLE HORN BETWEEN HIS EYES. ALEXANDER
AND SMOTE THE RAM AND BRAKE HIS TWO HORNS
TO THE GOAT WAXED VERY GREAT.
28th Book 14 Chapters. TO REPROVE ISRAEL FOR THEIR SINS AND IDOLATRY AND WARN JUDAH.
HOSEA. 60 years. 785 725
Sun Dial of Ahaz, 713 B.C. ISA. XXXVIII. 8.
23rd Book
ISAIAH. About 62 years. 66 Chapters. 760
34th Book
NAHUM 700 3 Chaps. 698
27th Book.
DANIEL, 72 years. 12 Chapters. written in Babylon. 606
The reason Daniel could read the writing on the wall, it was in the Samaritan Hebrew which the wise Chaldeans did not understand.
Daniel's 1st Vision 7th. A Lion with eagle wings. Babtapaid & strong in the conquest of Syria. Phen. Judea and Egypt.
26th Book
EZEKIEL, 21, 48 Chaps. 595 574
24th Book
JEREMIAH, 40 yrs 52 Chapters. 629 588
25th Book. Lamentations, 588.
31st Book
OBADIAH WITH VER 587 1 Chap.
39th Book
MALACHI 420 to 397 B.C. 23 yrs. 4 Chaps
16th Book
NEHE 13 Chaps 445 433
15th Book
EZRA, about 80 yrs. Gov. 13 yrs. 10 Chaps 536 456
37th Book
HAGGAI 2 Chaps 520
ZECHARIAH 14 Chaps 520
38th Book
17th Book
ESTHER 12 yrs. 10 Chaps
Vashti divorced Esther made Queen
The Book of DANIEL was written in CHALDEE from verse 4 of Chap. 2 to the end of the 7th Chap.
END OF JEWISH INDEPENDENCE. AFTER THIS THE JEWS ARE UNDER BABYLON, PERSIA, EGYPT, SYRIA AND ROME, TILL 70 A.D. WHEN THEY WERE SCATTERED TO THIS DAY. "MENE, TEKEL, UPHARSIN, PERES." BELSHAZZAR'S FEAST, DANIEL READS THE WRITING ON THE WALL, WHILE CYRUS AND HIS ARMY ENTER THE CITY, THROUGH THE BED OF THE RIVER. THE KING SLAIN AND BABYLON FALLS.
Carried away by Shalmaneser into Assyria. NEVER TO RETURN, HENCE CALLED "THE LOST TRIBES." THE END OF THE KINGDOM OF ISRAEL 721.
721 B.C.
588 (605 HALES.)
SAMARIA
JUDAH" 20 Kings from Solomon. DIED OF LEPROSY.
JEROBOAM. 41
AMAZIAH. 29
UZZIAH, 52. XIth "HE DID RIGHT"
JOTHAM. 16 AHAZ. 16 HEZEKIAH. 28
MANASSEH. 55. THE LONGEST REIGN. (THE WICKED)
JOSIAH. 31 "HE DID EVIL" "NOBLE KING" THE GOOD.
JEHOIAKIM. 11 JEHOIACHIN. 3 mo. ZEDEKIAH. 11 Yrs.
32nd Book 4 Chapters JONAH
33rd Book. MICAH. 48 years. 7 Chapters.
29th Book JOEL 800 3 Chaps.
30th Book AMOS 784 9 Chaps
ANCIENT PERSIAN SOLDIER.
ANCIENT MEDIAN.
36th Book ZEPHANIAH 630 3 Chaps
35th Book HABAKKUK 3 Chaps.
WEEPING JEREMIAH IN SACK CLOTH
606 DANIEL AND HIS FELLOWS, AND ALL THE PRINCES, AND ALL THE MIGHTY MEN OF VALOR, AND ALL THE CRAFTSMEN AND SMITHS WERE CARRIED AWAY INTO BABYLON. II Kin. 24. 599 JEHOIACHIN SUCCEEDS JEHOIAKIM. NEB BESIEGED JERUSALEM AND TOOK ALL THE VESSELS OF GOLD, WITH THE KING AND HIS FAMILY INTO BABYLON. 598
THE KINGDOM OF JUDAH EXISTED 133 YEARS AFTER THE 10 TRIBES WERE CARRIED AWAY INTO ASSYRIA.
133 Yrs
JUPITER OLYM.
4th Wonder B.C. OF GOLD & IVORY. PHIDIAS. AT OLYMPIA 435
498 TEMPLE ON MT. PELION, BUILT BY PERMISSION OF DARIUS.
MAUSO
AT. ALICARN
END OF THE O.T. 397 B.C.
DIOGENES the Cynic
AHASUERUS XERXES or LONGIMANUS and QUEEN ESTHER
ARTAXERXES
Jeroboam I. 721 Pekah, 20. Hoshea 9. Anarchy. 9
Uzziah. 52. Jotham 16. Ahaz. 16. Hezekiah. 28. Manasseh. 55. Josiah. 31. Jehoiakim. 11. Jeconiah. 3 mo. Zedekiah. 11 Yrs.
Zerubbabel. Abiud. Eliakim. Azr.
Jeroboam II. 41. Pekah. 20. Anarchy. 9
Uzziah. 52. Jotham. 16. Ahaz. 16. Hezekiah. 28. Manasseh. 55. Josiah. 31.
Amaziah. 29. Uzziah. 52. Jotham. 16. Ahaz. 16. Hezekiah. 28. Manasseh. 55. Josiah. 31. Jehoiakim. 11. Zedekiah. 11 Yrs.
Jeroboam II. 41. Pekah. 20. Anarchy. 9
Amaziah. 29. Uzziah. 52. Jotham. 16. Ahaz. 16. Hezekiah. 28. Manasseh. 55. Josiah. 31.
Jeroboam II. 41. Pekah. 20. Anarchy. 9


EXPLANATION OF THE PLAN OF THE CHART.
The stream of time is represented by the long black line flowing from left to right. The end of each hundred years is marked by the upright black pillars. The big figures over them tell the number of the century from A. M. and A. D. Those below the number of the century B. C. The red liner mark ten years of time, while one year is indicated in each 546 century by the short red lines across the stream of time. The Nations and Kingdoms are represented by parallel streams and each brought into the same divisions of time, as the stream of time. When conquered or absorbed into another government, its stream terminates. To illustrate Cyrus succeeds Astyages 559, conquers Croesus 546, and Lydia becomes a Mede Persian province; slays Belshazzar 538 and Babylon (and Assyria) become Persian provinces. He returns the Jews to Palestine 536, reigns 30 years and is succeeded 529 by his "son" Cambyses, who conquers Psammenitus, and Egypt becomes a Persian Province 525.
Philip II., King of Macedon conquers the whole of Greece 338, reigns 24 years and is succeeded by his son "Alexander the Great" 336. In his short reign of 13 years, all the kingdoms are absorbed in the Macedonian Empire, except Syracuse, Rome, Carthage, and China. On his death in 323, his Empire is divided and Ptolemy Lagus (or Soter) becomes King of Egypt and reigns 88 years to 285 and so on to Cleopatra. After a reign of 21 years, Egypt becomes a Roman Province, 30 B. C.
ROMAN GOVERNMENT. 753 B. C. TO 476 A. D.—1229 YEARS.
4004 A.M. CHRISTIAN ERA BEGINS
ANNO DOMINI.
(JESUS OF NAZARETH— KING OF THE JEWS)
JESUS NAZARENUS REX JUDÆORUM.
THE CHRISTIAN ERA
THE ERA OF A.D. WAS INVENTED BY DIONYSIUS EXIGUUS ABOUT 525, [?] IT WAS ORDERED TO BE USED BY BISHOPS BY THE COUNCIL OF CHELSEA IN 816. IT WAS NOT GENERALLY USED FOR SEVERAL CENTURIES. CHARLES 3D OF GERMANY WAS THE FIRST WHO ADDED "IN THE YEAR OF OUR LORD" TO HIS REIGN IN 879.
Cleopatra's luxurious reign
HEBREW DRESS
MAGI
BETHLEHEM
Ptolemaic System. That the Earth was the common Center and the Sun, Moon and Stars revolved around it.
PTOLEMY CLAUDIUS
CELEBRATED ROMAN ASTRONOMER AND GEOGRAPHER. BORN IN EGYPT.
NEW TESTAMENT
WITHIN THIS 27 BOOKS IN 1 VOL. LIES THE MYSTERY OF MYSTERIES.
IGNATIUS
BISHOP OF ANTIOCH.
JOHN
THE AUTHOR OF REVELATION
PAUL 60
PETER 75
FIRST COUNCIL OF APOSTLES AT JERUSALEM A.D.50.
ST. CLEMENT. (GREEK)
BARNABAS
JOHN BAPTIST
FLAVIUS JOSEPHUS, HIST.
JUSTIN THE MARTYR 66
BORN AT SYCHAR IN SAMARIA.
POLYCARP DISC. OF JOHN.
IRENÆUS DISC. OF POLYCARP.
TERTULLIAN
ALAWYER, THEN PRESBYTER
CLEMENT
ORIGEN
THE FESTIVAL OF CHRISTMAS BEGINS TO BE OBSERVED.
THE "DARK AGES" CEASED AT THE DESTRUCTION OF JERUSALEM, 70 A. D. AND NOT SINCE RESUMED.
JESUS, 33. A.D.
"THE CHRIST"
All kings prior to FERGUS II 404 A.D are deemed fabulous, but the received histories of
DIODORUS SICULUS, HISTORIAN.
BORN IN SICILY.—WROTE IN ROME IN THE TIME OF JULIUS AND AUG. CÆSAR.
ROMA
FROM ROMULUS 753. B. TO AUGUSTUS ROMULUS 476. A.
ROMAN FLOW. (DESCRIBED BY PLINY)
JERUSALEM taken & destroyed A.D.
PLINY, ELDER, 79
SENATUS POPULUSQUE ROMANUS)
ARCH OF TITUS.
THE RECEIVED WORKS OF GALEN EXTANT FILL 15 VOLUMES.
CLAUDIUS GALENUS. (G
CELEBRATED GREEK PHYSICIAN
TACITUS, CONSUL & HISTORIAN
COLISEUM 5 OF HIS WORKS EXTANT
Commenced by Vespasian, 75
Finished by his son Titus about A.D. 79.
SENECA (LUCIUS) 64 65 A.D.
TUTOR OF NERO, PUT TO DEATH BY NERO
SENECA
Tutor of NERO
PUT TO DEATH BY NERO 65 A.D.
ROMAN FORUM. (RESTORED.)
121. ADRIAN'S WALL BUILT FROM THE RHINE, TO THE DANUBE.
198. INCREASE IN THE POWER AND NUMBER OF THE VAN DAL TRIBES.
196. FALL OF BABYLON, SELEUCIA, ETC.
LUCIAN. BORN IN ASSYRIA
COLUMN 140 FT. HIGH.
PLUTARCH, BIOGRAPHER
Pompei & Herculaneum buried by Vesuvius Aug 24th A.D. and Pliny Smothered.
THE CHRISTIAN ERA" BEGINS IN THE 30TH YEAR OF THE REIGN OF AUGUSTUS CÆSAR.
1ST PERSECUTION BY NERO.
MARTYRDOM OF PAUL.
NERO.
FLORUS. LATIN HIST.
TRAJAN'S Built A.D.114
DOMITIAN
BANISHMENT OF JOHN TO PATMOS.
AUG. CÆSAR.
LUCAN 26. NO POET
PLINY, NEPHEW OF SENIOR
TIBERIUS CÆSAR
CALIGULA
CLAUDIUS CÆSAR
NERO
FLAVIUS DOMITIAN
TRAJAN
ADRIAN.
TITUS ANTONINUS PIUS.
MARCUS AURELIUS ANTONINUS
ADRIANS TO
THE ALEXANDRIAN LIBRARY 284. B.C. BY PTOL. PHILADELPHUS 700,000 VOLS. PARTLY BURNED BY JULIUS CÆSAR, 47 B.C. OMAR, 640 A.D.
ALEXANDRIAN LIBRARY
The PHAROS of ALEXANDRIA. 7th Wonder BY PTOL. PHILADELPHUS 480. B.C. 550 FT. HIGH.
6th Wonder 302—290 B.C. The Brass Colossus of Rhodes was 105 ft high. Built 290 B.C. Fell by an earthquake 226 B.C. Was sold by the 6th Caliph to a Jew, who loaded 900 Camels with 800 lbs. each (360 Tons.) About 623 A.D.
ALEXANDRIA, IN EGYPT. THE WALLS WHEREOF WERE SIX MILES IN CIRCUIT WAS BUILT BY ALEXANDER THE GREAT, 332 B.C. WHO WAS BURIED THERE 322 B.C. IT BECAME THE RESIDENCE OF THE PTOLEMIES. THE GREEK SOVEREIGNS OF EGYPT.
ARCHIMEDES. 75
Screw and Lever OF SYRACUSE IN SICILY
DECLAIMING ON THE DEAD SHORE.
ERATOSTHENES
BORN 276. DIED 196 B.C. STARVED HIMSELF TO DEATH
THE FIRST GEOGRAPHER
CLEPSYDRA or Water-clock at Rome 158 B.C. by Scipio Nasica. Altered minutes of time by wax tapers
APOCRYPHAL HISTORY ENDS 135
DAILY SAC. CEASED 168.
RESUMED 165.
PALESTINE OR JUDÆA
EGYPT under the 13 PTOLEMIES, 323 to 30. B.C. 293 years.
EUCLID of ALEXANDRIA fl. 300. B.C.
320. B.C. Ptol. Lagus captures Jerusalem.
300 FLOURISHING PERIOD OF THE COTTON TRADE IN EGYPT.
330 ALEXANDRIA IN EGYPT BY ALEXANDER III.
275 IT WAS THE SEAT OF LEARNING AND TRADE
MANETHO EGYPTIAN HISTORIAN AT THE ACTION OF PTOLEMY PHILADELPHUS
SYRIA under the SELEUCIDÆ, 247 years 312 to 65.
CAPITAL ANTIOCH
SELEUCUS, I. NICATOR 32
ANTIOCHUS I. SOTER. SON 19.
ANTIOCHUS II. THEOS 15
SELEUCUS II. CALLINICUS 20
ANTIOCHUS, III. THE GREAT. 36
SELEUCUS IV. PHILOPATOR
ANTIOCHUS IV. EPIPHANES 11
DEMETRIUS I. SOTER 12
ANTIOCHUS V. EUPATOR
DEMETRIUS II. NICATOR
ANTIOCHUS VI. EPIPHANES DIONYSUS
ANTIOCHUS VII. SIDETES
ANTIOCHUS VIII. GRYPUS
TIGRANES I. KING OF ARMENIA
SELEUCUS V. KYBIOSACTES
ANTIOCHUS IX. CYZICENUS
ANTIOCHUS X. EUSEBES
ANTIOCHUS XI. PHILADELPHUS
ANTIOCHUS XII. DIONYSUS
PHARNACES I. 16.
CLEOPATRA 21
BERENICE I. 24
PTOLEMY I. LAGUS 38. PTOLEMY II. PHILADELPHUS. PTOLEMY III. EUERGETES
PTOLEMY IV. PHILOPATOR
PTOLEMY V. EPIPHANES
PTOLEMY VI. PHILOMETOR. 35.
PTOLEMY VII. PHYSCON. 28.
PTOL. VIII. (SOTER) II. & CLEOPATRA 107 ALEX.
PTOL. IX. (LATHYRUS) & CLEOPATRA 39 PTOL. REST 9.
PTOLEMY XI. ALEXANDER I.
PTOLEMY XII. ALEXANDER II.
CLEOPATRA 21
BERENICE III.
PTOLEMY XIII. DIONYSUS
CLEOPATRA
ARSINOE
PTOLEMY XIV.
CLEOPATRA AND ANTONY DEFEATED AT ACTIUM 31. B.C. EGYPT A ROMAN PROVINCE 30. B.C.
PTOLEMY XV. CÆSARION
PHILO-JUDÆUS. JEWISH AUTHOR
ALEX. & CLEOP. 81.
CNIDIAN VENUS
BLACK BASALT 3 ft 2 1/4 in 7 ft 0 in 1799 A.D.
ROSETTA STONE 193 B.C.
THE DATE OF EACH BATTLE IS ON THE RED FLAG.
JUGURTHINE WAR WITH ROME MOROCCO. 112 TO 106.
AUSTRIA ANTIPATER
MAURITANIA SUCCESSORS
JUBA I. KING OF NUMIDIA
JUBA II. KING OF MAURITANIA
LUCRETIUS. 43.
ANTIOCHUS DIONYSUS
PHARSALIA" CÆSAR DEFEATS POMPEY. AUG. 9.
HORACE, 57. POET.
OVID. 60. AD. POET
"THE LOVE POET OF THE ROMANS." BORN 43 B.C. BANISHED TO TOMI A.D. 8. DIED A.D. 18.
CATO. "FRIEND OF THE REPUBLIC" KILLS HIMSELF
"ZELA" CÆSAR DEFEATS PHARNACES & WAITES
BORN JULY 12TH 100. B.C.
GAUL SUBDUED. 58 TO 50 B.C.
CH. ERONEA" SYLLA DEFEATS MITHRIDATES. 85 MITHRIDATES DESTROYS ARIARATHES II. AND PUTS HIS OWN SON ON THE THRONE.
POSIDONIUS 90 B. WRITER OF HISTORY
POLYBIUS, A GREEK HISTORIAN BORN 204 B.C.
HIPPARCHUS of NICE, BITHYNIA. LAID THE FOUNDATIONS OF GEOGRAPHICAL AND ASTRONOMICAL SCIENCE. ELDER PLINY CALLS HIM "THE CONFIDANT OF NATURE" AND "PATRIARCH OF ASTRONOMY" HE FLOURISHED BETWEEN 160 AND 125 B.C.
BEROSUS BABYLONIAN HISTORIAN 300 to 280
CAPPADOCIA ASIA MINOR.
ARIARATHES, I. 40.
ARIARATHES, II.
ARIARATHES, III.
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ATTALUS I. 44.
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ATTALUS II.
ATTALUS III.
GREECE.
ZENO. STOIC. PHIL.
SPARTA
AGIS.
CLEOMENES
NABIS
SPARTA JOINS THE LEAGUE.
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THEBES.
ACHÆAN LEAGUE. REVIVED.
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ALEXANDER II.
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EPIRUS
THRACE
LYSIMACHUS
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PERSEUS. 10.
MACEDON.
ANTIGONUS. GONATUS
PYRRHUS USURPS FROM 274 TO 272.
DEMETRIUS II. 10.
ANTIGONUS DOSON 8.
PHILIP V. SON OF DEMETRIUS. 42.
PERSEUS. 10.
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HIERO. 54.
HIERONYMUS
AGATHOCLES. 28.
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(TUSCANY)
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HAMILCAR. BARCA GENERAL
HASDRUBAL
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ARSACES IV. 15.
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PHRAATES, II. SON. 35.
MITHRIDATES, II.
ORODES, I. BROTHER. 18.
PHRAATES, IV. SON. KILLED HIS FATHER AND WAS IN TURN KILLED BY HIS "LOVED WIFE."
ARMENIA
ARMENIA to PARTHIA
TIGRANES I. 41.
ARTAVASDES.
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TIGRANES.
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VOLAGASES, I.
PACORUS
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VOLAGASES II.
VOLAGASES. III. 42.
CHINESE WALL BY CHI-HOANG-TI 263 to 236 B.C.
CHINA
NGAN-VANG, II. 48.
TCHOU-KUM. 19.
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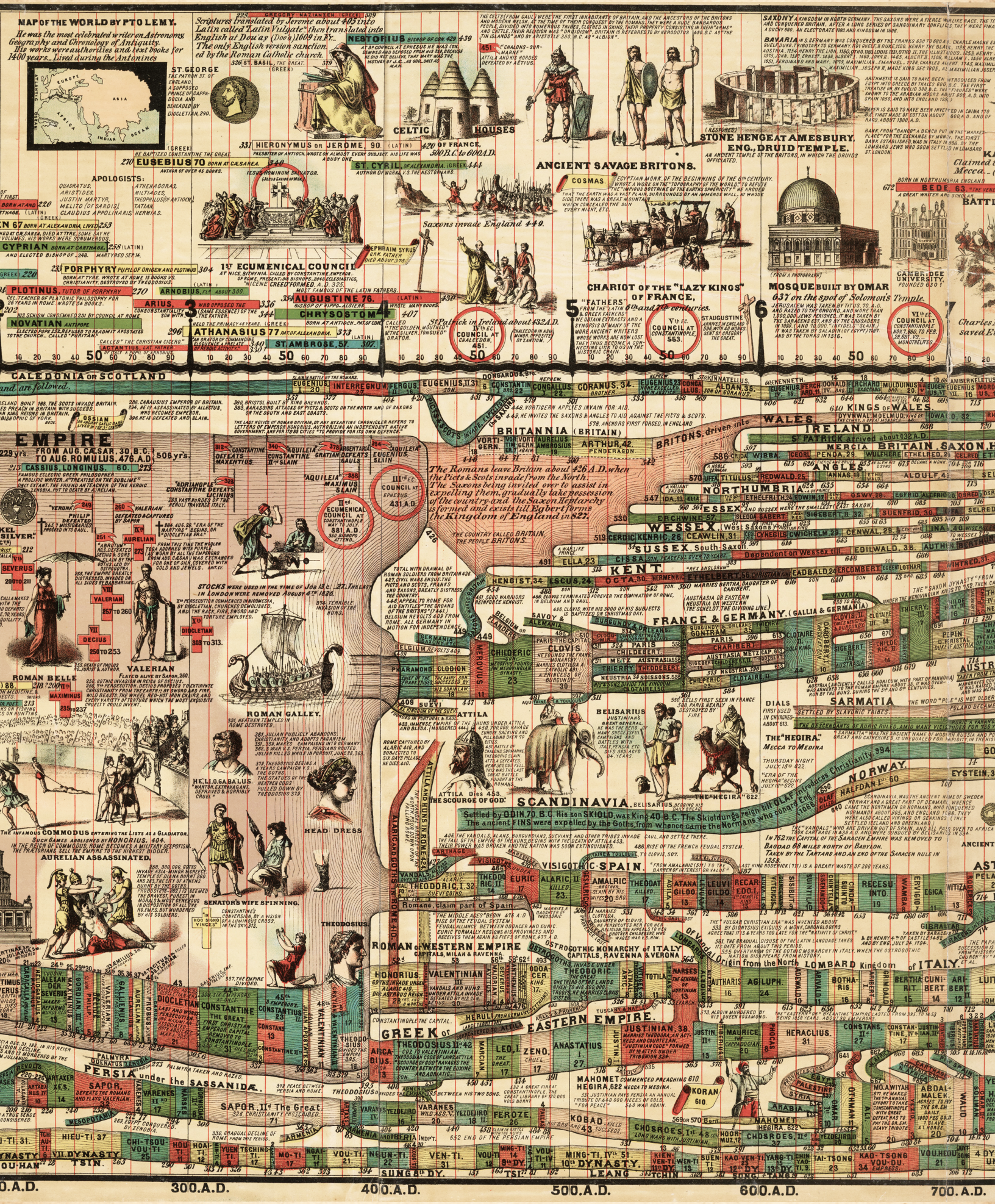
EUL-TCHI 3.
KAO-SOU 17.
HOEI 15.
VEN-TI. 24.
KING TI
VOU-TI. 53.
TCHAO-TI. 23.
SUEN-TI 25.
YUEN-TI 17.
TCHIN-TI. 26.
HIAO-NGAN-TI 27.
NANG MANG 15.
KEOU-SIEN 16.
QUANG, VOU-TI. 28.
MING TI. 18.
THANG-TI. 19.
HOU-TI 6.
NGAN-TI. 20.
CHUN-TI. 19.
HOAN-TI. GREAT FAMINE 21.
KING-TI. 22.
IV DYNASTY, TSIN. V DYNASTY, HAN.
SEATED 60,000 TO 100,000.
SYRACUSE
ARCHIMEDES
HIERO
HIERONYMUS
HANNIBAL
SCIPIO
CÆSAR SLAIN 44 B.C.
VIRGIL 51. POET.
CICERO. 63. ORATOR AND PHILOS.
IMPERIAL ROME" BEGINS 27. B.C.
"ACTIUM" OCTAVIUS DEFEATS ANTONY 31 B.C. AND EGYPT SUBDUED.
27 B.C. FIRST RE EMP.
AUGUSTUS CÆSAR 1st EMPEROR The golden age of Rome. Emp. 44 yrs.
SYLLA
J. CÆSAR
CRASSUS. CONSUL.
POMPEY. CONSUL.
OCTAVIUS. TRI.
ANTONY TRI.
LEPIDUS TRI.
MARK-ANTONY TRI.
TRIUMVIRATE FORMED AS TO AFFAIRS OF ROME.
B.C. 107. QUAESTOR.
B.C. 88. CONSUL.
B.C. 82. DICTATOR.
B.C. 60. FIRST TRIUMVIRATE.
B.C. 48. SECOND TRIUMVIRATE.
B.C. 43.
B.C. 36.
B.C. 31.
B.C. 27.
A.D. 14.
A.D. 37.
A.D. 41.
A.D. 54.
A.D. 68.
A.D. 69.
A.D. 79.
A.D. 81.
A.D. 96.
A.D. 98.
A.D. 117.
A.D. 138.
A.D. 161.
A.D. 180.
A.D. 192.
A.D. 211.
A.D. 222.
A.D. 235.
A.D. 284.
A.D. 305.
A.D. 313.
A.D. 323.
A.D. 337.
A.D. 361.
A.D. 363.
A.D. 364.
A.D. 375.
A.D. 379.
A.D. 395.
A.D. 408.
A.D. 420.
A.D. 455.
A.D. 476.
ROMAN Consus 142 B.C. 328 440
ROMAN CENSUS 164 B.C.
ROMAN CENSUS 70 B.C.
ROMAN CENSUS 14 A.D.
ROMAN CENSUS 69 A.D.
ROMAN CENSUS 115 A.D.
ROMAN CENSUS 164 A.D.
ROMAN CENSUS 189 A.D.
ROMAN CENSUS 235 A.D.
ROMAN CENSUS 284 A.D.
ROMAN CENSUS 305 A.D.
ROMAN CENSUS 313 A.D.
ROMAN CENSUS 323 A.D.
ROMAN CENSUS 337 A.D.
ROMAN CENSUS 361 A.D.
ROMAN CENSUS 363 A.D.
ROMAN CENSUS 364 A.D.
ROMAN CENSUS 375 A.D.
ROMAN CENSUS 379 A.D.
ROMAN CENSUS 395 A.D.
ROMAN CENSUS 408 A.D.
ROMAN CENSUS 420 A.D.
ROMAN CENSUS 455 A.D.
ROMAN CENSUS 476 A.D.
ROMAN EMPIRE (SIXTH ORIENTAL MONARCHY)
GIBBON'S ROME BEGINS WITH THE 2 ANTONINES.
ROME WADING WAR AND MAKING CONQUESTS EVERYWHERE
ROME WADING IN BLOOD BY SUNDIAL OF PAPIRIUS
ROME FIRST DIVIDED INTO HOURS 293. TIME FIRST DIVIDED INTO HOURS BY SUNDIAL
ROMAN ROAD, 350 MILES LONG
ROMAN WAY" CONSTRUCTED BY APPIUS CLAUDIUS.
ROMULUS 406, but are defeated & return home in 398
1st PUNIC WAR 23 YEARS
2d PUNIC WAR 17 YEARS
3d PUNIC WAR
DELENDA EST CARTHAGO
CARTHAGE DESTROYED BY SCIPIO. 146
1st CATO. 35.
CENSOR
BORN 234.
CANNÆ. ROMANS DEFEATED BY HANNIBAL
BEFORE CHRIST 753 YEARS
A THIRD TRIUMVIRATE WAS APPOINTED AT ROME BY ANTONY 39. 1044. RESIGNED JULY 1, 1043. WHEN THEY FRENCH TOOK THE CITY & THE POPES AUTHORITY REESTABLISHED.
39 B.C. CENSUS. ROMAN CITIZENS IN THE EMPIRE 6,500,000. OF ROME 4,164,000. REV. 2,000,000.
VARUS DEFEATED BY ARMINIUS
CALBA PROCLAIMED EMPEROR ASSASSINATED JAN. 15. 69
OTHO
VITELLIUS
DRUSUS DEFEATED THE GERMANS.
QUINTILIAN FLO TIME OF GALBA AND OTHO.
TYRCANIA LOST
"THERE WAS ALWAYS BALANCED ROME. AFTER SEA COUNTER POISE AND A CHECK, AND HAD TO BE CONSUL FOR NEARLY 200 YEARS" BK. DIO. 252 A.D. WAS PARTHIA
THAT POWER TO CONTRARY NETWITH STANDING
CIVIL WARS AND REVOLTS, AND DISMEMBERMENT OF THE EMPIRE
COMMODUS POISONED CIVILIZATION WORLD PERPETUAL PROSPERITY BOASTS OF THE EMPIRE AND BUYS THE THRONE.
220 PERSIA OVERTHROWS PA
226 PERSIA OVERTHROWS PA
300 B.C.
200 B.C.
100 B.C.
0 A.D.
100 A.D.



PANEL 15 (Page 50)
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PRINCIPAL EUROPEAN BATTLES SINCE 1500, A. D.
Tewkesbury, 4 May, 1471
Bosworth, 22 Aug. 1485
Ravenna, 11 April, 1512
Pavia, 24 Feb. 1525
Mühlberg, 24 April, 1547
Lepanto, 7 Oct. 1571
Prague, 8 Nov. 1620
Leipzig, 7 Sept. 1631
Magdeburg, 1631
Lützen, 16 Nov. 1632
Worcester, 1642
Marston Moor, 1644
Naseby 14 June 1645
Drogheda, 12 Sept. 1649
Blake's Victory, (Naval) 1653
Daventry, 21 April, 1660
Bothwell Bridge, 22 June, 1679
Killie Crankie, 27 July, 1689
Boyne, 1 July, 1690
La Hogue, 1692
Steenkerke, 24 July, 1692
Blenheim, 2 Aug. 1704
Pultowa, 8 July, 1709
Malplaquet, 11 Sept. 1709
Mollwitz, 10 April, 1741
Dettingen, 16 June, 1743
Fontenoy, 30 April, 1745
Preston Pans, 21 Sept. 1745
Falkirk, 17 Jan. 1746
Culloden, 16 April 1746
Prague, 6 May, 1757
Plassey, 23 June, 1757
Rossbach, 5 Nov. 1757
Creveldt, 23 June, 1758
Minden, 1 Aug. 1759
Quebec, 13 Sept. 1759
Nile, 14 June, 1800
Hohenlinden 3 Dec. 1800
Trafalgar, Oct. 1805
Austerlitz, 2 Dec. 1805
Jena, 14 Oct. 1806
Borodino 7 Sept. 1812
(Moscow Burnt.) 15 Sept. 1812
Leipsic, 16-18 Oct. 1813
Waterloo, 18 June, 1815
Alma, 20 Sept. 1854
Inkermann, 5 Nov. 1854
Malakhoff, 8 Sept. 1855
Volturno, 1 Oct. 1860
Isernia, 17 Oct. 1860
Dippel, 18 April, 1864
Alsen, 29 June, 1864
Custozza, 24 June, 1866
Nachod, 27 June, 1866
Skalitz, 28 June, 1866
Sadowa, 3 July, 1866
Lissa, (Naval) 20 July, 1866
Monte Rotondo, 27 Oct. 1867
Mentana, 3 Nov. 1867
Wörth, 6 Aug. 1870
Saarbrück, 6 Aug. 1870
Gravelotte, 18 Aug. 1870
Sedan, 31 Aug. 1 Sept. 1870
St. Rémy 6 Oct. 1870
Before Metz 7 Oct. 1870
Coulmiers, 9-10 Nov. 1870
Villiers, 30 Nov. 1870
Le Mans, 10-12 Jan. 1871
St. Quentin, 19 Jan. 1871
Paris, 19 Jan. 1871
Nicopolis, 15-16 July, 1877
Plevna, 19-20 July, 1877
Plevna, 30-31 July, 1877
Schipka Pass, 20-27 Aug. 1877
Karahassankoi 30 Aug. 1877
Plevna, 11-12 Sept. 1877
Schipka Pass, 17 Sept. 1877
Near Kars, 3-4 Oct. 1877
Deve-Boyun, 4 Nov. 1877
Azizi, N. Erzeroum 0 Nov 1877
Kars item'd, 17-18 Nov. 1877
Eicnn, 4 Dec. 1877
Plevna, 9-10 Dec. 1877
N. Philippopolis, 14-15 Jan. 1878
BURNING ALIVE, WITCHES, Etc
MAI TYRDOM.
HAROUN-AL-RASCHID, 25TH CALIPH.
OXFORD UNIVERSITY FOUNDED BY ALFRED THE GREAT IN 886. CAMBRIDGE UNIV. BY SIGEBERT ABOUT 630, RESTORED BY EDWARD 915.
OTHO THE GREAT. OF GERMANY.
FEUDAL SYSTEM.
Existed from the 7th to the 11th Century.
CHIVALRY
Commenced in 912. The Knights swore to be true to their trusts as the champions of God and the Ladies and flourished from the 11th to the 15th century.
ROUND TOWER AT NEWPORT, R.I.
MOTTO, "VOLONTE DE DIEU" (GODS WILL.)
1ST CRUSADE 1096.
PREACHED BY PETER THE HERMIT 1094. A RED CROSS ON THE RIGHT SHOULDER. (FR. CROISADE) MENT CRU-SADE.
KING CANUTE REPROVING HIS COURTIERS 1020.
KNIGHTHOOD AND CHIVALRY EXISTED FROM THE 9th TO THE 15th CENTURY.
TREATIES OF PEACE.
Abo, 7 Aug. 1743
Adrianople, 14 Sept. 1829
Aix-la-Chapelle, 1748
Akermann, 4 Sept. 1826
Alt Radstadt, 24 Sept. 1706
America, (Paris) 3 Sept. 1783
Amiens, 25 Mar. 1802
Baden, 7 Sept. 1714
Belgrade, 18 Sept. 1739
Berlin, 28 June, 1742
Berlin, 21 Oct. 1806
Breda, 25 July, 1667
Bretigny, 8 May, 1360
Cambray, 5 Aug. 1529
Carlowitz, 26 Jan. 1699
Chatenu-Cambresis, 1559
Constantinople, 16 April, 1712
Copenhagen, 27 May, 1660
Dresden, 25 Dec. 1745
Fontainebleau, 2 Sept. 1679
Frankfort, 10 May, 1871
Fuessen, 23 April, 1745
Ghent, (Amer.) 24 Dec. 1814
Hamburg 2 May, 1762
Hubertsburg 15 Feb. 1763
Leoben, 1797
Lisbon, 13 Feb. 1668
Lubeck, 22 May, 1629
Luneville, 9 Feb. 1601
Munster, 24 Oct. 1648
Nankin, 29 Aug. 1842
Nimeguen, 10 Aug. 1678
Oliva, 3 May, 1660
Paris, 10 Feb. 1763
Paris, 6 Jan. 1810
Passarowitz, 13 Mar. 1718
Pekin, 24 Aug. 1860
Persia, 3 Mar. 1857
Petersburg, St. 5 May, 1762
Prague, 30 May, 1635
Prague, 23 Aug. 1866
Presburg, 26 Dec. 1805
Pyrenees, 7 Nov. 1659
Radstadt, 6 Mar. 1714
Ratisbon, 13 Oct. 1630
Religion, 1555
Ryswick, 20 Sept. 1697
St. Germains 1570
St. Germain-en-Laye, 29 June. 1679
San Stefano, 3 Mar. 1878
Sitorok, 1613
Sistowa, 4 Aug. 1791
Stettin, 13 Dec. 1570
Stockholm, 20 Nov. 1719
Teschen, 12 May, 1779
Teusin, 18 May, 1595
Tien-Tsin, 26 June, 1858
Tilsit, 7 July, 1807
Turkmauchay, 22 Feb. 1828
Ulm, 3 July, 1620
Utrecht, 11 April, 1713
Versailles, 20 Jan. 1783
Vienna, 18 Nov. 1738
Vienna, 14 Oct. 1809
Vienna, 3 Oct. 1866
Vossem, 16 Jan. 1673
Westminster, 19 Feb. 1674
Westphalia, 24 Oct. 1648
1066 OCT. 14. BATTLE OF HASTINGS, IN WHICH 30,000 WERE SLAIN AND HAROLD II. LOST HIS KINGDOM AND LIFE, BY WILLIAM THE CONQUEROR, DUKE OF NORMANDY.
1256
MAGNTERNS INVERS, BY R.S.E BY A. KIT WH.
1 IN 1256 THE PILLORY ESTABLISHED BY LAW BY HENRY 3RD. ABOLISHED IN 1837. THE LAST WHO SUFFERED AT THE OLD BAILE WAS PETER... AS 8/33 Y. JUNE 24. 1830
1240
IN 1266 IN LONDON WERE STILL THATCHED WITH STRAW
WINDOWS OF LATTICE OR PAPER—NO CHIMNEYS.
1551
EDWA... AND SU... AND SU... HE MAD...
LEANING TOWER OF PISA. 180 FEET IN DIAM. AND CATHEDRAL NEAR BY.
1154
PLANTAGENET
220 WESTMINSTER ABBEY BUILT.
ROGER BACON. 80.
HENRY III 56.
SON. GOLD 1ST COINED IN ENG. 1257.
FIRST REGULAR PARLIAMENT 1265.
BOOKBIND IN 1236. THAT AN OUNCE SHOULD BE 240 DRY GRAINS OF WHEAT & 12 OUNCES SHOULD BE A POUND, WEAK AND TINNED.
HENRY II 35. BRO. QUEEN MATILDA. DAUGHTER OF MALCOLM OF SCOTLAND & FINE SCHOLAR. SISTER OF EDGAR OF SCOTLAND.
HENRY II 35. DAUGHTER OF MAUD. WHO MARRIED PLANTAGENET. CONQUERES IRELAND. IN OCT 1171.
STEPHEN DEFEATS MAUDE AND HENRY. DAUNTED. MAUDE. DIED.
HENRY II 35. SON OF GEOFFREY PLANTAGENET. AND MAUDE. DAUGHTER OF HENRY I. CONQUERES IRELAND. IN OCT 1171.
RICHARD I. SON. LION-HEARTED.
JOHN. SON. LOST NORMANDY.
HENRY III 56. SON. GOLD 1ST COINED IN ENG. 1257. FIRST REGULAR PARLIAMENT 1265. BOOKBIND IN 1236. THAT AN OUNCE SHOULD BE 240 DRY GRAINS OF WHEAT & 12 OUNCES SHOULD BE A POUND, WEAK AND TINNED.
EDWARD I. SON. HAMMER OF THE SCOTS.
EDWARD II. SON. MURDERED.
EDWARD III. SON. CONQUERS HALF OF FRANCE.
RICHARD II. SON. DEPOSED.
HENRY IV. SON. USURPER.
HENRY V. SON. CONQUERS FRANCE.
HENRY VI. SON. LOSES FRANCE.
EDWARD IV. SON. USURPER.
EDWARD V. SON. MURDERED.
RICHARD III. SON. USURPER.
HENRY VII. SON. FOUNDER OF THE TUDOR LINE.
HENRY VIII. SON. DIVORCES CATHERINE OF ARAGON. MARRIES ANNE BOLEYN. BEHEADED.
EDWARD VI. SON. BOY KING.
MARY. DAUGHTER. BLOODY MARY.
ELIZABETH. DAUGHTER. VIRGIN QUEEN.
JAMES I. SON. OF MARY QUEEN OF SCOTS.
CHARLES I. SON. BEHEADED.
CHARLES II. SON. RESTORED.
JAMES II. SON. DEPOSED.
WILLIAM & MARY. DAUGHTER & SON-IN-LAW.
ANNE. DAUGHTER. LAST OF THE STUARTS.
GEORGE I. SON-IN-LAW. FIRST OF THE HANOVERIANS.
GEORGE II. SON. LOST AMERICA.
GEORGE III. GRANDSON. LOST AMERICA.
GEORGE IV. SON. REGENT.
WILLIAM IV. BROTHER.
VICTORIA. NIECE.
EDWARD VII. SON.
GEORGE V. GRANDSON.
EDWARD VIII. SON.
GEORGE VI. BROTHER.
ELIZABETH II. DAUGHTER.
800 A.D.
900 A.D.
1000 A.D.
1100 A.D.
1200 A.D.
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COMPASS.
GUN-POWDER INVENTED BY M. SCHWARTZ, ANNO 1320.
AIR-GUNS & MUSKETS
COLUMBUS AND THE EGG.
TOBACCO FOUND AT ST DOMINGO. 1492
PUMPS
PLAYING CARDS, INVENTED IN FRANCE IN 1392 TO AMUSE CHARLES VI, DURING THE INTERVALS OF A MELANCHOLY DISORDER ?
THE OLDEST CLOCK KNOWN WAS PUT UP IN 1348...NOW IN DOVER CASTLE.
ABOUT 1300. CHIMNEYS AND WINDOW GLASS BEGAN TO BE INTRODUCED IN LONDON. (1180.)
CANNON
WERE USED BY THE CHINESE AND ARABS IN THE 13TH CENTURY.
THE CULVERIN OR HAND CANNON USED IN 1378
WM TELL, 1306.
THE SWISS PATRIOT
FIRST PRINTING BY GUTENBERG ANNO 1440
JOAN D'ARC BURNT MAY 31ST 1431.
FIRST WATCH AT NUREMBERG 1473
COPERNICUS, 70 AT THORN, PRUSSIA. 1543
1ST POST HORSES IN 1481
1ST POST OFFICE IN ENG. 1581.
SPINNING BY HAND.
MARTIN LUTHER AT WORMS 1521
QUEEN ISABELLA
FRENCH NOBLEMAN
ENG. GENTLEMAN IN 1580
JOHN KNOX
COLUMBUS CROSSED THE OCEAN IN THE SANTA MARIA AND DISCOVERED SAN SALVADOR OCT. 12TH 1492...AND THE MAIN CONTINENT IN 1498... BUT IT WAS 109 YEARS THEREAFTER, BEFORE THE FIRST SETTLEMENT WAS MADE AT JAMESTOWN, VIRGINIA IN 1607.
1492
1498 CONTINENT DISCOVERED
SANSALVADOR DISCOVERED FRIDAY OCT. 12 1492
COPERNICUS
TEACHES THE TRUE SYSTEM OF THE REVOLUTION OF THE CELESTIAL BODIES. 1530.
AUTOGRAPH OF MARY
WM SHAKSPEARE. READING HIS PLAYS TO QUEEN ELIZABETH
GALILEO, CEL. ASTRONOMER, IMPROVED THE TELESCOPE IN 1610
ALSO THE ISOCHRONAL VIBRATIONS OF THE PENDULUM 1635
AND THERMOMETER 1600
FIRST NEWS PAPERS
GAZETTA 1536. VENICE.
WOLY BIBLE AUTHORIZED VERSION OF KING JAMES 1607 to 1611.
1631 THE GAZETTE DE FRANCE (STILL ISSUED)
1663 THE PUBLIC INTELLIGENCER, ENG.
1704 THE BOSTON NEWS LETTER, BOSTON, U.S.A.
1715 FIRST NEWSPAPER IN GERMANY
BEN. FRANKLIN DISCOVERS THE IDENTITY OF LIGHTNING & ELECTRICITY in 1752
LIGHTNING RODS USED SOON AFTER.
Sir ISAAC NEWTON DISCOVERED THE POWER OF GRAVITY in 1666.
ST MONTGOLFIER RAISED THE FIRST BALLOON AT ANNONAY, FR. JUNE 5. 1783.
JAS. WATT DISCOVERED THE POWER OF STEAM 1750
FIRST MAIL BY COACHES
BUNKER HILL MONUMENT BATTLE JUNE 17, 1775
STREAM OF TIME
13
14
15
16
17
1300 A.D.
1400 A.D.
1500 A.D.
1600 A.D.
1700 A.D.
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PANEL 19 (Page 58)
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PRESIDENTS OF THE UNITED STATES

Chronological Table of Events in United States History.

1565. St. Augustine, Fla., founded by the Spaniards.
1585. Roanoke Island colonized by Sir Walter Raleigh.
1607. Jamestown, Va., founded by the English.
1614. New Amsterdam, (New York) founded by Dutch.
1620. Pilgrims land at Plymouth Rock, Mass.
Dutch brought first slaves to Virginia.
1664. New Amsterdam taken by English; named New York.
1732. New Orleans founded by Duke of Orleans.
1765. American Stamp Act; first Congress of Colonies, at New York.
Stamp Act repealed.
1767. Duties levied on Tea, Paper, Painted Glass, etc.
1768. Gen. Gage lands troops in Boston with troops.
1770. Repeal of duties, except on Tea.
1773. Big Chests of Tea thrown into Boston Harbor.
1774. Mar. 31. Boston Port Bill passed.
Sept. 5. American Congress met at Philadelphia.
Nov. 4. Declaration of Rights issued.
1775. REVOLUTION. April 19, Battle of Lexington.
May 10, Ticonderoga taken by Ethan Allen.
May 20, Act of Perpetual Union between Colonies.
June 15, Battle of Bunker Hill.
July 3, Washington takes command of the Army.
1776. Jan. 1. British burn Norfolk, Va.
Mar. 17. British evacuate Boston.
April 14. Washington arrives in New York.
July 4. Declaration of Independence.
Aug. 27. Battle of Brooklyn, L. I.
Sept. 15. Gen. Howe occupies New York.
Oct. 28. Howe defeats Washington at White Plains.
Nov. 28. Washington retires beyond the Delaware.
Dec. 12. Congress removes to Baltimore.
Dec. 26. Washington defeats Rahl at Trenton.
1777. Jan. 3. Washington defeats Cornwallis at Princeton.
April 25. Lafayette arrived at Charleston, S. C.
Aug. 16. Stark defeats Baum at Bennington, Vt.
Sept. 11. Battle of Brandywine; Washington at Brandywine, Pa.
Sept. 27. Lord Cornwallis occupied Philadelphia.
Oct. 4. Howe defeats Washington at Germantown, Pa.
Oct. 7. Gates defeats Burgoyne near Stillwater, N. Y.
Oct. 17. Burgoyne surrendered to Gates at Saratoga.
Dec. 11. Winter Quarters at Valley Forge, Pa.
Dec. 16. France recognized Independence of U. S.
1778. Feb. 6. Treaty concluded with France.
Sir Hen. Clinton superseded Gen. Howe.
June 18. British evacuate Philadelphia.
June 28. Battle of Monmouth, N. J. Lee disgraced.
July 11. D'Estaing's fleet arrived off Sandy Hook.
Aug. 29. Sullivan repulsed Clinton at Butt's Hill.
Admiral Byron superseded Lord Howe.
Dec. 29. Col. Campbell (British) took Savannah.
Gen. Lincoln superseded American Minister at Paris.
1779. July 5. New Haven taken by British.
July 15. Gen. Wayne captured Stony Point.
1780. Jan. 29. Augusta, Ga., taken by British.
Apr. 14. Gates defeated; defeat makes near Camden, S. C.
Sept. Treason of Benedict Arnold.
Oct. 2. Andre hanged as a spy.
1781. Jan. 17. Morgan defeats Tarleton at "Cowpens," S. C.
Mar. 15. Battle of Guildford Court House, N. C.
Sept. 8. Benedict Arnold's fleet sails for London.
Sept. 8. Battle of Eutaw Springs, S. C.
Oct. 19. Cornwallis surrendered at Yorktown.
Sept. 30. Preliminary Articles of Peace at Paris.
Nov. 25. New York evacuated by the British.
1784. Jan. 4. Treaty of Paris ratified by Congress.
1785. John Adams first American Ambassador to England.
1786. Cotton introduced into Georgia.
1787. Sept. 17. Constitution of the U. S. adopted.
1788. Jan. 1. Philadelphia Quakers emancipate their slaves.
May 29. The U. S. Constitution ratified.
1789. Mar. 4. The new government organized.
1790. July 16. District of Columbia organized.
1791. The U. S. Bank established.
1792. Washington made the National Capital.
1793. Genet (French minister) recalled to Washington.
1808. Jan. 1. Importation of slaves abolished.
1811. Nov. 7. Battle of Tippecanoe, Ind.
1812. June 18. War declared against Great Britain.
July 12. Gen. Hull invaded Canada.
Aug. 16. Hull surrendered Detroit to Gen. Brock.
Aug. 19. The "Constitution" captures the Guerriere (Brit).
Sept. 30. Gen. Harrison commands in North West.
Oct. 25. The "Frolic" taken by the Wasp.
Oct. 25. The "United States" captures the "Macedonian."
Dec. 29. The "Constitution" captures the "Java."
1813. Jan. 22. Proctor defeated Winchester at the River Raisin, Mich.; Am. prisoners massacred by Indians.
Feb. 24. The "Hornet" captures the Eng. sloop "Peacock."
June 1. Brit. frig. "Shannon" captures the "Chesapeake."
Aug. 14. Brit. sloop "Pelican" captures the "Argus."
Sept. 4. The "Enterprize" captures Brit. brig "Boxer."
Sept. 10. Battle of Lake Erie.
Sept. 28. "Phoebe" and "Cherub" take the "Essex."
June 25. The "Wasp" captures the Brit. "Reindeer."
July 3. Ft. Erie, Canada, captured by Americans.
July 4. Brown defeats Drummond at "Chippewa," Ca.
July 25. British defeated at Lundy's Lane, Ca.
Aug. 24. The b'rd'gs at Wash'n except Pat. Office, burned.
Sept. 1. "Wasp" sinks British sloop "Avon."
Sept. 11. British squadron on Lake Champlain captured.
Sept. 12. Baltimore attacked by British.
Dec. 24. Treaty of peace signed at Ghent.
1814. Jan. 8. Battle of New Orleans.
Mar. 30. Brit. frig. "Narcissus" captured the "President."
1817. Feb. 17. Treaty of Ghent ratified.
1818. Aug. 24. Foundation of the National Capitol laid.
1820. Feb. The "Missouri Compromise" passed.
1830. Oct. 5. American ports reopened to Brit. commerce.
1832. July 10. Jackson vetoes the U. S. Bank Bill.
South Carolina nullification movement.
1835. Dec. 16. Great fire in New York.
1836. National debt liquidated.
1837. Great financial crisis.
Specie payments stopped.
1841. Sept. 11. The Cabinet, except Mr. Webster, resigns.
Dec. 1. State of Rhode Island admitted to the Capitol.
Sewing Machine invented by Elias Howe.
Dec. 1. The affair of the "Creole."
1842. Aug. 9. The Webster-Ashburton Treaty concluded.
1846. June 4. Mexico declared war against the U. S.
Aug. 18. Mexicans defeated at Palo Alto.
May 9. Mexicans defeated at Rosaca de la Palma.
Texas Boundary settled to the U. S.
Sept. 21-23. Monterey stormed by Taylor.
1847. Feb. 28. Mexicans defeated at Buena Vista.
Mar. 9. Gen. Scott lands at Vera Cruz.
April 18. Americans victors at Cerro Gordo.
Aug. 20. Mexicans defeated at Contreras, San Antonia, Cherubusco, and under Santa Anna.
Sept. 13, 14. Chapultepec stormed; Mexico occupied.
Sept. 16. Treaty with Mexico ratified.
1848. Aug. Fugitive Slave Bill passed.
1851. Dec. 2. Congressional Library burned.
1852. Mar. 20. "Uncle Tom's Cabin" published.
1853. Treaty with England about the fisheries.
July 14. Crystal Palace opened at New York.
Dec. 26. Great fire at New York.
1854. Jan. 4. Astor Library in New York, opened.
Mar. 28. Commercial treaty with Japan.
June 2. Reciprocity treaty with England.
Missouri Compromise of 1820 repealed.
Massachusetts Aid So. sends settlers to Kansas.
1856. May 5. Chas. Sumner assaulted in U. S. Senate.
Aug. 30. Fighting begun in Kansas.
1857. Mar. Great financial depression.
Mar. "Dred Scott Decision" rendered.
Commercial panic in New York.
1858. May. "Right of Search" settled with England.
Aug. First Atlantic Cable laid; failed September.
Dec. Pumpelly's gold discoveries in Utah.
Oct. 16. John Brown's insurrection at Harper's Ferry.
Dec. 3. John Brown executed.
1860. Dec. 20. South Carolina withdraws from the U. S.
Dec. 20, S. C. passes an "Ordinance of Secession."
Secession Movement in Mississippi.
Jan. 10. Florida; 11, Alabama; 19, Georgia; 26, Louisiana.
Feb. 1. Texas secedes; 4, Confederate Congress at Montgomery, Ala.
Feb. 8. Jefferson Davis inaugurated President of the "Southern Confederacy" at Montgomery, Ala.
April. Gen. Twiggs surrenders Federal Troops in Texas.
April 12. Ft. Sumpter bombarded by Confederates.
April 15. Pres. Lincoln calls for 75,000 men.
April 19. Massachusetts regiments attacked in Baltimore.
April 25. Virginia (except W. Va.) secedes.
May 3. Pres. Lincoln calls for 42,000 volunteers.
May 6. Arkansas seceded; 20, North Carolina seceded.
June 3. Tennessee seceded.
May. McClellan commands in West Virginia.
June 10. Battle of Big Bethel, Va.
June 20. Virginia separated from West Virginia.
July 11. McClellan victorious at Rich Mountain.
July 21. Battle of Bull Run.
Aug. 10. Lyon killed at Wilson's Creek, Mo.
Aug. 30. McClellan assumes command at Washington.
Aug. 29. Forts Hatteras and Clark, N. C., taken.
Sept. 20. Battle of Lexington, Mo.
Oct. 21. Battle of Balls Bluff, Va.
Nov. 1. Gen. Scott resigned; succeeded by McClellan.
Nov. 8. Mason and Slidell taken from the "Trent."
Nov. Gen. Halleck takes command in Missouri.
Dec. 18. Battle of Martinsburg.
Dec. 30. Speedy payment suspended.
1862. Jan. 1. Mason and Slidell released.
Jan. Beauregard commands Confederates in Mississippi.
Jan. 13. Stanton succeeded Cameron in War Department.
Jan. 19. Zollicoffer defeated and slain by Thomas.
Feb. 6. Ft. Henry, Tenn., taken by Grant.
Feb. 8. Roanoke Is., N. C. taken by Burnside.
Feb. 16. Ft. Donelson, Tenn. surrendered to Grant.
Feb. 18. Confederate Congress met at Richmond, Va.
Mar. 8. Battle of Pea Ridge, Ark.
Mar. 8. Confed. ram "Merrimac" sinks the "Cumberland" and "Congress" in Hampton Roads, Va.
Mar. 9. "Merrimac" repulsed by the "Monitor."
Mar. 10. Banks's command restricted to the Potomac.
Mar. Gen. Halleck commander of dept. of Mississippi.
Mar. 23. Battle of Winchester, Va.
April. Hollowell commander of dept. of Rappahannock.
April 6, 7. Battle of Shiloh at Pittsburg Landing.
April 6. Beauregard succeeded Johnson, killed at Shiloh.
April 7. In. No. 10, Tenn., surrendered by Confederates.
April 11. Ft. Pulaski, Ga., surrendered to Gen. Gilmore.
April 14-25. New Orleans taken by Farragut.
April. Gen. Rebowell to dept. of Rappahannock.
May 5. Battle of Williamsburg, Va.
May 7. Battle of West Point, Va.
May 23-25. Winchester, Va. (Bank's retreat).
May 31. Battle of Seven Pines, Va.
June 1. Battle of Fair Oaks, Va.
June. Gen. Pope commander of Army of Va.
June 5. Gen. Lee commander of Confeds. at Richmond.
Seven days' fight before Richmond.
June 25, Oak Grove; 26, Mechanicsville; 27 Gaines' Mill; 30, Savage's Station and White Oak Swamp; 30, Glendale or Frazier's (Malvern Hill) retreating; 30, Glendale or Frazier's Farm; July 1, Malvern Hill.
July 11, Gen. Halleck Commander-in-Chief.
Aug. Beauregard to Confed. department of S. C.
Aug. Gen. Bragg succeeds Beauregard in Miss.
Aug. 9, Battle of Cedar Mountain, Va.
Aug. 27, Battle of Kettle Run, Va.
Aug. 29, Battle of Groveton or Manassas, Va.
Aug. 30, Second battle of Bull Run, Va.
Sept. 1, Chantilly, Va., Gen. Kearney killed.
Sept. 1, Confederates enter Maryland.
Sept. 5, Pope superseded as commander of Army of Va.
Sept. 8, McClellan General-in-Chief in Va.
Sept. 14, Battle of South Mountain, Md.
Sept. 15, Harper's Ferry, Va., surrendered to Confeds.
Sept. 17, Antietam, Md., McClellan vs. Lee.
Sept. 19, Battle of Iuka, Miss.
Sept. 22, Pres. Lincoln's preliminary Proc. of Emancipat'n.
Oct. 3, 4-5, Battle of Corinth, Miss.
Oct. 8, Battle of Perryaville, Ky.
Oct. 10, Chambersburg, Pa., burned by Gen. Stuart.
Nov. 5, Gen. McClellan superseded ("I'd'd'le'd'le").
Nov. 7, Gen. Burnside succeeded McClellan in Va.
Nov. 8, Gen. McClellan resigned his commission.
Nov. Confederate Gen. J. E. Johnston assigned to department of Tennessee, Alabama and Mississippi.
Dec. 7, Battle of Prairie Grove, Ark.
Dec. 15, Fredericksburg, Va., Burnside defeated.
Dec. 31, Mur. Bay, Tenn., Gen. Rosecrans or Murfreesboro, Tenn., Burnside vs. Bragg.
Jan. 1, Emancipation Proclamation take effect.
Jan. 11, Battle of Arkansas Post, Ark.
Jan. 25, First colored regiment in S. C.
Jan. 26, Gen. Hooker, at his own request, relieved from command on the Potomac
Jan. Gen. Hooker succeeded Burnside.
May 1-4, Battle of Chancellorsville, Va., Hooker vs. Lee. Gen. "Stonewall" Jackson killed.
May 16, Battle of Champion Hills, Miss.
May 18-22, Grant besieges Vicksburg, Miss., two assaults.
June 25, Major-General Meade commander of the Potomac.
June 28, Gen. Meade succeeded Hooker.
July 1-4, Gettysburg, Pa., Meade vs. Lee.
July 4, Vicksburg, Miss., surrendered to Grant.
Morgan's raid in Ohio and Indiana.
July 8, Battle of Helena, Ark., surrendered to Gen. Banks.
July 13-16, Anti-draft riots in New York.
July 16, Battle of Jackson, Miss.
Sept. 19, 20, Battle of Chickamauga, Ga.
Nov. 23-25, Battle of Chattanooga, Tenn., Gens. Sherman and Thomas vs. Gen. Bragg.
Nov. 26, Battle of Locust Grove, Va.
Nov. 27, Battle of Mine Run, Va.
Dec. 2, Bragg relieved from the command in Miss.
Dec. Johnson took command in person in Miss.
Dec. 8, Pres. Lincoln's Proclamation of Amnesty.
Feb. 1, Draft of 400,000 men ordered.
Feb. 20, Battle of Olustee, Fla.
Mar. 2, Gen. Grant's nomination as *Lieut. Gen.* confirmed.
Mar. 10, Lieut. Gen. Grant Commander-in-Chief, succeeding Gen. Halleck.
Mar. 15, Lincoln called for 200,000 men.
April 9, Battle of Sabine Cross Roads, La.
April 9, Battle of Pleasant Hill, La.
April 12-13, Repulse at Fort Pillow, Tenn.
April 17-20, Battle of Plymouth, N. C.
May 5-12, Wilderness, Grant vs. Lee.
May 15, Spottsylvania Court House, Va.
June 1-6, Cold Harbor and vicinity, Va.
June 5-26, Battles of Canada, Resaca etc., Ga.
June 5, Battle of Piedmont, Va.
June 12, Battle of Guntown, Miss.
June 15-18, Assault on Petersburg.
June 19, The "Kearsarge" sinks the "*Alabama*."
June 24, Slavery abolished in Maryland.
June 28, Fugitive Slave Law repealed.
July 9, Battle of Monocacy Bridge, Md.
July 18, Gen. Johnston relieved from his department.
July 20, Atlanta, 1st battle, Sherman vs. Hood.
July 22, Atlanta, 2d battle; Gen. McPherson killed.
July 28, Atlanta, 3d battle.
July 30, Jackson raid, Va., (explosion of the mine).
Aug. 5, Mobile Harbor, Ala.; Farragut's attack.
Aug. 13, Battle of Deep Bottom, Va.
Aug. 16, Battle of Jones River, Va.
Aug. 18-22, 25, Battles near Petersburg, Va.
Aug. 29-Sept. 1, Jonesboro, Ga., and vicinity.
Sept. 19, Winchester, Va., Sheridan vs. Earley.
Sept. 22, Fisher's Hill, Va., Sheridan vs. Earley.
Oct 19, Cedar Creek, Va., Sheridan vs. Earley.
Oct. 31-28, Price's campaign in Missouri.
Oct. Beauregard to Confed. dept. of the West.
Nov. 14, Atlanta burned by Gen. Sherman.
Nov. 16, Sherman began his "March to the Sea."
Dec. 15, 16, Battle of Nashville, Thomas vs. Hood.
Dec. 21, Sherman's "March to the Sea" completed.
Jan. 15, Fort Fisher, N. C., captured.
Feb. Confed. Gen. J. E. Johnston in S. C.
Feb. 17, Charleston evacuated by Confederates.
Feb. or Mar. Gen. Lee, Com'd'r-in-Chief of Confed. Armies.
Mar. 25, Fort Steadman, Va., taken.
April 1, Battle of Five Forks, Va.
April 2, Assault on Petersburg.
April 3, Confederate Congress at Richmond occupied by Grant.
April 9, Gen. Lee surrendered to Grant, at Appomattox Court House, Va.
Mar. 20 to April 12, Mobile besieged and captured.
April 14, Pres. Lincoln shot; died 15th.
April 26, Gen. J. E. Johnston surrendered.
April 19, Jefferson Davis taken prisoner.
May 10, Samuel Jones surrendered in Florida.
May 26, Kirby Smith surrendered in Texas.
May 29, Pres. Johnson's Amnesty Proclamation.
July 7, The assassination Conspirators, Payne, Atzerott, Harold and Mrs. Surratt, executed.
July 21, Public debt, $2,767,326,876.
Oct. 2, Gen. Leo Pres. Washington College, Va.
Oct. 30, Capt. Wirz, keeper of "Andersonville" executed.
1866. Feb. 20, President's Reconst'n Bill passed over veto.
April 9, Civil Rights Bill passed over veto.
July 27, Atlantic Cable successfully laid.
Dec. 1, Suspension Bridge at Cincinnati opened.
1867. Feb. Gen. Pressly pays $7,000,000 to establish Common Schools in Southern States.
April 9, Alaska purchased for $7,200,000.
May 15, Jefferson Davis released on bail.
Southern States organized as military districts.
1868. Feb. 24, Pres. Johnson impeached by the House.
Mar. 26, Pres. Johnson acquitted by the Senate.
1869. Feb. 6, Case against Jefferson Davis dismissed.
May 10, Union Pacific Rail Road completed.
June 15, Great Peace Jubilee at Boston begun.
1870. Feb. 5, Virginia readmitted; Georgia readmitted to Congress.
April 20, Texas and Georgia re-admitted.
May 19, Fifteenth Amendment ratified by the States.
1871. Jan. 25, States of Lincoln and Grant at Washington.
May 26, Treaty of Washington ratified.
Oct. 8-11. Chicago Fire-swept.
1872. Jan. 16, General Amnesty Bill passed.
Sept. "Geneva Tribunal" award on the "Alabama" claims, announced.
Oct. 23, Island of San Juan awarded to the U. S. by Emperor of Germany, Arbitrator.
Oct. 25, Cash payments in silver resumed.
1874. Feb. 25, Civil Rights Bill, Wheat Bill, etc., passed.
1875. Feb. United States Centennial Exhibition at Philadelphia closed.
1877. The Phonograph invented by Edison.
1878. Terrible ravages of *Yellow Fever* in some of the Southern States.
1879. Jan. 7. Resumption of specie payments.
1880. Population of U. S. 50,152,866.
(about) 6,577,497.
1881. Jan. 22. An EGYPTIAN OBELISK, erected at Heliopolis by Thothmes III. about 1500 B. C. (*time uncertain*) was set up in Central Park, New York, through the liberality of Wm. H. Vanderbilt.
Feb. 22, Obelisk formally presented to the City.

EMINENT MEN

not elsewhere mentioned on the chart.

	Born.	Died.
Abbott, J. S. C., Amer. hist. and biog.		1805
Adams, Sam'l, Amer. patriot and orator.	1722	1803
Audubon, M., French naturalist.	1780	1851
Adelung, J. C., Ger. philol'st and lex'r	1732	1806
Agassiz, Louis, Swiss naturalist.	1807	1873
Albert, Edward, Prince of Wales.	1841	
Albert, Prince, consort of Victoria.	1819	1861
Alcott, A. B., Amer. philos'r and ed'st.	1799	
Alexander, Arch'd, Amer. divine.	1772	1851
Alison, Sir Arch'd, Eng. historian.	1792	1867
Alfieri, Vit., Italian poet.	1749	1803
Alfred, Dan, Eng. poet and divine.	1810	
Anaxagoras, Gr. ath. mod. sci.	B. C. 500	428
Anderson, Hans. C., Dan. poet and nov.	1805	1875
Arioste, Italian poet.	1474	1528
Arminius, Dutch theologian.	1560	1609
Arthur, D., Amer. author.	1809	
Asbury, F., 1st Meth. Bishop in U. S. A.	1745	1816
Astor, J. J., Pr of Astor Library, N. Y.	1763	1848
Bacon, Sir Francis, Eng. philosopher.	1561	
Baillie, Joanna, Scottish poetess.	1762	1851
Baldwin, Hi., Amer. divine.	1771	1853
Bancroft, Geo., Amer. historian.	1800	
Barclay, Robt., Amer. Friend, Ia.	1648	1690
Barnes, Alb., Amer. Bible commentator.	1798	1870
Baxter, Rich., Eng. divine.	1615	1691
Beecher, Edw., Amer. divine.	1813	
Beecher, Lyman, Amer. theologian.	1775	1863
Beecher, Thos. H., Amer. poet and writer.	1793	1855
Bismark, Karl Otto, Prus. statesman.	1813	
Blücher, Prus. General.	1742	1819
Boccaccio, Italian novelist.	1313	1375
Boerhaave, H., Dutch philosopher.	1668	1738
Boileau, N., French poet and satirist.	1636	1711
Bolingbroke, H., St. John, Eng. orator.	1678	1751
Bolivar, Simon, Pr of S. A. Republic.	1783	1830
Bonaparte, Jerome, K. of Westphalia.	1784	1860
Bossuet, J. B., French divine.	1627	1704
Bowditch, Nath., Amer. mathem.	1773	1838
Bourdaloue, L., French pulpit orator.	1632	1704
Brigham, John, Eng. statesman.	1811	
Brontë, Charlotte, Eng. novelist.	1816	1855
Brougham, Lord, Eng. orator.	1779	1868
Brown, John, of Harper's Ferry, Va., executed.	1800	1859
Brugsch, H. K., (Bey) Ger. Egypt'ger.	1827	
Bryant, Wm. C., Amer. poet.	1794	1878
Bulwer, Sir. L., Eng. Dip'st and novel't.	1805	
Bunyan, John, Eng. author.	1628	1688
Burke, Ed., Irish orator.	1730	1797
Bunsen, Chev. von, Ger. philol. and hist.	1791	1860
Burritt, Elihu, Amer. "Learned Bl'ck'th."	1811	1860
Bushnell, Horace, Amer. theologian	1802	1876
Butler, Jos., Eng. "Analogy of Relig."	1692	1752
Calhoun, J. C., Amer. statesman.	1782	1850
Calmet, A., French divine.	1672	1757
Calvin, John, Protestant reformer.	1509	1564
Campbell, Alex., relig. reformer.	1788	1866
Campbell, Mr., Eng. poet.	1777	1844
Carlyle, Thos., Scot. hist. and philos'r.	1795	1881
Carey, Alice, Amer. poetess and writer.	1822	
Carey, Hen. C., French philos'r and math'n.	1792	1866
Cato, Elder, Rom. orator.	B. C. 234	149
Cavour, Ital. statesman.	1810	1861
Cecil, Wm., Lord Burleigh, Eng. st'sm'n.	1520	1598
Cervantes, Spanish novelist.	1547	1616
Chalmers, Thos., Scottish theologian.	1780	1847
Champollion, French Egyptologer.	1790	1832
Channing, W. E., Amer. divine.	1780	1842
Chapin, E. H., Amer. divine.	1814	1880
Chase, P., Amer. jurist.	1808	1879
Chateaubriand, French author.	1768	1848
Chaucer, Gs, Eng. poet.	1340	1400
Chesterfield, Eng. orator, etc.	1694	1773
Child, L. M., Amer. authoress.	1802	1880
Chitty, Josh., Eng. jurist.	1776	1841
Choate, R., Amer. statesman.	1799	1859
Choate, Rufus, Amer. lawyer, commentator.	1799	1859
Clarke, Jas. F., Amer. divine.	1810	
Clarke, Dr. Sam'l, Eng. theologian.	1675	1729
Clay, Henry, Amer. statesman.	1777	1852
Clive, Lord, Eng. fr of Brit. India.	1725	1774
Cobden, Eng. statesman.	1804	1865
Coleridge, Sam'l T., Eng. poet and crit.	1772	1834
Compte, Auguste, French philosopher.	1798	1857
Cooke, Jas., Ital. explorer and navigator.	1728	1779
Cooper, J. F., Amer, novelist.	1789	1851
Cooper, Peter, Amer. philanthropist.	1791	
Corregio, Ital. painter.	1494	1534
Cortez, Fer., Span. Conqueror of Mex.	1485	1547
Cousin, V., French metaphysician, etc.	1792	1867
Coverdale, M., Eng. lat trans. Eng. Bib.	1487	1556
Crabbe, Geo., Eng. poet.	1754	1832
Cranmer, Thos., Eng. divine.	1489	1556
Croly, Geo., Irish poet and divine.	1780	1860
Cruden, Alex., Scot. Concordance of Bib.	1700	1770
Curran, J. P., Irish orator.	1750	1817
Cuvier, Geo., French naturalist.	1769	1832
Dalton, John, Eng. Chem. philosopher.	1766	1844
Dana, Richard H., Amer. poet and essayist.	1787	1879
Dante, Ital. poet.	1265	1321
Darwin, Chas., Eng. naturalist.	1809	
D'Aubigné, J. H. M., Swiss. div. and his.	1794	1872
Davis, Jefferson, Amer. Pres. Confed. S.	1808	
Davy, Sir Humphrey, Eng. chemist.	1778	1829
DeFoe, Dan., Eng. author (Robin. Crusoe.)	1661	1731
DeQuincy, Thos., Eng. essay and critic.	1785	1859
Descartes, Rend, French philosopher.	1596	1650
DeWitt, John, Dutch statesman.	1625	1672
Dickens, Chas., Eng. novelist.	1812	1870
Disraeli, Benj. Lord Beaconsfield.	1805	1881
Dryden, John, Eng. poet.	1631	1701
Durer, A., Ger. painter and engraver.	1471	1528
Edwards, J., Amer. divine and metaphy.	1820	1880
Eliot, Geo., Eng. novelist.		
Emerson, R. W., Amer. poet and essay.	1803	
Epictetus, Gr. stoic philos'r.	50	Rom.
Erskine, Thos., Scot. orator.	1750	1823
Everett, Ed., Amer. orator and statesman.	1794	1865
Farragut, David, Amer. admiral.	1801	1870
Fenelon, F., French autho'r and prelate.	1652	1715
Fichte, J. Gott., Ger. philosopher.	1762	1814
Finney, Chas. G., Amer. divine.	1792	1875
Firdusi, Persian poet.	1000	
Fox, C. J., Eng., orator and statesman.	1749	1806
Fox, Geo., fr of society of Friends.	1624	1690
Franklin, Sir John, Eng. Arctic Ex'r.	1786	1847
Froude, J. A., Eng. historian.	1818	
Fulton, Robert, Amer. inventor.	1765	1815
Galvani, Ital. Galvanic Electricity.	1737	1798
Garibaldi, Ital. patriot.	1807	
Garrison, Wm. Lloyd, Amer. abolitionist.	1804	1879
Girard, S., Fr of Girard College.	1750	1831
Gladstone, Rt. Hon. Eng. Prime'min.	1809	
Goethe, J. W., German poet.	1749	1832
Goldsmith, Oliver, Eng. poet.	1728	1774
Goodrich, S. G., (P. Parley) Amer. hist.	1793	1860
Gortchakoff, Alex., Prince, Rus. st'm'n.	1847	
Gough, J. B., Amer. temperance lecturer.	1817	
Grattan, Hen., Irish orator and st'm'n.	1750	1821
Gray, Thos., Eng. poet.	1716	1771
Greeley, Horace, Amer. journalist.	1811	1872
Greene, Nath'l, Amer. Rev. general.	1742	1786
Grote, Eng. historian.	1794	1871
Grotius, Hugo, Dutch jurist and theo.	1583	1645
Guizot, Fr., French historian.	1787	1874
Hahneman, Fr. of Homeopathy.	1755	1843
Hale, Sir Matthew, Eng. judge.	1609	1676
Hallam, Hen., Eng. hist. and critic	1777	1859
Hamilton, Alex., Amer. ora. and st'm'n.	1757	1804
Hamilton, Alex., Amer. statesman.	1712	1756
Hampden, John, Eng. statesman.	1594	1643
Hancock, John, Amer. patriot.	1737	1793
Hannibal, Carth'n general.	B. C. 247	183
Hastings, War. Eng. gov-gen'l of India.	1732	1818
Hawthorne, Nath'l, Amer. author.	1804	1864
Haydn, J. German composer.	1732	1809
Headley, J. T., Amer. author.	1814	
Hegel, G. W. F., Ger. metaphysician.	1770	1831
Heine, Henry, Ger. Eng. poet.	1799	1856
Henry, Matt., Amer. commentator.	1662	1714
Henry, Patrick, Amer. ora. and st'm'n.	1736	1799
Hodge, Chas., Amer. Bible commentator.	1797	
Holland, J. G., Amer. poet and essayist.	1819	
Holmes, Oliver W., Amer. author and poet.	1809	
Hood, Thos., Eng. poet and humorist.	1798	1845
Houston, Sam, Amer. statesman.	1793	1862
Hugo, Vic. M. Fr. novelist and poet.		
Humboldt, Baron von, Prus. savant.	1769	1859
Huss, John, Bohemian reformer.	1376	1415
Huxley, T. H., Eng. phy. and nat'st.	1825	
Huygens, Dutch Astro. and Geom.	1629	1695
Irving, Ed., Scottish pul. orator.	1792	1834
Irving, Wash'n, Amer. hist. and essay.	1783	1859
Jay, John, Eng. poet and fab. Ch

See the Map



The twenty-one panels have brought a wide stretch of Adams' historical world into view. Family lines, streams of kingdoms and later national histories belong to one sustained panorama. Its value lies in their relationship: the chart holds a long sequence together while keeping several histories visible at once, giving separately remembered names a place within a larger setting.



FROM GENERATIONS TO KINGDOMS

The movement from generations to kingdoms is an important feature of the panorama. Early panels give particular attention to named lives, descent and the passage of generations. As the account broadens, peoples and political powers become more prominent. This change in emphasis explains why the chart looks different as it unfolds. Its subject expands from family relationships toward a more crowded record of rulers, nations and events, while the shared chronology continues to provide orientation.



HISTORIES BESIDE ONE ANOTHER

Egypt, Israel, Persia, Greece and Rome appear within that shared record, followed by the many national streams of later centuries. Their placement makes both succession and coexistence visible. One power may become prominent while another continues elsewhere. The resulting picture contains simultaneous developments among different peoples. A familiar empire remains part of a wider world, and its history can be viewed beside the histories unfolding beyond its borders.



ILLUSTRATIONS AND HISTORICAL SETTINGS

The illustrations add another layer to the view. Buildings, tools and vessels draw attention to the material settings of the past. Portraits give names a human face, while maps supply geographical context. Work and travel belong to this picture alongside political events. These details broaden the panorama beyond its rulers and dates, inviting us to consider the circumstances of human life. Their meaning deserves the closer attention taken up in the next part.



NARRATIVE AND REFERENCE TOGETHER

The final tables and portraits give the panorama a different rhythm. Lists of sovereigns, American presidents, events and other figures gather information for reference rather than continuing every subject as a stream. They also reveal how far Adams carried the account toward his own nineteenth-century world. The chart combines a long historical narrative with the habits of a reference work, offering several ways to locate a person, period or subject.

FROM THE PANORAMA TO ITS MEANING

This is Adams' selection and arrangement of history. Its details can now be examined within that larger view. Understand the Map turns to the meaning of its lines, dates, images and notes. For biblical study, this surrounding history supports attention to the passage itself: its words, its place in Scripture and the purpose of its account.

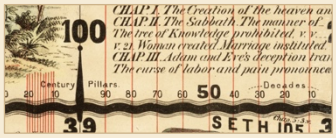
Understand the Map



ILLUSTRATIONS AND NOTES WITHIN THE DESIGN

Understanding the map means recognizing how its different parts belong together. Dates, lifelines, family branches, national streams, illustrations and written notes contribute distinct kinds of information. Their arrangement connects an individual entry with a wider historical setting. This middle stage links the panorama in See the Map with the study, reference and teaching explored in Use the Map.

TIME AND GENERATIONS



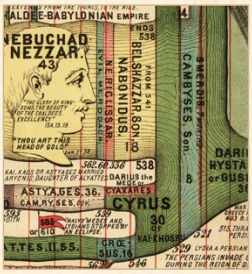


Year labels and century markers provide the common framework. Histories from different places occupy the same stretch of time, allowing sequence and simultaneity to become visible together. A particular life or event can be placed within a longer interval, while neighbouring entries show what else Adams assigns to that period. The numbers and lines therefore work together: the date locates the entry, and the surrounding design gives it a place within the whole.

The patriarchal material brings two relationships into close view. A family connection identifies a place within a genealogy. A lifeline represents the years assigned to an individual within Adams' chronology. Read together, they show how generations can succeed one another while individual lives overlap. These features describe descent and duration respectively. Keeping their roles clear helps explain the continuity of a family line and the pattern of lives surrounding it.

PEOPLES AND POLITICAL POWER

The streams carry the view beyond individuals. Beginnings, branches, changing labels and endings organize the chart's account of peoples and political powers. Their meaning depends on the names and accompanying explanation. A shared interval concerns time; political succession concerns authority; interaction requires attention to the historical account. These distinctions matter when a biblical genealogy appears beside surrounding kingdoms. The histories can be compared without treating family descent, political change and contact as the same relationship.



NOTES, PICTURES AND INTERPRETATION



The notes and illustrations add further layers. Some identify a person or event; others summarize a story, present an achievement or express a historical judgment. A drawing of a building or object can make an entry memorable without establishing its date. A note can explain a line while introducing an interpretation. Understanding the map includes recognizing the information each feature supplies and how it relates to the chronology, rather than giving every element the same evidential purpose.

AN INFORMED FOUNDATION

Adams brought biblical and wider history together within a nineteenth-century framework. His selections and dating choices belong to that setting. A clear explanation distinguishes his depiction, its supporting source and the interpretation connecting them. This foundation allows the chart to contribute thoughtfully to personal study, comparison with other works and the explanation of historical relationships.

PANEL 1

Begin with the First Family

The opening panel joins a family history with the first chapters of Genesis. Adam and Eve stand beside the starting date, 4004 B.C. From their broad band, smaller branches introduce the next generation. Begin with those names, then move down to the black time stream, the narrative scenes and the large map.

Find the Two Adam Numbers

ADAM (AND EVE) 930 years appears above the stream; ADAM 130 appears below it. The first gives Adam's lifespan. The second gives his age when Seth was born. Seth's beginning carries 3874 B.C. and 130 A.M. The facing table makes these small labels readable and separates their purposes.

Recognize the Family Branches

The labels Cain, Abel and Seth belong to the opening family. A new band joins a person to the generation before. Some bands continue beyond the right edge, carrying the family story into later panels. Near the upper right, the name Enoch provides another branch to explore in the final reading task.

Follow the Black Stream

The black, wavy Stream of Time runs below the family bands. Its tall posts divide centuries, or hundred-year periods; the fine red lines divide decades, or ten-year periods. The numbers above and below the stream belong to two time counts. Both guide the eye toward the positions of the lives above.

Read the Genesis Scenes

The garden scene introduces Adam and Eve. Below the stream, the smaller scenes show the brothers' offerings and Cain's killing of Abel. The nearby Genesis summaries connect Creation, the formation of the first family and human disobedience. These images and words carry the narrative alongside the family lines; the right page explains their movement together.

Read Adams' Introduction

The top paragraphs name the chronology Adams follows and introduce the Bible's books and writers. Below the scenes, his teaching explanation joins the time when events happen with the place where they happen. That purpose helps explain why family bands, pictures, written notes and a map share this opening panel.

Look Across the Hemisphere

The Eastern Hemisphere map brings Europe, Africa and much of Asia into view. Find Egypt in northeastern Africa and Persia farther east. Its bright areas highlight places selected for Adams' account. The caption explains that selection; the title's revision notice is below the map.



Reading the First Family

Why does Adam have both 930 and 130 beside his name? One number describes his whole life; the other marks the beginning of a new generation. Joining those labels to the family bands reveals how a child's life begins while a parent's continues. This first reading connects Adam and Seth, then follows the panel's biblical scenes, introductory notes and geography.

The dates follow Adams' adopted Ussher chronology, which arranges biblical history from 4004 B.C. His opening note recognizes that Genesis does not give a calendar date for the beginning.

Lifespans, Ages, and Dates

Genesis 5:3 gives Adam's age when Seth was born; Genesis 5:5 gives his whole lifespan. Adams puts those figures in different parts of the chart. The upper family band carries the lifespan, and the line below the stream carries the birth age. Although the upper heading includes Eve, its 930-year figure concerns Adam.

ADAM 930	ADAM 130	SETH BEGINS
Whole lifespan · 930 years	Age at Seth's birth · 130 years	One birth position · 3874 B.C. / 130 A.M.

In Adams' chronology, 4004 – 130 = 3874 B.C. At Seth's birth, 130 years have passed from the opening, giving 130 A.M. A.M. means Anno Mundi, Latin for 'year of the world.' The two date labels therefore locate the same birth using counts that move in opposite directions.

Seth Begins While Adam Continues

Find Seth's beginning and follow its branch back to Adam's band. The connection shows family descent: Seth is Adam's son. Adam's band continues beneath the new branch, so the diagram also shows two generations living during the same period. The birth-age label places that connection within Adam's life. A family list gives the order; the branching bands add the shared time.

A genealogy is a record of family descent. Cain, Abel and Seth have separate branches within this opening family, and continuing bands lead the eye into later panels. Beside Abel, the question mark and 'date unknown' identify uncertainty about the date. This local note lets Adams show Abel's place in the family without assigning a definite year to that label.

Two Counts Along One Stream

Time moves from left to right, but the two counts move differently. B.C. means 'before Christ,' so its numbers decrease toward the Christian era. Years counted from the chart's Creation point increase as time passes. Read both at the same position: they locate one moment from different starting points.

The century post marked 100 above and 39 below brings the counts together. The lower figure abbreviates a century, while Seth's nearby label supplies a full year. Red decade divisions provide a finer measure between posts. These regular spaces make one shared scale against which the positions of different family bands can be read.

Genesis Gives the Scenes Their Story

The chapter summaries beside the garden move from Creation to the formation of the first family and then to disobedience. The opening scene presents Adam and Eve among plants and animals. Below it, the words about light and humanity made in God's image draw attention to Genesis 1. The summaries of chapters 2 and 3 bring in the garden, marriage, the forbidden tree and the consequences of disobedience.

The smaller pictures continue with Genesis 4. Cain brings produce, and Abel brings from his flock; the first scene shows their offerings. The next shows Cain's violence against his brother. Reading the scenes in sequence connects the beginning of family life with the conflict that follows. They visualize the biblical account, while their clothing, scenery and arrangement are the artist's reconstruction.

Joining History with Its Setting

The prose above the bands introduces the scriptural collection behind this opening history. Adams counts 39 Old Testament books and 27 New Testament books, making 66 together, and adds a brief survey of writers. This places the early Genesis family within a larger biblical account.

Below the scenes, Adams explains his educational purpose through two questions: when did an event happen, and where did it happen? Chronology arranges events in time; geography locates them. His discussion also addresses the difficulty of understanding long durations and events happening together. The family bands make continuing lives visible, while the map gives places a recognizable setting. Together, the two arrangements help connect information that a list alone would keep apart.

Places Around the Eastern Hemisphere

European countries appear north of Africa, with Asia to the east. Egypt appears in northeastern Africa, west of the Red Sea; Persia and Parthia lie farther east on the Asian side. The Mediterranean Sea links the surrounding coasts. This gives a useful geographical relationship to read: Egypt and Persia occupy different parts of the same wider region. A map makes that spatial comparison visible alongside the chart's comparisons in time.

Adams' caption describes the bright colors as marking places prominent in his account before what he calls the "discovery of America." Labels from different periods share this geographical overview rather than a political map of one year. The title describes the third edition as revised through 1878. The David Rumsey Map Collection catalogues the Colby & Co. copy reproduced here as 1881.

Read Another Family Branch

Try the method used with Seth on a different branch. The upper labels read CAIN and ENOCH, with '2nd from Cain' beside Enoch. Starting at Enoch, trace the branch back to the named band from which it comes. What family relationship does it show? When reading together, ask the learner to point to the connecting branch and explain what it shows.

Answer: Enoch's branch comes from Cain's band, so Adams depicts Enoch as Cain's son. Here, '2nd from Cain' counts Cain first and Enoch second; it does not mean that two generations separate them. Genesis 4:17 names the relationship. Read the name, trace the connection, and explain the descent it shows

PANEL 2

Follow Two Family Histories

Which family are you following when a new name appears? The upper branch continues Cain's descendants through Irad, Mehujael, Methusael and Lamech. The lower bands follow Seth's line through Enos, Cainan, Mahalaleel and Jared. Trace the joining branch toward the left before moving to the next name.

Find a Generation's Beginning

Read ENOS 905 years in the broad band and ENOS 90 below the stream. One gives a lifespan; the other gives an age at the next birth. Cainan's beginning is marked 3679 B.C. / 325 A.M. The facing page joins these labels to the branch between father and son.

Notice Tools for Work

The Danish collection labels a stone saw, dagger, spearheads and axe-hammer. Compare the toothed edge, pointed blades and broader axe forms. Below them, people pound and grind grain in the scene called '1st Corn-Mill.' Its word 'Conjectural' identifies an imagined reconstruction of early work.

Continue Across the Map

The hemisphere circle continues into eastern Asia and the islands beyond. Locate Japan, Borneo, New Guinea and Australia. Their positions extend the geographical view begun on the previous panel. The map lets you place names in relation to land and sea while the bands above arrange the family history.

Identify Writers and Publisher

The portraits name Herodotus, Thucydides, Xenophon, Livy and Sallust. Below them, "Books consulted in this work" lists historical sources. The Colby & Co. imprint identifies the publisher of this copy; Sebastian C. Adams is the compiler named in the chart's title.



Following Two Family Histories

How can we follow two family histories without mixing their names? Adams places Cain's descendants on the upper branch and Seth's descendants in the longer bands below. The lines continue across the panel boundary, carrying relationships into a new part of the panorama. Tracing a branch tells us which family a person belongs to; reading its figures can add the timing of a new generation.

Adams supplies birth-age steps for Seth's descendants, so their sequence can be joined to his time scale. His note says birth and death years are not supplied for Cain's descendants. That upper line preserves family order without a complete dated sequence. The two accounts remain useful when we read each through the information it provides.

From Enos to Cainan

The lower chain prints ENOS 90 beside the step toward Cainan. This is Enos's age at his son's birth, while the upper ENOS 905 label gives his whole lifespan. Cainan begins at 325 A.M., years counted from Adams' Creation point. The table keeps the three small labels readable while we connect them.

ENOS 905	ENOS 90	CAINAN BEGINS
Whole lifespan · 905 years	Age at Cainan's birth · 90 years	One birth position · 3679 B.C. / 325 A.M.

Enos begins at 235 A.M. Add the birth age: 235 + 90 = 325 A.M. Cainan's life therefore begins 90 years after Enos's, at the position shown by the branch. Enos's band continues as the younger life starts; the birth marks a new generation within his continuing 905-year life. The calculation gives that visible family connection a position in Adams' chronology.

Family Connections Across the Panel

On the upper branch, METHUSAEL is marked "5th" and LAMECH "6th." These numbers identify successive places in Cain's family line, not ages. Follow the connecting band from Methusael to Lamech, then notice the branches leaving Lamech's household. The chart keeps the order of generations visible as one family opens into several branches.

Edges, Points, and Everyday Tasks

The stone saw's toothed edge suggests cutting, while the dagger and spearhead labels direct attention to pointed blades. The axe-hammer has a broader working form. The National Museum of Denmark explains how prehistoric farming communities used axes to clear woodland and cutting tools to harvest crops. That context makes the collection more than a row of unusual shapes: it introduces tasks involved in making a living.

The grain scene adds food preparation to the same subject. One person pounds in a vessel, while another works grain between stones. Grinding breaks grain into smaller particles for flour; a quern is a stone device for grinding grain by hand. 'Conjectural' means that Adams reconstructs a possible scene. It does not establish the world's first mill, and the tools' position here does not assign them to the ancestors above.

The Map Reaches Farther East

Japan appears off the eastern coast of Asia. Farther south, Borneo and New Guinea lie among islands, with Australia south of New Guinea. The continuing circle joins these places to the Europe, Africa and western Asia visible on Panel 1. A reader can now follow a wider geographical setting across the physical panel boundary, just as the family bands continue across that boundary above.

Read the land and water to relate one place to another. The map's mixed-period names form a geographical overview; the dated bands answer the separate question of when. This pairing explains Adams' use of both arrangements. A history needs a setting as well as a sequence. The panorama lets the eye move between the two.

Written Histories Behind the Panorama

Herodotus's Histories investigates Greek–Persian conflict and describes peoples, places and customs. Thucydides's history concerns the Peloponnesian War between Athens and Sparta. Their subjects show why these portraits belong among historical references: written accounts supply connected narratives about the ancient world. The other labelled portraits—Xenophon, Livy and Sallust—extend that group; Adams is presenting writers from whom a much wider history could be assembled.

The list headed "Books consulted in this work" includes Josephus and Archbishop James Ussher, printed here as Usher, for Jewish history and biblical chronology. The Colby & Co. imprint identifies the publisher of this copy; the chart's title names Sebastian C. Adams as its compiler. The nearby explanatory notes describe relating periods and their proportionate lengths. The writers supply accounts; Adams gives them a visual order.

Try the Next Generation

Use the Enos–Cainan method on Cainan and Mahalaleel. Your starting information is CAINAN 325 A.M., a whole lifespan of 910 years, and CAINAN 70 on the lower birth-age chain. Follow the next joining branch toward Mahalaleel. At what A.M. position does the younger life begin, and what shows that Cainan's life continues? Point to the connection and explain your answer before reading below.

Answer: 325 + 70 = 395 A.M. Mahalaleel's branch records the next generation beginning when Cainan is 70. That age is within Cainan's printed 910-year life, so the new birth occurs while his father continues living. The corresponding chart label is 3609 B.C.

PANEL 3

Generations Side by Side

Can people several generations apart share the same years? The long family bands make that question visible. Adam's band continues beneath the beginnings of Enoch and Methuselah. The facing page follows one of those overlaps and explains what it means.

Meet Enoch and Methuselah

Find ENOCH 365 and METHUSELAH 969. At their beginnings, Adams prints 622 A.M. and 687 A.M. The earlier bands for Seth, Enos, Cainan and Jared continue across this panel. A band entering from the left began on an earlier part of the chart.

Find the Period and Scale

The Patriarchal Age heading names the era of the family ancestors. Its 4004–1491 B.C. span extends beyond this crop. The black stream's posts divide time into centuries, and the red lines mark decades. They provide the common scale beneath the parallel lives.

Read the Line Below

Below the black Stream of Time, the connected line reads JARED 162, ENOCH 65 and METHUSELAH 187. These are ages at the next generation's birth. The larger numbers in the upper bands give whole lifespans. The two levels let you see descent and duration together.

Look at Everyday Work

The Swiss finds include a hatchet-hammer, deer-horn hoes or picks, bone needles and pins. Their shapes invite questions about cutting, digging and sewing. Beside them, the small map marked INFERRED GEOGRAPHICAL WORLD OF THE HEBREWS gathers places named in biblical geography.

Find the Written Traces

The Babylonian brick, Rosetta Stone and Moabite Stone show writing surviving on durable objects. At the bottom left, an Apamean medal depicts an ark. Above it, Pliny the Elder, Tacitus and Edward Gibbon represent writers consulted for the chart. These lower regions introduce ways of learning about the past.

Notice the Reference Notes

Near the stream, a list compares several proposed Creation dates. Farther down, a discussion of the chart's plan explains equal spaces for equal periods and horizontal lines for duration. SCRIPTURE CHRONOLOGY considers Creation. Read these as explanatory material alongside the family history, rather than additional lifelines.



Generations Sharing the Same Years

How could Methuselah share time with Adam when several generations stand between them? A family list puts names one after another; Adams' parallel bands show lives continuing while new generations begin. Panel 3 adds Enoch and Methuselah to that picture, then gathers tools, maps, writers and inscriptions below. Together, these regions connect a chronology with different ways of studying the ancient world.

Adam and Methuselah: A Shared Interval

Start with Adam's 930-year life, measured from the chart's Creation point. Methuselah's band begins at 687 A.M.; A.M. counts years from that same point. His beginning therefore falls within Adam's lifetime. The table makes the small labels readable and supplies a second birth position for your own comparison later.

ADAM	METHUSELAH	ENOCH
Lifespan: 930 years from Creation	Begins: 687 A.M. / 3317 B.C.	Begins: 622 A.M. / 3382 B.C.

Find Methuselah's beginning at 687 A.M. in the repeated band immediately below Adam. Adam's endpoint lies beyond this panel, so use his printed 930-year lifespan: 930 – 687 = 243 shared years in Adams' chronology. The visible bands show the overlap beginning; the numbers give its full extent. Adams' 'Talked with Adam 243 years' goes further: shared years do not themselves document conversations.

Descent and Duration Together

Enoch belongs to Seth's line here, through Jared. The upper-edge notes continue the separate account of Cain's descendants, including metalworking, music and herding. Following the branch keeps those accounts distinct. Enoch's 365-year band and Methuselah's 969-year band describe very different spans. The shared time scale lets us compare their positions without confusing a generation with a fixed length of time.

The lower line supplies another connection: ENOCH 65 marks his age at Methuselah's birth. The positions 622 A.M. and 687 A.M. are 65 years apart, so the branch and the age agree. Genesis 5:21–24 gives Enoch's age, his walking with God and God's taking him; verses 25–27 give Methuselah's family figures. The chart helps locate these people together; the biblical text supplies the account.

Tools and a Biblical Geography

A bone needle makes the Swiss collection easier to understand: its slender point and eye suit work with thread. The heavier hatchet and horn picks suggest different tasks. These finds bring ordinary work into a page dominated by named ancestors. Adams' key allows illustrations to be placed away from their exact dates, so their location here does not date them to Enoch's lifetime.

The nearby map links names with places: Egypt lies west of Babylon, with Elam farther east. Its title says 'inferred' because it reconstructs a geographical world from biblical references. It helps a reader relate those names spatially, while the family bands relate people in time. This is a selected regional picture, not a map of all peoples or one year's political boundaries.

Writing That Can Be Read Again

The Babylonian brick shows wedge-shaped signs, called cuneiform. Inscribed Mesopotamian bricks could preserve a ruler's name and building work; writing turned part of a wall into a lasting record. The Rosetta Stone offers a different connection: a decree of 196 B.C. appears in hieroglyphic, Demotic and Greek scripts. Comparing the readable Greek with Egyptian writing helped scholars decipher the latter.

Adams' Rosetta caption says three languages; there are two languages in three scripts. The Moabite Stone, also called the Mesha Stele, preserves a ninth-century B.C. royal account of territory recovered from Israel. Its Moabite writing gives the neighboring kingdom's voice. These objects show how surviving inscriptions can add names and accounts to a history, even when the writers have long disappeared.

An Ark, Writers and the Chart's Plan

The Apamean medal shows a man and woman, an ark and birds. It is a Roman-period coin using Noah imagery, evidence that the story circulated much later than the Flood it depicts. Nearby, Pliny the Elder's Natural History gathered knowledge of the world; Tacitus wrote Roman history, and Gibbon later examined Rome's decline. Their portraits introduce written sources from different periods, bringing ancient accounts and later historical study onto the same page.

The printed discussion of the chart's plan explains its visual advantage: equal spaces represent equal periods, and horizontal lines show duration. That is the principle behind our overlap reading. The SCRIPTURE CHRONOLOGY quotations allow an undefined interval between the earth's first creation and its preparation for human life. They present one interpretation of Genesis alongside the dated human history. The lower material therefore explains both Adams' sources and his way of arranging them.

The early dates belong to Adams' adopted biblical chronology. His list includes 4004 B.C. for the Hebrew Pentateuch, the Bible's first five books, and 5872 B.C. for the Septuagint, the ancient Greek translation. The other entries reflect several textual traditions and chronologists. Different texts and reckonings produced different starting dates; the chart follows one framework while acknowledging others.

Try the Same Reading with Enoch

Now compare Adam with Enoch, using their common Creation origin: Adam's life ends at 930 A.M.; Enoch begins at 622 A.M. and spans 365 years. Locate Enoch's beginning while Adam's band continues. Adam's endpoint is outside this crop, so calculate Enoch's endpoint from his birth position and lifespan before finding their full shared interval. How long do they overlap, and how does that illustrate several generations sharing time? Work it out before reading the answer.

Answer: Enoch's endpoint is 622 + 365 = 987 A.M., later than Adam's 930 A.M. endpoint. Their shared interval therefore runs from 622 to 930 A.M.: 930 – 622 = 308 years. The visible bands show the younger life beginning while the older continues; the complete duration comes from the labels. This turns a sequence of ancestors into a picture of overlapping lives.

PANEL 4

Where the Early Lives End

Did Adam and Noah share any years? This panel shows the end of Adam's life and the start of Noah's. Below the family bands, pictures, letters and short histories introduce ways of preserving a story.

Find Adam's Endpoint

Near the middle of the upper bands, find "Death of Adam," beside 3074 B.C. / 930 A.M. Farther right, NOAH begins at 2948 B.C. / 1056 A.M. The facing page uses these positions to read the interval between two lives.

Read the Shared Scale

Century posts and decade divisions continue across the panel. Use their shared grid to compare one life's endpoint with another's beginning, and matching A.M. labels for a calculation.

Recognize Noah's Family Line

The LAMECH 777 band belongs to Seth's family. Below the Stream of Time, LAMECH 182 marks his age when Noah was born. This Lamech is distinct from the man of the same name in Cain's line.

Notice the Chain and Notes

The small Adam–Methuselah–Shem chain at the top proposes a route for passing tradition through generations. Nearby annotations discuss Enoch and the early families. Beside century post 10, the question-mark note identifies dates Adams regards as unknown or uncertain.

Look at the Tents

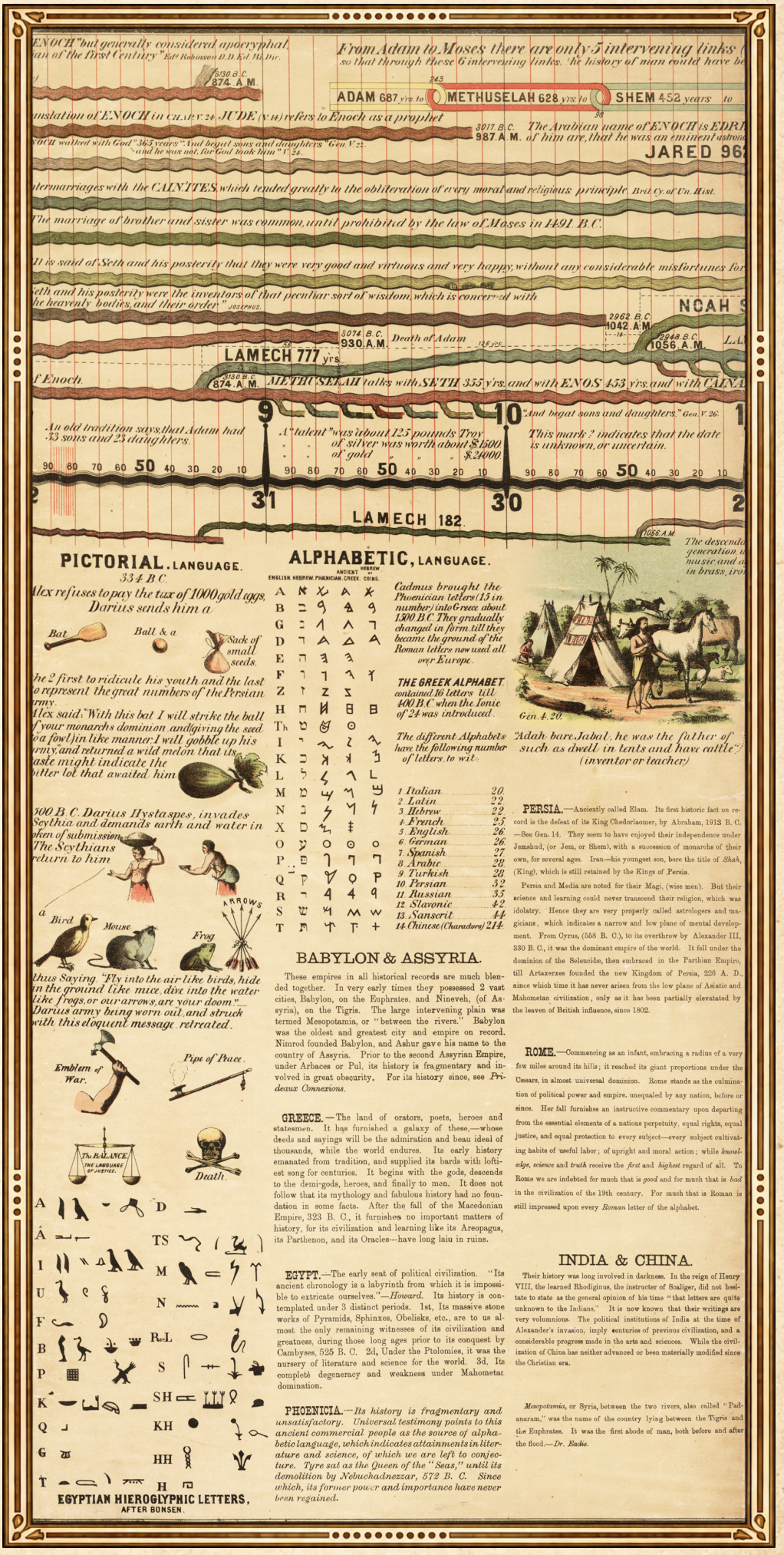
The scene below the bands shows tents, people and cattle. Its caption names Jabal and refers to Genesis 4:20. Read that name before connecting the picture with the ancestors directly above it: the scene recalls an earlier part of the family narrative.

Read Pictures and Letters

PICTORIAL LANGUAGE gathers objects used to convey messages, followed by familiar emblems of war, peace, justice and death. ALPHABETIC LANGUAGE compares letter forms. The Egyptian signs at the bottom connect pictures with written sounds; their heading credits Bunsen.

Use the Historical Summaries

The lower paragraphs introduce Babylon and Assyria, Greece, Egypt, Phoenicia, Persia, Rome, India and China. They preview peoples across the panorama. Their subjects range across later centuries, rather than being dated by the patriarchs directly above.



Lives and the Keeping of History

Did Adam live to see Noah's birth? The end of his band and the beginning of Noah's let us compare their lives. Below, the panel turns to the keeping of history through remembered stories, pictures, written signs and accounts of whole peoples.

From Adam's Death to Noah's Beginning

The A.M. labels count from the same Creation origin in Adams' chronology. Adam's endpoint, marked "Death of Adam," is visible. Noah begins farther right. The table transcribes these positions and Seth's endpoint for your later independent reading. Follow the Stream of Time from Adam's endpoint to Noah's beginning. The complete interval is visible: 1056 – 930 = 126 years, matching "126 yrs." on the chart. Adam and Noah share no years in this framework. A family line can continue through intermediate generations whose lives connect the earlier ancestor with a later descendant.

ADAM ENDS	NOAH BEGINS	SETH ENDS
930 A.M. / 3074 B.C.	1056 A.M. / 2948 B.C.	1042 A.M. / 2962 B.C.

A Father Between Two Generations

Lamech helps us see that connection. His band begins at 874 A.M., before Adam's life ends, and continues into Noah's generation. Genesis 5 names him as Noah's father and gives his age at Noah's birth as 182. The lower LAMECH 182 label records that birth-age step, while LAMECH 777 gives his whole lifespan. The same man connects generations that do not all share the same years.

The top chain links Adam, Methuselah and Shem in Adams' proposed route from Adam to Moses. Long lives would allow a tradition to pass through comparatively few people. The chain illustrates that possibility; overlapping years do not establish what was actually said or handed on. Read its linked strips as a schematic, alongside the regular dated life bands.

The Families and Their Work

Enoch's band ends with the words that God took him, recalling Genesis 5:24 rather than describing an ordinary death. Other annotations quote later accounts, including Josephus on Seth's descendants and their study of the heavens. These notes bring biblical narrative and later historical tradition together. Josephus's account helps explain Adams' interpretation, without becoming part of Genesis itself.

Jabal's tent scene returns to Cain's family in Genesis 4. The passage associates him with people who live in tents and keep livestock. Movable shelter makes sense for a life organized around caring for animals. The caption glosses "father of" as "inventor or teacher." Its tents and clothing visualize that way of life through an artist's reconstruction, rather than a recorded view of Jabal's camp.

Messages Carried by Objects

Under PICTORIAL LANGUAGE, a bat, ball and sack of seeds accompany a story about Alexander and Darius. Darius sees the bat and ball as a boy's toys and the seeds as symbols of his countless soldiers. Alexander replies that he will strike Darius's kingdom as the bat strikes the ball. This traditional symbolic-gift story shows how an object can carry different meanings for sender and recipient.

The lower illustration turns to Darius Hystaspes, an earlier ruler than Alexander's opponent, Darius III. Adams labels this episode "500 B.C." and shows a bird, mouse, frog and arrows sent by the Scythians. In Herodotus's account, the objects receive competing interpretations. One reads them as surrender; another hears a warning that the invaders must escape through air, earth or water to avoid the arrows. Adams prints the warning. A picture-message depends on a shared setting and a reader who understands its implied action. The nearby axe, peace pipe, balance and skull offer shorter examples of objects standing for ideas.

When a Picture Writes a Sound

In the Egyptian list, an owl beside M can represent the consonant m, not the word "owl." Egyptian writing combines sound signs with signs representing words or clarifying meaning. Credited to Bunsen, the chart shows selected signs as letter equivalents, not the complete writing system. Recognizable animals in inscriptions therefore still require knowledge of the language to read.

The parallel alphabet columns trace changes in related Hebrew, Phoenician and Greek letter forms, with English as a reference. Greek writers adapted the Phoenician alphabet, and Greek forms passed through Etruscan into Latin. Adams credits the transfer to Cadmus, a figure in Greek tradition, but his printed date and letter count are historically uncertain.

The adjacent letter-count list includes Chinese 214, referring to dictionary radicals for organizing characters—not an alphabet or total character count. A script is a writing system for a language; these comparisons show different ways of organizing written signs.

Peoples behind the Later Histories

BABYLON & ASSYRIA relates Babylon to the Euphrates and Nineveh to the Tigris, placing two important cities within Mesopotamia, the land between the rivers. EGYPT points to monumental remains, while GREECE emphasizes speakers, poets and thinkers. These subjects show why an account of the past uses places, buildings and written works as well as rulers' dates.

PHOENICIA's trading world connects naturally with the alphabet comparison. Adams' PERSIA summary traces changes of rule from Cyrus to Alexander and later powers. ROME links imperial history with Roman letters. INDIA & CHINA extends the geographical range beyond the Mediterranean and western Asia. These nineteenth-century summaries also contain sweeping judgments that should not become our judgments about whole peoples. Their useful function is to introduce places and historical themes for reading the longer chart.

Try the Interval with Seth

Now use the same endpoint-to-beginning method with Seth and Noah. The table supplies Seth's endpoint at 1042 A.M. and Noah's beginning at 1056 A.M. Locate both positions, decide whether the lives overlap or are separated, and calculate the interval. Explain how the positions support your answer before reading on. If teaching, let the learner point to the positions before explaining.

Answer: Seth's life ends first. The interval is 1056 – 1042 = 14 years, so Seth and Noah do not overlap in Adams' chronology. The bands place Seth's endpoint close to Noah's beginning, while the numbers give the precise separation. This reading distinguishes a continuing family history from the years shared by particular members of it.

PANEL 5

Reading lives and discoveries

Start with the two named bands, CAINAN and MAHALALEEL. Each carries a lifespan, but the date beside its ending tells you when that life closes. Reading both kinds of number helps you understand how successive generations share time.

The time markers

Along the Stream of Time, the lower century posts count down through 2900, 2800 and 2700 B.C.; the smaller divisions mark decades. The upper count advances from Adams' Creation date. A.M. means years from that beginning; B.C. counts toward the Christian era.

Names that continue

Several bands enter from the previous panel or continue into the next. Noah, Lamech and Methuselah belong to the family history above the stream. The small chain ending with Moses is a separate summary, not another stretch of the same time scale.

Music and metalwork

Below the stream, Jubal's instruments stand beside Tubal-cain's forge. Then come the labelled Hallstatt daggers and swords and the Swiss sickle, hatchet and lance-head. Their captions give you a route from the biblical account to examples of surviving objects.

The reference material

Find MEDIA and the note on Northmen, Saxons and Goths, then the Nineveh gateway with its winged bulls. At the right are Babel traditions and the Seven Wonders. These lower references range across different periods; their position is not a date supplied by the family bands above.

The history summaries

At the upper right, Adams assigns 2,369 years to Genesis and 1,238 to the other 38 Old Testament books, totaling 3,607 in his reckoning. These figures compare the periods covered by the narratives, not the lengths of the books. Nearby notes summarize the Ark's preparation and the Flood.

Read across the spread

Use the facing table when the old lettering is small. It transcribes the lifespans and ending dates needed for the worked comparison and your own attempt. The fuller explanation also connects the pictures and reference notes to their subjects.



Lives, Crafts, and Remembered History

Why does Mahalaleel's band continue after Cainan's when his lifespan is shorter? A lifespan measures how long someone lived. An ending date places that life within the larger history. Here Adams lets us compare both, using the chronology he draws from Genesis.

A shorter life can end later

Locate Cainan's ending at 2769 B.C. / 1235 A.M. and Mahalaleel's at 2714 B.C. / 1290 A.M. Both are visible. Enos's ending is near the left edge; his name and 905-year lifespan appear earlier on the full chart.

Cainan	Mahalaleel	Enos
Lifespan: 910 years Ends: 1235 A.M. / 2769 B.C.	Lifespan: 895 years Ends: 1290 A.M. / 2714 B.C.	Lifespan: 905 years Ends: 1140 A.M. / 2864 B.C.

Mahalaleel's life ends 55 years later: 1290 − 1235 = 55. Subtracting each lifespan gives calculated beginnings of 325 A.M. for Cainan and 395 A.M. for Mahalaleel. Born 70 years later, Mahalaleel outlives Cainan while living 15 fewer years. Their beginnings are outside this crop; the visible endings and printed numbers support the comparison.

Long lives and remembered stories

Adams's comments on shared years suggest how memories might pass through generations; shared years do not document conversations. His upper chain reaches Isaac, Levi, Kohath, Amram and Moses; it is not a complete father-to-son genealogy. The Lamech–Shem note prints 98 shared years. Elsewhere on the chart, the Deluge is dated 1656 A.M. and Lamech dies five years earlier, giving 1651 A.M. Shem's printed beginning there is 1558 A.M., so 1651 − 1558 = 93 calculated shared years in Adams' framework.

Near the stream, Noah's age is given as 502 when Shem was born. This combines passages: Noah was 600 at the Flood, and Shem was 100 two years afterward, making Shem 98 at the Flood. Genesis 5:32 itself gives 500 as the introductory age for Noah's sons; it does not directly state 502 for Shem.

The Ark notes look ahead to Noah's household entering, the waters rising and the family leaving after the Flood. They carry the story beyond the years shown here. The continuing bands let us keep Noah, his father Lamech and his grandfather Methuselah together while reading that coming transition.

Music and metalworking

Jubal and Tubal-cain introduce two kinds of skilled work in Genesis 4:21–22. Jubal is associated with music; Adams shows a harp, pipes and a timbrel. Tubal-cain is associated with bronze and iron work, illustrated by a smith at a forge. Their father is the Lamech in Cain's family, a different man from Noah's father in the family bands above.

The Hallstatt daggers and longer swords combine bronze handles with iron blades, showing different materials used for different parts. Johann Georg Ramsauer excavated the Austrian graves from which these examples came. The graves date roughly to 800–400 B.C., much later than the family chronology above; these are not finds from Tubal-cain's workshop.

The Swiss group extends metalworking to everyday tasks. A curved sickle cuts stalks; the broad hatchet blade fits a handle through its square socket. The pointed lance-head belongs to a spear. Their shapes suggest their uses, while the captions distinguish where Adams says the examples were found.

An Assyrian account of Judah

The large gateway drawing reconstructs a Nineveh palace entrance guarded by human-headed winged bulls. These monumental figures made royal power visible. Inscriptions carved on Sennacherib's bulls also preserve his account of campaigning against Judah in 701 B.C. The text names Hezekiah, claims the capture of 46 fortified cities and describes confining him in Jerusalem.

Adams pairs this account with 2 Kings 18:13–14, which describes Sennacherib taking Judah's fortified cities and Hezekiah offering tribute. The connection is specific: the same rulers, country and conflict appear in records from different settings. Comparing them helps us place the biblical narrative within Assyrian history while recognizing the royal inscription's viewpoint.

Babylon's tower and ancient wonders

The Babel note gathers traditions about a tower, human ambition and divided speech. Adams cites Abydenus through Eusebius and compares the account with Herodotus's description of a temple tower at Babylon. Babylonian temple towers, or ziggurats, rose in stages above their cities. These comparisons explain his proposed connection with Genesis 11; they do not establish that every account describes the same building.

The Seven Wonders list broadens the view to celebrated ancient structures: Egypt's pyramids, Babylon's gardens and walls, the temple at Ephesus, the statue of Zeus, the Mausoleum, the Colossus and Alexandria's lighthouse. Adams uses older names, including Diana for Artemis and Jupiter for Zeus. The Pharos was a lighthouse serving navigation, whereas a mausoleum was a monumental tomb.

The Great Pyramid belongs to Khufu's reign in the third millennium B.C., earlier than the printed 2200–1100 B.C. range. The list's direction to see illustrations refers to the larger chart, not seven separate pictures on this spread.

Places and peoples in later history

MEDIA places the Medes east of Assyria and south of the Caspian Sea, in modern Iran. Their kingdom became part of Cyrus's Persian realm. His defeat of the Median king is usually dated about 550 B.C.; the printed 558 B.C. is an older reckoning.

The Northmen, Saxons and Goths note concerns movements that changed Europe during and after Roman rule. These peoples have different histories, not one shared migration. Adams's praise of their resulting civilization reflects his nineteenth-century judgment. The useful connection is the movement of peoples and the reshaping of kingdoms.

Try an ending-date comparison

Compare Enos with Cainan in the table. Which lived longer, and which life ended later? Calculate the years between their endings using the A.M. dates. Explain the difference between a lifespan and an ending date to another reader.

Answer: Cainan lived five years longer, 910 rather than 905, and ended later. Their endings are 95 years apart: 1235 − 1140 = 95. The lifespan difference does not equal the interval between their deaths, because the lives began at different times.

PANEL 6

Noah and a New Beginning

Noah's family occupies the upper part of this panel. His green band branches into Japheth, Shem, and Ham. Farther right, a dark vertical line marks the Deluge, another name for the Flood. Begin here: the family branches and the event marker belong to the same time scale.

Find the Flood

The event is labelled 1656 A.M. and 2348 B.C. A.M. counts years from Creation in Adams' chronology. B.C. counts toward Christ's birth. Black century posts and red decade divisions help position an event; their alignment lets you compare parallel lives with the Flood's date.

Read the Family Bands

Look for Noah, Lamech, and Methuselah above the Stream of Time. Their large numbers give whole lifespans. Smaller notes explain events within those lives. Compare the band endings with the Flood marker, using the readable transcriptions on the facing page.

Notice the Repeated Shem

Shem appears among Noah's sons and again below the time stream. The lower band brings his continuing family line close to the scale. This is the same Shem, shown twice so that the chart can follow his descendants.

Explore the Lower Scenes

Below the bands are a boat being hollowed out, two inscribed pillars, spinning and weaving, and grain processing. Read their captions separately. These pictures introduce travel, work, and the preservation of knowledge; their position does not give them all the date printed above.

From Household to Peoples

The Ark and rainbow connect the Flood story with its aftermath. At the foot of the panel, Noah's three sons head a diagram of later families and peoples. The portraits beside it show an older racial classification, explained on the facing page.



A Family Across the Flood

Why does Noah's band continue when the two bands immediately below it stop? Adams uses a single event to bring several lives into relation. The Flood crosses the family history, but it does not erase every family line. Noah's sons carry the genealogy forward into the next part of the chart. The opening note names eight people who survive: Noah, Shem, Ham, Japheth, and their four wives. Genesis 6–9 moves from a world filled with violence to God's preservation of this household and his covenant afterward. The panel joins that narrative to a time scale, family branches, and illustrations of human work.

Read an Ending Beside an Event

Begin with Lamech's band, immediately below Noah's. Compare its ending with the dark Flood line farther right. The note beside his name explains that separation. These transcriptions preserve the neighbouring lifespans and annotations.

NOAH 950 yrs.	LAMECH 777 yrs.	METHUSELAH 969 yrs.
"has 3 sons only"	"dies 5 years before the Deluge"	"He dies the year of, and before the Deluge."

Lamech's endpoint and note show that Noah's father dies before the Flood. Noah's band continues through it. Belonging to one family does not mean sharing every event: the bands show continuing lives, while the notes place their endings in relation to the Flood.

Two Time Counts and One Family

The Flood's 1656 A.M. and 2348 B.C. are two positions for the same event in Adams' adopted chronology. The small list headed "THE DELUGE" compares other assigned dates. It makes a useful distinction: the chart follows one reckoning while acknowledging that interpreters have placed the event differently.

Beside the time stream, the Ark note records entry in 2348 B.C. and departure in 2347 B.C. Its one year and ten days follow the dates in Genesis 7:11 and 8:14. That interval covers the household's stay, including receding waters; the forty days of rain form only part of it.

The three branches begin before the Flood and continue beyond its marker. They represent sons already living when the household enters the Ark, rather than children born afterward. Shem's repeated lower band then leads toward Arphaxad. Shem's 98 gives his age at the Flood. Genesis 11:10 places him at 100 two years afterward, agreeing with that label. His separate 600 is his whole lifespan.

The Ark and the Rainbow

The Ark illustration represents the family's passage through the Flood. Its long, enclosed form suggests shelter and storage rather than an ordinary sailing boat. Genesis gives dimensions of 300 by 50 by 30 cubits; a cubit is a forearm-based measure. Adams adds conversions into feet and an estimated tonnage, which depend on assumptions beyond those biblical dimensions.

The mountain scene links the Ark's resting place with Ararat. Genesis 8:4 names the mountains of Ararat, a region, rather than identifying one summit. Above it, the rainbow recalls God's covenant with Noah, his descendants, and living creatures: a promise that floodwaters would not again destroy all living creatures. Covenant means an established commitment; here the picture gives the continuing family bands a narrative setting.

At the far right, the edge of the Tower of Babel leads into the adjoining scene. Genesis 11 moves from shared language and city-building to scattered peoples. This is a later episode, connected with the descendants below rather than part of the Ark's landing.

Travel and Everyday Work

"First Navigators" shows a worker hollowing a log while a small craft floats nearby. Removing the centre makes space for a passenger while retaining a wooden hull. The accompanying notes range from the Ark to ships and the chart's account of Jason's Greek voyage. They collect examples from different periods, rather than documenting one uninterrupted sequence of first inventions.

The textile scene places two related jobs together. Spinning twists fibres into thread; weaving crosses threads on a loom to make cloth. Nearby, raised implements and a pounding vessel draw attention to preparing grain. Adams calls the scene "Agriculture during iron age," but growing crops and grinding grain began much earlier. These scenes explain kinds of work, not the occupations of particular ancestors above them.

Pillars and Remembered Knowledge

The two pillars picture knowledge surviving beyond the people who first possess it. Adams names Methuselah, Noah, and Shem and proposes that earlier history reached Moses through inscriptions or books. His reference to Josephus points to an older account of Seth's descendants preserving astronomical discoveries on stone and brick pillars. Josephus does not supply Adams' full chain of named writers and Moses' access to their books.

The nearby statement that Methuselah talked with Adam for 243 years develops the same idea of knowledge passing between generations. Shared years make contact possible within Adams' chronology, but do not themselves document conversations. Read the picture as his proposed account of transmission, rather than as an excavated monument or a surviving manuscript.

From Families to Peoples

The lower diagram changes scale from individual lifespans to later peoples. For example, Ham's list connects Mizraim with the Egyptians; above, Mizraim also branches from Ham. The two arrangements let a reader recognize a repeated family connection in a timed band and an untimed summary. "Posterity" means descendants, so the diagram can span many generations rather than list only immediate children.

The geographical paragraph assigns regions to the three branches and cites older historical writing. Genesis 10 also groups peoples through Noah's sons, but Adams extends that scheme into racial categories and representative portraits. Those categories reflect nineteenth-century ideas; they do not accurately describe human biological variation. Genesis does not assign skin colours to the three sons. The family connections and the racial classification therefore need separate treatment.

Try Another Band Ending

Compare Methuselah's band, immediately below Lamech's, with the Flood marker. Use his transcribed note in the table. Does dying in the same year mean that Adams shows him surviving the Flood with Noah? Point to the ending and explain how the rest of the note answers the question.

Answer: No. His band ends at the Flood boundary, but the note specifies death before the Deluge within that year. Noah's band continues. The caption clarifies what the broad time scale cannot show, without stating how Methuselah died.

PANEL 7

From families to nations

Begin with the family bands above the black Stream of Time. Heber, Peleg, Reu, Serug, Nahor, and Terah lead toward Abraham's family. Other branches name Sidon, Heth, and Nimrod. Below the stream, wider bands take up the histories of regions and kingdoms. Moving between these areas helps you connect a family name with a place or people.

Two counts of time

Time moves to the right. The upper century numbers, including 18 and 19, count centuries from Creation in Adams' reckoning. The lower numbers, including 22 and 21, count B.C. centuries toward the Christian era. Red lines divide the centuries into decades. Use this shared scale to compare the family bands and regional histories.

The family rows

The large label "PELEG, 239 yrs." gives a whole lifespan. "PELEG, 30" in the narrow row below the stream gives his age when Reu was born. A branch records descent, while the older person's continuing band shows that a new generation begins within an existing life. The two rows supply different parts of the same family history.

Cities and regional bands

Find Sidon's small branch above the stream, then the city views of Sidon and Tyre below it. The band labelled "PHŒNICIA or CANAAN" introduces their regional setting. Nearby, "MIZRAIM or EGYPT," "CHALDÆA or BABYLON," and "ASSYRIA" lead into separate histories. Their rising or curving shapes organize the page; they are not routes on a geographical map.

Pictures and reference notes

The tall tower, tents, Egyptian gateway, and robed figures give subjects to recognize before reading their captions. Farther down are the Greek gods, China's broad band, and an illustrated Chinese figure. The small Manetho table lists Egyptian dynasties. At the bottom edge, the India note names Sanskrit, the Vedas, and the Puranas.



Families, Cities, and Kingdoms

Why does Sidon appear beside a family branch and again beside a city? Adams uses repeated names to carry us from relationships between people into the histories of places. This panel follows the post-Flood families toward Abraham while its lower bands widen the view to several civilizations. Its early dates follow Adams' adopted biblical chronology; its regional accounts also include ancient traditions and nineteenth-century historical interpretations.

Read Sidon in three places

Start at Canaan's branch above the stream and find "1st SIDON." Then look below the stream at the city caption and the rising regional band. These readable transcriptions show what each appearance contributes:

The family branch	The city caption	The regional band
"CANAAN" → "1st SIDON": Adams identifies a son and his father.	"Sidon founded by Sidon son of Canaan": Adams links the family name to a city.	"PHŒNICIA or CANAAN": the city belongs within a wider regional history.

The branch answers who belongs to the family; the caption tells Adams' account of the city's beginnings; the broad band follows a region across time. Genesis 10:15 names Sidon as Canaan's firstborn, and verse 19 names Sidon in describing Canaanite territory. Adams joins those personal and geographical uses into a founding story. Reading the three areas together explains why one name appears more than once.

The family route toward Abraham

The upper bands keep several generations in view. Peleg's 30-year birth-age step begins Reu's life within Peleg's 239-year lifespan. Farther right, Terah's household branches toward Abraham's family. The tents and travel note connect those relationships with a household moving from Ur toward Canaan.

Terah's 205 years are his lifespan. Adams links his death (Genesis 11:32) with Abram's departure at 75 (12:4), after his father's death (Acts 7:4): 205 − 75 = 130 at Abraham's birth. This is Adams' reconstruction. Genesis 11:26 lists three sons after age 70 without dating each birth; it does not require three simultaneous births.

The top note proposes that Melchizedek was Shem. Genesis 14 calls Melchizedek king of Salem and priest of God Most High; Hebrews 7 connects his priesthood with Christ's. Neither passage identifies him as Shem.

Harbors and Egyptian rulers

The harbor views of Sidon and Tyre present cities on the eastern Mediterranean coast. They introduce the commerce behind the Phoenician band: later coastal traders exchanged textiles and other crafted goods by sea. Valuable purple dye from murex shellfish helps explain the caption's emphasis on fabrics. Family and city names now lead into the livelihoods of a wider community.

Egypt's colored band organizes a succession of rulers. Busiris and Uchoris are individual names in Adams' sequence; "HYKSOS KINGS" identifies a ruling group. The gateway and obelisk show monumental architecture associated with that history. Adams links Mizraim with Egypt and Menes, then includes the Hyksos. His 2080–1820 B.C. dates belong to an older reconstruction; museum chronology places the Hyksos within the Second Intermediate Period, about 1650–1550 B.C.

Babylon and Assyria

Babel's city and tower introduce the scattering of peoples in Genesis 11. Adams gives this founding narrative a large illustration and follows the dispersal into separate family and regional bands. He proposes a connection with the Babylonian temple of Jupiter Belus, drawing on later accounts. His nearby "probably" statements likewise offer proposed locations for Noah's descendants.

Babylon on the Euphrates in southern Mesopotamia and Ashur on the Tigris farther north give these neighboring bands distinct geographical centers. The robed figures add clothing and religious life to their ruler histories. Adams' 1300 B.C. heading concerns his dating of an Assyrian empire; Assyrian communities and Ashur's history began centuries earlier.

Greek traditions and eastern beginnings

The Greek band connects Javan with Greece in Adams' reading of the biblical nations. Its gods illustrate ancient religious traditions: Juno, Jupiter, Neptune, and Vulcan are Roman names for Hera, Zeus, Poseidon, and Hephaestus. Neptune's trident and Vulcan's hammer and anvil suggest their associated roles in sea and metalwork. The prose below distinguishes legendary and heroic accounts from later political history.

China's broad band offers a founding tradition, crediting "FOHI or YAO" with writing, music, and religious practices. Fohi is an older name for Fuxi; Yao is a different legendary ruler. Adams proposes a link with Noah, rather than an established identity. The nearby 2155 B.C. eclipse entry preserves an old reported date, not a securely verified first observation.

Notes that reach beyond this period

The Manetho inset arranges Egyptian rulers into dynasties, or sequences of rulers. Manetho's third-century B.C. history survives through later writers; his table and the Babylon conquest paragraph summarize many centuries. The bottom India note shifts to religious literature: Sanskrit is the language named, the Vedas include sacred hymns, and the Puranas preserve religious narratives.

Try the same reading with Haran

Use the surrounding words to distinguish two appearances of "Haran." The upper-right branch says "HARAN died in Ur"; the nearby note says "TERAH dies in Haran." In each statement, is Haran a person or a place? Explain how both statements can be true. Use these transcribed labels if the original lettering is too small, and point to the branch and note if reading together.

Answer: the first Haran is Terah's son, who died in Ur. The second Haran is the place where Terah died. A son's death in one location does not prevent his father from later dying elsewhere. As with Sidon, the surrounding sentence and the feature's place in the chart help connect a family history with geography.

PANEL 8

A growing family

Begin with Abraham's broad band in the upper half. Isaac and Ishmael follow separate branches; Jacob and Esau branch from Isaac. Ishmael's descendants and Esau's Edom connection widen the family story. Above them, Bethuel's family introduces Rebekah and Laban, whose branches reconnect with Isaac and Jacob.

Read across and along

The Stream of Time runs across the middle. Its black century posts and smaller decade divisions guide your place. Read left to right toward smaller B.C. dates. The upper count continues Adams' years from Creation; the lower count marks centuries before Christ.

Names and numbers

The upper labels include "ABRAHAM, 175," "ISAAC, 180," and "JACOB, 147." Near the stream, the same names carry different figures. Keep these two rows separate: one gives whole lifespans, the other introduces the next generation.

Pictures beside the story

Below the stream, find Lot's escape, Abraham's trial, Rebekah's journey, Jacob's ladder, and Joseph's dream. Nearby chapter references lead back to Genesis. The upper branches follow family relationships; these scenes recall episodes within those lives.

The surrounding world

Continue downward through Phoenicia, Egypt, Babylon and Assyria, Persia, and Greece. Lydia and Phrygia, at the right edge, add regions of Asia Minor. The Nile map names Memphis and Thebes. Egyptian monuments provide landmarks; the centaur and mermaid introduce creatures of legend.

Notes at the foot

The dense lower blocks compare Egyptian dynasties and proposed dates for early civilizations. Beneath them, China's ruler traditions and India's sacred writings widen the view again. Read these areas as supporting explanations rather than trying to fit every printed sentence into the family tree.



Abraham's Family in the Wider World

Why do Rebekah and Laban appear above Isaac and Jacob, with lines bending between their families? A straight list of fathers and sons would miss the marriages connecting these households. Adams gives those connections room to unfold, so we can see how the story moves through an extended family. This panel follows the patriarchs—Abraham, Isaac, and Jacob—and reaches Joseph and Jacob's growing household. In Adams' biblical chronology, Abraham's call is placed at 1921 B.C. and the family's move into Egypt at 1706 B.C. The national streams below provide his reconstruction of the wider world during this period.

Follow a family through marriage

Find Bethuel, then notice the two branches toward Laban and Rebekah. The table makes the essential family information readable; Genesis 24–29 supplies the narrative behind these connections. Now connect Rebekah to her son Jacob. Because Laban is Rebekah's brother, he is Jacob's uncle. Jacob later marries Laban's daughters, Leah and Rachel, bringing the families together again. The branches preserve relationships that a date alone would not explain. Use these parent-and-child connections rather than Adams' unusual "cousin" numbering: Leah and Rachel are Jacob's first cousins through his mother.

Bethuel	Rebekah	Laban
Father of Rebekah and Laban	Laban's sister; Isaac's wife and Jacob's mother	Rebekah's brother; father of Leah and Rachel

A life and a new beginning

The two number rows answer different questions. "ABRAHAM, 175" gives his complete lifespan; "ABRAHAM, 100" beside the stream gives his age when Isaac was born. Isaac's beginning is labelled 1896 B.C. Likewise, "ISAAC, 60" accompanies Jacob's beginning at 1836 B.C. A child's line starts while the parent's continues, allowing the chart to show descent and shared time together.

Scenes that carry the story

The illustrations recall turning points rather than every chapter. Lot's escape belongs to the destruction of Sodom in Genesis 19; the small branches above carry his daughters' later descendants into the Moabite and Ammonite lines. Abraham's trial recalls Genesis 22: Isaac is placed on the altar, but the sacrifice is stopped and a ram is provided. The little battle emblem refers to Abraham's rescue of Lot in Genesis 14.

The camel scene turns to Genesis 24, when Abraham's servant seeks a wife for Isaac and Rebekah leaves her family. Jacob's ladder and the stone at Bethel recall God's promise during Jacob's journey in Genesis 28. Joseph's dream, from Genesis 37, anticipates tension with his brothers. The fan of children beside Jacob prepares us for the larger household that eventually enters Egypt; Dinah's separate line reminds us that the family includes a daughter as well as the twelve sons.

Canaan and the Nile

The band labelled "ABRAHAM AND FAMILY IN CANAAN 215 YEARS" gathers several generations under one regional story. Nearby, the route to Egypt and back recalls Abraham's journey during famine. Farther right, Joseph's appointment as governor prepares for the family's later move to Egypt. The small map places Memphis downriver from Thebes along the Nile, locating the Egyptian history below.

Egypt's changing colored bands distinguish rulers and periods. Apophis is an attested Hyksos king; "Pharaoh" is a royal title, and Adams' "Shepherd Kings" refers to the Hyksos. His caption about Phoenicians expelled in 1828 B.C. reflects an older reconstruction: modern chronology places the Hyksos' defeat by Ahmose I around 1550 B.C. The bands show Adams' sequence, though their dates require that distinction.

The ox-drawn plough and field workers show cultivation, the basis of Nile communities' food supply. Thebes evokes Egypt's temples; the Great Pyramid near Giza is a royal tomb, and the Sphinx combines a king's head with a lion's body. Their placement does not date construction to the patriarchs. The Sphinx caption is outdated: evidence associates it with Khafre, after Khufu's Great Pyramid.

Trade and founding traditions

The Phoenician stream emphasizes navigation, commerce, and purple dye. Coastal cities such as Tyre and Sidon traded across the Mediterranean; prized purple came from sea snails. Below Egypt, Babylon and Assyria's ruler bands divide and reconnect around the kingdoms named in Genesis 14. The figures beside a date palm, labelled Babylonian women with dates, add a glimpse of the region's pictured daily life.

The Persian and Greek bands also contain founding traditions. Jemshid belongs to Iranian royal legend, while Inachus and Phoroneus belong to Greek accounts of Argos' beginnings. The centaur and mermaid show the imaginative world alongside those traditions. China's Shin-nung similarly represents a legendary culture hero associated with farming. India's bottom strip turns to Hindu sacred writings: the Puranas tell stories of gods, and the Vedas include hymns and ritual texts.

Why the lower dates differ

The reference blocks show Adams consulting competing historical reckonings. Under "Early Civilizations," the accession of Menes, Egypt's traditional first king, is placed at 2691 B.C. by Wilkinson and 3892 B.C. by Lepsius. Those are alternatives for one event, not two reigns. The dynasty lists group ruling houses; the accompanying discussion asks whether some ruled at the same time. Egyptian regnal years—years counted within a king's reign—must be related to a longer calendar.

"Egypt's Three Empires" gives Rawlinson's older divisions, and the "Chronological Table" assembles approximate dates from nonbiblical history. Its Septuagint Flood date uses a different biblical reckoning from Adams' main timeline. "Exaggerated Chronologies" expresses the period's judgments about ancient traditions; the proposed link between Chinese rulers and Genesis is Adams' interpretation. These notes help us recognize the sources and disagreements behind his arrangement without treating every estimate as settled history.

Read another family connection

Use the table to find Bethuel's relationship to Rachel. Explain in two parent–child steps, then trace the Bethuel–Laban and Laban–Rachel branches in the upper chart. Lines show the connection; the table supplies the names.

Answer: Bethuel is Rachel's grandfather. Bethuel is Laban's father, and Laban is Rachel's father. These two generations establish the relationship, not their positions beside particular years. Use the same method to trace other unfamiliar family connections.

PANEL 9

From family to nation

How does a family tree become the story of a people? Panel 9 follows Jacob's descendants into the world of Moses, Aaron, and Joshua. Above the black Stream of Time, family bands connect the people. Below it, national streams place their story beside Egypt and other societies.

Begin with the branches

The upper-left lines continue Jacob's family. Levi's line leads through Kohath to Amram and Jochebed, then divides toward Moses, Aaron, and Miriam. Joshua appears higher up, connected to Nun and labelled as belonging to Ephraim. Read each junction before moving to its next name.

Use the book summaries

Across the top, summaries run from Exodus through Joshua, with Judges beginning at the right edge. They describe rescue, worship, wilderness life, and entry into Canaan. Labels such as '2nd Book' give the books' order in the Bible; nearby durations summarize the periods they cover.

Read across the time scale

Time moves right as B.C. dates decrease. Bottom labels include 1600, 1500, and 1400 B.C. Century posts and smaller decade divisions mark this movement. The upper count measures centuries from Adam in Adams' chronology, separate from the B.C. labels below.

Follow the people's journey

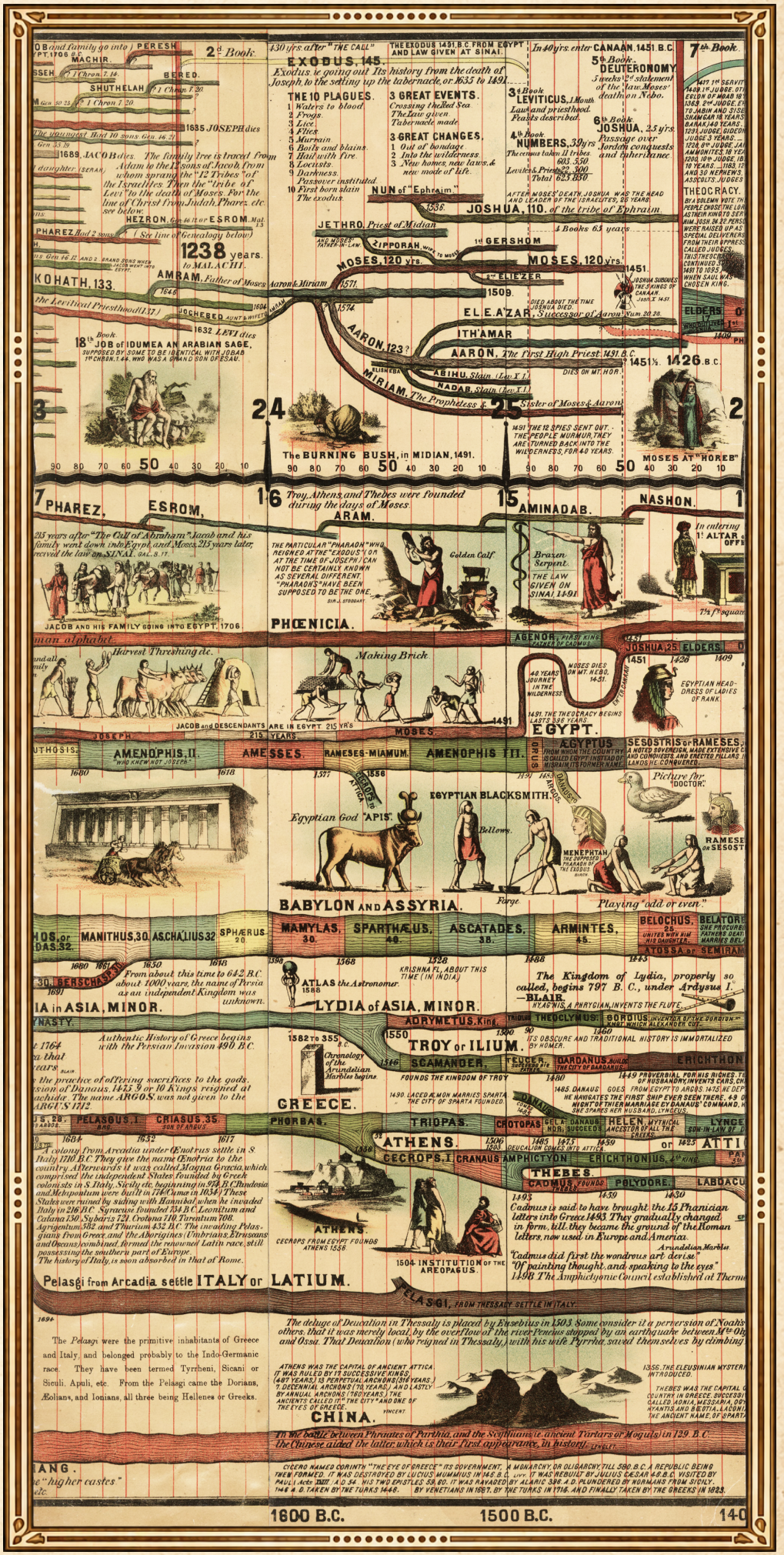
Between Phoenicia and Egypt, the band naming Joseph and Moses turns upward into a loop labelled as forty years in the wilderness. It then continues toward Joshua and the elders. Egypt's rulers remain in their own strip below, so Israel's movement does not interrupt Egypt's sequence.

Look beyond the rulers

Egypt's harvest, brickmaking, and forge scenes show work alongside royal names. Apis, clothing, and a game introduce religion and daily life. Farther down are Babylon and Assyria, Lydia, Troy, Greek cities, Italy, and China. These regions widen the view beyond the biblical narrative.

Keep each scene's caption

The burning bush, golden calf, and bronze serpent recall different biblical episodes. The small Job scene introduces another biblical book, while Greek inscriptions and reference paragraphs explain additional traditions. Some notes summarize much later history; their position on this sheet does not date every sentence to the nearby century.



Families and leadership in the Exodus

Why is Moses named twice along one band? Both labels belong to the same person: the long band carries his 120-year life across the page. Nearby branches explain his family, while the book summaries and national streams connect that family with Israel's rescue, wilderness journey, and changing leadership.

Read the family fork

Begin at AMRAM, described as the father of Moses, Aaron, and Miriam. Jochebed's band joins his before the three children's bands separate. Follow that shared junction: Moses bends upward, Aaron curves downward, and Miriam continues below Aaron. Their positions let us distinguish three siblings without losing their common family. The table supplies the small labels in readable form.

Moses	Aaron	Miriam
Amram's son. The band reads '120 yrs.'	Amram's son. Labelled first high priest.	Amram's daughter. Labelled prophetess and sister of Moses and Aaron.

These siblings share parentage but have different responsibilities: Moses leads, Aaron serves as high priest, and Miriam is a prophetess. Moses' marriage to Zipporah links him with her father Jethro, a priest of Midian; Gershom and Eliezer are their children. Joshua's separate line comes from Nun of Ephraim. He succeeds Moses as leader without being shown as Moses' son.

Rescue and a new way of life

The Exodus summary groups the plagues, Passover, crossing of the sea, giving of the law, and making of the tabernacle. Together they move from deliverance to the ordering of a people's life and worship. The tabernacle was their movable place of worship, so its construction belongs within the journey rather than after settlement.

Leviticus gathers laws concerning worship and priesthood; Numbers follows the wilderness generation and lists census groups; Deuteronomy recalls the law before Moses' death. Joshua then describes the Jordan crossing and entry into the land. Adams places the Exodus at 1491 B.C. and entry into Canaan at 1451 B.C., forty years apart in his adopted biblical chronology.

Scenes from different chapters

The burning bush recalls Moses' call in Exodus 3. The golden calf recalls Israel's unfaithfulness in Exodus 32, after the covenant at Sinai. The bronze serpent belongs to the later wilderness episode in Numbers 21; the nearby Sinai label concerns the giving of the law. The Job picture introduces suffering and faithfulness, while its proposed identification with Jobab remains Adams' conjecture.

Israel beside Egypt

The bent national band makes the change of setting visible: Israel leaves Egypt, passes through wilderness life, and enters a new stage under Joshua. At the right, elders and judges follow. Adams calls this arrangement a theocracy, meaning rule under God, before Israel's monarchy. Meanwhile, the Egyptian strip continues through successive rulers; the two histories can be read together without merging their leaders. Below the Stream of Time, the Judah line runs through Pharez and Esrom toward Aminadab and Nashon. Adams identifies this separate sequence as Christ's genealogy, preserving another family thread alongside Israel's national story.

Work and belief in Egypt

The harvest scene shows grain being threshed, separating grain from the stalks. Brickmaking requires shaping and carrying building materials, recalling the brick labor described in Exodus 1:14. Egyptian tomb scenes also preserve such work, although this drawing does not identify its workers as Israelites. At the forge, foot-operated bellows send air into the fire to help heat metal.

Apis represents Egypt's sacred bull worship; the disc above its horns is part of that religious imagery. The temple, chariot, headdress, and game extend the view to architecture, status, and recreation. The portrait called Menephtah is labelled a supposed Exodus pharaoh. Adams' nearby note acknowledges that the pharaoh's identity is uncertain; these ruler labels should not settle that question for us.

Separate streams and shared centuries

Phoenicia lies on the eastern Mediterranean coast; Babylon and Assyria belong to Mesopotamia farther east. Lydia and Troy place Asia Minor alongside Greece, where Athens and Thebes receive separate city bands. These separate bands let us follow each people's history while seeing which periods Adams places alongside one another. Italy or Latium carries the view westward, and China supplies another continuing history far beyond the Mediterranean.

Greek names such as Cecrops and Cadmus introduce traditional founders, not securely dated biographies. Troy was a real Bronze Age settlement, but its early king list also includes legendary material. The seated Areopagus scene represents an Athenian governing council. The small Arundelian Marbles illustration points to an inscribed chronicle that assembled Greek events and traditions; its early dates are inherited reckonings, not contemporary reports.

Letters and longer reference notes

The Cadmus paragraph gives a useful cultural connection: the Greek alphabet developed from Phoenician writing, and later transmission helped shape Latin letters. Cadmus is the traditional carrier in Adams' account. Greek adoption belongs to the first millennium B.C.; the chart's 1493 B.C. date should therefore be read as its traditional chronology, not an established date for that transfer.

Other paragraphs range beyond the centuries pictured. Italy's note follows settlements into later Roman history; the China strip contains a much later reference to Chinese troops. The Greek flood of Deucalion is presented through competing traditional explanations. At the very bottom, Corinth's note reaches from Greek government to Roman destruction and Paul's visit. Read these as reference summaries, distinct from the dated ruler bands.

Try another family fork

Now examine Aaron's branches below Moses. Two continuing names are ELEAZAR and ITHAMAR; Eleazar's label also says 'Successor of Aaron.' What family relationship joins these two men, and which of them continues Aaron's priestly office? Explain how the shared fork and the added label each contribute to your answer.

Answer: Eleazar and Ithamar are brothers, both sons of Aaron. Their branches show that family relationship. The additional successor label identifies Eleazar as the one who takes over Aaron's office; being a son alone does not tell us which son succeeds him. Numbers 20:25–28 describes Aaron's priestly garments being transferred to Eleazar.

PANEL 10

One age in several views

Why do familiar names appear among so many different pictures? This panel follows Israel's judges while keeping other peoples in view. Begin with the upper biblical scenes, then move down through the family line and the national streams.

Find the time

The black Stream of Time crosses the panel above Salmon, Boaz, Obed and Jesse. Posts 13 and 12 mark 1300 and 1200 B.C.; red lines divide the centuries into decades. Later B.C. dates lie farther right.

Recognize the upper story

Ehud and Eglon stand at the left; Gideon's signs occupy the centre. Jephthah, Samson and Samuel appear toward the right. The broad book headings identify biblical books; the narrow colored bands below identify leaders and periods.

Locate family and worship

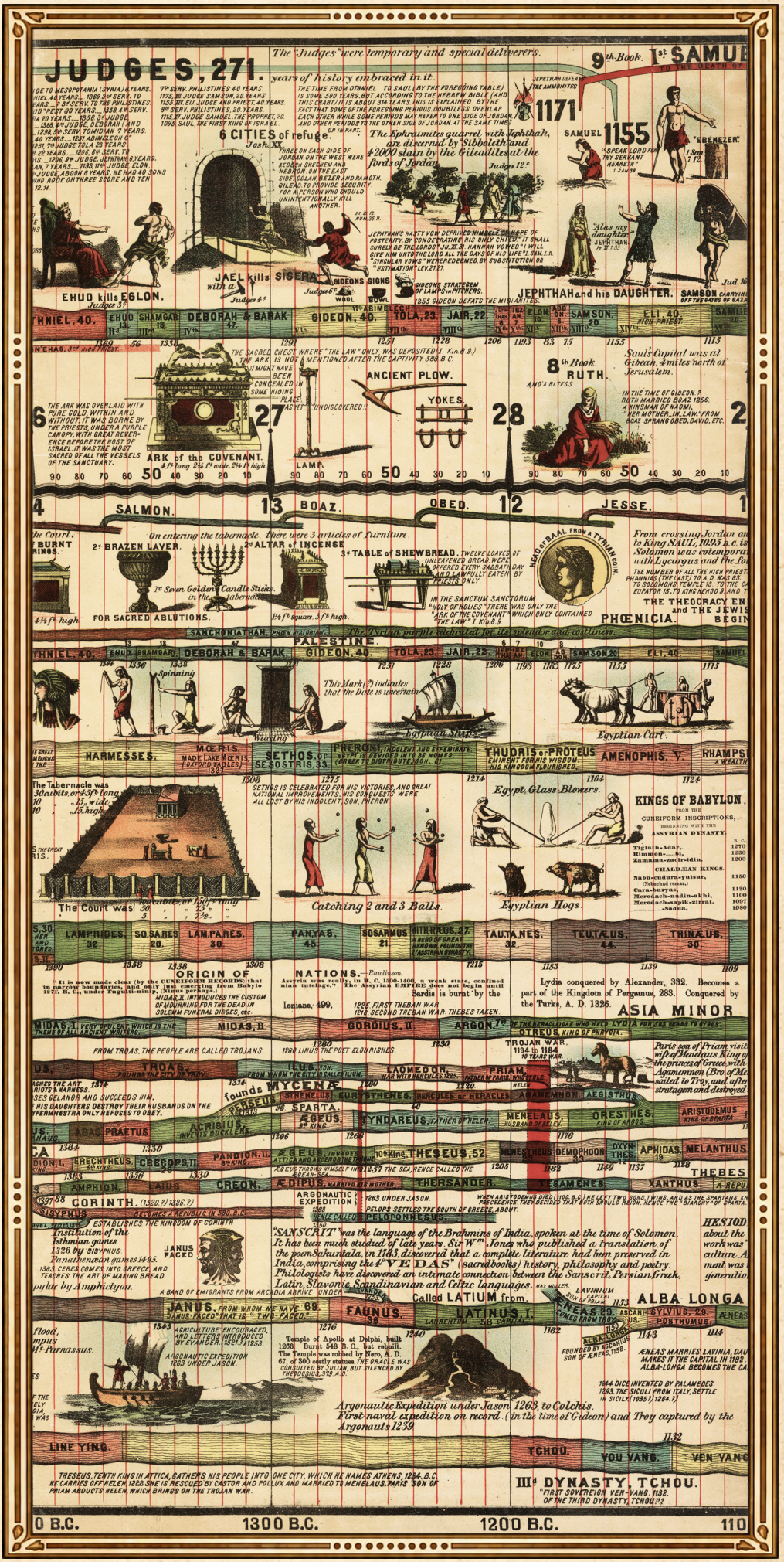
Ruth appears beside grain, above the branching family line. Nearby are a plow and yokes. The ark, lampstand and other furnishings, followed by the larger courtyard drawing below, give the setting for Israel's worship.

Move among the nations

Below Phoenicia, the thin PALESTINE band repeats Israel's sequence beside Egypt's rulers. Farther down, separate streams follow Assyria, Asia Minor and Greek centres. Latium and China continue the view near the bottom.

Read the smaller notes

The Babylonian king list and the prose about nations and Sanskrit add reference material among the streams. They are not new reigns. A question mark signals an uncertain date. Use names and boundaries as well as color when following a band.



Judges and the world around them

Why is Gideon named near the top and again halfway down? Adams gives the same history two settings: biblical scenes above and a compact PALESTINE band among the nations. That repetition connects a familiar story with the wider chart. Ruth's family line and the worship furnishings add another view of life through these unsettled generations.

Connect Gideon's scene and bands

Start with the upper label GIDEON, 40. Nearby, distinguish the wool and bowl under GIDEON'S SIGNS from the separate pitcher with a light. The first recalls the fleece episodes in Judges 6; the second recalls the attack on Midian in Judges 7. Now locate the matching name in the thin PALESTINE band below the furnishings.

Upper judges band	Illustrated episode	PALESTINE band
GIDEON, 40	GIDEON'S STRATAGEM OF LAMPS IN PITCHERS	GIDEON, 40

Both bands refer to Gideon; the repeated label does not introduce another man or another forty years. In Judges 7, his men break jars, reveal their torches and sound trumpets, throwing the enemy camp into confusion. The picture recalls the action; the bands place his period in Adams' chronology. The same century and decade guides let you compare that period with neighboring national streams. Adams' key explains that illustrations themselves need not occupy their exact dates.

Deliverers and a changing nation

The judges were leaders raised up during Israel's repeated cycles of unfaithfulness, oppression and rescue (Judges 2). Ehud's encounter with Eglon and Samson carrying Gaza's gates illustrate different deliverers. The kneeling Samuel recalls his call to serve God; the Ebenezer stone commemorates help against the Philistines. Together these scenes lead toward the monarchy beyond this crop.

The top prose explains Adams' arrangement of the judges' periods. He treats some as overlapping in different regions, rather than adding every term consecutively. This is his chronological reconstruction. The six cities of refuge supply a different kind of order: places on both sides of the Jordan where an unintentional killer could seek protection pending judgment.

Two episodes involving Jephthah

Jephthah's daughter meets him after his victory over Ammon. His rash vow makes their reunion tragic. Adams interprets its fulfillment as lifelong dedication; many readers understand Judges 11 as describing her sacrifice. The nearby Shibboleth scene belongs to a later conflict: pronunciation identified fleeing Ephraimites at the Jordan crossings (Judges 12). These are separate episodes, not successive moments in the daughter's story.

Ruth and a continuing family

Ruth, a Moabite widow, comes to Bethlehem with Naomi and gathers grain left by harvesters. Boaz protects her and later marries her. The family band links Salmon to Boaz, Obed and Jesse; Ruth 4 identifies Obed as Ruth and Boaz's son and Jesse as David's father. A household's continuity runs through an age of changing leaders. Ruth places its story during the judges; its precise association with Gideon is Adams' dating.

The furnishings belong together

The gold-covered ark held the covenant tablets. The seven-branched lampstand provided light; the incense altar and table of twelve loaves belonged inside the sanctuary. The bronze laver supplied water for priestly washing, while the courtyard's larger altar served sacrifices (Exodus 25–30; Leviticus 24). The court drawing helps place these objects in relation to one another. The adjacent coin head, labelled Baal from Tyre, brings neighboring Phoenician religious imagery into view.

Work and records beyond Israel

The plow opens soil, and a yoke joins animals for pulling. These forms help explain the agricultural world behind Ruth's grain gathering. Egypt's spinning and weaving scenes connect thread with cloth; its ship, ox-cart, ball players and pigs widen the picture to transport, recreation and animals. Adams presents the men as glassblowers using tubes. Egyptians made glass vessels by the fifteenth century B.C. using other methods; glassblowing developed much later, in the first century B.C.

The Babylonian list names kings from cuneiform inscriptions: wedge-shaped writing on clay and other materials. The ORIGIN OF NATIONS note also invokes these records when discussing Assyria's emergence. Such blocks bring written evidence into Adams' reconstruction alongside inherited king lists. Their old spellings and conclusions belong to the chart's nineteenth-century scholarship.

Many centres and longer traditions

The crowded Greek rows distinguish places such as Mycenae, Sparta, Athens and Thebes; they are not one line of successive Greek kings. Jason's ship and the Golden Fleece, and the horse beside Troy, introduce traditional narratives. Adams assigns dates to them, but those placements do not establish the legends as dated events. Italy's Janus, shown with two faces, likewise belongs to religious and legendary traditions of early Latium.

The SANSCRIT note reaches beyond the Mediterranean to India's sacred Vedas and relationships among languages. Its references to later scholars show that it is explanatory prose, not an ancient event at that point on the grid. China's bottom stream introduces TCHOU, the older spelling of Zhou. Adams' date differs from the modern dating of Western Zhou, beginning about 1046 B.C.

Try another scene and explain it

Use the same scene-to-band method with Jael. Readable labels are JAEL kills SISERA, DEBORAH & BARAK, GIDEON, 40 and SAMSON, 20. For context, Judges 4 names Sisera as Jabin's commander; Deborah summons Barak to confront that army. Which leadership label gives Jael's scene its setting? Point to your choice, then explain how the picture and band contribute different information.

Answer: DEBORAH & BARAK. Their campaign against Sisera's army provides the setting for Jael's action. The picture identifies the particular episode; the band identifies its leadership context. Jael is an important participant in that story, but this scene does not make her the judge named in the band.

PANEL 11

From kings to kingdoms

David and Goliath, the harp-playing king, and Solomon's temple introduce the biblical story. Saul, David and Solomon occupy one royal stream. After Solomon, two streams carry different rulers through the same years.

Read across time

The wavy Stream of Time separates the upper narrative from the family line. Black century posts and red decade lines provide a common scale. Move right toward later events: B.C. numbers decrease from about 1100 toward 800. These dates follow Adams' adopted chronology.

Recognize repeated names

David and Solomon appear again in family bands beneath the time scale. The royal rows follow government; the family bands follow descent. Lower down, Israel and Judah are repeated beside their neighbors for comparison.

Locate the books and temple

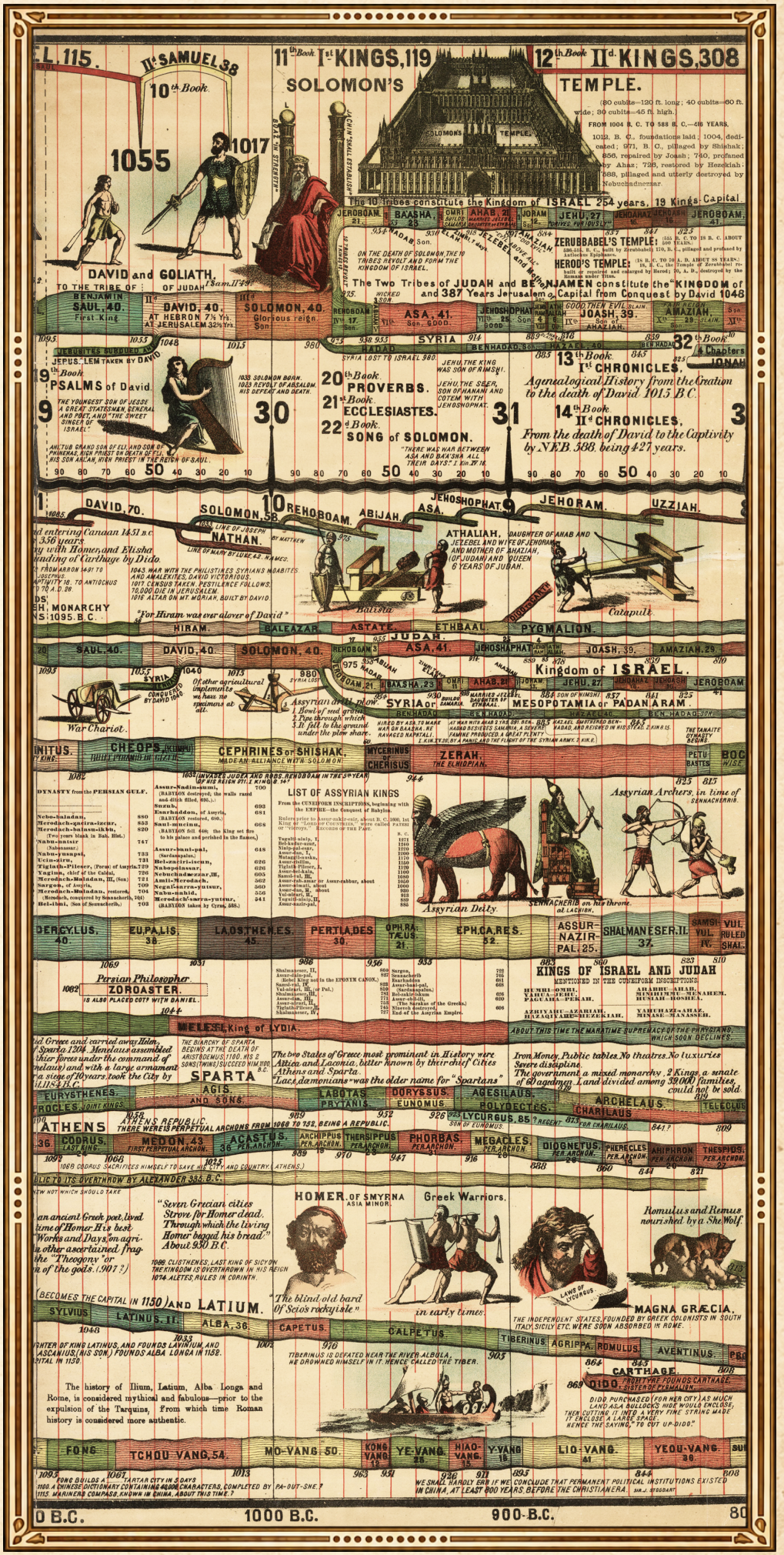
Samuel and Kings cross the upper region; Psalms and the wisdom books appear below their associated figures. Chronicles adds another royal account. Smaller temple notes reach forward to later buildings and restorations.

Look through the lower regions

Below Phoenicia, the repeated kingdoms, Syria and Egypt come Assyrian rulers and inscription lists. Farther down are Sparta and Athens, Homer and Greek warriors, Italian traditions, Carthage and China. These regions widen the biblical setting.

Keep captions in view

The chariot, seed plow, missile engines and Assyrian figures add subjects to investigate. Their positions do not automatically date their subjects. The facing page supplies readable labels for the comparison.



One Kingdom Becomes Two

Why do Israel and Judah have different kings at the same point? Solomon's kingdom divides. Books, family connections and neighboring histories surround the new royal streams.

Follow the Kingdom's Division

In 1 Kings 11–12, Solomon's unfaithfulness to God precedes division. After his death, his son Rehoboam refuses lighter burdens; ten tribes choose Jeroboam, while Judah and Benjamin retain Rehoboam. Find Solomon's royal stream above the wavy Stream of Time, forking at 975 B.C.

Before the Fork	Israel after the Fork	Judah after the Fork
SOLOMON, 40: one royal stream	JEROBOAM, 21: ten tribes	REHOBOAM, 17: Judah and Benjamin

Here Israel under Jeroboam lies above Judah under Rehoboam. Reading along follows succession; comparing across reveals simultaneous rule. The fork gives two histories to follow together.

Lives and the royal family

Beneath the Stream of Time, David's family divides through Solomon and Nathan, labelled for Matthew's and Luke's genealogies respectively. David's "70" here denotes his life; "40" in the royal stream denotes his reign. The repeated names distinguish descent from government.

David's pictures link his early battle to kingship and song. Solomon's temple joins government and worship. Hiram in the Phoenician band adds a neighboring connection: 1 Kings 5 describes Tyre's king supplying Solomon's timber. The temple is Adams' illustration, rather than an excavated plan.

Books beside the royal story

Samuel introduces the monarchy; Kings follows rulers and their decisions. Psalms supplies prayer and song, and the books near Solomon introduce wisdom, reflection and love poetry. Chronicles' summaries describe historical coverage, from genealogies into royal history, rather than the dates when every passage was written.

Zerubbabel's and Herod's temple notes reach beyond this panel's main years. So do Sennacherib at Lachish and the archers: his campaign belongs to 701 B.C. These reference illustrations are not dated by nearby columns. The ballista and catapult introduce missile engines, which store force in tightened mechanisms and release it to propel projectiles.

Neighbors and written records

The repeated kingdoms sit beside Phoenicia and Syria, keeping smaller states within the comparison. The seed plow adds daily work: its caption describes grain passing from a bowl through a tube beneath the plowshare. The mechanism combines opening the soil with sowing.

Egypt's "Cheops" is Khufu, whose Great Pyramid belongs around 2550 B.C., much earlier than Adams places him. Assyria combines ruler streams with lists from cuneiform, writing made with wedge-shaped signs. Paired names connect biblical kings with inscription readings; Jehu appears on Shalmaneser III's Black Obelisk. The winged, human-headed animal labelled "Assyrian Deity" adds religious imagery to the royal and military setting.

Zoroaster, labelled "Persian Philosopher," has an alternative placement alongside Daniel, acknowledging differing reckonings.

Greece and Mediterranean beginnings

Sparta's paired lines show two kings; Athens' archons are chief officials. Lycurgus and the Spartan notes introduce traditions about laws, shared meals and discipline; ancient accounts disagree about his life and reforms. Homer's portrait, competing birthplace claims and the armed Greeks bring poetry and warfare alongside government. Several Greek communities share this region.

The Italian bands introduce Rome's traditions: Romulus and Remus with the she-wolf depict its origin story. Adams calls the early history mythical. Dido's Carthage in North Africa connects to Phoenicia through her Tyrian identity and brother Pygmalion. Her oxhide purchase is a foundation legend. "Magna Graecia" identifies Greek colonies in southern Italy and Sicily; the boat depicts seafaring.

China on the same time scale

"Tchou" represents Zhou, whose dynasty overlapped this period. The bottom stream extends the comparison to China. Adams' early dictionary and compass dates need care: documented Chinese maritime compass use belongs much later, in the A.D. 1100s.

Try a second parallel reading

Use the upper royal bands above the Stream of Time: Asa in Judah, 955–914 B.C.; Baasha in Israel, 953–930 B.C. Which king begins first, and which continues after the other ends? Use these dates to explain their relationship to another reader.

Answer: Asa begins first: 955 B.C. precedes 953 B.C. He continues to 914 B.C., after Baasha's endpoint at 930 B.C. Baasha's shown interval lies within Asa's. Comparing their streams reveals simultaneous rule in different kingdoms.

PANEL 12

Begin with Judah

Which kings were ruling while Isaiah spoke? Begin near the top left with his red scroll and the Judah band below. Farther right, Jeremiah, Ezekiel, and Daniel lead into the years of exile and return.

Read the Time Lines

Time advances from left to right, from about 790 toward 500 B.C. The numbers decrease as the years pass. Red decade lines and black century posts let you compare histories above and below the dark Stream of Time.

Recognize the Scrolls

The scrolls name Bible books. Their book numbers give positions in the Protestant Old Testament sequence; chapter counts describe each book's length. Isaiah's "66 Chapters" counts chapters, while "About 62 years" describes Adams' period for his prophetic work, rather than his lifespan.

Keep Two Kingdoms Apart

Samaria names the northern kingdom's capital; Judah is the southern kingdom. Samaria's band ends at the captivity note marked 721 B.C. Judah's rulers continue farther right, toward Jerusalem's destruction.

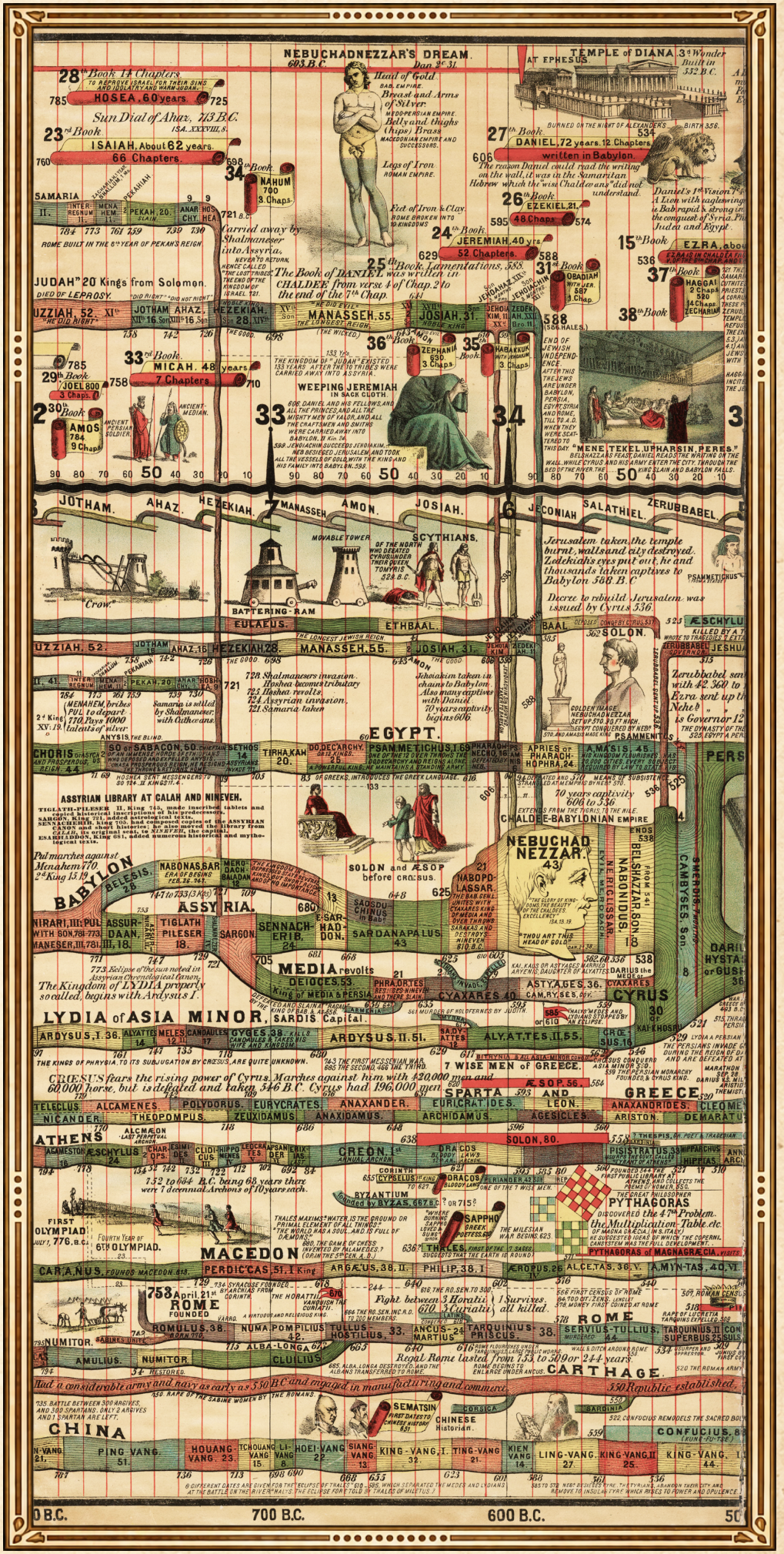
Read Each Picture's Caption

The dream statue, winged lion, grieving Jeremiah, and banquet recall different biblical passages. The Temple of Diana at Ephesus adds a major Greek sanctuary, one of the ancient Seven Wonders.

Follow the Wider World

Below the royal family line and siege machines, find Egypt, Assyria, Babylon, Media, and Persia. Lower bands add Lydia, Greek cities, Macedon, Rome, Carthage, and China. Follow a named stream through its turns; its vertical position can change.

The facing page supplies readable dates for a worked Isaiah comparison and a different reading with Micah. Use those transcriptions when the small lettering is difficult to read.



Prophets Among Changing Kingdoms

How can one prophet's work extend across several kings? Panel 12 places the prophetic books alongside rulers whose reigns begin and end at different times. Its upper histories move from the divided kingdoms of Israel and Judah into Babylonian exile and Persian rule. Below, other streams keep Egypt, Greece, Rome, and China within the same view.

Read the horizontal dates first, then compare the bands at those dates. A red decade line crosses several histories without joining their subjects into one event. The dates reproduced here belong to Adams' chronology; the table transcribes the supplied panel's labels so that its main comparison is readable.

Isaiah Across Four Reigns

Find Isaiah's scroll near the upper left. It begins at 760 B.C. and ends at 698 B.C. Compare that interval with the Judah band beneath it. The following labels come from the chart; Uzziah's beginning lies outside this crop, but his ending is visible.

Prophetic scroll	Printed period	Judah reign boundaries
ISAIAH · About 62 years · 66 Chapters	760–698 B.C.	Uzziah ends 758; Jotham 758–742; Ahaz 742–726; Hezekiah 726–698 B.C.

Isaiah's band begins while Uzziah still reigns, continues through Jotham and Ahaz, and reaches Hezekiah's reign. His prophetic work therefore belongs to several changing royal settings, rather than one king's story. Isaiah 1:1 names these four rulers. The chart helps us see their succession beside a continuing ministry; it does not say Isaiah spoke in every year shown.

From Warning to Exile and Return

Hosea and Amos appear beside the northern kingdom, while Isaiah and Micah speak into Judah's history. Later scrolls bring Jeremiah, Ezekiel, and Daniel into view. Jeremiah's grieving figure gives human weight to the losses described nearby: Jerusalem's temple and walls are destroyed and captives taken away. Lamentations stands beside this crisis as a book of sorrow over the fallen city.

Below, Assyria's stream changes as Media and Babylon rise; Babylon's royal sequence later gives way to Persian rule. These changes explain why a biblical history of Judah also involves foreign rulers. At the right, Cyrus's decree and Zerubbabel's name introduce return and rebuilding. Haggai and Zechariah address the restored community and its temple work. Ezra's nearby book label covers a wider narrative, rather than dating every event to one point.

Different Scenes from Daniel

The statue above the Stream of Time represents Nebuchadnezzar's dream in Daniel 2. Its different metals signify a succession of kingdoms. Adams labels them Babylon, Medo-Persia, Macedonia and its successors, and Rome, then interprets the mixed feet as divided Roman kingdoms. These identifications express his reading of the vision. The winged lion nearby recalls Daniel 7's beast imagery, another symbolic picture of kingdoms.

The small golden image lower down belongs to Daniel 3, where Nebuchadnezzar commands worship; it is a separate episode from the dream. The banquet shows Belshazzar's feast in Daniel 5. Daniel interprets the writing as judgment on the king and the loss of his kingdom. Nearby ruler bands provide the political sequence, while the pictures explain the biblical meaning of these separate scenes.

War and the Records It Leaves

The royal line beneath the dark stream follows descent through Judah's kings to Jeconiah, Salathiel, and Zerubbabel. A family connection can continue after independent kingship ends. Beneath it, the battering ram and movable tower illustrate attacking fortified walls: the ram strikes a barrier, while the tower raises attackers toward its height. The Persian, Median, and Scythian figures supply illustrations of peoples mentioned in the surrounding histories, rather than portraits of the kings above.

The Assyrian-library note turns from conquest to written records preserved on clay. Adams describes collections at Calah and Nineveh; the famous surviving Nineveh library is associated with Ashurbanipal. Egypt's continuing band offers another perspective: Psammetichus, now commonly called Psamtik I, strengthened Egyptian rule as Assyrian power weakened. The sundial of Ahaz, above Isaiah, recalls the sign of the returning shadow given to Hezekiah during his illness in Isaiah 38.

Learning Beyond the Royal Bands

Lydia and the Greek cities introduce rulers alongside teachers and stories. The scene of Solon and Aesop before Croesus presents a traditional encounter with a wealthy king; it is not a securely dated meeting. The squares beside Pythagoras illustrate the relationship between the sides of a right triangle. Greek ships and Olympiad notes add transport and timekeeping: a trireme used three rows of oars, and an Olympiad was a four-year period.

The Temple of Diana honored Artemis, the goddess worshipped at Ephesus' chief sanctuary. Pilgrims came from across the Mediterranean, making the city a religious center; Adams marks the celebrated temple as one of the ancient Seven Wonders. The caption also records a later fire in 356 B.C.; this Ephesian sanctuary is separate from Jerusalem's temple and Nebuchadnezzar's golden image.

Rome's stream starts with its traditional founding in 753 B.C. and runs through kings toward the Republic. Carthage's broad band adds a Mediterranean trading power. China's royal sequence continues at the bottom, with Confucius representing teaching about conduct and relationships. The Chinese historian's portrait is a reference to historical writing, not a reign.

Try the Same Reading with Micah

Micah's scroll, below Judah's band, reads '48 years' and '7 Chapters', with endpoints 758 and 710 B.C. Use these dates and the Judah boundaries in the table. Which reigns does Micah's period cross, and which king still reigns at its ending? Point to the bands, or explain the comparison from the transcribed dates before reading the answer.

Answer: Micah's period crosses Jotham's and Ahaz's reigns and part of Hezekiah's. It begins at Jotham's 758 boundary and ends at 710, before Hezekiah's 698 boundary. Micah 1:1 names the same three kings. A continuing prophetic band can therefore connect several royal histories even when it ends before the last king's reign does.

PANEL 13

Persia and the Greek World

A broad green Persian stream bends toward Alexander's red band near the center. Beyond it, several kingdoms continue separately. Panel 13 follows about 500–200 B.C., bringing biblical books and Greek learning into this changing political world.

Read Across the Centuries

On the bottom scale, time moves right from 400 toward 300 B.C. Above, black century posts and red decade lines divide the Stream of Time. The large 36 and 37 count centuries from Creation in Adams' framework.

Begin With the Biblical Region

Esther's court scene and the Nehemiah and Malachi scrolls occupy the upper left. Daniel's animals connect visions with empires. Below the black stream, Abiud, Eliakim, and Azor continue Matthew's genealogy; the lower Palestine or Judea band follows high priests.

Follow a Political Stream

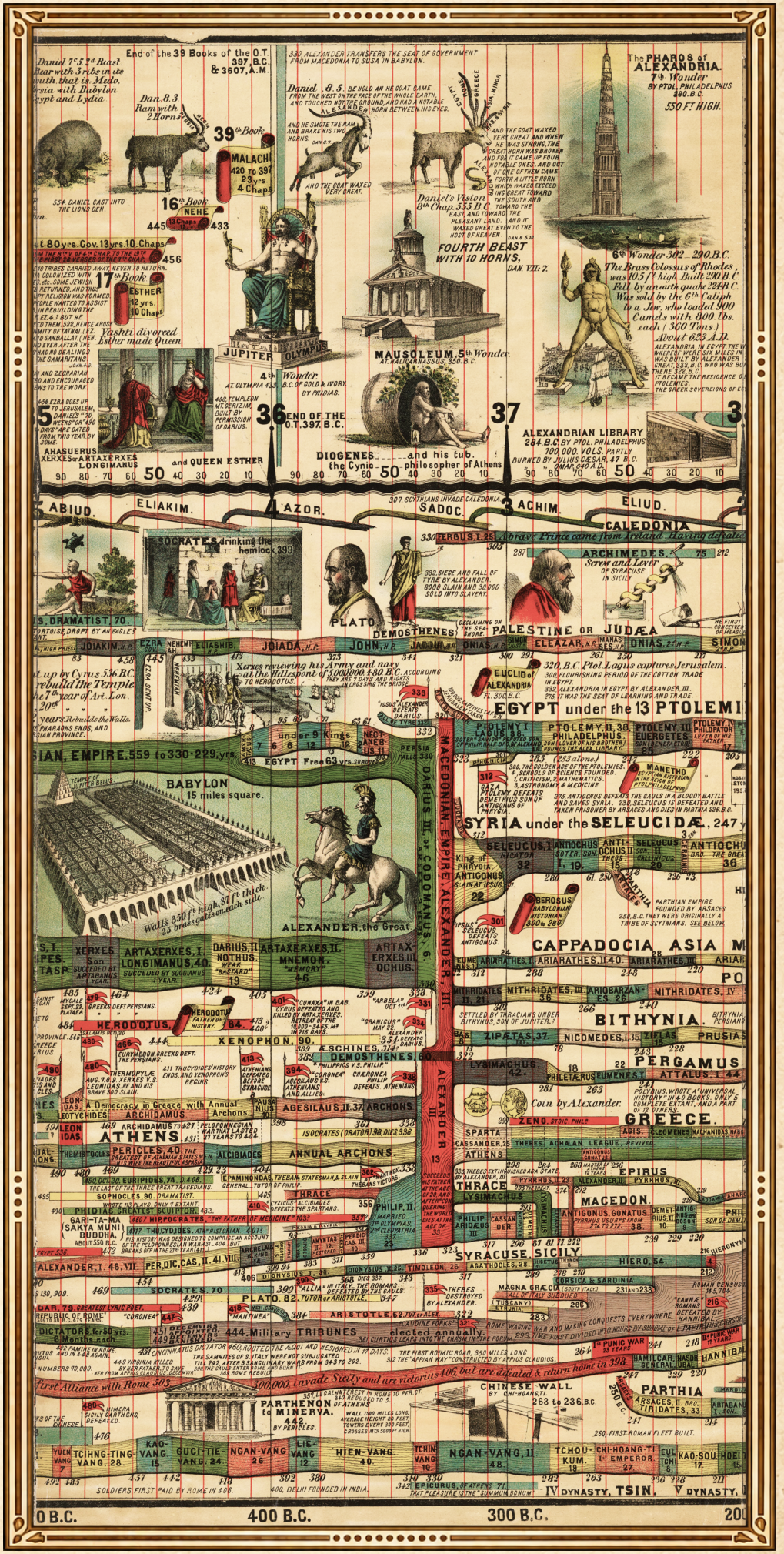
Find Alexander on horseback above the Persian rulers. His red empire gathers older streams, then opens into branches. Read names as well as colors: Egypt, Syria, Macedon, and the smaller kingdoms do not all follow the same ruler.

Notice Lives and Achievements

Socrates, Plato, Demosthenes, and Archimedes appear among the political histories. Their portraits, life bands, and inventions add subjects beyond warfare. Buildings above and below the streams give settings for worship, learning, and government.

Keep the Wider View

Below Greece, Rome develops alongside Sicily and Carthage. China continues at the foot of the panel; notices of Buddha in India and early Caledonian traditions widen the view beyond the Mediterranean.



When an Empire Divides

Why do several colored histories pass through Alexander's red band and then separate again? The join pictures conquest; the later branches picture divided rule. Adams places the last Old Testament books, Greek thinkers, and new centers of learning alongside these political changes.

Follow Egypt Through the Change

Begin with Egypt's stream inside Persia's broad green one. Follow its end toward Alexander, then the Egyptian branch leaving his red band. These labels summarize the route; dates follow Adams' placement of the transitions.

Within Persia	Under Alexander	After Alexander
Egypt is under Persian control before the conquest of 332 B.C.	Egypt joins the Macedonian empire, 332–323 B.C.	PTOLEMY I LAGUS begins a new ruling line at 323 B.C.

Egypt remains Egypt while its governing power changes. The bending stream shows a country continuing through conquest and a new dynasty, or ruling family. After Alexander died in 323 B.C., his commanders fought over his territories. Ptolemy first governed Egypt; his royal title came later, in 305/304 B.C. The chart's 323 marks his earlier control.

Persian Rule and the Biblical Books

Esther's scene shows a Jewish woman becoming queen at a foreign court, where her position matters to her people's survival. Nehemiah receives a Persian king's permission to rebuild Jerusalem's walls. The stories connect court life with restoration in Judah. Adams groups Esther's king with Artaxerxes Longimanus; Ahasuerus is usually identified today as Xerxes I, a different ruler.

Malachi's scroll ends at 397 B.C., beside Adams' notice ending the 39 Old Testament books. This closes his Protestant biblical sequence, not Jewish history. The continuing high-priest band follows religious leadership under later governments. Matthew's separate genealogy traces descent toward Jesus; it is not another succession of officeholders.

Daniel's Images and the Kingdoms

The two-horned ram carries the names Media and Persia; the charging goat's great horn is labelled Alexander. Daniel 8:20–22 identifies the ram with Media and Persia and the goat with Greece. Its first king's broken horn gives way to four kingdoms. Adams connects that imagery with Alexander and the divided empire shown below.

The later goat adds regional horn labels and a taller one marked Rome. This is Adams' interpretation, not simply four horns pictured from the passage. The nearby reference to Daniel 7's fourth beast belongs to another vision; keep the two references distinct.

Monuments Give the Period a Setting

The seated Jupiter Olympius represents Zeus in Phidias' statue at Olympia. The Mausoleum is a monumental tomb at Halicarnassus; the Colossus represents Rhodes' sun god Helios. Its harbor-straddling pose is an imaginative reconstruction. Below, the Parthenon is Athens' temple of Athena, called Minerva here. These monuments place worship and civic display alongside government.

Babylon's walled plan pictures a city within the Persian world. Above it, Xerxes' bridge scene shows his army crossing the Hellespont toward Greece. Their captions transmit old reports; the enormous army totals and city dimensions are not secure measurements.

The Pharos was a lighthouse guiding vessels toward Alexandria's harbor. With the library, it connects the upper pictures to the Ptolemies' Egyptian capital. Royal support gathered scholars and scrolls, giving the dynasty a role in learning. The library suffered losses and decline over centuries; the caption's destruction claim about Omar is unreliable.

Read Thinkers Differently From Kings

The scene of Socrates drinking hemlock marks his death in 399 B.C.; Plato's portrait introduces another philosopher. Diogenes' tub recalls his traditionally simple life. Archimedes' screw lifts water; his lever shows how force moves a load. These portraits and devices explain achievements alongside royal histories.

Among the historians, an annotation ends Thucydides' history at 411 and begins Xenophon's. This connects their narratives, not one writer's death with another's birth. Thucydides describes the war between Athens and Sparta; Xenophon continues the account. The annotation adds information that their life bands alone would not supply.

Other Histories Continue

Cappadocia, Bithynia, and Pergamus give smaller kingdoms their own streams. Rome's labels name republican offices: dictators, military tribunes, and consuls. Its First Punic War flag connects Rome with Carthage's struggle for Sicily. China's rulers continue beneath them. Its wall picture represents northern defenses; Qin Shi Huang's joining of earlier walls is dated about 220 B.C. today, later than Adams' caption.

Try Another Successor Stream

Use the same method with Syria. Its readable labels are SYRIA under the SELEUCIDAE, SELEUCUS I NICATOR, and 312 B.C. Compare that beginning with Egypt's 323 B.C. Does Adams begin these ruling lines together? Explain what their different starts reveal about the divided empire. Point to the branches while discussing your answer.

Answer: Egypt's line begins first; Syria's follows in 312 B.C., because B.C. numbers decrease as time advances. Separate successor histories begin at different points, rather than one ruler replacing Alexander everywhere at once. The Syrian heading abbreviates a Seleucid realm extending far beyond Syria.

PANEL 14

Begin at the River

The black Stream of Time separates the biblical scenes above from the national histories below. This panel covers roughly 200 B.C. to A.D. 100. Read left to right: B.C. numbers decrease toward the era boundary, then A.D. numbers increase. The large 4004 also counts years from Creation in Adams' chronology.

Use the Printed Plan

The upper-left explanation tells how the black century posts and red decade lines organize time. Nations occupy parallel streams; when a government is absorbed, its separate stream ends. The Roman-government list beneath it is a reference spanning many centuries. Read its written dates rather than its position against the red lines.

The "Roman Census" note lower down records population totals. A census counts a specified population; check its year and who is included.

Locate the People

Immediately below the river, Eleazar, Matthan, Jacob and Joseph lead toward Jesus. Farther down, the Jewish rulers include Herod and the Roman governor Pontius Pilate. Near the bottom of the broad Roman field, find Julius Caesar, Augustus and Tiberius. These rows connect family descent with the governments surrounding the Gospel story.

Recognize the Scenes

Cleopatra's barge introduces Egypt's final royal period. The Hebrew-dress figures suggest the Jewish setting, while the Magi point toward Bethlehem. The large Crucifixion image gives Jesus' death prominence. Use captions and dated bands to place these subjects; the pictures themselves occupy more space than a single moment on the scale.

Explore Below Rome

The Egyptian and other Mediterranean streams feed into the larger Roman field. Britain, Scotland and Denmark occupy thinner bands near its upper edge. The globes, water clock and writers add learning and daily life to political history. At the lower right, the Colosseum and Vesuvius introduce the first-century empire. Parthia, Armenia and China continue along the bottom.

Read Across a Date

A red decade guide helps compare dated streams above and below the river. Stay on the same vertical guide when moving between rows. For precise events, read their number or caption: portraits or reference paragraphs may cover a wider period.



Rome and the Beginning of Christianity

Why does Egypt's royal stream disappear into Rome while other national bands continue? Adams places changes of government beside the beginning of Christianity, so we can read both a local story and its wider setting. His Roman field grows as territories come under Roman power. Its rulers change within that field, while the biblical history continues above them.

When Egypt Joins Rome

Begin with Cleopatra's Egyptian band near the middle of the panel. Its final lines bend into the Roman field at 30 B.C. The barge illustration above supplies a royal scene, while its caption connects her downfall with Actium. Octavius, also called Octavian, defeated Cleopatra and Mark Antony there. He later received the title Augustus. Adams gives three separate steps:

31 B.C. Actium	30 B.C. Egypt	27 B.C. Augustus
Octavius defeats Antony; Cleopatra's alliance with Antony fails.	Adams labels Egypt a Roman province at 30 B.C.	The Roman annotation reads: "IMPERIAL ROME" BEGINS 27. B.C.

The joining streams show Egypt losing its separate monarchy and coming under Roman rule. The later Augustus label marks a change in Rome's leadership. These related changes have different dates. Rome already controlled many territories before Augustus became its first emperor. The chart's widening Roman field helps distinguish territorial growth from the beginning of imperial rule.

From Joseph to the Apostles

The family line below the river traces the final names in Matthew's genealogy. Jacob leads to Joseph, whom Matthew calls Mary's husband, before naming Jesus the Christ (Matthew 1:15–16). The Magi scene shows eastern visitors seeking the child in Bethlehem (Matthew 2). Together, line and scene place Jesus within Israel's story while introducing people beyond it.

The large Crucifixion scene shows Jesus' death at Golgotha near Jerusalem after his trial before Pontius Pilate. "JESUS OF NAZARETH" and "KING OF THE JEWS" recall Pilate's inscription on the cross (John 19:16–20). In the Jewish governmental row, Pilate authorized the execution as Rome's governor; Tiberius, in the Roman sequence below, was emperor. Together, the rows show Roman power locally. Adams marks Jesus' band A.D. 33, though the Crucifixion's exact year remains debated.

The bands for Peter, Paul, John and Barnabas carry the narrative into the early Church. Acts explains the connection: Peter in Jerusalem and Paul on his travels proclaimed Jesus' death and that God had raised him from the dead. They called people to repentance and offered forgiveness through him (Acts 2:22–38; 13:27–39). Jesus' death and resurrection remain central to this message, whose spread the continuing bands trace through people and communities.

The circle dated A.D. 50 introduces a later question. At the Jerusalem meeting in Acts 15, Church leaders considered whether Gentile believers must be circumcised. Clement and Ignatius extend the display to another generation of Christian leaders. Adams also includes traditions about apostolic deaths, whose precise dates are not all securely known.

Two Counts at the Boundary

The 4004 A.M. post links Adams' count from Creation with the Christian era. A.D. means Anno Domini, "in the year of our Lord." His calendar notes acknowledge that Jesus was born four to six years B.C. The printed "0 A.D." marks the chart's boundary; conventional dating has no year zero, passing from 1 B.C. directly to A.D. 1.

People Beyond the Ruling Bands

Julius Caesar's portrait and assassination scene recall the violent struggle over Rome's government. His death in 44 B.C. preceded Octavian's rise. The portraits of Cicero, Virgil and Horace broaden the view to public speaking and poetry. Virgil's Aeneid gave Rome's earlier origins a place in the literature of Augustus' reign. These writers help us recognize a society with a cultural life as well as armies and rulers.

Other entries show how people described their world. Sallust wrote about Roman conflicts, while Plutarch's Parallel Lives compares Greek and Roman figures. The Eratosthenes globe recalls his measurement of Earth's circumference; the clepsydra, a water clock, measures time through flowing water. These details complement the chronology with geography, measurement and accounts of human lives. Captions identify their subjects and dates.

Jerusalem and Imperial Rome

The capture of Jerusalem in A.D. 70 brings the Jewish governmental stream into the Roman field. Titus led the siege, and the Temple was destroyed. Farther down, the Colosseum represents Rome's public spectacles. Vespasian began it, and Titus opened it in A.D. 80, rather than about 79 as Adams' caption suggests. The Vesuvius scene recalls the destruction of Pompeii and Herculaneum in A.D. 79, during Titus' reign.

Nero's portrait and the martyrdom-of-Paul scene show another side of imperial power: the suffering of Christians. The related apostolic bands let the reader connect Church history with Roman rulership. These pictures belong to different episodes. Reading their labels separately keeps the persecution, the Jerusalem siege and the volcanic disaster in their own historical settings.

Histories That Continue

Britain's band distinguishes Caesar's landings from later Roman government. His expeditions did not immediately establish a province; the sustained conquest began under Claudius in A.D. 43. Scotland and Denmark add northern histories, including material Adams attributes to chronicles. Below Rome, Parthia remains a rival empire, while Armenia's stream records changing political attachments. China's band continues through the Han period. The shared date guides make these histories comparable without making them parts of one government.

Study and Explain

Apply the Egypt reading to another part of Rome's expansion. The lower-left chart note reads "CARTHAGE TAKEN BY SCIPIO." Its date is 146 B.C.; Egypt's provincial transition is 30 B.C., and the imperial marker is 27 B.C. Which came under Rome first, and how do both changes compare with the imperial marker? Explain what this shows about expansion before Augustus. You may point to the two regions or use these transcribed labels.

Answer: Carthage came first, because 146 B.C. is earlier than 30 B.C. Both changes precede the first-emperor marker at 27 B.C. Rome had already expanded under the Republic, before Augustus became emperor. The Egyptian merger is one later step in the widening field, rather than the beginning of all Roman territorial power.

PANEL 15

Rome and the Early Church

How does a church council belong beside an emperor's reign? Panel 15 brings Christian teaching and Roman government into the same centuries, roughly A.D. 100–400. Begin with the black Stream of Time, then move between the writers above it and the political bands below.

Find the Shared Years

Century posts divide the scale into hundreds of years; the red divisions mark decades. The large A.D. labels along the bottom help orient the lower streams. Read a stated event date before comparing bands. An illustration can occupy more space than the event's date requires.

Writers and Councils

The upper bands name Christian teachers alongside philosophers. The book marked NEW TESTAMENT introduces the writings these Christians studied. APOLOGISTS identifies writers who defended Christian belief. The large assembly is the first ecumenical council, at Nicaea in A.D. 325; the smaller circular council label below records Constantinople in 381.

Ptolemy's Two Views

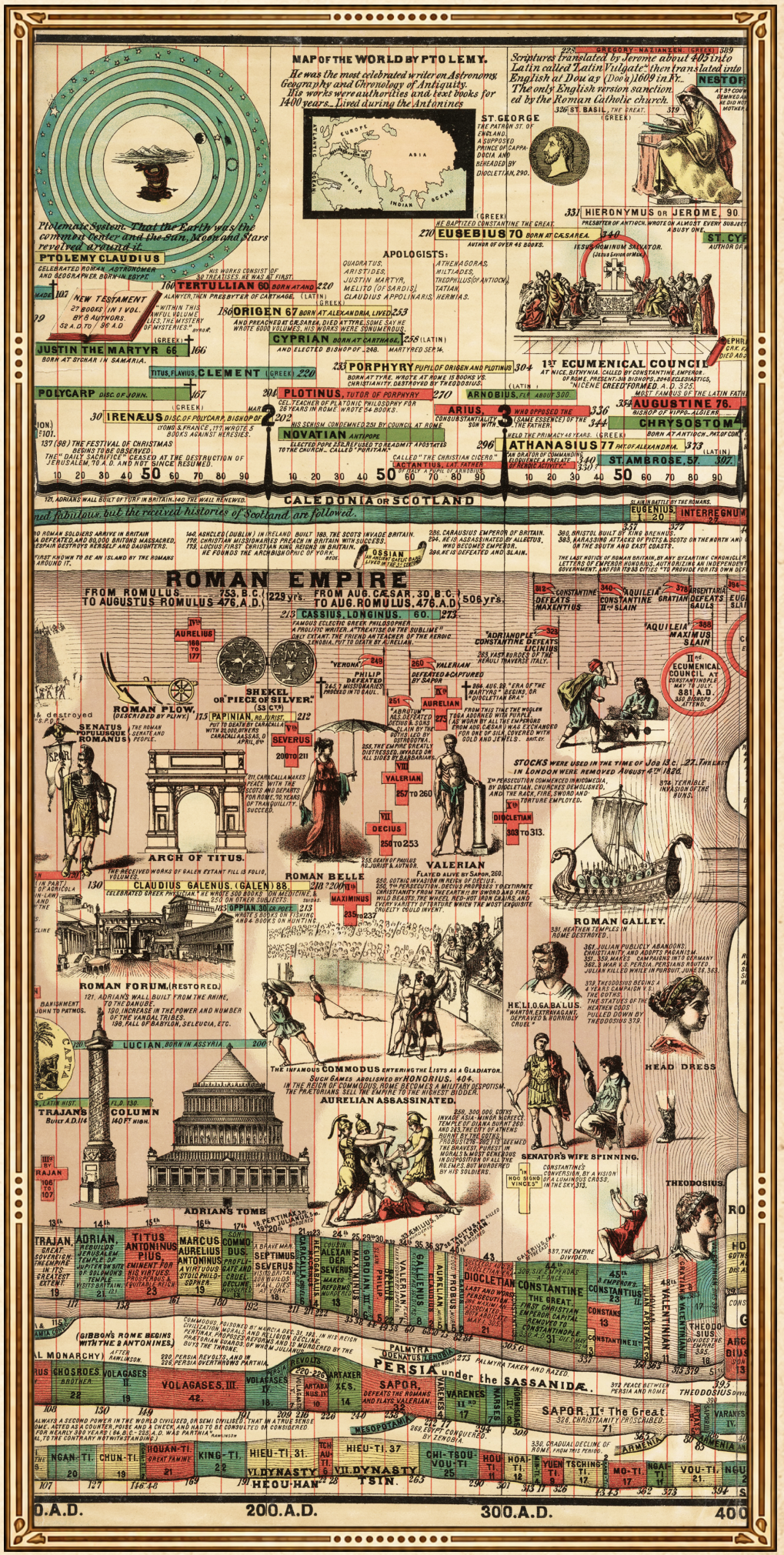
At the upper left, concentric rings surround Earth in Ptolemy's astronomical system. Beside them, his world map labels Europe, Africa and Asia. These insets describe the heavens and the known world; their rings and coastlines have different functions from the chart's historical bands.

Rome Beyond Its Rulers

The broad Roman field includes monuments, a plough, a galley and people in Roman dress. Galen's band introduces medicine. Crosses mark Adams' periods of Christian persecution; the emperor stream below them records rulership. A persecution period and an emperor's whole reign are different spans.

Follow the Other Streams

The narrow CALEDONIA OR SCOTLAND strip brings northern Britain into view. Beneath Rome, Persian rulers and the Chinese dynasty bands carry other histories forward. Read each named stream horizontally for succession, then compare a shared year vertically. The facing page works through that move with Nicaea and Constantine.



Rome and the Church in Shared Time

Why does Adams place the Council of Nicaea above Constantine's Roman band? The council belongs to church history, while Constantine belongs to imperial history. Their shared date helps us see how those histories meet. This panel follows the Roman world from relatively stable second-century rule through conflict, persecution and changing relations between the empire and Christianity.

Above the Stream of Time, Christian writers explain and defend their faith while philosophers pursue other teachings. Below it, rulers change and events unfold across several societies. Begin with a dated event and a named band. Their relationship will be clearer than a first attempt to read every small annotation.

Place Nicaea in Constantine's Reign

The council caption gives A.D. 325. Locate the A.D. 300 century post, then the decade marks 20 and 30: 325 lies between 320 and 330. Use that year's position to compare the Roman stream below, where Constantine's band continues. These readable details bring the two histories together.

Council Caption	Position on the Scale	Roman Ruler
First ecumenical council at Nicaea A.D. 325	Between 320 and 330 25 years after A.D. 300	CONSTANTINE THE GREAT Historical reign: A.D. 306–337

Nicaea took place during Constantine's rule. He convened the bishops, so the shared year connects a church gathering with imperial involvement. The picture's size does not measure the council's duration. Its caption supplies the date; the scale and ruler band supply its setting.

What the Council Discussed

The nearby Arius and Athanasius bands introduce the question behind the gathering: how should Christians speak about the Son's relation to the Father? Arius taught that the Son was a created being. Nicaea affirmed the Son's full divinity and shared divine nature with the Father, expressed by the term consubstantial. Athanasius defended that teaching, although disagreement continued after the council.

A Church That Read and Wrote

The apologists addressed readers who questioned Christianity. Justin's First Apology, for example, appealed to Antoninus Pius and Roman authorities concerning the treatment of Christians. Tertullian wrote in Latin at Carthage; Origen interpreted Scripture in Greek. The language labels help explain how Christian teaching circulated through different parts of the Roman world.

Eusebius of Caesarea preserved earlier Christian writings and events in his Church History. Adams' baptism note above his band confuses him with Eusebius of Nicomedia, who baptized Constantine. Jerome's writing portrait introduces another task: revising Latin Gospel texts and translating much of the Old Testament from Hebrew. His work helped shape the Vulgate, used for centuries by Latin readers. The adjoining Douay note looks ahead to a much later English translation.

The Heavens and the Known World

Ptolemy's two insets belong together because astronomy and geography both organize positions. The circular image summarizes his model of a stationary Earth within the heavens; his actual calculations were more complex than these rings. On the map, the Mediterranean separates Europe from northern Africa, with Asia extending eastward. This is an ancient geographical view, rather than a modern map or a boundary map of the empire.

An Empire of Work and Conflict

Rome's monuments give its rulers a physical setting. Trajan's Column commemorated campaigns in Dacia; ADRIAN'S TOMB depicts Hadrian's imperial mausoleum. The forum is explicitly shown restored. The wheeled plough turns attention to farming, the galley to travel by sail and oars, and the spinning scene to textile work. Galen adds a further connection: this Greek physician served Marcus Aurelius, whose reign appears in the ruler stream.

Other pictures show violence and unstable power: Commodus appears as a gladiator, Aurelian is assassinated, and crosses identify persecutions. Church destruction under Diocletian helps explain what persecution meant for Christian communities. The red crosses summarize Adams' chosen periods, rather than each emperor's complete reign. The silver shekel drawing belongs to Jewish coinage; the stocks caption even compares biblical and later London history. Individual captions therefore matter within this Roman picture field.

Rome Among Its Neighbors

The Valerian note dated 260 connects Rome with Persia's Sapor, now called Shapur I. His capture is established; the illustration's claim that he was flayed alive is not. The Persian band presents the opposing ruler in the same conflict. Palmyra and Mesopotamia add smaller political streams, while the China band compresses transitions from Han rule through division and Jin rule. These regions shared centuries without sharing the same sequence of rulers.

The Caledonia strip brings Rome's northern frontier into the comparison. Hadrian's Wall marked a Roman frontier in Britain, south of modern Scotland. Near the right edge, Roman bands divide and stack, showing that rulership was sometimes shared. The heading's endpoint of 476 concerns the western empire; Roman government continued in the east. The stream's shape helps explain political change beyond a simple list of emperors.

Try Another Council

Now use the circular second-council label: Constantinople, A.D. 381. In the Roman stream, THEODOSIUS begins at 379, and the empire's division is marked at 395. Which emperor's band contains the council's year? Locate 381 between the 380 and 390 decade positions, then explain your connection to another reader. These transcribed dates supply the small labels needed for the task.

Answer: Theodosius. The year 381 follows his beginning in 379 and precedes the division in 395, so it falls inside his band. The later council upheld Nicaea's teaching and affirmed the Holy Spirit's divinity. Placing both councils against rulers shows church teaching developing across successive imperial reigns.

PANEL 16

A World Taking New Shapes

Why does one broad stream become several smaller ones? Panel 16 shows kingdoms dividing, new rulers taking power, and older histories continuing beside them. Its main time scale runs through about A.D. 400–700.

Begin with the Time Scale

The black Stream of Time separates the upper illustrations from the political histories below. Century posts 5 and 6 mark A.D. 500 and 600. The left edge lies near A.D. 400. Red decade lines help align events across different streams. Small numbers beside rulers often give years of rule; dates below their bands locate that rule in time.

Recognize the Branches

Below BRITANNIA, look for KENT, WESSEX, and NORTHUMBRIA. Farther down, CLOVIS appears in the France and Germany region. His stream divides near 511 into four branches. Follow a stream along the page to see succession; compare streams at one date to see concurrent rule.

Find Rome's Two Histories

Near the bottom, ROMAN WESTERN EMPIRE leads into rulers of Italy. GREEK OR EASTERN EMPIRE continues below it. JUSTINIAN occupies the band between 527 and 565. The portraits of Attila and Belisarius introduce the military struggles behind these changing borders.

Notice Faith and Learning

Above the time stream are Patrick, Augustine, church councils, and the writer COSMAS. These add religious history to the ruler lists. Read each caption's own date: Stonehenge and several reference notes reach outside the panel's main period.

Continue to the Lower Edge

Spain, Scandinavia, Sarmatia, Persia, Arabia, and China have their own histories here. The camel rider marks the HEGIRA, or Hijra, in 622. Beside the Eastern Empire, new Arabian streams gather territories. The lowest bands continue Chinese dynasties across the same centuries.



Kingdoms Form as Rome Changes

Why do four royal lines replace the single CLOVIS band? Adams shows a kingdom passing from one ruler to several rulers at once. Once you recognize that branching pattern, the many names become easier to organize. They belong to histories that can develop together rather than to one long queue of kings.

One Kingdom Becomes Four

Find CLOVIS in the France and Germany region. His band reaches 511, where the chart says that his four sons divide the kingdom. The following transcriptions identify the starting band, the division, and the branches you can recognize in the artwork. Read to the right from 511 along each branch. The sons' territories continue beside one another, while later rulers succeed them within each branch. The arrangement brings a family relationship and a political division into one view. Reading across several streams at a shared date reveals simultaneous rule; reading along one stream reveals succession.

One Ruler	The Division	Parallel Branches
CLOVIS · 481–511. The small 30 gives his reign's length.	511 · "His 4 sons divide the kingdom"	Orleans · Paris · Metz/Austrasia · Soissons/Neustria

Britain Becomes Several Kingdoms

Britain's broad band opens into smaller streams for Kent, Sussex, Wessex, Essex, Northumbria, East Anglia, and Mercia. These kingdoms developed at different times. Heptarchy refers to seven principal Anglo-Saxon kingdoms, rather than a permanent union of seven equal states. Wales and Ireland continue separately; the narrow ruler strip above Britannia carries Scotland's history.

The invasion scene gives 449 as the Saxons' arrival. Read that as Adams' traditional starting point for a longer process of migration and conquest. His nearby 426 for Roman withdrawal also differs from the usual modern date of about 410. The spreading bands help explain the larger change: Roman administration gives way to several competing powers, while Britons continue in other regions.

The Eastern Empire Continues

The Western imperial line ends at 476, but the Eastern line keeps going. This eastern state, often called Byzantine, understood itself as Roman and ruled from Constantinople. An ending in one stream therefore does not mean that Roman government disappeared everywhere. Italy's new rulers and the continuing emperors can be read together.

Justinian's 527–565 band gives this comparison a further step. His general Belisarius fought to recover former western territories, including Italy; Narses continued those campaigns. The later Lombard stream begins at 568, showing another change in Italian rule. Belisarius' two pictures present the general and the later legend of him begging. The begging story should not be read as a documented end to his career.

Christian Communities and Their Teachers

Patrick's Irish mission and Augustine's English mission show Christianity spreading across different political settings. Augustine reached Kent in 597; the chart prints 596. The council circles mark meetings where bishops debated doctrine: Chalcedon in 451 concerned how Christ's humanity and divinity belong together. The councils at Constantinople in 553 and 680–681 continue that history of Christian discussion and disagreement.

The note about the Greek and Latin Fathers explains another link: their writings preserve extracts from some older works now lost. COSMAS supplies a specific example of Christian writing about the world. His sixth-century Christian Topography argued for a flat earth using a biblical model. This was his position; other Christians of his time accepted a spherical earth.

Read the Pictures with Their Captions

The Celtic houses and Briton figures picture ways of living, while the ox-drawn carriage evokes later Merovingian kings whose title exceeded their effective power. "Lazy kings" is a traditional judgment. Stonehenge is pictured in a reconstructed form and called a Druid temple. Archaeology places its construction thousands of years before the Druids described in classical sources.

The domed Jerusalem shrine is the Dome of the Rock, completed under Abd al-Malik in 691–692. The caption attributes it to Omar in 637. Cambridge's "630?" reflects an older foundation tradition associated with a Latin school; the university dates its beginning to 1209. These references connect the panel's religious and educational history with recognizable places.

A Wider World Shares the Page

Visigothic Spain continues above Italy, with its own sequence of kings. Scandinavia and Sarmatia extend the view northward and eastward. Sarmatia is an older regional name used here for lands associated with eastern Europe. The Odin and Skjold foundation dates belong to legendary traditions. Notes on Saxony, Bavaria, paper, arithmetic, and banking reach beyond these centuries; their written dates govern their placement in history.

Below the Eastern Empire, Persia's rulers share the period with the beginnings of Islam. The Hijra in 622 was Muhammad's migration from Mecca to Medina and became the starting year of the Muslim calendar. The chart's KORAN 610 points to the beginning of the revelations later collected as the Qur'an. The expanding Arabian streams show subsequent conquests, including territories formerly ruled by Byzantium and Persia.

At the lower edge, Chinese bands keep a separate history in view. Their overlapping dynastic lines reflect divided rule before reunification under the Sui and the rise of the Tang. The Sui reunited China in 589; the Tang began in 618. Comparing these bands with Europe's makes the panel a view of several changing regions, rather than a story in which every country follows Rome's course.

Try a Shared Date

Apply the Clovis reading method to Britain at A.D. 600. Use Adams' printed ruler names and dates: Kent—ETHELBERT, 560–616; Wessex—CYNEGILS, 597–614; Mercia—WIBBA, 593–615. Which rulers' bands include 600? Explain whether these three names represent succession in one kingdom or rule in different kingdoms at the same time. You can point to the streams while explaining your answer to another learner.

Answer: All three spans include 600. Ethelbert, Cynegils, and Wibba are therefore shown ruling concurrently in three different kingdoms. The common date connects their histories; their separate streams keep the kingdoms distinct. As with Clovis' branches, a vertical comparison reveals rulers sharing time, while movement along each stream reveals who comes next.

PANEL 17

Kingdoms take new shapes

Why does one broad stream divide while another gathers smaller kingdoms together? Panel 17 follows roughly A.D. 700–1000. Its changing bands help us see several histories developing through the same centuries.

Begin with the time scale

The black Stream of Time separates the upper illustrations from the national histories. The large posts marked 8 and 9 correspond to A.D. 800 and 900 below. Between them, 10, 20, and the following decade marks help locate a year.

Follow a political stream toward the right, even when it bends upward or downward. Its changing colors separate rulers or intervals; its shape helps show division, conquest, or consolidation. Check the printed name and date together.

Find the broad changes

Near the center, CHARLEMAGNE leads to LOUIS I and several successor branches. Above, the Saxon kingdom bands converge near EGBERT before the English succession continues through ALFRED. Scotland and Ireland retain their own streams.

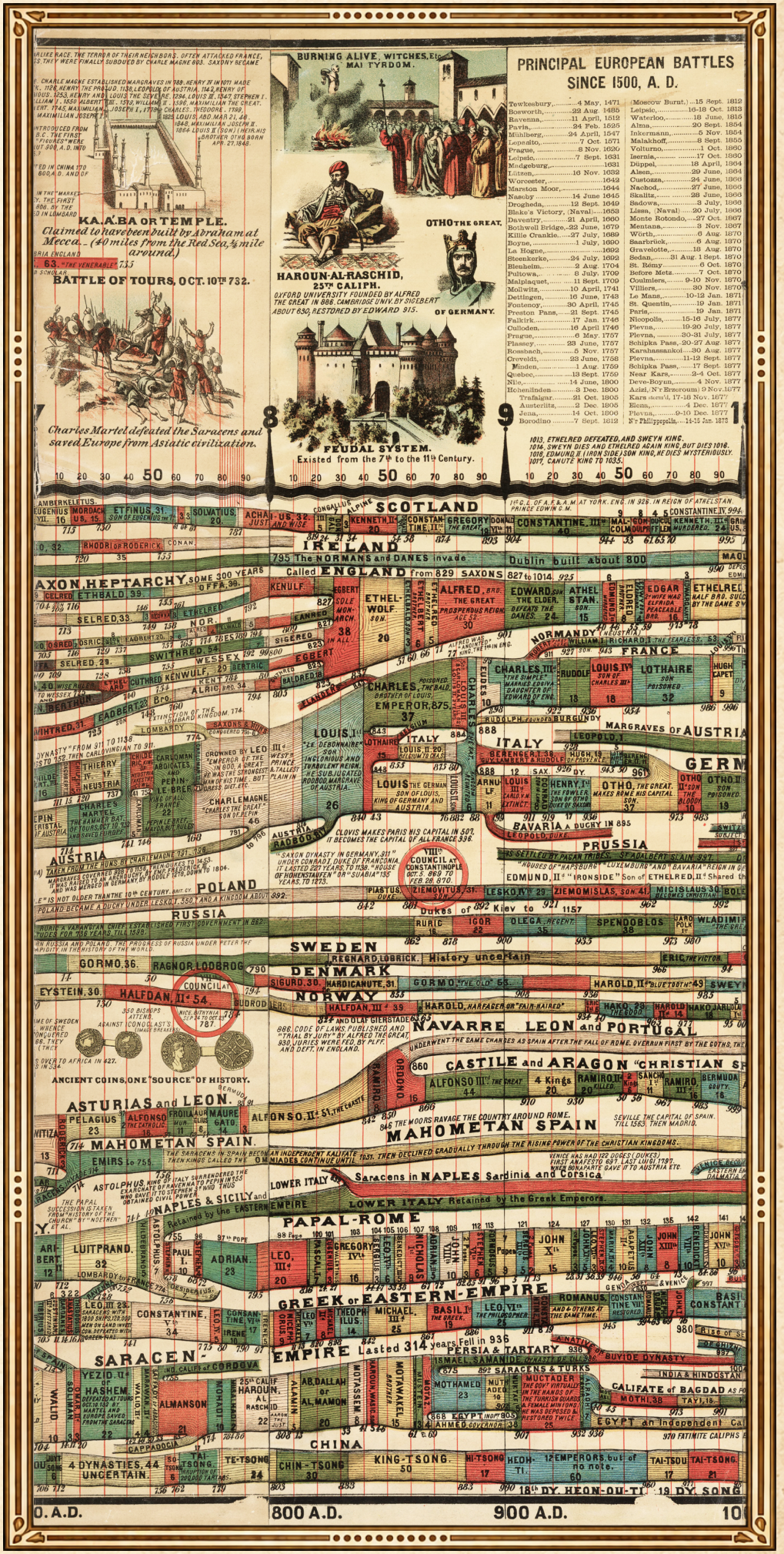
Look farther down

The lower rows extend the view through northern and eastern Europe, Christian and Muslim Spain, Rome, the Eastern Empire, Muslim governments, and China. Their parallel placement lets you compare a common period without assuming a common ruler.

Read each inset separately

Above the streams are the Kaaba, Tours, two rulers, a castle, and a persecution scene. At the upper right is a two-column battle list; smaller marginal notes include lists of rulers. Locate these supplementary features by their pictures and headings before returning to the colored streams.

Two red circles identify church councils by place and date. Four small coin drawings sit below the left-hand circle. Together, the pictures, notes, and lists broaden the panel from political succession to places of worship, learning, conflict, and daily life.



One Empire Becomes Several Kingdoms

How can Charlemagne's broad band lead toward several different kingdoms? Begin with the connected streams in the center. Adams brings rulers into a single visual sequence, then opens that sequence into branches. The shared date scale allows you to follow a political change while other histories continue alongside it.

Follow a realm through a division

Charlemagne was crowned emperor by Pope Leo III in Rome in 800. His son Louis the Pious succeeded him in 814; Adams calls him LOUIS I, LE DEBONNAIRE. Louis died in 840. The later 843 marker refers to the division associated with the Treaty of Verdun, rather than every son beginning his reign that year.

CHARLEMAGNE	LOUIS I	Division marked 843
768–814 · 46 years in the chart	814–840 · 26 years in the chart	CHARLES II THE BALD · LOTHAIRE · LOUIS THE GERMAN

At the fork, take the upper branch through CHARLES II THE BALD. Continue along its succession toward the later FRANCE heading. Charles received the western share of his father's realm. The branching shows a common inheritance becoming separate histories: one king's death did not end all the streams. These medieval territories did not have the boundaries of today's countries.

Another route toward unity

The English bands present a different movement. Several Saxon kingdoms narrow together near Egbert, followed by a larger English stream. Adams's heading dates England from 829, but Egbert's supremacy did not produce permanent national unity at once. Alfred's resistance to Viking armies, and the work of later rulers including Athelstan, help explain the longer development behind the simplified shape.

Scotland and Ireland continue above England; Sweden, Denmark, and Norway appear farther down. The Irish note about Danes points toward Viking raids and settlement, while the Scandinavian rows identify rulers in their homelands. Poland, Prussia, and the Rus succession broaden the view eastward. The phrase "History uncertain" in Sweden is Adams's own acknowledgment of gaps in that account.

Continuing worlds below

PAPAL-ROME follows successive popes, while GREEK or EASTERN EMPIRE follows the continuing Eastern Roman state, often called Byzantium. Neither row is simply another branch of Charlemagne's family. The separate China row likewise keeps a distant succession in view. A vertical comparison can therefore show different forms of authority operating during the same period.

The Muslim streams also divide into regional histories. Spain's Umayyad rulers governed independently of the Abbasids, whose power centered in Iraq. Harun al-Rashid, the seated ruler pictured above, belonged to the Abbasid dynasty. Branches toward Baghdad, Egypt, and other regions show political fragmentation. Adams's statement that the "Saracen Empire" fell in 936 does not mean Muslim rule, or the Abbasid caliphate, ended then.

Places and encounters

The Kaaba introduces Mecca as a sacred place in Muslim history. Its Abraham caption reflects Islamic tradition linking Abraham and Ishmael with the sanctuary. Nearby, Tours depicts Charles Martel's victory over an invading army from Muslim-ruled Spain. Adams's claim that the battle saved Europe reflects his interpretation; historians debate its wider significance and precise dating.

Christian and Muslim Spain occupy neighboring streams, while Naples, Sicily, and lower Italy show Mediterranean territories contested by different powers. These bands help us see why a religious label does not identify one united government. Farther up, OTHO THE GREAT points to Otto I in the German succession, a later ruler than Charlemagne. His imperial coronation in Rome in 962 connected the German kingship with renewed claims to western Roman authority.

Land, Learning, and Worship

The castle gives a concrete setting for lordship. Land granted in return for military or other service could support a ruler's followers; fortified residences helped defend local power. Such arrangements varied, and continued beyond the eleventh century. The castle caption's seventh-to-eleventh-century range is Adams's broad summary, rather than a universal beginning and ending.

The university note links learning with rulers. Alfred supported translations of Latin books into English, including Gregory the Great's handbook for bishops; copies were sent to bishops. Translation and copying helped teaching reach new readers. The university foundations attributed here to Alfred and Sigebert are later legends: Oxford records teaching by 1096, with no clear founding date, while Cambridge dates its beginnings to 1209.

The council circles add church debates to the political story. Nicaea in 787 supported the veneration of religious images, answering the "image breakers" named in the annotation. Constantinople in 869–870 addressed disputed church leadership. Their captions locate these meetings even though the circles overlap other national rows. Christian traditions do not all use the same council numbering.

Objects and reference pictures

The coin drawings pair a right-facing head with the other face of the same coin. The larger pair's reverse shows a diamond-shaped border around a small central design. Recording both faces lets us compare the portrait with the reverse decoration. The upper persecution picture combines "WITCHES" and "MARTYRDOM" in its caption, without naming an incident or date.

The battle list is a dated lookup reference. Despite its "Since 1500" heading, it begins with Tewkesbury (1471) and Bosworth (1485), reaching 1878. Waterloo is dated 1815; each entry has its own date, separate from the medieval ruler streams.

Try another branch

Return to Louis I's fork and follow the middle branch through LOTHAIRE, then LOUIS, II. The readable labels are LOTHAIRE · 15; LOUIS, II · 20; and ITALY. Trace this route and compare it with Charles's western branch. What does their shared date scale show about the two successions?

Answer: the shared scale shows distinct successions continuing alongside one another. Lothair's central share included Italy, and the chart continues there through Louis II. The Italian and western branches come from the same earlier realm, but each carries its own succession forward.

PANEL 18

Three Centuries Together

Why does England change rulers while France keeps the same king? Panel 18 lets us compare histories across a shared stretch of time, roughly A.D. 1000–1300. Its crowded bands become easier to read when we begin with one country and one date.

Begin with the Time Scale

The black Stream of Time separates the pictures from the political histories. Century posts and numbered decades guide the red vertical lines. The dates repeated along the bottom help us keep our place when reading the lower bands.

Read Across Then Compare

England lies above France in the upper group of kingdoms. Follow each ruler's block from left to right. Names, dates and changes of color mark a succession. Then use a shared date line to compare the two histories. A bend or joining ribbon needs its nearby label to explain the change.

Recognize the Crusades

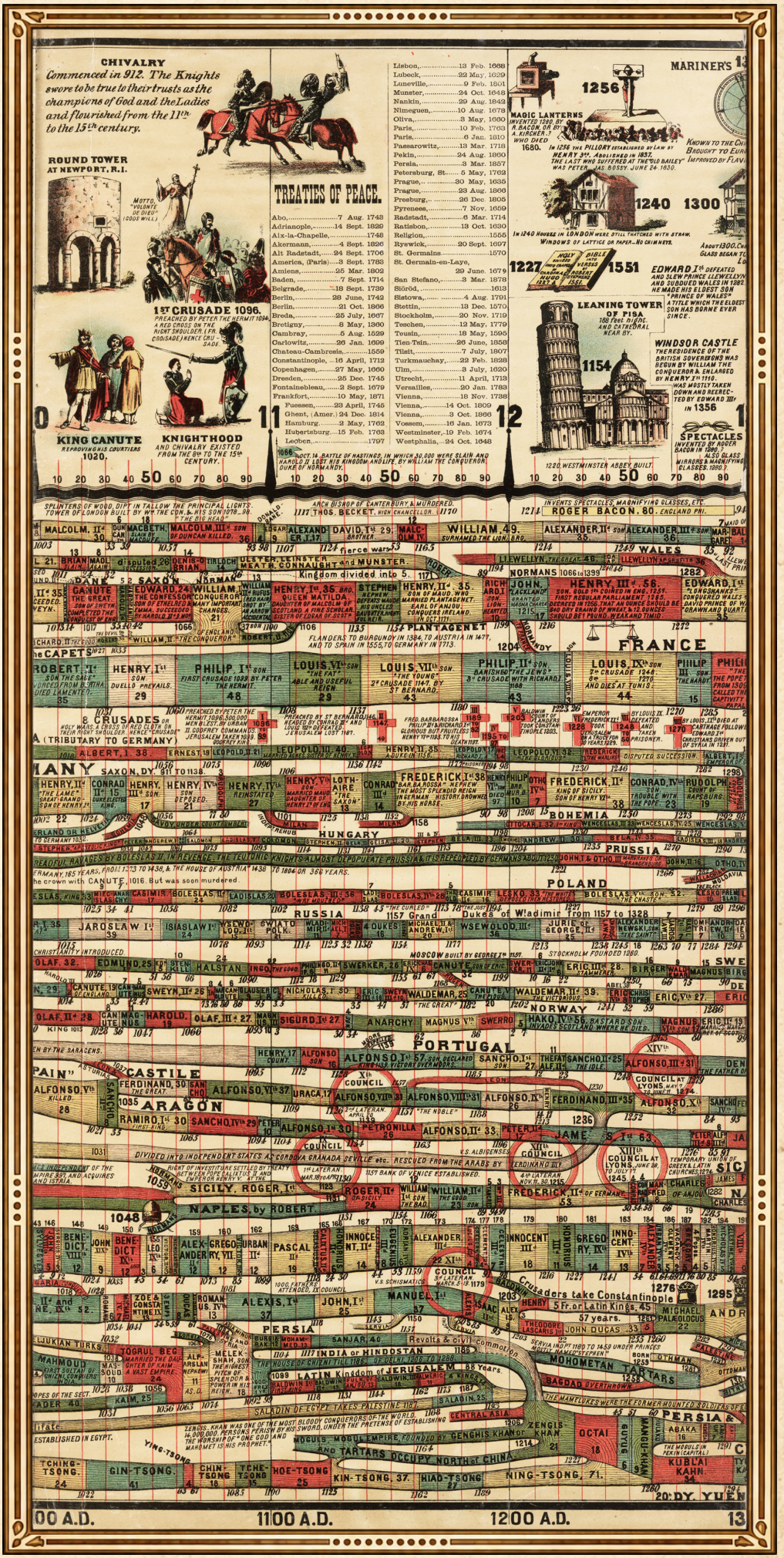
The red crosses between France and Austria mark crusading campaigns. Farther down, the Latin Kingdom of Jerusalem gives those campaigns a political setting. The papal succession and red council ribbons show another part of medieval church history alongside the kingdoms.

Continue toward China

The middle includes Germany, Poland, Russia and the Scandinavian kingdoms. Portugal, Castile, Aragon and Sicily appear below them. Near the bottom, Byzantine, Persian and Indian histories lead our eye toward the Mongol and Chinese bands. Their branching paths show that political histories can divide and meet.

Read the Upper Captions

The knights, buildings, household objects and Bible diagram introduce life beyond royal succession. The central Treaties of Peace list supplies names and dates for reference. These upper items cover different periods: read their own captions rather than placing them on the timeline by their position.



Medieval Kingdoms and Crusades

A new English king appears inside a continuing French reign. Both bands share one date scale, so we can follow each succession horizontally and compare contemporary rulers vertically. The surrounding kingdoms extend this method to several histories unfolding together.

England and France at 1066

Find the 1066 Hastings notice above the English rulers. William, duke of Normandy, defeated Harold and became king of England. His block begins the Norman rulership. In the French band below, Philip I's reign runs from 1060 to 1108. The table expands the abbreviated reign dates. England changes ruler and ruling house in 1066 while France continues under Philip. William remained duke of Normandy, explaining the connecting Norman ribbon. The common date scale relates England's conquest to France's continuing history while keeping their kingdoms separate.

England at 1066	France at 1066	The shared date
William I, the Conqueror · 1066–1087	Philip I · 1060–1108	New English rule; continuing French reign.

Kingdoms and Changing Rule

The other European streams use the same method, but their paths are less uniform. Ireland's divisions, the separate Iberian kingdoms and the small bands around Germany show a world of overlapping territories and ruling houses. Portugal has its own stream; Castile and Aragon appear as separate Spanish kingdoms. These are political sequences, not a map of fixed national borders.

Crusades and Christian Kingdoms

The mounted knights and admission to knighthood above the timeline introduce military service and ideals of loyal, honorable conduct. Chivalry developed over time; Adams' starting date of 912 should not be treated as its founding year. The Canute scene adds a different lesson about authority. In the later story, the king fails to stop the tide and corrects courtiers who exaggerate his power: earthly rulers cannot command what belongs to God.

The crusade crosses place repeated expeditions among the European reigns. Pope Urban II called for the First Crusade in 1095; Peter the Hermit led a popular expedition in 1096. Jerusalem was captured in 1099, creating the setting for the Latin Kingdom of Jerusalem below. Its rulers can be read alongside the Muslim dynasties around it. The crosses mark warfare undertaken under a Christian banner, not an assurance that every action honored Christian teaching.

A second Latin state appears in the Byzantine stream, near the papal succession. The Fourth Crusade captured Constantinople in 1204, and Latin rulers held it until 1261. Byzantine rulers continued elsewhere, including Nicaea, before recovering the city. This explains the divided paths and their later meeting. Adams' nearby 1203 and 1260 labels differ from these established dates; the Constantinople state is separate from the Jerusalem kingdom.

Churches and Medieval Life

The buildings give worship and royal rule a place in community life. Westminster was an abbey church, Windsor a royal residence, and Pisa's tower a cathedral bell tower. Such buildings grew through successive projects: Westminster's 1220 label concerns a Lady Chapel, while its main Gothic rebuilding began in 1245. Pisa's tower began in 1173, rather than Adams' 1154. The papal succession and council ribbons below record church leadership and gatherings across royal reigns.

The Bible diagram shows how chapter and verse numbers let readers find the same passage for study or discussion. Modern chapter divisions are associated with Stephen Langton in the early 1200s, rather than Adams' attribution to Cardinal Hugo. Robert Estienne's 1551 numbering concerns New Testament verses. These reference divisions were added after the biblical books were written.

Spectacles helped readers see small lettering, while a magic lantern projected pictures for a group. Both depended on lenses, but they belong to different stages of optical technology. Spectacles appeared in Italy in the late 1200s; the earliest known magic lantern dates to 1659. The captions' Roger Bacon inventor attributions reflect older beliefs.

The thatched London house pictures household life through its latticed or paper windows; the pillory shows public punishment through restraints on the head and hands. These illustrations bring ordinary surroundings and community practices alongside the rulers. Newport's tower, known as the Old Stone Mill, adds an American landmark. Colonial windmill records include Governor Benedict Arnold's 1677 will; the tower's place beside medieval knights does not establish a medieval origin.

A Reference List within the Panel

Treaties of Peace is arranged mainly by name, not by the centuries beneath it. The entry "America, (Paris)" carries 3 September 1783: the agreement in which Britain recognized United States independence. This is useful reference material placed within a medieval panel. Looking up a named agreement requires its printed date, while comparing royal reigns uses the shared vertical grid. The heading tells us which reading method to use.

From Persia to the Mongol World

The lower streams extend the view beyond Europe. Persia and India have their own rulers and changing political connections. The Mongol bands widen into several histories, including the branch containing the 1258 overthrow of Baghdad. At the bottom, divided Chinese histories approach Mongol rule and Kublai Khan. He proclaimed the Yuan dynasty in 1271, and Mongol conquest of the Southern Song was completed in 1279.

Adams uses older names such as Mogul and Tartar in these bands. Genghis Khan followed traditional Mongol religious practices, rather than conquering to establish Muhammad's faith as Adams claims. Later Mongol rulers adopted different religions.

Try Another Shared Date

Use the same method at 1187. The lower note reads "Saladin of Egypt takes Palestine 1187"; historically, he regained Jerusalem that year. The English reigns are Henry II, 1154–1189, and Richard I, 1189–1199. Which English king was ruling at that moment? Point to the two areas, then explain what changed in Jerusalem while that king's English reign continued.

Answer: Henry II. The year 1187 falls within his 1154–1189 reign. Jerusalem came under Saladin's control while Henry continued ruling England; Richard's reign began two years later, in 1189.

PANEL 19

Begin with the dates

What changes between 1300 and 1600? Begin with the black Stream of Time below the pictures. Its century posts and decade divisions give the national histories beneath them a common scale. The bottom edge repeats the century dates.

Two ways to explore

The pictures introduce inventions, voyages, books, and people. Below, colored streams follow rulers and kingdoms. Choose a named stream and read from left to right, following its bends through the dates. A junction can reveal more than a list of kings.

Pictures and captions

The cannon, clock, printing press, ship, and spinning figures represent different activities. Read each caption with its own picture. Some illustrations have been fitted into open spaces rather than placed directly above their date on the scale.

People among rulers

Narrow bands near the stream name Wycliffe, Erasmus, Luther, and Shakespeare. They place writers and religious thinkers alongside royal histories. The larger portraits and scenes make selected people easier to recognize; their fuller story belongs with the written labels.

Look beyond Europe

Follow the lower part through the papal line and Ottoman rulers to Egypt, Persia, India, and China. Different histories continue across the same centuries. The Copernican diagram above is a model of the heavens, with the Sun at its center.

Read a changing stream

Near the lower middle, Castile and Aragon lead toward the broad Spain stream. The facing page explains this junction. Keep the country names in view: a stream can change direction while time still moves to the right.



Changing kingdoms and widening horizons

Why do two streams labeled Castile and Aragon lead into a broader one called Spain? Adams uses the shape of the chart to connect histories that otherwise appear separate. This panel follows changing kingdoms from roughly A.D. 1300 to 1600, while its illustrations introduce the books, voyages, religious disputes, and inventions of those centuries.

How two crowns share a stream

Find Castile above Aragon, beneath Portugal. Read toward the junction beside 1479. Isabella's entry says that she marries and unites her kingdom with Ferdinand. Isabella and Ferdinand gained their crowns at different times, so their marriage and the junction mark different steps.

CASTILE	ARAGON	SHARED CROWNS
Isabella becomes queen in 1474.	Ferdinand becomes king in 1479.	Their marriage was in 1469; shared rule links the crowns.

The joining streams represent a union through the ruling family. Their marriage came before they held both crowns; Castile and Aragon continued with distinct laws and institutions. The broad Spain stream therefore gathers their royal histories without describing an immediate fusion of every part of government. Isabella's portrait above and the Columbus voyage now have a political setting below them.

Books and changing beliefs

Beside Gutenberg's press, Adams includes a Wycliffe Bible. English translations associated with Wycliffe's followers circulated in handwritten copies before European printing spread. Movable metal letters could be arranged, inked, and reused for another page. Adams dates Gutenberg's printing to about 1440; the Gutenberg Bible was completed around 1455. The invention made producing many copies of a work more practical.

Luther's appearance at Worms in 1521 brings books into a dispute about Christian teaching and authority. He was questioned about his writings before the emperor and refused to withdraw them. England's stream records a different development: Henry VIII became head of the English church in 1534. His successors changed its religious direction; Mary restored Roman Catholic worship, and Elizabeth established a Protestant settlement. The separate streams help us see that reform followed different paths.

Voyages and the heavens

The Santa Maria and San Salvador identify Columbus's 1492 voyage; the diagonal 1498 caption refers to his later arrival at South America. These voyages brought Europeans into contact with established American societies, including the Taíno. Printing helped reports travel further: Columbus's first-voyage letter appeared in print in 1493. The press and ship thus have a documented connection beyond their proximity in this panel.

Copernicus's diagram asks the reader to consider another kind of movement. Earth appears among planets circling the Sun, rather than at the center of everything. Adams labels the teaching 1530; Copernicus's major book appeared in 1543. This small diagram concerns the arrangement of the heavens, while the ship concerns travel across the Earth.

Work and stories in pictures

Clocks and watches measure time; pumps raise water; cannon and hand guns show changing weapons. The mounted post rider carries messages, while hand spinning and the wheel turn fiber into yarn. These pictures bring ordinary work and communication into a history of rulers. Adams's invention dates reflect nineteenth-century accounts, including claims of priority that later research has revised.

Other scenes connect people with remembered stories. Joan of Arc supported the French cause and was executed in 1431. William Tell represents a Swiss legend of resistance. The Columbus-and-the-egg scene is an anecdote about ingenuity, while the Shakespeare scene imagines the playwright before Elizabeth. Read these as different kinds of historical illustration, rather than assuming every pictured conversation is documented. The costumes and Mary's signature add examples of dress and handwriting.

Follow rule across the world

France's Valois branches, England's Lancaster and York lines, and the many German and neighboring streams show changes in ruling families. A house is a dynasty, a succession of related rulers. Follow the written names and boundary dates as the colored blocks change. The diagram brings monarchies, imperial titles, and smaller territories together; its labels do not describe a map of modern countries.

The papal stream records successive popes, with councils marked in rings, including Trent. A council brought church leaders together to address doctrine and church practice. The St Peter's illustration adds Rome's new basilica, begun under Julius II in 1506, to this church history.

Below, the Greek imperial line meets the expanding Ottoman stream at Constantinople's conquest in 1453. This marks a change of political rule. Byzantium was the surviving eastern Roman Empire, whose people called themselves Romans.

Egypt and Persia continue beneath the Ottoman history. Farther down, BABOUR names Babur, who established Mughal rule in northern India in 1526; Adams' caption prints 1523. The China stream records the Ming dynasty. These bands keep Asian histories visible beside European changes. To compare contemporaries, choose one date and carry it down through the vertical guides, keeping that date fixed even when a national stream bends.

Try a different junction

Find the Scandinavian streams above Portugal and Castile. At 1523, the upper branch reads SWEDEN and GUSTAVUS VASA; the lower reads DENMARK & NORWAY, with FREDERIC I. Using those labels and the visible fork, explain what has separated and what remains together. Compare this shape with the joining streams in Spain, then point out the difference to another reader.

An explained answer

Sweden follows its own king, Gustav Vasa, while Denmark and Norway continue under a shared ruler. Sweden left the Kalmar Union in 1523. Spain's example brings crowns together; this fork shows one kingdom leaving shared rule. Following the stream's shape helps us understand a political relationship, not merely remember the next ruler's name.

PANEL 20

From 1600 to 1881

Why are American presidents above a crowded collection of kings and emperors? These histories share one time scale. The upper bands follow colonies and states; the lower streams follow governments around the world. Between them, pictures introduce discoveries, publications, and new ways to travel and communicate.

Begin with the time scale

The black Stream of Time runs below the invention pictures. The posts marked 17 and 18 stand at 1700 and 1800; smaller divisions mark decades. Use dates and vertical guides to compare different streams. A curved national band may change position while time still advances toward the right.

Follow the American bands

Start at VIRGINIA and the Jamestown church ruins near the upper left. Other narrow bands introduce separate colonial histories. Toward the right, state-admission dates sit beside the presidential sequence. Read each nearby label: a settlement date, admission date, and presidential term describe different beginnings.

Read each picture's caption

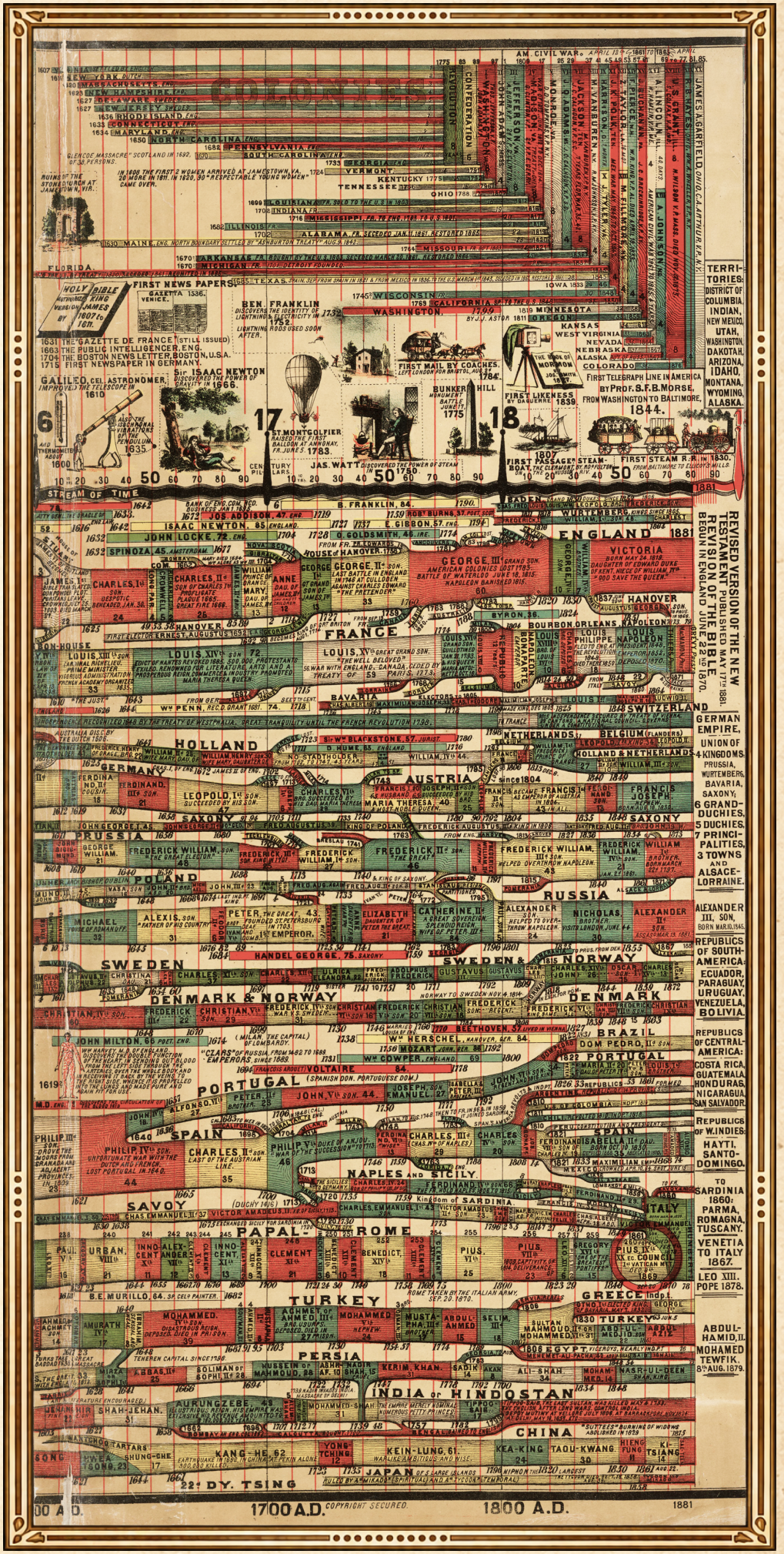
The telescope, balloon, camera, boats, and railway belong to an illustrated history of change. The Bible and newspaper introduce printed communication. The Bunker Hill monument remembers a battle; its 1775 caption dates the battle. Pictures may sit above several decades, so their captions give the more precise reference.

Look below the Stream

Begin with ENGLAND and FRANCE, then move down through Europe to TURKEY, PERSIA, INDIA, CHINA, and JAPAN. Names and changing colors distinguish rulers or governments. Branches and joins record political separation or incorporation. Read the annotations to learn what a particular change represents.

Notice two kinds of personal band

WASHINGTON appears in the presidential sequence and in a separate band marked 1732–1799 near the inventions. One records his time in office; the other records his life. Similar life bands for thinkers and writers lie among the national streams. Their placement lets you connect people with the governments of their day.



A World Changing Together

Which American president was in office when Louis XVI was executed in France? The shared time scale lets us place a French event within an American presidency. Colonial settlement, changing governments, and scientific work remain beside one another. We can read one history across the page, then compare another at a particular date.

One Year in Two Political Streams

In the FRANCE stream, Adams prints "GUILLOTINED JAN.21,1793." inside the LOUIS XVI band. Above, WASHINGTON's presidential band is bounded by 89 and 97: 1789–1797 on this A.D. scale. The table places the French event beside that American interval:

Shared year	American presidential stream	French political stream
1793	WASHINGTON: 89–97 (1789–1797)	LOUIS XVI: "GUILLOTINED JAN.21,1793."

The year 1793 comes after 1789 and before 1797, so Washington was president when Louis XVI was executed. France had abolished its monarchy in 1792; the event note inside the king's band describes his fate, not additional years of rule. The chart therefore lets us connect one political event with a continuing presidency, rather than treating every annotation as a reign boundary.

Colonies Become a Nation

The American bands bring separate beginnings into a common national story. Virginia, Massachusetts, and Pennsylvania did not begin together. Later admissions show the Union growing beyond the original thirteen states. At upper right, Colorado's 1876 admission stands near a list of territories. This distinction helps us see a developing Union, rather than a map of today's fifty states.

The presidential sequence also carries war into the national story. Above Lincoln's band, the Civil War heading marks 1861–1865. Slavery and its expansion lay at the heart of the conflict, while preserving the Union was the government's initial war aim. Adams uses Lee's April 1865 surrender as a closing landmark; other Confederate surrenders followed. Those dates connect the conflict with the change of presidents.

Observation and Invention

Galileo's telescope made distant objects available for closer observation. Newton's apple scene introduces the study of gravity, while Franklin's kite concerns the electrical nature of lightning. These pictures compress investigations into memorable scenes. Newton developed his work over years, publishing the Principia in 1687. Beside them, the Montgolfier balloon shows a different experiment: using heated air to lift a balloon in 1783.

The steam-engine, boat, and railway pictures connect machinery with transport. Watt improved existing steam engines, especially their use of heat; he did not discover steam's power, as Adams' caption suggests. Fulton's 1807 passenger service and the railway scene show steam applied to movement. Farther right, Daguerre's camera represents photography's development, and Morse's 1844 Washington–Baltimore telegraph links communication with electrical signals. These are selected milestones, rather than complete accounts of each invention.

Printed words form another thread. The King James Bible, first published in 1611, represents an English translation of Scripture; the newspaper sheet represents recurring reports of events. The Book of Mormon belongs to the early Latter-day Saint movement. Adams prints 1837 on the book; its first edition appeared in 1830.

The right-margin note about the revised New Testament in 1881 shows that translation work continued. Alongside the newspapers, these entries help us distinguish continuing work on religious texts from recurring news reports. Both belong to the history of print reaching readers.

Governments Continue and Change

The ENGLAND stream traces Charles I, the Commonwealth, restored monarchy, and later sovereigns. Its continuous band follows political change without restarting the nation's story. Adams keeps ENGLAND as his label, though later monarchs ruled Great Britain and then the United Kingdom. France's stream shows another succession: monarchy, republic, Napoleon's empire, restored kings, and further changes. Napoleon Bonaparte and the later Louis Napoleon were different rulers.

Farther down, streams also divide and gather into new political arrangements. Spain and Portugal are connected with the emergence of American states, while the right-margin lists collect several republics. Prussia and neighboring German streams lead toward the German Empire. Savoy, Naples and Sicily, and other Italian territories lead toward Italy. The nearby Papal Rome band continues through popes: Rome's incorporation into Italy in 1870 ended papal territorial rule there, not the papacy itself.

Other Histories Share These Years

Russia's rulers, Sweden and Denmark's separate lines, and the Ottoman and Persian successions continue alongside the better-known British and French histories. Adams' TURKEY label refers here to the Ottoman Empire. Farther below, INDIA records Mughal rulers and the expansion of English power. British Company and later Crown rule involved conquest, alliances, and resistance. A political band follows rule over territory; its narrowing does not measure a people's importance.

CHINA and JAPAN keep Asia within the comparison. The Chinese stream follows the Qing dynasty, written TSING on the chart; Japan's annotations distinguish the emperor and shogun, its military ruler. The note about ports opening in 1854 points to Japan's treaty with the United States. It marks a change in foreign relations, rather than the beginning of Japan's contact with other peoples.

Lives Among the National Streams

The narrow bands for Locke, Newton, Voltaire, and other writers and thinkers place their lives among political histories. They let us compare lifetimes with nearby reigns. The lower-left diagram explains William Harvey's account of blood circulation: blood moves from the heart through arteries and returns through veins. It adds a bodily process to the panel's wider story of investigation.

Try Another Shared Year

Use the same method for 1804. JEFFERSON's presidential band has the dates 1 and 1809, meaning 1801–1809 here. In France, the band labelled NAPOLEON BONAPARTE, EMPEROR begins at 1804. Using these readable dates, which American president was in office when Napoleon became emperor? Locate both regions, then explain your comparison to a child or another reader.

Answer: Jefferson. The year 1804 falls after his presidency began in 1801 and before it ended in 1809. Comparing one date across two streams shows that Jefferson's presidency and Napoleon's new empire shared time.

PANEL 21

A Reference at the End

Where can you find a person when the long history streams have ended? This panel gathers portraits, dated events, and an alphabetical reference list. Each area offers a different way into the history.

Portrait Order

Begin with Washington at the upper left. Read across the first row, then the second, ending with Garfield. The gallery follows presidential succession. The small B. and D. labels give birth and death years.

Events by Date

The central table begins in 1565. Read down its left column, then continue at the top of its right column. A year governs the following month-and-day entries until another year appears. The fuller reading opposite supplies a clear example.

Rulers and Heirs

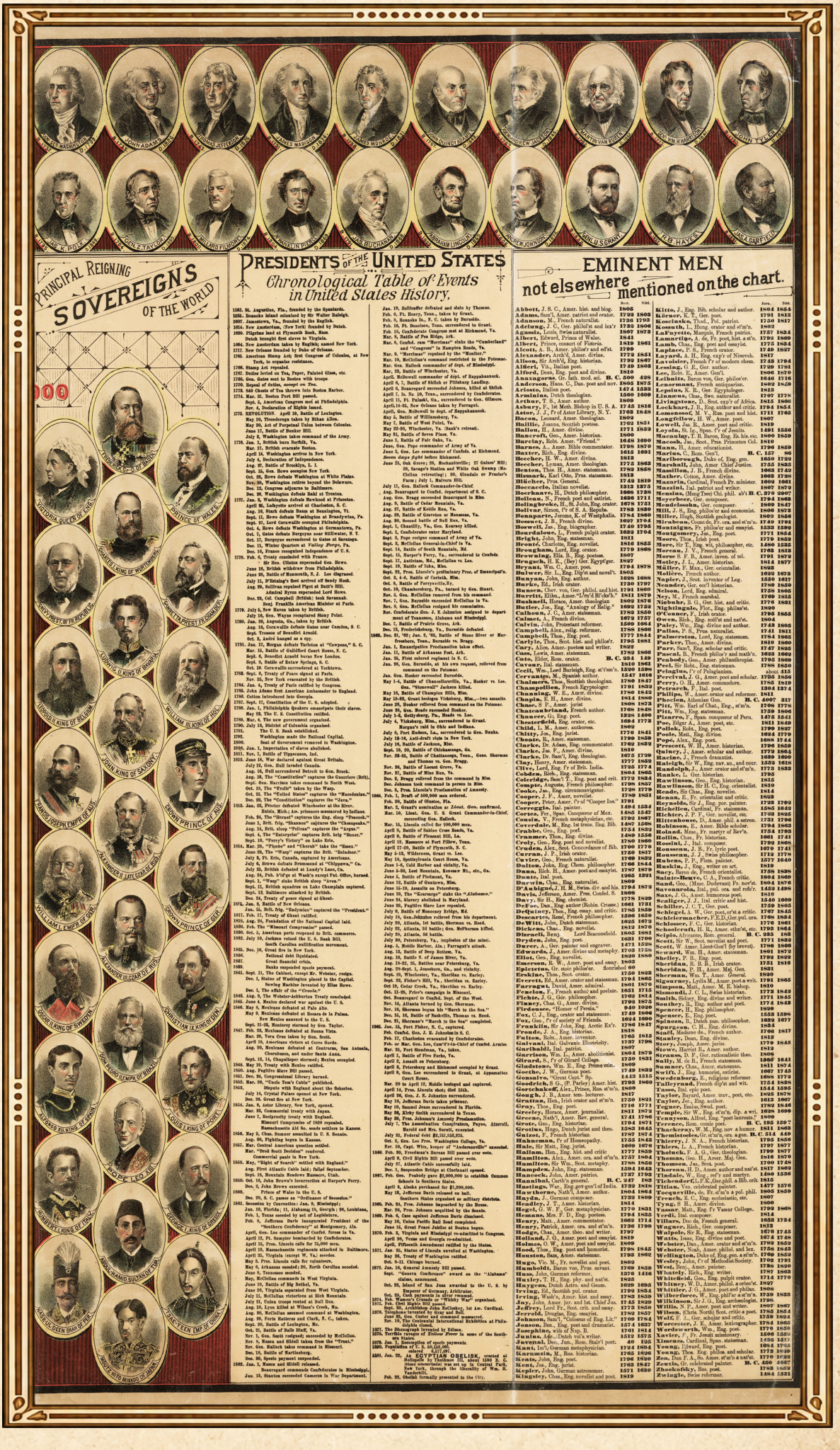
The lower-left portraits include Victoria, presidents, and princes. Read their titles: a queen, a president, and an heir have different roles. These portraits collect political figures rather than forming another dated stream.

Names and Dates

At the right, the alphabetical list adds people not elsewhere mentioned on the chart. Short descriptions identify their work; Born and Died columns place their lives in time. Use the surname to find an entry.

Connect Two Areas

Choose a name in the top gallery and look for a dated action in the central table. The facing page models this with Washington, then gives you John Adams to try.



People and Events at the Chart's End

Was Washington already president when he took command of the army in 1775? His portrait belongs to a gallery of presidents, but the dated event describes an earlier part of his life. Bringing those two entries together helps us follow a person through changing responsibilities.

Panel 21 closes the chart with several kinds of reference material. The portraits help us recognize people; the event table orders actions by date; the alphabetical list retrieves names by surname. Knowing which arrangement we are reading makes this dense final panel easier to use.

Washington Before the Presidency

Find Washington's portrait at the upper left, then turn to the central table's 1775 entries. Its July 3 line records his taking command of the army. These small labels are transcribed here so that we can read the connection without needing the full-size chart.

Washington's portrait	Entry under 1775	What the labels tell us
B. 1732 · D. 1799	July 3: Washington takes command of the Army.	The event falls within his life. B. and D. mark its limits, not his presidential term.

Washington took command of the Continental Army during the struggle for American independence. He became the first U.S. president in 1789. The gallery identifies an office he later held, while the event table shows his earlier military role. Reading both areas lets us connect the general and the president as one person without treating every event beside his name as a presidential act.

Following the United States Story

The central table moves from European settlements in North America through colonial protests, the Revolution, and the development of the United States. Month-and-day entries sit beneath their year, so a date near the middle of a column may depend on a heading several lines above. The second column continues the first during the Civil War; it does not begin a separate history.

The crowded war entries make battles and military commands especially prominent. Yet the list also includes laws, treaties, inventions, financial crises, and public events. The 1869 completion of the Union Pacific Railroad, for example, points beyond battlefields to changes in travel and communication. Read several neighboring entries to recognize the subject being followed before moving to another year.

One important line records the Emancipation Proclamation taking effect on January 1, 1863. Lincoln's proclamation declared freedom for enslaved people in the designated areas still in rebellion. Its reach did not include every place where slavery existed, and freedom depended on enforcement as Union control spread. This brief entry marks a major change within a longer struggle over slavery and citizenship.

An Ancient Monument in New York

At the bottom, the table reaches an Egyptian obelisk erected in Central Park on January 22, 1881, followed by its formal presentation on February 22. An obelisk is a tall stone monument with a pointed top. This one was made for Thutmose III in ancient Egypt. The entry links two periods: its nineteenth-century relocation brought an object from the ancient world into modern American public life.

Reading the Political Portraits

The lower-left gallery broadens the view beyond the United States. Victoria is labelled queen, while the nearby Prince of Wales was her son and heir, later Edward VII. A prince's presence therefore does not mean he was already ruling. The titles help us distinguish a ruler from an expected successor and a monarch from a republican president.

The collection also preserves figures from different stages of nineteenth-century politics. Alexander II is called the "late Czar," meaning that he had died; John of Saxony had died in 1873. Despite the heading about reigning sovereigns, the gallery is not a precise record of everyone in office in one year. Read each caption individually rather than assigning all portraits the same date.

A Wider Company of People

The alphabetical list makes room for work that political streams may pass over quickly. Near its foot, "Zwingle" names the Swiss reformer Huldrych Zwingli, with dates 1484–1531. He led religious reform in Zurich. Morse is described as an inventor of the telegraph, pointing toward the transmission of messages over long distances. Their short entries open different paths into religious and technological history.

Despite the heading "Eminent Men," the list includes women. Florence Nightingale appears as an English philanthropist, born in 1820; her work included nursing and hospital reform. Her Died field is blank here. She lived until 1910, beyond the 1881 events ending the central table. The reference list can place a person within a period without telling the whole story of her life.

Try the Same Reading with John Adams

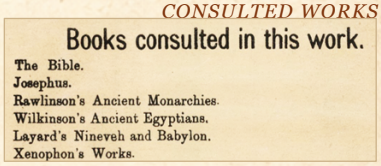
Use these transcribed labels: John Adams, B. 1735, D. 1826; the event table under 1785, "John Adams first American Ambassador to England." He became president in 1797. Which role does the 1785 entry describe, and how does it fit between his birth and his presidency? Point to the two reference areas, or use these labels, and explain the connection in your own words.

Answer: the entry describes Adams representing the United States in Britain, during his life but before his presidency. His formal title was minister plenipotentiary—a diplomatic representative; Adams' chart calls him an ambassador. The portrait and the event identify the same man at different stages of his work. As with Washington, a presidential portrait can lead us to an earlier responsibility.

Understand the Map

The map becomes coherent when its different forms of information retain their proper purposes within a connected design. Dates give a framework, lifelines and family connections describe human continuity, and streams organize political histories. Notes and illustrations add selected detail. Together, these features place a familiar name within a family, a period and a wider historical world.

ADAMS' LIST OF CONSULTED WORKS


Books consulted in this work.
The Bible.
Josephus.
Rawlinson's Ancient Monarchies.
Wilkinson's Ancient Egyptians.
Layard's Nineveh and Babylon.
Xenophon's Works.

1

SEQUENCE AND SHARED TIME

Year labels and century markers connect a particular entry with the longer movement of the chart. They distinguish what follows from what happens within the same period, and a brief event from an extended life or political history. This common frame explains how several histories can appear together. Their positions reflect the chronology Adams adopted, which provides the chart's internal arrangement while leaving some dates open to comparison with other historical accounts.

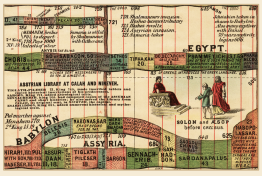
2



FAMILIES AND OVERLAPPING LIVES

The patriarchal lifelines give duration a visible form; genealogical connections give descent a visible form. Their combination can show generations succeeding one another while individual lives overlap. A family line explains an ancestral relationship, while a shared interval places lives within the same period. Keeping these meanings distinct preserves both contributions. Together, they offer a fuller view than either a family sequence or a list of dates could provide alone.

3



PEOPLES WITHIN A WIDER SETTING

National streams organize continuity, division and succession among peoples and kingdoms as Adams presents them. Reading across those streams places separate political histories beside one another and helps locate the surroundings of a biblical figure. Their interaction is explained through the relevant historical account. The chart offers the broad arrangement; the written evidence supplies particulars of contact, conflict, influence or independence. Both contribute to a coherent understanding of the historical setting.

4

DEPICTION, SOURCE AND JUDGMENT

Notes and illustrations direct attention, summarize selected material and reveal something of the chart maker's interests. They belong to a historical work shaped by its period. Explaining an entry carefully therefore involves its depiction, the source supporting it and the judgment made about that source. These distinctions allow dates and interpretations to be examined while preserving what Adams intended to show. They also give the chart a clear place among the other works used in study.

UNDERSTANDING CARRIED INTO USE

Use the Map develops the practical purposes of this connected view. A biblical passage can be read with its historical setting nearby; another reference can bring a date or description into focus. Teaching can make the reasoning behind a connection visible to someone else. The map thus serves reading, comparison and explanation while remaining open to further examination.

Use the Map

HOW TO WORK THROUGH THIS SECTION

The ten studies give you a method to use again with Scripture, history and other reference works. Keep your Bible, the complete chart in See the Map and a notebook beside you. Follow the studies in order, or choose one that serves your present question.

1 READ THE PASSAGES FIRST

Begin with **READ** and, where supplied, **COMPARE**. Open the passages in your Bible and read their surrounding context. Then read the short explanation at the top of the study. Identify the question it raises about God, human responsibility or the historical setting.

2 LOCATE THE ENTRY AND ITS PERIOD

Follow the study's map instruction. Find the named entry, stream or surrounding period on the complete chart. Note the panel and any date Adams assigns to the entry. Use the study ruler's century and decade markers to identify the matching historical column.

3 EXAMINE THE HISTORICAL EVIDENCE

Read the dated columns below the study, including the explanations of objects, documents and illustrations. Ask what each source can establish. Keep Adams' chronology distinct from the historical dates supplied here. A manuscript's production date locates a later copy, while its contents may describe much earlier events.

4 ANSWER BEFORE READING THE MODEL

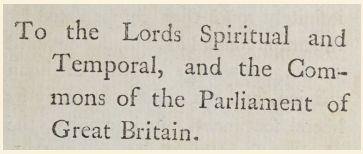
Pause at the question and cover the response. Consult the chart and historical columns, then write or speak your answer. Support it from the passages and relevant historical details. Only then read ***One response*** or ***A worked explanation***, check what you missed and revise your reasoning.

5 BRING ANOTHER WORK INTO THE COMPARISON

Use a named writer, museum or manuscript number to find evidence beyond this guide, or consult another history or Bible commentary. Compare the same subject and period. Record the source title, page or web address beside your chart reference. Explain what it adds or why its account differs.

6 TURN THE STUDY INTO A LESSON

Choose one comparison. Show its chart entry, read the passages and examine the evidence with your learners. Give them time to answer before discussing the model. Ask for one shared feature, one meaningful difference and a further question. Keep the biblical passage's meaning central to the discussion.


To the Lords Spiritual and Temporal, and the Commons of the Parliament of Great Britain.

Equiano's dedication, 1789

TRY THE METHOD IN THE FINAL STUDY

Locate 1526 and 1789 on the study ruler and the complete chart. Read the extracts from Tyndale's address and Equiano's dedication. The printed words shown here identify Equiano's audience. What response does each writer seek? Explain a shared feature and a meaningful difference using evidence from both.

c. 4000–3400 BC | Creation and the First Communities

READ: Genesis 1:26–31; 2:15; chapters 3–4 · COMPARE: Romans 5:18–19

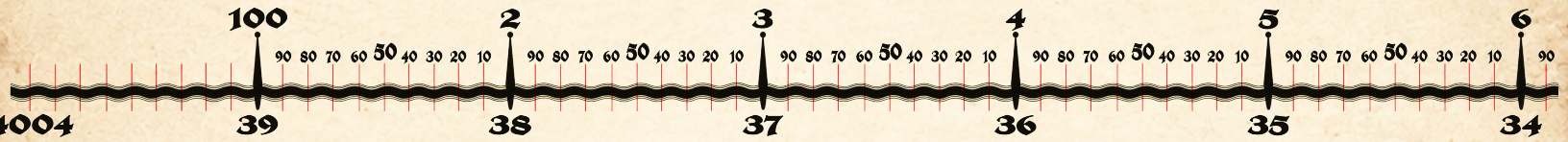
Created with a calling. Genesis opens with a good creation. Men and women bear God's image; work in the garden belongs to life before disobedience. Human dignity and responsibility are gifts of the Creator.



Trust broken, mercy shown. Adam and Eve disobey and hide. God clothes them before they leave the garden for the life ahead. Their sons Cain and Abel become a cultivator and a shepherd. Cain's murder of Abel shows that productive skill does not ensure faithfulness or brotherly love. Seth's birth continues the family story. Paul later sets Adam's disobedience beside Christ's obedience (Romans 5:18–19).

Use the opening centuries. Return to Panels 1–2. In Adams' chronology, Seth's 3874 BC beginning follows the 4004 BC opening by 130 years. Locate both, then read the historical accounts below. Which needs draw people into shared work, and what responsibilities come with that dependence?

One response. Food, containers and thread require different skills. Those who depend on one another must work with care and honour the dignity God gives their neighbours.



Fields and Household Work

c. 4000–3700 BC

Food before great cities



Farming communities already lived around the lower Tigris and Euphrates, in southern Mesopotamia (present-day Iraq).

A harvest still needed to be stored, ground and prepared. The grain scene brings these connected tasks together: a basket holds the crop, a storage jar keeps provisions, and a handstone works against a larger grinding stone to make meal.

These ordinary needs help explain settled life. Fields alone could not feed a community; useful containers, working tools and continuing care were also required. Between about 4000 and 3500 BC, southern villages gradually gave way to fewer, larger settlements. That broader development continues across the division between this column and the next.

Skills beyond the field



Tell Brak, in northeastern Syria, offers a northern comparison. A building from about 4000 to 3900 BC contained ovens, stone-working remains and spindle whorls. A whorl is the weight around a spindle: it helps the shaft keep turning while fibres become thread. The finished thread is wound onto the shaft. Food preparation, tool-making and spinning could thus belong to one complex of work.

What the objects reveal

An oven preserves evidence of heat, tool debris of manufacture, and a whorl of spinning. Together they disclose activities that walls alone cannot explain. The people remain unnamed, yet their equipment brings everyday skill and labour into our view of the past.

Settlements and Wider Connections

3700–3400 BC

From villages to a centre

At Tell Brak, smaller communities around the main mound spread inward and joined into an almost continuous belt. Survey evidence places this expansion broadly between about 3800 and 3400 BC. Growth had therefore begun before this column opens. As communities drew together, the practical needs of houses, workplaces and shared spaces became part of a larger pattern of settlement.

Feeding more people

Food preparation could take place on a substantial scale. Excavators at Tell Brak found a large courtyard with different ovens, hearths and grills. Flat pottery plates were especially numerous. Nearby houses yielded animal and plant remains, while a destruction layer around 3600 BC preserved part of this setting.



The courtyard drawing gathers these needs in an illustrative scene. Fire, serving vessels and the labour of several people belong to a common task. Cooking for many called for supplies of fuel and ingredients, as well as places to prepare and distribute food.

Materials from far away

A courtyard deposit from the level associated with the 3600 BC destruction contained lapis lazuli, gold, silver and other stone beads. Excavator Joan Oates linked the lapis to Badakhshan in present-day Afghanistan. A small object thus connects this settlement with distant supplies. Read the two columns together: the needs of a growing community could reach beyond its own fields and workshops.

Follow the connection from the place where the object was recovered to the material's identified source. This brings geography into the chronology and opens a further question about how work and movement connected communities.

3400–2800 BC | Generations and Faithful Memory

READ: Genesis 5:1–5, 18–31 · COMPARE: Hebrews 11:5–6



A family through time. Genesis 5 carries the family story from Adam towards Noah. Names, children and ages connect one generation with the next. Its opening recalls God's creation of humanity in his likeness; the repeated notice of death recalls the broken world described in Genesis 3.

Walking with God. Enoch stands out. Genesis says he walked with God and God took him. Hebrews 11:5–6 explains this through faith and pleasing God. Christian readers can therefore ask how a person lived before the Lord as well as how many years the genealogy records.

Use the family lines. Find Enoch, Methuselah and Lamech in Seth's family line on Adams' chart. Follow their beginnings and the portions of their lives that overlap the six centuries below. Then read Genesis 5:18–31. What does the chart help you compare, and what does Scripture explain about Enoch?

One response. Adams' arrangement compares generations and overlapping lives. Genesis describes Enoch's walk with God; Hebrews explains its faith. A longer bar alone cannot tell us whether someone pleased God. The family chronology follows Adams; the dates below are approximate modern archaeological estimates.



Resources and Shared Work

3400–3200 BC

A growing city

In southern Mesopotamia, in present-day Iraq, communities were becoming larger and more complex. By about 3200 BC, Uruk was a great city with substantial mudbrick buildings. Its homes, workshops and institutions brought many kinds of work into one setting.

The needs described on the preceding page now belonged to a wider community. Food had to reach people working away from the fields. Goods and provisions required oversight as well as skilled production.

Marking a store



A small cylinder seal helps explain that oversight. Carving covered its curved surface. Rolling the stone over soft clay left a continuous impression. The drawing pairs a cylinder with its unrolled design.

Clay could close a jar, basket or doorway. A seal marked ownership or identification. Its impression linked stored goods with a recognizable person or authority; the clay preserved the design after the stone was removed.

What a seal preserves

The Metropolitan Museum dates a surviving cylinder to about 3500–3100 BC, a range extending across this column's boundaries. Such objects make organized relationships visible. They help us ask who managed a store and how its contents were identified. They do not tell us every name, conversation or obligation behind the transaction. A seal's usefulness depended on people recognizing the mark and the authority behind it.

Writing and Early Kingdoms

3200–2800 BC

Counting on clay



Early writing developed within this world of goods and provisions. A small clay tablet in the Metropolitan Museum, dated about 3100–2900 BC, combines drawn signs with circular numerical impressions. These early pictographs are called proto-cuneiform. They came before the familiar wedge-shaped signs of later Mesopotamian writing.

The tablet probably records grain distributed by a large temple. A mark could preserve a quantity beyond the moment when someone counted it. Together, the signs and numbers made an account that another trained reader could examine. The record keeper in the illustrative scene draws attention to this relationship between material supplies and recorded information.

The word "probably" matters. The museum explains that the absence of verbs makes these early texts difficult to interpret with certainty. We can identify an economic purpose while acknowledging that a complete account of the transaction has not survived.

Kings along the Nile



Egypt offers a different form of public memory. The Narmer Palette, dated about 3100 BC, bears early hieroglyphic inscriptions and scenes presenting a king's power. Narmer wears the White Crown associated with Upper Egypt on one side and the Red Crown associated with Lower Egypt on the other. The two crown shapes distinguish those royal associations.

The Egyptian Ministry of Tourism and Antiquities describes the palette as a possible representation of the two lands' unification under Narmer. This carefully carved object expressed royal authority. It served a different purpose from a clay account of grain, even though both preserve information about the ancient world.

Read each record for its purpose

By about 2900 BC, Mesopotamia's Early Dynastic period had begun, with city-states and increasingly prominent rulers. The centuries below the ruler therefore contain changes in institutions, record-making and political power. They also contain the ordinary labour on which those institutions depended.

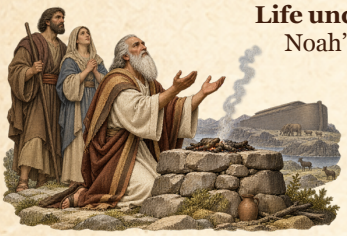
Bring the evidence back to the study above. A seal identifies; an account records goods; royal imagery presents authority. Genesis 5 follows generations and singles out a life walked before God. These ancient objects illuminate record-making, but they do not identify the people in the biblical genealogy.

Try another connection: choose one detail from the clay record and one from Genesis. Explain what each preserves and what further question would require another source.

2800–2200 BC | Judgment, Mercy, and Covenant

READ: Genesis 6:11–18; 8:20–22; 9:1–17 · COMPARE: 1 Peter 3:18–22

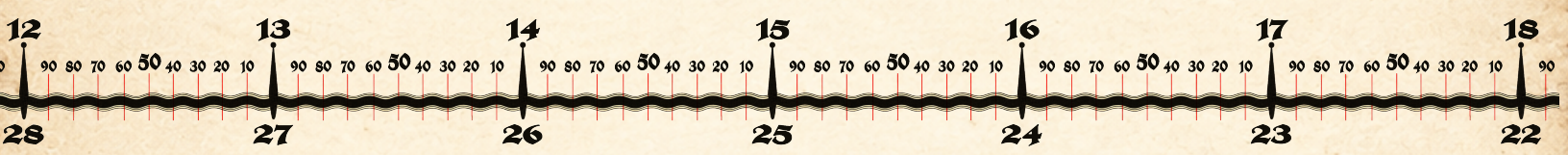
Judgment and deliverance. Genesis 6–9 moves from human violence to a renewed beginning. God directs Noah to prepare an ark and preserve his household and living creatures. After the waters recede, Noah worships, and God promises the continuance of seedtime and harvest (8:20–22). He establishes his covenant with Noah, his descendants and every living creature (9:8–17). The rainbow is its sign.



Life under God's promise. Human life must be honoured because people bear God's image (9:5–6). Peter connects Noah's deliverance with an explanation centred on Christ's suffering and resurrection (1 Peter 3:18–22).

Use the flood narrative. Find Noah's life-line and Adams' Deluge marker. Read its date; then compare Genesis 6:11–18 with 9:8–17. What changes, and what does God promise to preserve?

One response. Violence brings judgment; God preserves life and promises never again to destroy all life by a flood (9:11). The chart locates the event in Adams' chronology; Scripture explains its meaning. Adams' dates and archaeological chronologies do not always agree.

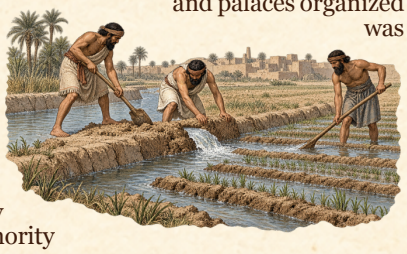


Cities and Kingdoms

2800–2400 BC

Cities and the fields that sustained them

In southern Mesopotamia, cities such as Ur, Uruk, and Lagash governed surrounding villages and farmland. Their rulers competed for influence during the Early Dynastic period, conventionally dated about 2900–2350 BC. Temples and palaces organized important parts of public and economic life. The city was connected with a countryside on which it depended for food and labour.

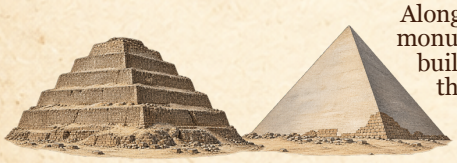


River water reached fields through irrigation channels. Maintaining those channels and directing water required shared work. The scene beside the text makes that relationship visible: opening a bank allows water into prepared furrows. A prosperous city depended on these ordinary tasks as well as on the authority of its rulers.

A ruler's wealth and victory

An object called the Standard of Ur, dated by the British Museum to about 2550–2400 BC, sets battle beside a scene of provisioning and a banquet. People carry goods toward seated drinkers; elsewhere, prisoners appear before a larger figure. Its original use remains uncertain. The scenes help us ask how wealth and military success were presented around a ruler. They do not tell us equally about every inhabitant of Ur.

Egyptian kings build in stone



Along the Nile, Egyptian kings gathered resources for monumental tombs. Djoser's Step Pyramid at Saqqara, built in the twenty-seventh century BC, developed through successive stages into a stepped stone monument. The stepped form is visible on the left of the comparison.

Snefru's builders later developed smooth-sided pyramids. Khufu's Great Pyramid rose at Giza in the twenty-sixth century BC. Its triangular profile appears on the right. These are different monuments at different places. Comparing their forms shows architectural change; their construction also reveals the labour and resources kings could command. The dates here follow modern Egyptian chronology.

Make a supported comparison

Locate Mesopotamia and Egypt on the wider chart. Both settings joined organized labour with powerful institutions. Their political arrangements differed: Sumer contained rival city-states, while Egyptian monuments expressed the authority of kings over a larger kingdom. Support this comparison with one example from each setting.

Wider Rule

2400–2200 BC

From cities to an empire

Around 2350 BC, the Akkadian dynasty began bringing rival Mesopotamian cities under its authority. Sargon's conquests joined territories previously held by separate rulers. His successors extended this power. The cities continued to exist, but their place within a wider political order changed.

A king pictured in victory

Naram-Sin's victory stele, dated to about 2250 BC and now in the Louvre, presents the king ascending a mountain above his soldiers. His larger figure and horned headgear magnify his position.

A stele is an upright carved stone monument. Here it presents a royal claim about victory. It does not provide the same account that a defeated person might have given. An image is evidence of what its makers chose to emphasize.

Read power thoughtfully

Genesis 9:6 grounds the value of human life in God's image. A Christian reader can therefore ask how power treats the people under its rule. The monument exalts a king; the biblical passage supplies a moral question for examining authority.

Find about 2350 and 2250 BC on the ruler. Both belong within this column's two centuries. Akkadian rule continued beyond the page's 2200 BC boundary.

2200–1600 BC | Promise in a World of Peoples

READ: Genesis 11:31–12:9 · COMPARE: Galatians 3:7–9, 16

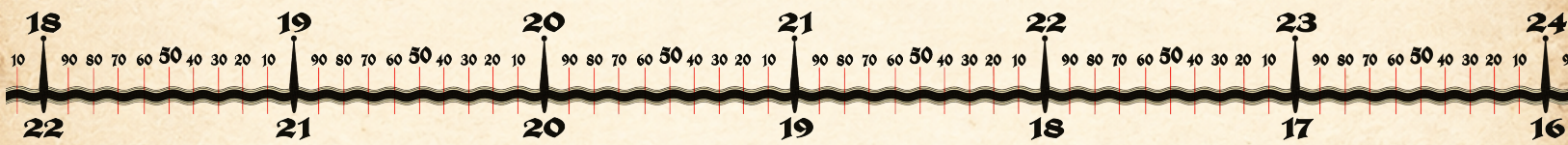
Called to go. Terah's household leaves Ur for Canaan but settles in Haran. Genesis 12 follows Abram leaving Haran at seventy-five with Sarai, Lot and their household. He obeys God's call, trusting his promise.



Blessing beyond one household. At Shechem and near Bethel, Abram builds altars. God promises land to his descendants and blessing for all families of the earth. Writing to churches in Galatia, Paul later explains this blessing in terms of faith and Christ.

Use the map. Find the call of Abraham in Adams' Hebrew line. Copy his date and place it between the nearest century markers below. Which historical column includes it? Compare Genesis 12:1–3 with Galatians 3:7–9, 16: how does the blessing extend beyond Abram's household?

One response. Adams gives 1921 BC: between 2000 and 1900 BC, just before the 1920 BC tick, in the right-hand column. God promises blessing for all families in Genesis; Paul explains that Gentiles share Abraham's blessing through faith and identifies the promised offspring as Christ. The column's merchant letters add context for travel; the date itself belongs to Adams' chronology.



Ur and a Rebuilt Kingdom

2200–2000 BC

A kingdom centred on Ur

Around 2100 BC, Ur-Nammu established control over southern Mesopotamia from Ur, near the lower Euphrates in present-day Iraq. His dynasty is conventionally dated c. 2112–2004 BC.

Building and royal authority



The illustration shows the lower stage of Ur's ziggurat with its three converging stairways. The original upper structure is uncertain and is omitted. A fired brick excavated there, now in the British Museum, carries Ur-Nammu's stamped inscription. Building and stamp connect a named ruler with a place, a religious purpose and organised work.

Brick-makers, carriers and continuing supplies supported such a project. Its scale helps us ask whose labour made royal building possible and how resources were gathered.

Records of daily provision

A tablet from Umma, a city in the Ur III kingdom, dates to about 2028 BC. Now in the Metropolitan Museum, it records beer, bread, oil and onions for messengers. Its date identifies year 1 of Ibbi-Sin's reign, month 2, day 20. These provisions bring travellers into view alongside kings and place a particular act of provisioning within a ruler's reign.

Read the two kinds of evidence together. An inscription names the royal sponsor; an account records supplies. Genesis 11:31 names Ur at the beginning of Terah's journey. These remains enlarge our sense of an ancient city without identifying that travelling household.

Trade and Written Law

2000–1600 BC

Households and distant trade

After Ur's dynasty collapsed, rulers at Isin, Larsa and Babylon competed for power. Political boundaries changed while households maintained ties between cities. Old Assyrian letters from Kanesh, in central Anatolia (present-day Turkey), let us see some of these ties at work.



During the twentieth and nineteenth centuries BC, merchants from Ashur in northern Mesopotamia sent donkey caravans carrying tin and textiles, exchanging goods for silver and gold. Some lived far from their families. Clay letters carried news and instructions; household archives kept records of loans, business deals and disputes.

One surviving letter in the Metropolitan Museum concerns the Imdi-ilum family firm. Its writer asks his brothers for news of detained travelling companions. The merchant drawing gathers these documented activities into a reconstruction of goods, travel and communication.

Letters and seals in use



Written records also needed ways to identify participants. A cylinder seal was a small engraved stone rolled across soft clay. Its repeating impression could mark a tablet or its clay envelope. The small drawing shows the tool beside the kind of impression it produced.

Letters and seals explain how some households organised travel and obligations. Such concerns help us ask informed questions about the journey in Genesis. A resemblance by itself cannot identify a person or establish a biblical date.

Babylon and written law

Hammurabi ruled Babylon c. 1792–1750 BC. Conquest and diplomacy expanded his power across Mesopotamia. Around 1750 BC, his judgements were engraved on a black stone stele more than two metres high. A relief shows him standing before Shamash, the Mesopotamian god associated with justice.

The Louvre identifies 282 judgements concerning matters such as family, property, trade and labour. They usually set out a case and its consequence. The relief and text present the king as an upholder of justice. This monument communicates royal authority as well as decisions about social life.

Genesis follows God's calling of a household within this world of kingdoms. These records illuminate travel, dependence and power; Scripture supplies the promise and Paul's explanation of its fulfilment in Christ.

1600–1200 BC | Deliverance and a People's Calling

READ: Exodus 19:3–8 · COMPARE: 1 Peter 2:4–10

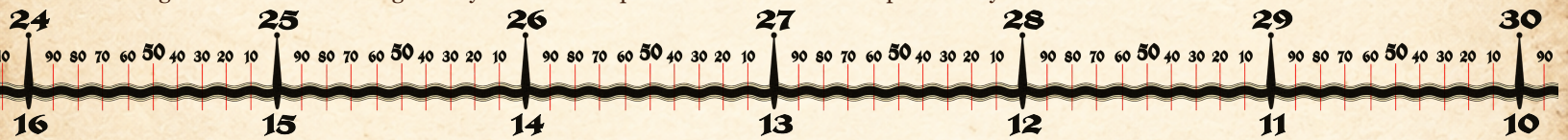
Rescued for a calling. At Sinai, God reminds Israel that he has brought them out of Egypt and drawn them to himself. Deliverance comes before the covenant responsibilities described in Exodus 19:3–8. The rescued people are called to hear his voice and live as a community belonging to him.



A people's answer. Moses sets God's words before the elders, and the people answer together. Their calling as a priestly kingdom and holy nation reaches beyond one leader's life. In 1 Peter 2:4–10, Christian communities in Asia Minor find their identity in Christ and their calling in making God's goodness known.

Follow the community. On Adams' chart, locate Moses and the departure from Egypt; record its date as Adams' chronology. Follow the people's history towards Joshua and the judges. Read Exodus 19:4–6. How does God's action explain both their identity and their responsibility?

One response. The chart carries the community from Moses towards Joshua and the judges. God has delivered the people and brought them to himself; they are called to listen and keep his covenant. Scripture explains the calling within that continuing history. Show the sequence on the chart and explain it in your own words.



Egypt and Its Neighbours

1600–1400 BC

A kingdom expands

Around 1550 BC, Ahmose I reunited Egypt after a period of divided rule. The New Kingdom began. His successors extended Egyptian power south into Nubia and northeast into western Asia. Canaan stood within a world of towns, armies and routes connecting the Nile valley with the Levant, along the eastern Mediterranean.

Political streams on the chart represent more than royal names. Campaigns, tribute and exchange connected the Egyptian court with distant communities. A ruler's authority could reach beyond Egypt's own fields and towns.

Work behind royal power



The grain scene reconstructs one practical relationship: a worker delivers a harvest while a scribe records it. Collecting, storing and accounting for supplies supported large institutions. Royal building and temple wealth also depended upon administrators, craftspeople and labourers.

Read the setting with care

Compare Exodus 1:8–14 with Exodus 19:3–8: harsh labour imposed upon Israel gives way to a rescued people's calling. Egyptian history supplies a wider setting, while Exodus leaves the pharaoh unnamed. Identify the date you found as Adams' chronology, and explain the biblical connection through the passages themselves.

Letters and Allegiance

1400–1200 BC

A message travels



The Amarna letters bring the fourteenth century BC into closer view. These clay tablets, written in Akkadian cuneiform, carried messages between Egypt and other courts. A messenger transported the tablet; a trained reader gave the written words a voice. The scene shows this link between a small object and a distant ruler.

The letters reveal different relationships. Powerful kings could address Egypt's ruler as an equal, while dependent rulers sought protection and affirmed loyalty. The chart's neighbouring streams thus contained unequal kinds of political power.

Loyalty and protection

The Metropolitan Museum of Art dates a letter from Abi-milku of Tyre to about 1347–1330 BC. His loyalty to Egypt's king carried an expectation of protection. Compare Exodus 19:4–6. The letter seeks royal protection; Exodus begins with deliverance already received and then describes the people's response. In each, explain how obligation arises within a relationship.

Israel named near 1200 BC

At about 1208 BC, shortly before this column's closing boundary, Merneptah's victory monument names Israel. Its writing identifies a people in or near Canaan, rather than a city. The king presents them among defeated enemies. This is evidence that Israel was known by that date; the inscription neither narrates the Exodus nor dates the covenant at Sinai.

A Changing Land

1200–1000 BC

Change across decades

Around 1200 BC, disruption affected much of the eastern Mediterranean. Some cities were destroyed; others continued. Egypt's authority in Canaan weakened unevenly during the twelfth century BC. The ruler's boundary helps us organize time, although communities experienced change at different rates.

About 1200–1000 BC is known as Iron Age I in the southern Levant. Bronze remained in use as iron became more common. This gradual development extended across generations; older tools continued alongside newer materials.

Households and daily provision



The reconstructed highland household joins a stone-founded dwelling, a storage jar, a harvest basket and a grinding stone. Shelter and daily food depended on continuing work. These objects bring the ordinary needs of a community into view.

Now read Judges 2:10–12. Why did a new generation need to learn the story of God's dealings with Israel? Use the household scene to consider where children might hear that story while sharing daily work.

Remembering the covenant

Judges 2:10–19 presents Israel's repeated troubles through forgetfulness, unfaithfulness and renewed deliverance. Follow the period on Adams' chart. Then explain how remembering God's deliverance could shape the people's worship, work and responsibilities to one another.

1000–800 BC | Kingdom, Exile, and Hope

READ: Jeremiah 29:1–7; Ezra 1:1–4 · COMPARE: 1 Peter 2:11–12



Faithfulness far from home. Jeremiah writes from Jerusalem to Judeans deported to Babylon after the capture of 597 BC. Houses, gardens, families and prayer belong to his instructions. They must seek their new city's welfare while trusting God through a long displacement.

Hope with responsibility. Ezra later presents Cyrus's proclamation as God fulfilling his word: return and rebuild the Temple. Christian readers see God's faithfulness through judgment and restoration. Peter likewise calls Christ's people to honourable conduct as sojourners; his first-century readers are distinct from Judah's deportees.

Use the map. Trace Israel and Judah into Assyrian and Babylonian rule, then Persia. Locate 597 and 539 BC within the right-hand interval below. Read Jeremiah and Ezra. What changes between their settings, and what responsibility continues? Explain before comparing with the response.

One response. Babylon holds Jeremiah's readers in exile; Persian rule later opens a way home. Faithfulness requires patient community life in one setting and rebuilding in the other. God's continuing purpose calls for action in changing circumstances.



Kingdoms and Neighbours

1000–800 BC

Jerusalem and Samaria

Samuel and Kings follow the monarchy through David and Solomon, then describe its division into northern Israel and southern Judah. Jerusalem remained Judah's capital; Samaria became the northern kingdom's royal centre. Follow the two streams separately on the chart.



Fortified towns gathered people, stores and authority.

The balance and stone weights in the scene show how grain could be measured for exchange.

Walls protected a community whose life also depended on fields, skilled work and fair dealings.

Connections with the coast

First Kings 5 describes Solomon obtaining cedar and skilled labour through Hiram of Tyre. These agreements connect Jerusalem with Phoenician ports, forests and craftsmanship. A building project depended on people and materials beyond the kingdom's borders.

Power and obligation

The Assyrian Black Obelisk records tribute from Jehu of Israel in 841 BC. Paying a stronger ruler could preserve a throne while limiting independence. The monument displays Assyria's view of that unequal relationship.

Read such royal claims beside the biblical account. Wealth, buildings and political survival did not settle whether a ruler kept faith with God. Distinguish what a monument records from the judgment Scripture makes about a kingdom.

Assyria and the Prophets

800–600 BC

Conquest and displacement

Assyrian expansion changed the region. Samaria fell in 722 BC, and deportations uprooted many inhabitants of the northern kingdom. Judah continued as a kingdom under growing imperial pressure.

In 701 BC Sennacherib attacked Judah and captured Lachish. Palace reliefs at Nineveh show the assault and people leaving the defeated city. Ramps carried covered battering rams toward its defences. The illustration reconstructs that method: a sloping approach allows a heavy machine to reach the wall.



Whose account are we reading

Sennacherib's annals boast of conquests and tribute. Second Kings 18–19 describes the crisis through Judah's king and trust in God. Jerusalem survived that campaign. Reading the sources together reveals a shared setting and different purposes.

Warnings in their setting

Amos challenged prosperity joined to injustice in Israel; Isaiah addressed Judah amid danger from Assyria. Their hearers knew the pressures of land, wealth, worship and war.

Locate the kingdom before applying a prophetic passage. The historical sources help establish circumstances; Scripture addresses faithfulness within them. An imperial victory record cannot by itself explain God's purpose or establish every detail of the biblical account.

For a further study, read Isaiah 1:16–17. Identify the actions Isaiah requires of Judah, then explain why care for vulnerable neighbours belongs beside warnings about national danger.

Exile and Return

600–400 BC

A letter to the exiles

Babylon displaced Assyria as the leading power. Nebuchadnezzar captured Jerusalem in 597 BC and deported King Jehoiachin. Jeremiah's letter addresses this displaced community before the city's final destruction.

Further rebellion brought another siege. Jerusalem and its Temple were destroyed in 587/586 BC. Many people were deported; others remained in Judah. Exile affected families differently, and the land was not simply emptied.

A new ruler and a new task

Cyrus took Babylon in 539 BC. Ezra 1 associates his authorization, conventionally dated 538 BC, with return and rebuilding. The second Temple was completed in 515 BC, under Darius.



Returning required materials, labour and patience. The building scene makes these connected tasks visible. Judah remained under Persian rule; return did not restore David's monarchy. Judean communities also continued in Babylonia.

Continuity through change

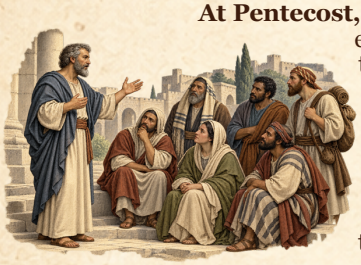
The Cyrus Cylinder describes restoration policies after Babylon's conquest. It does not name the Jews or reproduce Ezra's decree. It illuminates the wider setting without replacing the biblical text.

The chart sets successive empires in view; Jeremiah and Ezra explain responsibilities within that history. Read these historical dates alongside Adams' chronology, whose dates remain his own.

400 BC–AD 200 | Christ in the World of the Gospels

READ: Luke 3:1–3; Acts 2:1–11, 22–36

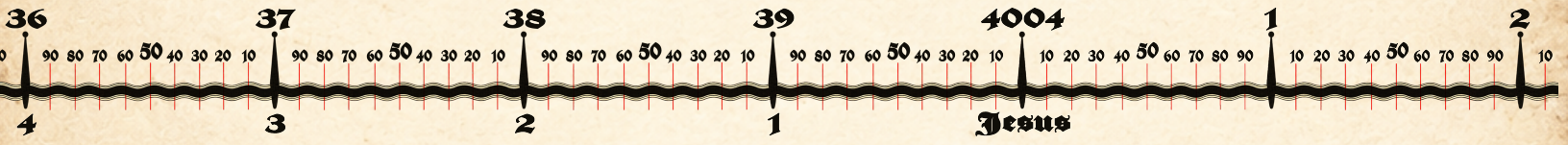
Luke introduces John the Baptist by naming an emperor, regional rulers and high priests. God's call to repentance reached people living under identifiable authorities. Locating this setting helps us read the Gospel as an account of God's work among actual communities.



At Pentecost, Acts describes a Jerusalem gathering connected with Rome, Egypt, Mesopotamia and Parthia. The Spirit enables the disciples to speak; the crowd hears God's mighty works in their own languages. Peter explains the event through Israel's Scriptures, proclaiming Jesus' death, resurrection and exaltation. The audience gives the occasion its setting; Christ gives the proclamation its centre.

Use the map. Locate the first century AD on the ruler. Read the two selections from Acts. What does the list establish about the audience, and what does Peter ask his hearers to understand about Jesus?

A worked explanation. The gathering connects lands within and beyond Roman rule. Peter proclaims Jesus as the risen Lord and Messiah. The place names identify the audience; the speech explains the Christian message. The calendar divider is not an exact birth date for Jesus; there is no year zero.



Judaea Between Empires

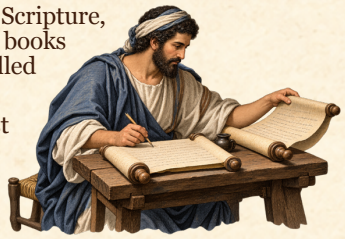
400 BC to 1 BC

From Persian to Greek Rule

Judaea belonged to Persia until Alexander's conquest brought it under Macedonian power in 332 BC. After his death, successor kingdoms competed for territory: Judaea lay between the Ptolemies in Egypt and the Seleucids in Syria.

Greek became an important language across these lands. Jewish communities encountered Greek public life while continuing their own worship and traditions, with different responses to foreign power.

Israel's Scriptures in Greek



The translation of the Pentateuch, the first five books of Scripture, is generally placed in third-century-BC Alexandria. Other books followed at different times. The Greek collection later called the Septuagint developed gradually.

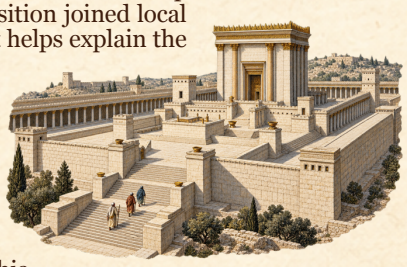
The translator pictured here compares texts: words must carry Israel's law and covenant history into another language. Greek-speaking readers could encounter these writings without first mastering Hebrew. How did the apostles use Israel's Scriptures to explain Christ? Peter's use of the Psalms in Acts 2 supplies one example.

Jewish Rule and Roman Intervention

The second-century-BC Maccabean struggle challenged Seleucid power. The Temple was rededicated in 164 BC; Hasmonean independence developed afterward. The defence of worship and disputes over authority shaped these events.

Pompey took Jerusalem in 63 BC, bringing Judaea into Rome's sphere. Herod the Great ruled as Rome's client king from 37 to 4 BC. His position joined local kingship to Roman supremacy, an arrangement that helps explain the Gospel world's overlapping authorities.

Jerusalem as a Place of Pilgrimage



Herod began enlarging Jerusalem's Temple around 20 BC. The artist's impression suggests its scale; worship and festivals drew Jews from many lands.

Diaspora Jews retained ties with Jerusalem. Acts' first-century audience includes people from Parthia, beyond Roman rule: religious belonging crossed political boundaries.

Christ and the First Churches

AD 1 to 200

Jesus and the Apostles

Pontius Pilate governed Judaea in AD 26–36. The Gospels place Jesus' condemnation and crucifixion under his authority. Acts presents the apostles proclaiming that God raised Jesus from the dead. Luke's named rulers help locate this witness in the first century.

Jerusalem and Its People

Roman forces destroyed Jerusalem's Temple in AD 70, transforming Jewish religious life. This belongs to the same century as the growth of Christian communities, which require their own evidence.

Hearing and Living the Word

Writing to the church at Thessalonica, Paul asks that his letter be read to everyone (1 Thessalonians 5:27). The scene of shared reading helps us picture a community hearing instruction together.



Around AD 112, Pliny, governor of Bithynia, wrote to Trajan about Christians. He reported gatherings before dawn, hymns to Christ and commitments against theft, adultery and dishonesty.

This hostile account concerns particular communities. Alongside Acts and Paul's instruction, it helps trace Christian worship and conduct into a later generation. It cannot describe every church.

For further study. Compare the purposes of Pliny's letter and Peter's speech. Whose perspective does each supply?

AD 200–800 | Faith, Scripture, and Public Power

READ: 2 Timothy 2:8–9 · COMPARE: 2 Timothy 2:1–2

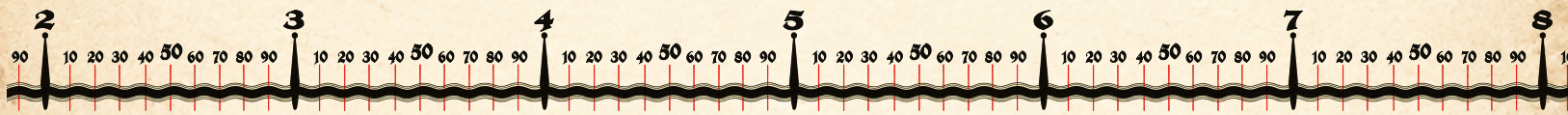
The gospel beyond one messenger. Paul suffers imprisonment for proclaiming Jesus Christ, risen from the dead. His chains restrict him, yet God's word continues its work. He directs Timothy to entrust the teaching to faithful people able to teach others.



Faith through changing circumstances. These apostolic passages precede the centuries below. For Christian readers, they introduce a question: how did communities teach and confess Christ under changing rulers?

Use the map. Locate AD 303, 313, 325 and about 700. Read the accounts below, then explain one change in Christians' public circumstances and one continuing purpose in their use of Scripture. Support your explanation with two dated examples.

One response. Orders in 303 threatened churches and their books; the 313 policy protected worship and restored property. Around 700, the Lindisfarne Gospel-book supported Christian reading. Laws and kingdoms changed, while teaching the gospel continued in particular communities. The map locates these settings; the sources reveal the work within them.



Churches and Imperial Power

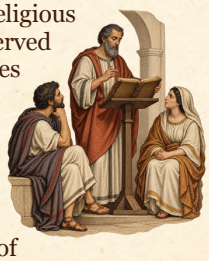
AD 200–500

Christian witness under pressure

Christian communities gathered to read, pray and teach, although circumstances differed between places and reigns. The centuries before Constantine included periods of relative security as well as persecution.

In AD 303, imperial edicts under Diocletian ordered churches demolished and Scriptures destroyed. Eusebius recalls seeing sacred books burned in public (Church History VIII.2). An attack on the books struck at a community's teaching and shared confession as well as its possessions.

From threat to legal protection



In AD 313, Constantine and Licinius agreed on religious freedom for Christians and others. The letter preserved by Lactantius also ordered Christian assembly places and other community property to be returned. Believers could recover places where they had gathered for worship.

The settlement changed their legal position; it did not make Christianity the empire's official religion. A reader could open a codex, a book of bound leaves, and give written words a voice for many listeners. Locate 313 just ten years after 303: a short distance on the ruler contains a substantial change in public policy.

Confessing Christ and governing belief



At Nicaea in AD 325, bishops debated the identity of the Son. Their creed confessed him as begotten rather than made, sharing the Father's divine being. Eusebius's letter records discussion of these words. The question concerned the Saviour Christians proclaimed and worshipped.

Imperial support also brought government into religious disputes. In AD 380, an imperial law prescribed belief in the one deity of Father, Son and Holy Spirit, and condemned dissenters. Protection and religious authority became closely connected. Political favour could change a church's circumstances; faithful teaching still demanded care over its confession of Christ.

Christian Life Across Borders

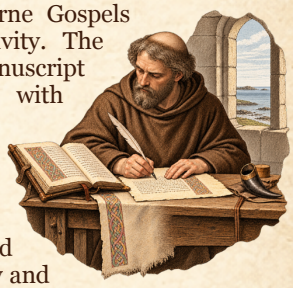
AD 500–800

Egypt under new rulers

The Arab conquest of AD 639–642 brought Egypt out of Byzantine control. Christian communities and monasteries continued under Muslim rulers. Their circumstances varied, but political change did not end Christian life.

The monasteries at Bawit and Sohag make this continuity visible. Buildings, paintings and inscriptions preserve evidence of worship and community life. Bawit's monks also farmed and traded: religious communities needed food, work and supplies. The Metropolitan Museum identifies these monasteries as flourishing in the early Islamic period.

A Gospel-book around AD 700



Far to the northwest, the Lindisfarne Gospels offers another view of Christian activity. The British Library dates this parchment manuscript to about AD 700 and associates it with Lindisfarne's monastery in Northumbria. Its four Latin Gospels are accompanied by lists connecting feast days with readings.

Producing such a volume required prepared animal skin, ink, a text to copy and sustained skilled labour. A writer compared the new page with an existing text; the completed leaves had to be assembled into a usable book. Fine decoration expressed honour for the Gospel-book as well as the maker's skill.

From written page to heard gospel

Reading aloud joined the book with its listeners. Its feast-day lists connected particular Gospel passages with Christian worship. Copying, organizing and reading were related parts of communicating Scripture. A surviving manuscript thus brings people and their work into a history otherwise dominated by rulers.

Locate about 700, then distinguish the book's production from the earlier life of Christ it recounts. For a shared lesson, explain how this manuscript adds to what the chart's political streams show. Use one physical feature and one detail of its Christian purpose. Support your explanation from the book's material and its reading lists.

AD 800–1400 | Scripture Across Languages and Centuries

READ: 1 Samuel 3:1–10 · COMPARE: 2 Timothy 3:14–17

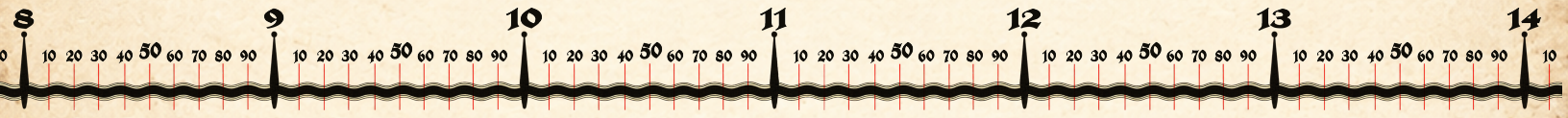
A story and its later readers. At Shiloh, young Samuel hears a call and goes to Eli. The priest eventually understands and teaches him to answer the Lord. This episode precedes Israel's monarchy; the Egyptian book below was made many centuries later.



Scripture received and taught. Paul urges Timothy to continue in the sacred writings learned from childhood. They can give wisdom for salvation through faith in Christ and prepare him for good work. Christian copying and teaching serve this purpose when readers attend faithfully to the text.

Use the map to distinguish dates. Locate AD 892–893 just before marker 9 on this ruler. Explain why a book about Samuel belongs here, centuries after the biblical setting before Israel's monarchy. Use the passage and the manuscript evidence below; explain aloud or mark both periods on a sketch.

One response. Samuel's calling precedes Israel's monarchy. AD 892–893 dates the Egyptian copy, not that calling. This manuscript places later Christian work with an earlier biblical text on the timeline.



Samuel in a Coptic Book

AD 800–1000

A dated Egyptian copy

Morgan manuscript M.567 contains 1–2 Samuel in Sahidic Coptic, a form of the Egyptian language. Made in the Fayyūm in AD 892–893, it puts a later Christian reading of Israel's story within a specific place and period.



It is a parchment book, with writing arranged in two columns. The nearby reconstruction shows the relationship between a source book and a fresh copy: a scribe reproduces a text already received, rather than composing Samuel's story anew.

Names behind the pages

The catalogue names the scribes Apaiouli and Isak. A colophon, a note recording a book's making or gift, records its donation to the Monastery of St Michael near Hamuli in AD 892–893. Such details connect the surviving pages with people and a Christian institution.

What the evidence shows

This book establishes particular Christian work with Scripture in medieval Egypt. It cannot tell us how many neighbours could read, or measure their faith. On the chart, the copy's date belongs just before the AD 900 marker; its biblical contents lead us back to Samuel and David.

Copying and Reading Across Languages

AD 1000–1400

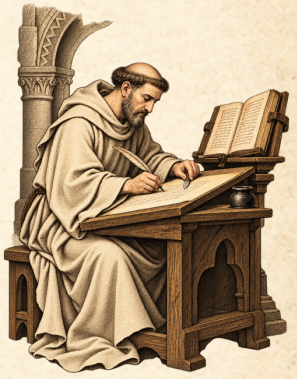
Several versions on one page

At Christ Church, Canterbury, the Eadwine Psalter was made about AD 1150. A psalter is a book of Psalms. This one sets three Latin versions beside one another and adds Old English and Anglo-Norman French translations, with explanatory notes. The page itself gives readers a way to compare words and consult explanations.

Here three activities meet. Copying produces another written example of a text. Translation expresses it in a different language. A gloss adds an explanation, between the lines or in the margin. Keeping these activities distinct helps us ask what a particular page was designed to help its readers do.

The work behind a book

In a medieval western workshop, prepared animal skin became parchment. Ruling supplied guides for even lines. A scribe consulted an existing book, wrote with a cut quill, and used a small knife to reshape the nib, erase a mistake or steady the sheet. The reconstruction brings that careful work into view.



Writing was one stage among several. Decoration could distinguish important openings; folded sheets were gathered in sequence and sewn into a binding. A finished volume depended on materials, skilled labour and someone willing to provide for its making. Its survival lets us study those practical means of keeping Scripture available.

An English Bible before print

Near the far end of this page's ruler, another manuscript supplies a different example. British Library Egerton 617–618, dated about AD 1390–1397, preserves parts of a Wycliffite Bible made for Thomas of Woodstock. The English translation was produced by followers of John Wycliffe. Egerton 618 contains the New Testament and tables identifying readings.

This was still a handwritten book. English biblical translation therefore had a history before the printed New Testament considered on the next page. One surviving copy demonstrates a particular text and commission; it does not show that every household possessed a Bible.

Compare the work and its purpose

Locate c. AD 1150 halfway between markers 11 and 12. How do M.567 and the Eadwine Psalter show different work with Scripture?

One response. M.567's named scribes and donation record show a copied book entering a monastery. Eadwine's parallel versions, translations and glosses show provision for comparison and explanation. Both establish particular Christian work with Scripture; neither measures how widely people could read.

AD 1400–1900 | Carry the Map into Further Study

READ: 2 Timothy 3:14–17 · COMPARE: 2 Timothy 2:2

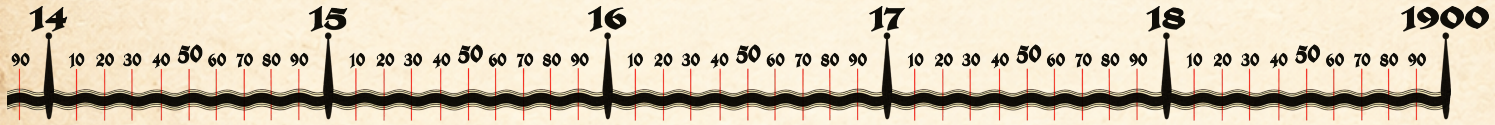


Learning that leads to service. In Paul's second letter to Timothy, his younger coworker is urged to continue in the Scriptures he has learned. These make him wise for salvation through faith in Christ Jesus and prepare him for good work. Teaching is also entrusted to people able to teach others (2:2).

Build your own explanation. Locate 1526 and 1789 on the ruler, then find their surrounding periods on the complete chart. What do the quoted words below reveal about each writer's audience and intended response? Give evidence from both before reading the model.

One response. Tyndale offered English Scripture and urged trust in Christ. Equiano asked lawmakers to act against the slave trade. Both used published words; biblical translation and personal testimony served different purposes.

Continue the study. Choose a comparison; locate its periods; examine the supplied evidence; explain the connection; make a discussion question. Include evidence from both, a common feature and a meaningful difference. Read aloud or discuss together.



Scripture Reaches Readers

AD 1400–1700

Making many copies



In Mainz, Gutenberg's Latin Bible was probably completed in 1455. Movable metal type allowed prepared letters to be inked and impressed repeatedly on sheets. Pages still needed checking, gathering and binding.

The engraving joins two jobs: a compositor arranges type, while a printer handles a sheet at the wooden press. Making many copies depended on skilled work as well as machinery. Choosing a faithful translation required further care.

An English New Testament

William Tyndale translated the New Testament from Greek. An interrupted printing attempt at Cologne in 1525 was followed by a complete edition at Worms in 1526. Copies reached England despite official opposition. Translating, printing and transport worked together to bring Scripture to English readers.

Read his 1526 address To the Reader, here with modernized spelling: "Give diligence, reader ... unto the words of health and of eternal life." He seeks "more proper English" and help for "the edifying of Christ's body."

"Health" here concerns salvation; "edifying" means building up the believing community. Tyndale connects careful reading with Christ's saving work and asks learned Christians to improve the translation. What do his opening instruction and his concern for English tell us about the readers he hopes to serve?

A text passed to later readers

Tyndale revised his New Testament in 1534. Later English Bibles, including the King James Version of 1611, drew heavily on his wording. Locate 1526 and 1611: the interval of 85 years shows how a translation could serve later generations.

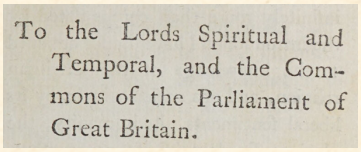
For another study, compare the Coptic manuscript with Tyndale. Identify their shared scriptural purpose, then explain a difference between copying by hand and printing. Follow the text from those who prepare it to the community that reads or hears it.

Faith and Public Witness

AD 1700–1900

An appeal to Parliament

Olaudah Equiano published The Interesting Narrative in 1789. His dedication, dated 24 March, seeks compassion for people suffering through the slave trade. The original printed address names his intended parliamentary audience.



To the Lords Spiritual and Temporal, and the Commons of the Parliament of Great Britain.

The surviving address identifies people with legislative authority. Examine the words before explaining why Equiano chose these readers.

Christian conviction in public

Equiano asks God to "inspire your hearts with peculiar benevolence." His appeal joins Christian belief to a practical request: lawmakers should show compassion through their decisions.

The opening quotation, Isaiah 12:2, 4, is originally a song of trust and praise for God's salvation. Read that biblical setting first, then consider Equiano's later use of its language in his testimony.

Read the later dates carefully

Parliament abolished the British slave trade in 1807. Slavery itself continued. The Slavery Abolition Act followed in 1833, with emancipation beginning in 1834 in most British colonies. A wider struggle, involving many voices, brought these changes.

Tyndale addresses Scripture readers; Equiano addresses legislators. Both publish from conviction, with different purposes and kinds of authority.

Use the Map

Genesis begins with people bearing God's image; the final study considers Equiano's appeal for compassion toward those suffering through the slave trade. Between these settings, the studies follow households and kingdoms, the proclamation of Christ and later Scripture readers. Questions of human dignity, faithfulness and responsibility remain close to the names and dates throughout this historical journey.



FAITHFULNESS IN CHANGING CIRCUMSTANCES

The biblical passages give these questions their Christian meaning. Noah's story joins judgment with preservation and covenant. Abraham receives a promise of blessing for all families. Israel is delivered before being called to covenant obedience. Jeremiah asks exiles to build a life and seek their city's welfare; return brings rebuilding. Acts centers the apostles' proclamation on the risen Christ, explained through Israel's Scriptures. Different circumstances bring these continuing questions into distinct settings.



POWER AND COMMUNITY LIFE

An Assyrian tribute record presents submission from an imperial viewpoint; the prophets ask whether prosperity and security accompany justice and faithfulness. Later imperial orders can destroy churches or protect worship. Alongside public power stands daily provision: early settlements need food and skilled workers, merchants rely on agreements, and monasteries require supplies as well as books. These histories include the labor of people whose names may never appear among the chart's rulers.



TEXTS RECEIVED AND EXPLAINED

The surviving books reveal some of that labor. The Coptic Samuel manuscript names scribes and records a donation. The Eadwine Psalter supplies parallel versions and explanations. Wycliffite manuscripts establish English translation before print; Tyndale carries it into another means of production and distribution. Copying, translation and explanation each involve a text already received. A manuscript's date belongs to that work of transmission, while its contents may concern events many centuries earlier.



CONVICTION AND PUBLIC WITNESS

Tyndale and Equiano bring the reader's response into focus. Tyndale seeks understanding of Scripture and the building up of Christ's people. Equiano directs personal testimony and Christian appeal toward legislators able to act against the slave trade. Their audiences and purposes differ. Reading each carefully shows how conviction can lead to teaching in one setting and a demand for public action in another, without confusing those distinct forms of service.

RETURN TO THE MAP WITH A BETTER VIEW

The chart supplies orientation; Scripture and the historical sources contribute according to their own purposes. These distinctions support reading beyond this book. Another history or Bible reference work can raise a question to investigate with the historical map nearby. Comparing the evidence and explaining what it supports allows Adams' panorama to serve a widening study of Scripture and history.

A Wider View

The chart before you can now become a place to return to with understanding. Names that once stood alone have neighbours. A generation belongs within a longer story; a kingdom has a world beyond its borders. As those relationships become clearer, the past becomes easier to explore, and familiar passages invite a more attentive reading.



A WIDER VIEW OF THE PAST

You can follow a family line while keeping the surrounding generations in view. You can place a ruler beside the powers of the same period and bring a biblical account into conversation with its historical setting. The panorama helps you hold those relationships together while you return to the particular people and events that give them meaning.

CONFIDENCE TO KEEP LEARNING

An unfamiliar name can become a starting point for inquiry. You have a way to locate its period, seek relevant evidence and compare explanations. A surviving object or manuscript may open another part of the story. When accounts differ, you can ask what each source supports, acknowledge uncertainty and keep learning with patience.

UNDERSTANDING TO SHARE

What you have learned can become a gift to someone else. At a family table, in a study group or beside one interested learner, you can make a difficult connection easier to follow. Show where your explanation comes from. Welcome another person's questions. Give them time to discover a relationship for themselves and the confidence to pursue it further.

CARRY THE QUESTIONS FORWARD

There is more history beyond the edges of this chart, and more to receive from Scripture than any chronology can contain. Return to a familiar passage with a fresh question. Explore a period you once passed over. Let a small discovery lead to another source, a thoughtful conversation or a clearer lesson. The habits of careful attention can keep this map useful long after your first reading.

A FINAL WISH

My wish is that these pages will help you approach the past with humility, read Scripture with greater care and share your discoveries generously. May clearer understanding deepen your reverence for God and your regard for the people whose lives fill the centuries. May every return to the map bring a worthwhile question, a fuller understanding and something good to pass on.

About the Author

Micah J. Ellersby is a Christian author devoted to biblical truth and a faith that shapes everyday life. His work makes Scripture accessible through clear teaching, historical insight, and deep reverence for God's Word. With conviction and compassion, he equips readers to understand the Bible, strengthen their faith, and put biblical wisdom into practice.



Micah Jonathan Ellersby

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