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Wm Stukeley
1739.

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Wm. Stukeley
1739.

Si verò habet aliquid tanquam
studii pabulum atq doctrinæ; nihil
est otiosa senectute jucundius. Cicero
pro Cœlio.


The fig leaf apron.

ANTEDILUVIANS.

PALÆOGRAPHIA SACRA
OR
DISCOURSES ON MONUMENTS of ANTIQUITY
~~that relate to~~ sacred History.

N.° II.

OR

HEROOLOGIA SACRA PATRIARCHALIS,

An Attempt to retrieve the Heroical & Pictures of the Patriarchs, & eminent persons in antiquity, mentioned in the holy Scriptures, or relating thereto; or to the British history: from ancient paintings, sculptures, coyns, intaglia's, & other ancient Monuments.

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This publication is a bold attempt toward recovering the pictures or resemblances of the patriarchs, & such persons in antiquity, as any wise relate to the holy scriptures, or to the history of Britain. I flatter my self, tis not impossible to arrive at even an <u>heroical likeness</u> of many of them, — from ancient monuments now left among us. I mean by an <u>heroical likeness</u>, that character which the ancient sculptors studyed to arrive at, in their works, & which a Kneller & other great genius's in painting naturally fall into: which the connoisseurs are well acquainted withal, but cant express. tis got, by studying nature & works of art, of the most excellent kind: like as the knowledg of a hand in painting, or the like. for instance, the studious in those matters, know well the face of a Hercules, a Ganymede, Julius Cæsar or Constantin the great, without their name being set to it, or any symbols. they know a picture of apollo, & whether it was made before or after Augustus's time; because then, they complimented

mented the emperor with making Apollo's face precisely like his. So in more antient times, they gave their heros & great personages which they committed to sculpture, the character & resemblance of some former deifyd person, to whom he had a similitude, in name, fortune, family, actions or the like. So that if by studying analogy, we can but discover the person originally intended & imitated under such a character, we have then the <u>heroical</u> aspect, of that first & original person.

Hence if from some general likeness between Augustus, & the former busts of Apollo, they made all the subsequent sculptures of Apollo like that of Augustus (as I could show in many particulars) we ought rightly to infer, that there is an heroical similitude, between the person who is originally meant under the name & figure of Apollo & the emperor Augustus. but when we show, that the primitive Apollo pythius, means Python or Typhon (the same person) deifyd: & that this Python is really Phut mentiond in scripture, to be the son of Cham, son of Noah: then we may very well give the head of Apollo in that excellent statue in the Vatican gardens, for the head of Phut, & indifferently, any head of Augustus, will answer the

same

many of those similitudes between sacred & profane story are subtle: some may be thought far-fetcht: but there are abundantly enough to secure the main point aim'd at, that they are the very same.

same purpose, or any head of Apollo: & so of the rest.

It cannot be denyd, that this method of analogizing between sacred & profane history, has been carryed too far, by some learned men, particularly by Huetius. but this abuse cannot be admitted as a just argument, against the due use & excellence of this kind of study. nor need any one be ashamd of treading in the steps of Bochart, Selden, Vossius, Gale & other great names who have rightly cultivated this commendable branch of knowledg. there is a medium between indulging fancy too far, & absolutely rejecting all kind of enquirys in this way. I have, for my part, endeavord to secure the pictures here exhibited, by sufficient authority, & after all, shall not be displeas'd if the whole performance be pronounc'd no other than a learned amusement. the amœnitates studiorum as pliny words it, are not unuseful, as a relaxation from severer studys.

I shew, in the work it self, sufficient authority, for the highest antiquity of the arts of designing, painting & sculpture, probably of a date very little inferior to that of the world its self. so that tis no matter of surprize, when we pretend to the effigies of those persons contain'd in this volume. for their faces were certainly preserv'd from the times they liv'd in; & are come to us, thro' heathen monuments.

Josephus ag.t Appion, Aristobulus in Eusebius, all the learned fathers, Eusebius in his propar. evangel. Justin martyr, exhortat. ad græcos, Tertullian in apologet. Firmicus, & others, frequently show that the ancient philosophers, poets & historians among the heathen have by traduction many of the sacred historys. Gale, Sandford & many of the late writers have exemplify'd it very largely. I endeavor in this work to show it, in their sculptures & monuments: in order to obtain this additional pleasure, of viewing somewhat of their pictures & resemblances.

That pains which Fulvius Ursinus, Gronovius Agostini & others have taken in preserving the effigies of the famous hero's of profane antiquity I have endeavored to do, in the sacred: tho' indeed for the most part, thro' the canal of the profane. The reason is, tho' sculpture began in the sacred family, yet they left it off, thro' the ill tendency of it, at that time, to promote idolatry. & for that same reason profane antiquity preserved & prosecuted it, to the time of those numerous monuments, from whence we take our designs.

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XXXVI.

TABLE

Thus far of Antidiluvian Patriarchs.

Ecclus XLIIII. 1. Let us now celebrate famous Men, & "
our fathers that begat us. The Lord hath wrought great "
glory by them, thro' his great power, from the beginning. "

Genesis I. chapter. the creation of the world.
The drawing here, is made in a smaller scale from that fine sculpture in Bellori, an antique funeral monument or sarcophagus, which I shall engrave in its full size. it represents creation by the 4 elemen
Neptune driving his chariot at top, is the spirit of God in Moses, which moved upon the face of the waters.

Secondly Jupiter creating man & woman out of clay is here represented, as an artist modelling. Minerva with the butterfly in her hand, is the Spirit putting souls into the figures. and the Lord God formed man of the dust of the ground, & breathed into his nostrils, the breath of life, & man became a living soul. Gen. II. 7. 18. And the Lord God said, it is not good, that the man should be alone, I will make him an help meet for him.

at the formation of the man & woman the destinys are busy, providing their future fortune.

Dame nature below, with Cupid & Psyche mean the eternal succession of things thro' generation, or Love.

Thirdly out of Genesis IV. 22. Tubal Cain is introduced, showing how civil life was cultivated by arts.

over the face
clay. Minerva
- cupid & psy-
ing in brass & iron.

Antiq. Expl. I. pl. 4.

The Creation. the four elements. Neptune drives his chariot over the face of things. Triptolemus follows him. Jupiter modelling mankind of clay. Minerva puts souls into them. the fates read their destiny. dame nature below. cupid & psyche, the perpetuity of her works thro' generation. Tubalcain working in brass & iron.

Bellori. Montfauc. Antiq. Expl. I. pl. 4.

Thus the learned Bayer gives us the names in chinese, of our first fathers, in commentarium Originum Sinicarum.

Adamus	I.	Tai haa fo hi = Niu kua
Seth	II.	Yon ti xin num
Enos	III.	Ti lim quoi
Cainan	IV.	Ti chim
Mahalaleel	V.	Ti mim
Jared	VI.	Ti y
Enoch	VII.	Ti lay
Methusalem	VIII.	Ti vu vam
Lamech	IX.	Hivon yvon, Heaven, Ouranus.
Noa		Hoam ty

In the reign of these king's, say the Chinese annals, there was a certain fructiferous tree, which the men of that age lived upon. under the shadow of it, they were protected from the sun's scorching heat in summer, & in winter they retired into the fissures & caverns of its gaping trunk.

These were a generation of men sprung from the earth. in their time, there were no citys, no borders & boundarys of countrys. people wandered about, without any cloathing, two

a

a twig of leaves to hide their nakedness: & they" lived each an immense number of years. "

This is the dress, wherein they have handed down, the truths delivered in the sacred pages. There was besides, another family called the family of men, sprung from the fire. These are they that by rubbing two pieces of wood together excited a fire, to cook meat withal. for before, they eat it raw; now, they baked it upon a hot stone. & further, by means thereof, they found out the method of managing metals.

here we see plainly, they mean the family of Tubal cain.

but to return to Adam called Fo hi. they make him produced by a spirit or air. Tai signifys the greatest, hoa is the august; hao is the most famous. so that they call Adam Maximus, clarissimus Fo hi. & Niu kua was his wife & sister, begot of the same spirit, called by Moses the spirit of life, which God breathed into them. Abdalla calls her Nivaschi; & that she was queen or empress, after her husband. aschi I take to be the hebrew אישה Genes. XI. 23. virissa, a she-man.

V. p. 81.

Genesis III. chapter is the subject of this elegant sculpture, being a continuation of the former from Bellori, which I shall engrave in its original size, this being a small drawing of it. but Bellori has injudiciously divided it, not discerning the true meaning & history; for he has divided it, just at the tree of knowledg of good & evil, which was interdicted our first parents, as a test of their obedience, as the condition of their tenure of the rest of the blessings, which God had poured on them, with a profuse hand.

secondly Adams & Eves punishment is here represented according to the mythology of the antients: Adams under the fable of prometheus chained to a rock, an eagle devouring his liver. Vulcan in the foregoing marble is making his chains. Eve in a matron like dress feels the effect of the divine curse, in the pains of child-bearing, & in the misery of death, before her eyes. above is Lucina driving her chariot.

thirdly to comfort the despending parents of mankind, they are acquainted with the hopes of a future life. Mercury the divine spirit, the giver of life, conducts the souls of the meritorious to a happy immortality.

TAB·II·

t the for-
se of consci-
lor of Hercu-
o has brought
ls into a fu-

t. expl. I. pl. 65.

TAB·II·

a continuation of the former sepulchral marble in Bellori. Adam & Eve eat the forbidden fruit. God alm. judges them & the serpent. Adam punished with remorse of conscience under the fable of Promethous chained to a rock. Messiah in the character of Hercules laying aside his skin (life) relieves him. Eve laments the death & misery she has brought into the world. Destiny reads the fatal sentence. Mercury the conductor of souls into a future state.

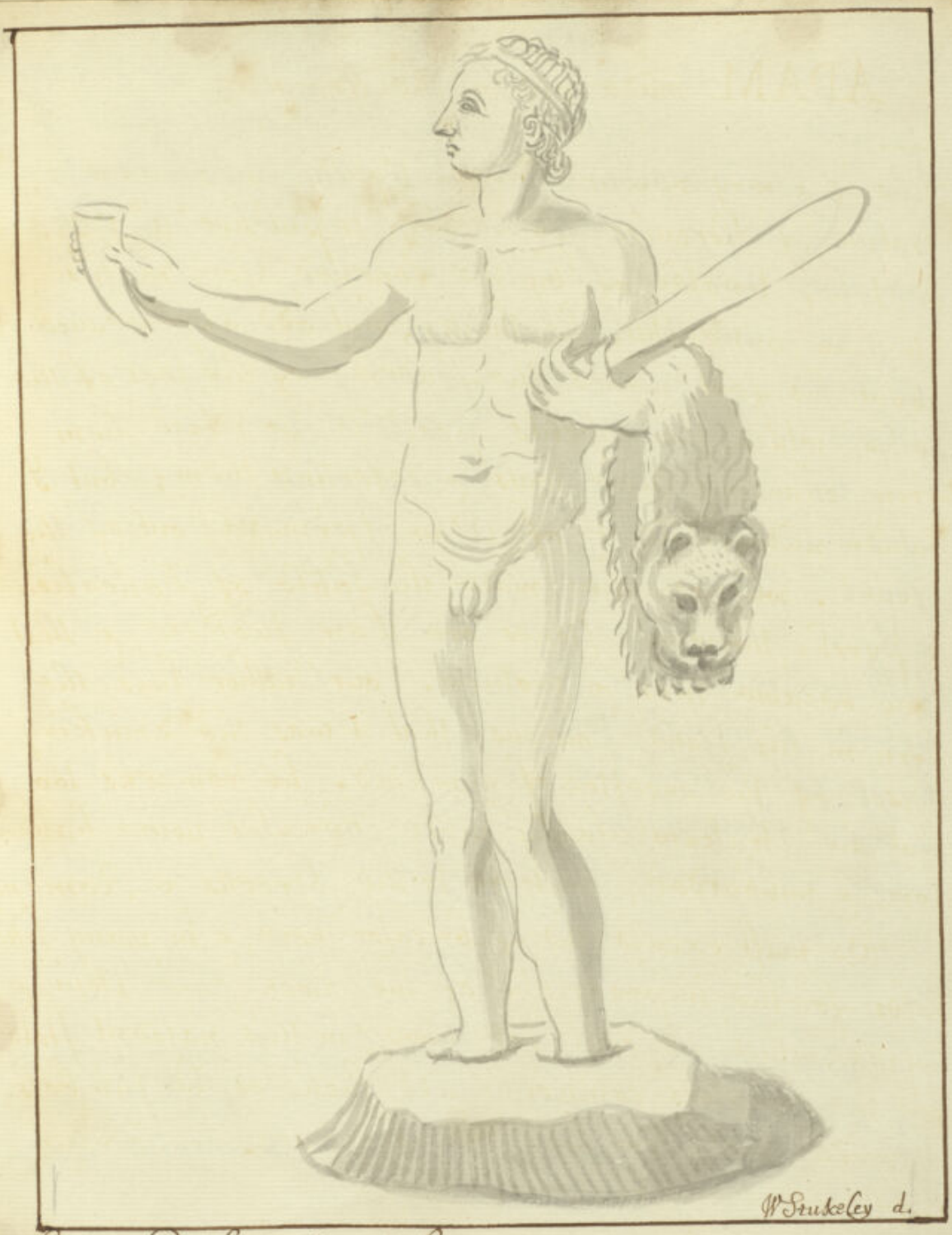
W. Stukeley d.

Bellori Montfauc. Ant. expl. I. pl. 65.

ADAM made out of the ground.

This is a very remarkable antiquity, an elegant statue of Hercules, found in a sepulcher a°. 1727. in Italy, treated of, by the learned Gory in his Etruscan antiquitys. he thinks, that odd appearance about his foot, means the fettering of the legs of the deitys, which the antients practised, to retain them from changing their seats, & deserting them: but I rather understand it, of Adam springing out of the ground. whence they made the fable of Deucalion & Pyrrha, throwing stones ore their shoulders, & that they became men & women. our author says, the horn in his hand means, that it was the drinking vessel of the ancestors of mankind. he remarks too, that the Etruscans usually made Hercules young, handsom, & unbearded, contrary to the Greeks & Romans.

We must excuse the fabricator here, & in many like cases, for the impropriety of the horn, club, skin & infula, which he could not have, in this nascent state. but the sculptors commonly add such, as the symbols, by which we know who they truly are, not so much regarding order of time.



Gorys Etrusc. Antiq. tab. LXXI.

Genesis II. 19. and out of the ground the Lord God formed every beast of the field, & every fowl of the air, & brought them unto Adam, to see what he would call them: & whatsoever Adam called every living creature, that was the name thereof.

20. And Adam gave names to all cattel, & to the fowl of the air, & to every beast of the field, but for Adam there was not found an help meet for him.

The sculpture of this famous agate manifestly relishes of a knowledg in the scriptures, & that the author has mixt several scripture storys in it. here is Adam alone i.e. without his wife, with the beasts gathered together as in a fold, whereby he might more easily contemplate their natures & impose suitable names on them, Minerva, the h. spirit assisting him. it was common in antient mythology, to make minerva this friend & assistant of Hercules, by whom they meant Adam. Pausanias in Arcadicis writes, that Hercules was preserved in all his perilous attempts, by her. in Laconicis he says, Hercules was by her translated into heaven.

That celestial monitor here, seems to point to the snake, as bidding him beware of the animal. the tree between them, easily led the first christians, to imagine it a picture of paradise, & of the fall of man.

Ὀνομοθεσία.

Adam naming of the creatures. an agate of the french kings. in the memoirs of the academy, & in Montfaucons antiqu. expl. supp.l pl. 5. V. Galei philosophia pd. 9.

Hercules was called Victor, for this reason among others, says Varro, because he overcame all kind of creatures.

This was Adam, who was of the earth & return'd to the earth. The Germans of old called Adam & Eve, Mannus & Isis, as Vossius thinks. This was Ischa Eve's first name. Gen. XI. 23. אישה Ischa virissa, virago: because taken from איש ex viro. Symmachus calls her ἀνδρὶς, as better designing the intent of the hebrew word, than virago: for it means not every woman, but one of a bold mind; like a mans. ἀνδρὶς is Vira a she-man.

Adam was so called from אדמה red earth, because he was taken from it. Gen. III. 19. So homo from humo the ground. our english word dam, a bank, retains somewhat of the hebrew: so the greek word — δέμας, corpus.

All authors agree, Hercules was only the honorary, not the true name, of the hero.

Herodotus melpomene, says, Asia was the wife of prometheus. Isacius calls her Hesione, or Axiothea which are but corruptions, of אישה

Prometheus being said to be the son of Japetus means the son of heaven, as Proclus declares, so called from its swift motion. Themis is said to be his mother, meaning the divine council. Genes. I. 26. let us make man

EVE Juventa.

Nicander in Theriacis, tells this very antient story, a remain of sacred truth. Some ungrateful part, or whole of mankind to whom Promethous (or ADAM) had communicated the inestimable benefit, of the invention of fire, which he had stole from heaven: they went & disclosed this theft to Jupiter. Jupiter as a reward for their telling, gave them perpetual youth. her they set upon their ass & returning, the ass was extremely thirsty. attempting to drink at a spring by the way, a serpent hindered the ass from drinking, unless he might have whatever he asks. the ass perishing for thirst agreed to give the serpent, whatever he asks. which was, what he carryed upon his back, perpetual youth. & hence it is that serpents throw off old age with their skins.

Genesis II. 21. and the Lord God caused a deep sleep to fall upon Adam, & he slept. & he took one of his ribs, & closed up the flesh instead thereof.

22. & the rib which the Lord God had taken from man, made he a woman, & brought her unto the man.

23. & Adam said, this is now bone of my bones, & flesh of my flesh; she shall be called woman, because she was taken out of man.

This antient mythology represent, as in the drawing before us. Promethous, who is Adam, forms woman of clay. the Gods admiring the excellence of the performance, each present her with a gift: whence she was called Pandora. he is said to have made this most beautiful of her sex, by the help of Minerva, who is here standing by. but in reality, it means the holy spirit, which animated the man & woman which god made. Gen. II. 7. breathing into their nostrils, the breath of life: as the scripture expresses it.

the antient heathen have this same notion of our being made in the image of god. therefore the sculptor perhaps placed minerva for a copy to Promethous, in modelling his woman.

the fable tells us, that Promethous in making man borrowed all kind of qualitys from all animals.

The formation of woman. Pandora the most perfect of her sex.

ADAM from a sepulchral lamp in Bellori. Promotheus forming Pandora: Minerva the h. sp.t assisting. Montf. v. pl. 40.

The Chinese call Adam Tai (maximus) hao (clarissimus) Fo hi: the greatest & famousest Fo hi. Fo, say the learned in that language, is compounded of gin which signifys a man & kiven which in composition means an animal, a living man. 伏 he is said to have found out figures, lots, medicine, the science of divining, matrimony, writing, nets, snares, the use of wine, & instruments of music with 25 strings.

R. Levi ben Gersom attributes the knowledg of the vertues of herbs to Adam: astronomy, all arts & learning, as being taught of god.

as to the name of Niu kua, by whom they mean our mother Eve, Niu in chinese signifys woman, kua or Qua is no other than the hebrew word Chava. they say likewise, that this woman was the inventor of many things. kua by Mouzelius & others when resolv'd into its first roots includes the notion of her eating a forbidden fruit.

After Adam heard the evangelic promise, he call'd his wifes name Chava חוה Eva. Gen. III. 20. the reason is given, because she became the mother of all living. this Heidegger proves to be in a spiritual sense: of all regenerate, vivify'd: the mr. of Messiah the vivifyer, & all vivify'd; mankind.

Tis very strange, that such a cloud of the jewish writers, & even Maimonides, fancy that God formd Adam & Eve back to back, like the statues of Janus. then split them, & brought Eve before Adam. I cannot understand, what could give occasion to this extravagant fancy, but that there were antient statues of Adam & Eve thus placd, like that of Dr. Meads which the Antiquarians call Hercules & Omphale. V. Hordegger patriarch. p. 128. V. p. 53.

Genesis II. 8. and the Lord God planted a garden eastward in Eden, & there he put the man whom he had formed.

9. & out of the ground made the Lord God to grow every tree that is pleasant to the sight & good for food: the tree of life also in the midst of the garden, & the tree of knowledg of good & evil.

10. & a river went out of Eden to water the garden, & from thence it was parted, & became into four heads.

all this is designd in the picture before us. the garden of paradise is calld of the Hesperides. Adam is characterizd by Hercules, who is always represented naked, with a lyons skin as a mantle, a club to defend him from wild beasts. but in very many other things, is Adam picturd in antiquity, by Hercules; as we shall see, in the progress of our work. the four rivers that enclose the garden of paradise, are calld the nymphs, that guarded the famd garden of Hesperides. for rivers were always picturd by nymphs. the serpent that tempted our parents to taste of the tree of knowledg, is made a guard too of the garden. Hercules notwithstanding took of the fruit, as here picturd, & is commonly designd in antiquity with an apple, or tree in his hand, from hence.

V. p. 19. 18.

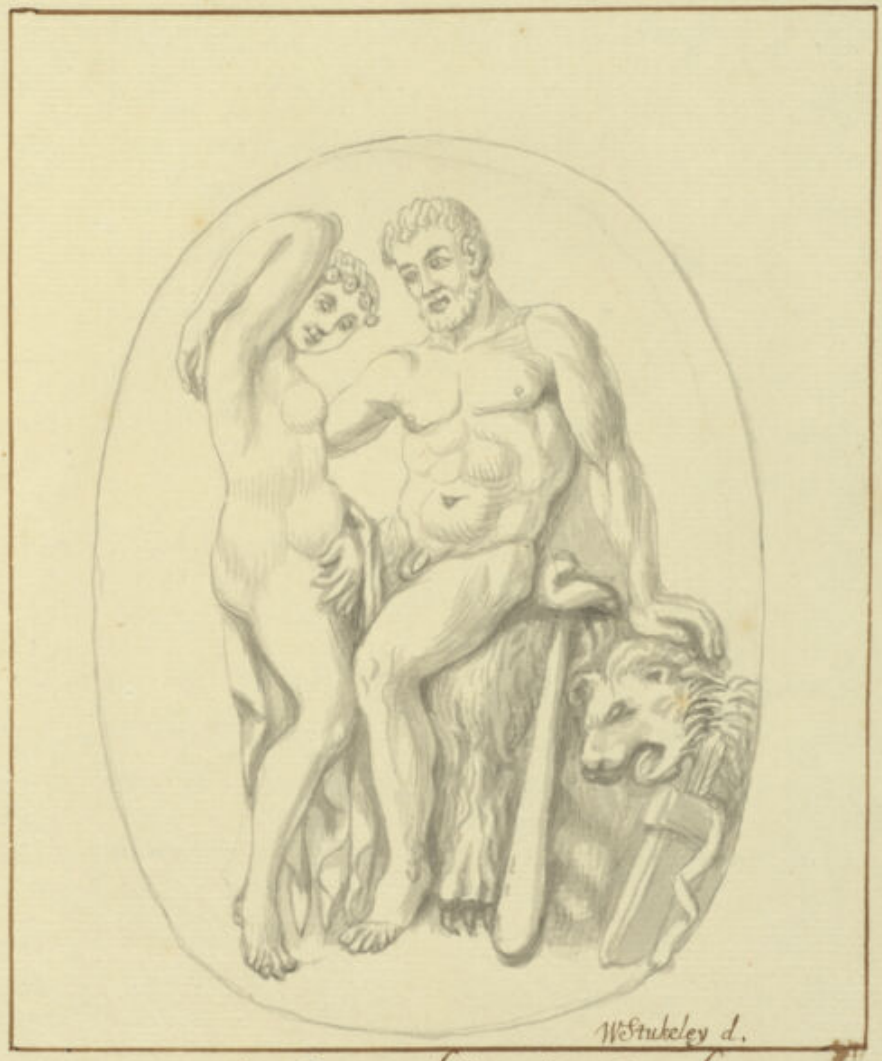
ADAM in the garden of Hesperides guarded by four nymphs. from a medaillon of the french kings. in Montfaucons supp.t pl. 17. this same medallion is in Ld Pembrokes cabinet. plate 236.

This most admirable gem is call'd by Stosch, Hercules & Iolo.

Genesis II. 25. and they were both naked, the man & his wife, & were not ashamed.

ADAM
in Stosc

The golden age.



ADAM & EVE in the state of innocence, from a gem in Stosch n°. LXVIII. the work of Toucor in an amethyst.

the learned Stosch calls this Bacchus & Ariadne, but injuriously to our first parents, who are ultimately understood in it.

Genesis I. 28. and God blessed them (the man & his wife) & God said unto them. be fruitful & multiply & replenish the earth, & subdue it: & have dominion over the fish of the sea, & over the fowl of the air, & over every living thing (animal) that moveth upon the earth.

the bearded aspect of the man, sufficiently claims this gem to mean Hercules: his companion is Omphale, or Iole: by both, when discharged of fable, Eve is meant. & the picture is evidently drawn from notions of the golden age.

nec magnos metuunt armenta leones. Virg.

& the restitution of the Saturnian age, the kingdom of heaven, or the Christian revelation, preserves the same images: as in Isaiah. the wolf & the lamb shall graze together. the lion & the lamb shall eat chaff. LXV.

finxit in effigiem moderantûm cuncta deorum.
Ov.

ADAM & EVE before the fall. a gem in Stosch n°. XXII. the workmanship of Carpus, in a red jasper his dominion over the creatures.
The Golden Age.

Genesis the whole Third chapter is here represented in picture, after the heathen mythologic way.

Auroag Hesperidum servans fulgentia mala
asper, acerba tuens immani corpore serpens,
arboris amplexus stirpem — Lucret. V.

Genesis III. 22. and the Lord God said, Behold the man is become as one of us: to know good & evil. & now lest he put forth his hand, & take also of the tree of life, & eat, & live for ever. therefore the Lord God sent him forth from the garden of Eden to till the ground &c.

the antient word Paradise used by the LXX. & Nehem. II. 8. some think comes from the heb. פרדס pardes which occurs in Cant. IV. 13. it seems to be an oriental word, frequently met with in Herodotus & Xenophon, for a pleasure garden among the persians παράδεισος. Pollux in onomast. says, it is a barbaric & persian word. the easterns to this day, entertain & receive visits of ceremony in gardens.

from this word paradise confounded with hesperides the mythologists made the storys of Hercules robbing those western gardens, kept by 4 nymphs, & a dragon; & taking away, the golden apples.

the names of the hesperid nymphs Egle, Hesperie, Medusa, Arethusa. Fulgentius in Virgil. contin.

The fatal tree, or hesperides garden. from Spon. & in Montfaucons Antiq. expl. Vol. I. pl. 66.

EVE giving ADAM of the forbidden fruit.

Upon an altar in the Justinian Gallery, of the labors of Hercules.

The commentator of Sophocles writes, that in the Academia, there was an altar to promethious (ADAM) to Vulcan, & to pallas, in common. Lysimachides writes, that promethious was much antienter than Vulcan: & that his statue had usually a scepter in his right hand.

Lactantius on Statius's Theba. II. makes the garden of Hesperides in Ethiopia: truly. Eugubinus, Genebrard, perrior, Torniell & others place paradise at or near Haran a great town of arabia, by the Euphrates. Esaia 37.12. Ezek. 27.23.

Hercules is said in mythology, to have consulted Promethous about finding the way to the garden of hesperides. Promethous is really ADAM.

Some write, that Promethous advised Hercules, to send Atlas to fetch the apples; & that Hercules in the mean time, held the heavens on his shoulders, whilst Atlas returnd with them.

Pherecydes in X. about the marriage of Juno, writes that promethous when freed by Hercules, told him the way to the hesperides.

The plate pa. 18. is a plain comment, or moral lecture on the consequence of ADAM & EVES fatal transgression, the introducing sin, & death into the world. the woman is proserpina, or Juno inferna: to which honor they advanced EVE, by the help of the real pluto. the sculpture p. 18. has some relation to the story of Ceres asking Jupiter that her daughter proserpina might return from hell. Jupiter grants it, on condition she had eaten nothing. but Ascalathus a youth

V. pa. 23.

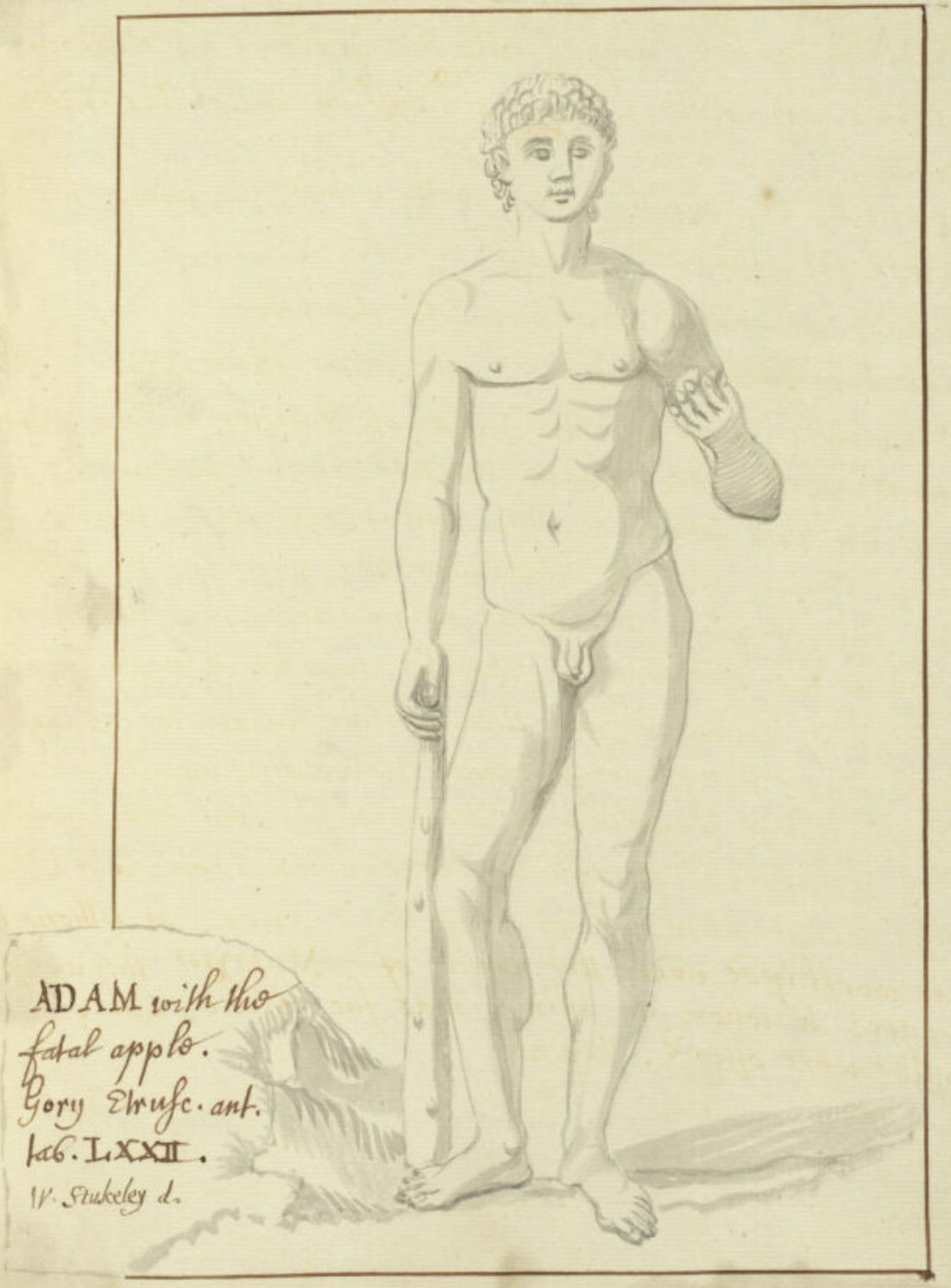
ADAM naked, young, with the apple in his hand, called Hercules pomarius, in Gorys Etruscan antiquitys, tabula LXXII.

Genesis II. 25. and they were both naked, the man & his wife & were not ashamed.

Alcides pharetras, Dircæaq; tela solebat
prælentare foris. — Claudian Honor. IV.

On mount Casius was the statue of Jupiter with a pomegranate in his hand, says Achilles Statius in Suidas, wh had a mystical meaning. Pausanias corinthiac. writes, he saw an image of Juno holding in her hand a pomegranate, not far from the ruins of mycenæ: but he declines
p. 50. telling us the reason of it, for his, says he, a very great mystery. I doubt not, but this mystery relates to Adams first crime. the great prompter to idolatry would please himself in this signature of his triumph over her parents.

I see several proofs of the heathen idolizing Adam & Eve under the names of Jupiter & Juno. at Athens he was worshipped under the name of Μηλιχιος the applemonger. to whom no animal was sacrificed, but only apples were offered. V. p. 26.



ADAM with the fatal apple.
Gory Etrusc. ant.
tab. LXXII.
W. Stukeley d.

Thus the sublime platonist Marsilius Ficinus do humine. the first beauty, says he, certainly is nothing else but the splendor of glory with the father of light, & the figure of his substance. whence there shines forth a threefold beauty. the first thro' the angelical minds: the second thro' intelligent souls: the third thro' beautiful bodys: which reflect the same light, as it were, thro' three glasses of different colors, & accordingly they successively reflect a different splendor from the first.

This may be thought to be one sense & meaning of what Moses writes, when he tells us man was created in the image of god. not only as to the beauty & perfection of his soul & intellectual faculties,[x] but what is more obvious to our view, as to the exquisite fabric of the body. & this very thing Moses seems to regard thus Gen. I. 27.

So God created man in his own image, in the image of God created he him: male & female created he them.

[x] nor as to their having dominion over all creatures:

No wonder then, a judicious eye finds & admires so much beauty in the human body, whether male or female. Since his but one kind of reflection of divine light from the πολὺ πέλαγος καλοῦ as Plato speaks, the great sea of beauty, & head fountain of all being & perfection.

Hence, in this country, where we have so rarely an opportunity of contemplating the beauty of the human body, by reason of clothing, we please our selves, in doing it by Statues & pictures.

The learned Gory in his Etruscan antiquitys, remarks, that the ancient Etruscans usually made Hercules young, handsom & beardless, contrary to the manner of the Greeks & Romans.

EVE from a statue of Venus in Gory's Etruscan Antiquitys, tab. XLIII.

Genesis III 20. and Adam called his wives name EVE because she was the mother of all living.

this is the Venus genetrix of fabulous antiquity: here represented with the apple in her hand, as when she made the fatal present to her husband.

thus she is described by Milton

Grace was in all her steps, heaven in her eye,
in every gesture dignity & love.

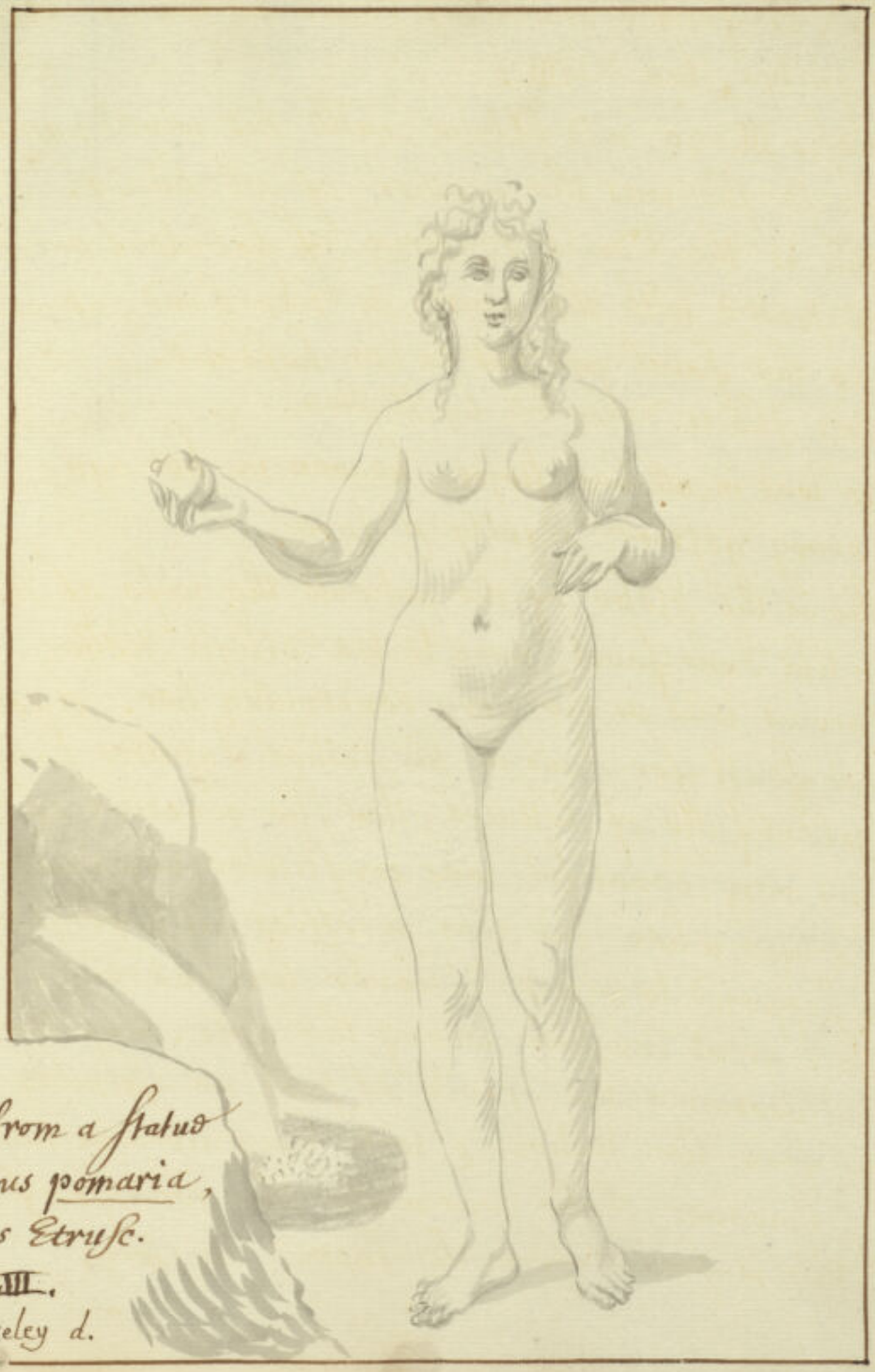
she is the Hebe of the antients the wife of Hercules.

nunc tibi Juno favet, nunc te mea diligit Hebe. Martial.

Servius tells us the story concerning her. Apollo made a great feast for Juno in his father Jupiters house. she eat so plentifully of lettuces, that she conceiv'd of Hebe. who being very beautiful was constituted cupbearer to Jupiter. On a time when she was in office, at a feast of the gods she happend to trip & discover her nakedness, which raised a great laughter among the gods. Jupiter thinking it misbecoming the gravity of such an assembly, remov'd her from her station & took Ganymede in her room.

however Hebe was made the goddess of youth.

all this is form'd from the sacred history.



EVE from a statue of Venus pomaria, in Gorys Etrusc. ant. XLIII.

W. Stukeley d.

She is called Junonia by the poets, because Juno is Eve.

hoc illi dederat junonia munoris Hebe. Ovid.

Homer in the end of odyss. XII. makes her daughter of Jupiter & Juno. so pausanias in Attic. so in the temple at Cynosarges he writes, there is an altar of Hercules & Hebe whom he makes da.r of Jupiter & Juno & married to Hercules.

Agrotius a grammarian makes Hebe & juventa the same. the Sicyonians make her a goddess, says strabo. properties calls her calesti.

nectar & ambrosiam, salicos epulasq; deorum
det mihi formosa gracia juventa manu. Ovid Trist. I.

Hebon made the god of youth among the neapolitans. ~~was~~ Cain was her son: who was Ganymede. so Hebe is called Ganymeda among the phliasians. pausan. corinth. a most antient temple.

Homer calls her καλλισφυρος having beautiful legs. by Theocritus λευκοσφυρος whitelegd Hebe.

the phliasians worship'd her much, but there is no image, for which they give a mystic reason. her temple was an universal asylum. V. p. 50. 20.

the germans according to Tacitus, sacrificed to Isis really Ischa Eve.

a youth betrayd her, declaring she had tasted of an apple growing in Pluto's garden.

this is a very plain echo of our fatal transgression in paradise: & of death & hell the punishment annext: only to be reversd by the death of Messiah, signifyd by Hercules on the other side of the tree, with Cerberus in a string.

for ADAM pictured by Hercules, was in many things a type of Messiah: S. Paul shews some particulars, in his most admirable discourse to the Corinthians, which is our buryal service. 1. Cor. XV. 21. for since by man came death: by man came also the resurrection of the dead. & as in ADAM all die: so in CHRIST shall all be made alive. 45. the first man ADAM was made a living soul; the last ADAM was made a quickening Spirit.

See a coyn in Hayms Iteforo Vol. II. p. 82.

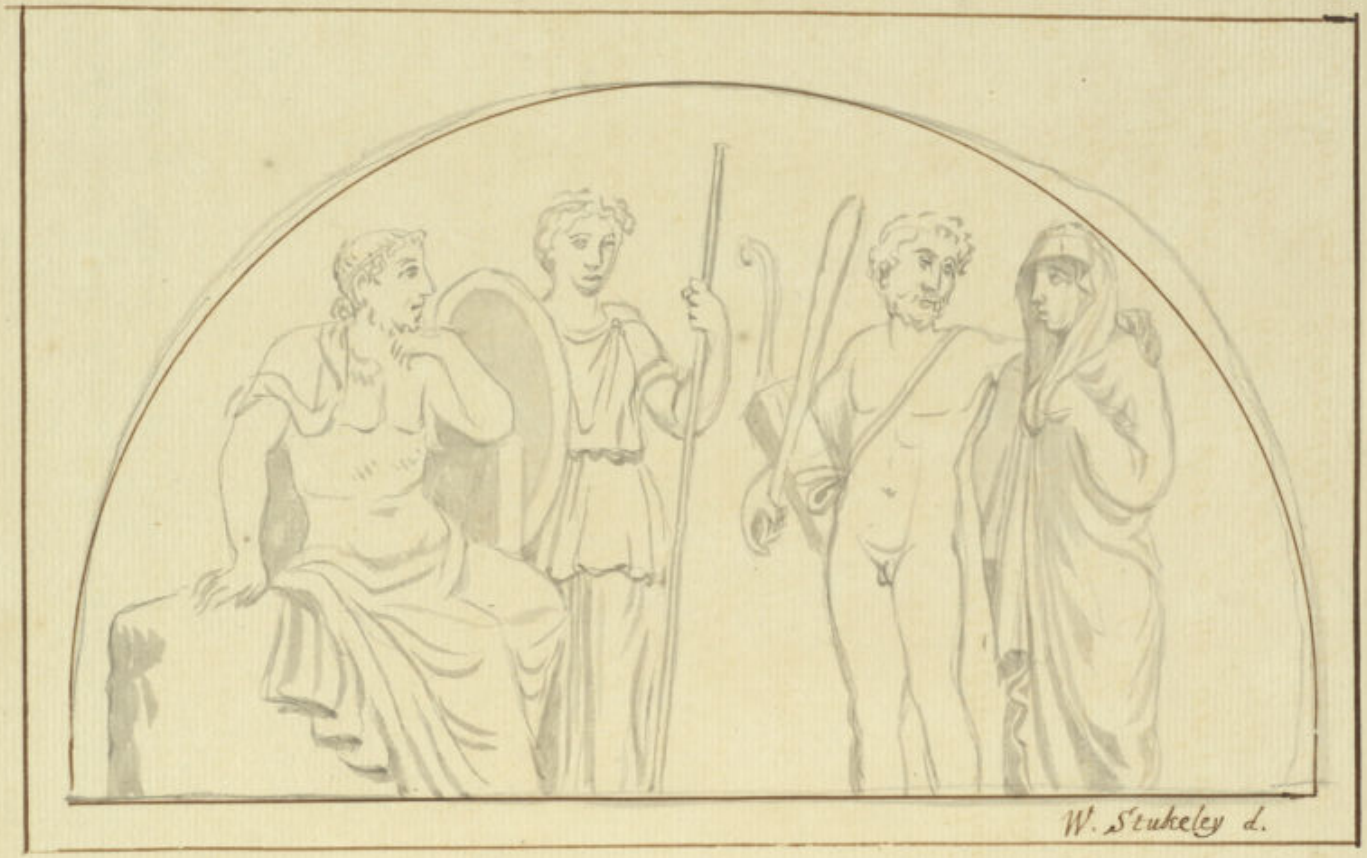
Genesis II. 23. And Adam said, this is now bone of my bone, & flesh of my flesh; she shall be called Woman: because she was taken out of man.

24. therefore shall a man, leave his father & his mother, & shall cleave unto his wife: & they shall be one flesh.

The story of Admetus, his wife Alcestis, Apollo & Hercules is a jumble of many scriptural truths. mans denunciation of death for transgression. Messiah promised to redeem him, his suffering state & death for man, his being the son of God. a future life promised. but this picture dos not so well answer the story, as the purpose I have designd it for. what otherwise means Minerva standing by Jupiter, or the yellow flammeum on the womans head: for his painted of that color, in the original?

This is the fable of Alcestis. Admetus obtain'd from Apollo, a gift of his life, provided he could obtain a proxy to dye for him. this, his wife Alcestis undertook & suffered for him. but he lov'd her so well, that life was no boon without her. & he grieved so immoderately for her, that Proserpin sent her back, in pity. others say, Hercules brought her back.

(24) A painting in Sepolchro Nasoni represents the solemnization of the marriage of Hercules Adam & Hebe Eve, by Jupiter, Minerva assisting. Montfauc. Ant. expl. I. pl. 65.



Plato a famous old comedian celebrated the marriage of Hercules & Hebe: now lost.

Le mariage

This sculpture is in a larger form in Antiquitates explicatæ tab. XIX. per M. A. V. N.

It seems likely, that from some very antient pictures of Gods judgment on Adam, the heathen took the fancy of making Hercules a partner with their Jove in the supreme dignity, & dedicated altars of this kind to them in common, under the title of DIS MAGNIS. tis certain there is no historical meaning, in this sculpture, but in the sense, we understand it.

Genesis III. 11. & he said, who told thee, that thou wast naked, hast thou eaten of the tree, whereof I commanded thee, that thou shouldst not eat?

12. & the man said, the woman whom thou gavest to be with me, she gave me of the tree, & I did eat.

hence Hercules (Adam) was called Malus or the apple-monger. & Μηλεὺς pomarius in Hesychius. & in Beotia they use to offer apples to him in sacrifice. pollux tells us a whimsical story of the origin of it.

ADAM judged from a sculpture in Boissard. Montfauc. I. pl. II.

ADAM a builder of temples.

I believe the patriarchal temples in mythology, go under the names of dragons, & of eagles born of Typhon & Echidna. the devil taught mankind wickedly to assign a diabolic origin to them. the serpentin temples were dragons born of Typon & Echidna, the alate temples were eagles born of Typhon & Echidna. many instances of both sorts occur in the greek fable. the dragon that kept Geryons oxen at Cadiz was of this origin, the dragon that kept the garden of Hesperides, the like.

the eagle on mount caucasus that gnawed the liver of promethous, was killed by Hercules. this was born of Typhon & Echidna. Promethous & Hercules are the same person ADAM, the eagle is an alate temple where ADAM sacrificd & performd his devotions, & deplord the calamity he brought on himself & his posterity: this is the grief & melancholy which Hercules fell into: & the bird gnawing the liver of Tityus & promethous.

Genesis III. 21. unto Adam also & to his wife, did the Lord God make coats of skins, & clothed them.

Adam young, from a statue of mons.r Charlots Montf. I. pl. 62. in his coat of skins.

Genesis III. 21. Unto Adam also & to his wife, did the Lord God make coats of skins, & clothed them.

Eve signifys living, & Adam called the name of his wife, **EVE**, because she was the mother of all living. Genes. III. 20. the root is חיה vixit. to this alludes the latin word Ave, hail.

the greeks turn'd all antiquity into fables of their own. there were certainly in old time, some such representations of our mother Eve, as this before us, which they named, Omphale, or Iole, wives, or mistresses of Hercules. Bishop Cumberland[x] thinks Eve was made without a navel, which might give occasion to her name of Omphale. & Iole I take to be the word Yule or great festival which we call christmas. from Hercules celebrating the Yule festival, as they do still in the north, both in our island & in the continent, calling out, Yule, Yule: the greeks invented Iole a wife of Hercules, & Hylas his favorite boy.

Mythology tells us, Hercules resigned his lyons skin & club to Omphale & followed her as a lackey. he became her servant or slave. they tell the occasion thus. Eurytus coming to fetch or receive his wife Alceste, whom Hercules brought with him again from hell, was not entertaind properly, as

x & Brown in vulg. errors. v. p. 31.

EVE in her coat of skins, from an intaglio amethist in Agostino, of Omphale, who is Eve. or Iobe.

as a guest, but shut without the walls of Tirynthus. whereupon Hercules was fired with madness. with difficulty he obtained a lustration of Deiphobus: & then fell into a grievous disease. he consulted the oracle, how to be cured, which directed, that he should be sold for a servant for three years, & give the wages to Eurytus. he sold himself accordingly to Omphale queen of Lydia, wife to Tmolus.

another occasion of this fable, is that Eve spun thread, & Adam helped her to wind it, in order for knitting, sewing & weaving.

of Tirynth madness
of Dorpho-
. he con-
h direc-
for those
fold hun.
dia, wife
two from
other

Genesis III. and unto Adam he said, because thou hast hearkened unto the voice of thy wife, & hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it: cursed is the ground for thy sake. in sorrow shalt thou eat of it, all the days of thy life.

hence the name of Hercules Monœcus or dweller alone. portus Monœci in the Ligurian coast.

hence Hercules was represented to have callous ~ hands, as inured to labor. & hence the greek fables of his 12 labors, ἀγωνίσμα it is called, ærumna in a fragment of petron. the greek ἄθλον Sophocles in philoct. expounds of calamity, trouble & misery.

S. Augustin ag. faustus remembers a book de pœnitentia Adam, a work of antiquity.

well might Adam grieve, if reflecting, that he was the cause of all the misery, pain, cruelty & death, that either man or beast should suffer, to the end of the world.

Adam bitterly bewailing his miserable state.
Abbot Fauvels: in Montfaucons Antiq. expl. Supp.
pl. 19.

Genesis III. 17. and unto Adam HE said, because thou hast hearkned unto the voice of thy wife, & hast eaten of the tree, of which I commanded thee saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it, all the days of thy life.

18. thorns also & thistles shall it bring forth to thee. & thou shalt eat the herb of the field.

19. in the sweat of thy face, shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken for dust thou art, & unto dust, shalt thou return.

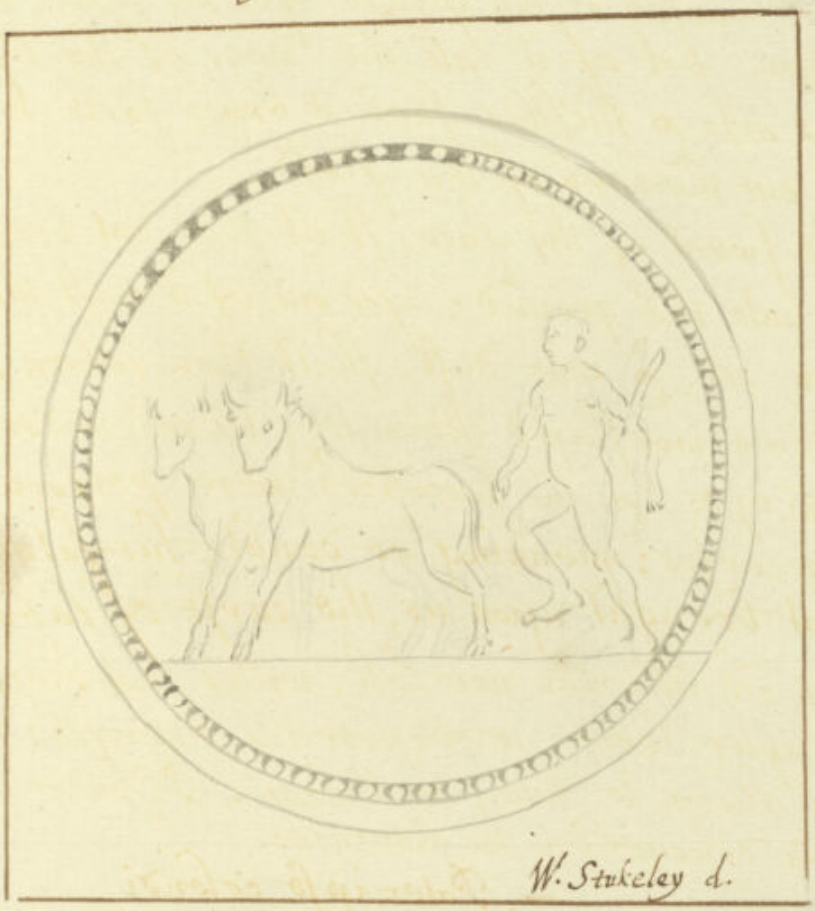
The Lindians worship'd Hercules (Adam) under the name of Βουγαιος, & his sacrifices[x] were performed w.th reproaches & curses: meaning no doubt, his fatal transgression, that brought upon us, the curse of labor.

Hygeus an old historian now lost, writes, that Hercules used warm baths, after labor, to recover his strength: the use of them was shewn to him, by Vulcan. Pisander writes, that Minerva discovered it to Hercules.

— Pater ipse colendi
haud facilem esse viam voluit: primusq; per artem
movit agros, curis acuens mortalia corda. Virg. G. I.

x of an ox from the plow,

The silver age.



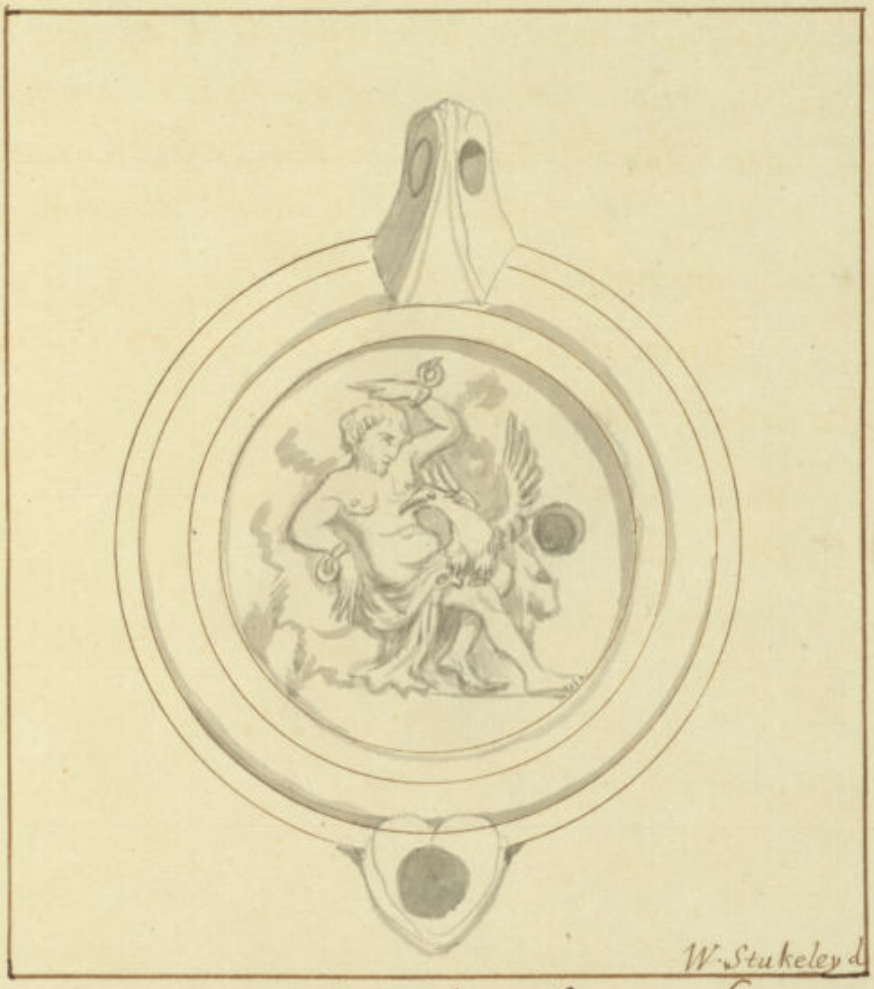
ADAM reduc'd to labour. from a modal of Commodus. Montfauc. Suppt. VI. pl. 17.

Monander the famous greek poet, affirms, that Promethous (ADAM) was not tormented by the eagle on mount caucasus, because he found out the use of fire, but because he made the greatest of evils, woman.

Lucian in his dialogues of the gods, writes, that promethous was loosd by Jove himself, because he prophecyd to him, that if he lay with Norino, he should begot a son greater than him self.

— Sæva memorem Junonis ob iram, Æneas.

Hercules persecuted by Juno.



ADAM from a sepulchral lamp in Bellori.
Promotheus chaind to a rock. Montf. V. pl. 40.
Adam punished with remorse of conscience.

The serpents sent to destroy Hercules as soon as born, a report of the devils tempting Adam, to deprive him of his life, because God had declar'd, that in the day that he eat of the forbidden fruit, he should surely dye. Genes. II. 17.

Hercules's task to clear the earth of monsters, another evidence of his meaning Adam.

The labors commanded Hercules by Juno, is the curse laid on him, for Adams disobedience, of labor for his bread. Juno means the avenging power of the deity. Hercules was reluctant, & refuse to undergoe it. Jupiter sent to him, & commanded him to submit. Upon this a very great melancholy fixed on Hercules. he avoyded the conversation of mankind. in short he grew mad & slew all the children, whom he had by Megæra his wife. all this is nothing more than Scripture history involv'd in fable. meaning ADAM his fatal transgression & punishment, & rendring all his posterity obnoxious to it, labor & sorrow & death. which Euripides has turn'd into a tragedy. Megæra was one of the heathen furys. the hebrew word is a saw,

which

which means in general a punishment, as it was a very common out in the east.

after this, they tell us, Hercules was banished his country, meaning ADAM ejected paradise. He went to Delphos & was expiated. he consulted the Oracle, where he should dwell. the answer was he must go into servitude, for 12 year, & undergo hard labor: then he should be received among the Gods.

upon his expiation, he was called Hercules, by the Pythian priestess at the Oracle: before that, he was called Alcides. this means his participation of the holy Mysterys, whereby he obtained pardon of his sins. & upon that occasion the initiated took a new name, as is largely shown by the writers on the mysterys.

Adam in a state of penance, is figur'd by the heathen fables of the giant Tityus chain'd to the earth, with a vulture gnawing his liver.

Tityus is the same as Adam in another language, signifying earthy, earth-born.

p. 45. are the only one who do not sacrifice to Jupiter & Minerva, as the authors of that cruelty: but they worship Hercules zealously, who freed Promethous.

now the story of Promethous attempting Pallas, is the occho of ADAMS being tempted by a desire of wisdom, for the devil told Eve that it would make her wise. Genes. III. 5. for God doth know, that in the day, that ye eat thereof, then your eyes shall be opened, & ye shall be as Gods, knowing good & evil.

& when the woman saw, that the tree was good for food, & that it was pleasant to the eyes, & a tree to be desired, to make one wise, she took of the fruit thereof.

Tzetzes says Promethous means prophetical wisdom Epimethous the wisdom following events, the consequence whereof is repentance.

W. Stukeley d. Tityus in collect. Anton. Labacci.

thus Theocritus latinisd, of Adonis,

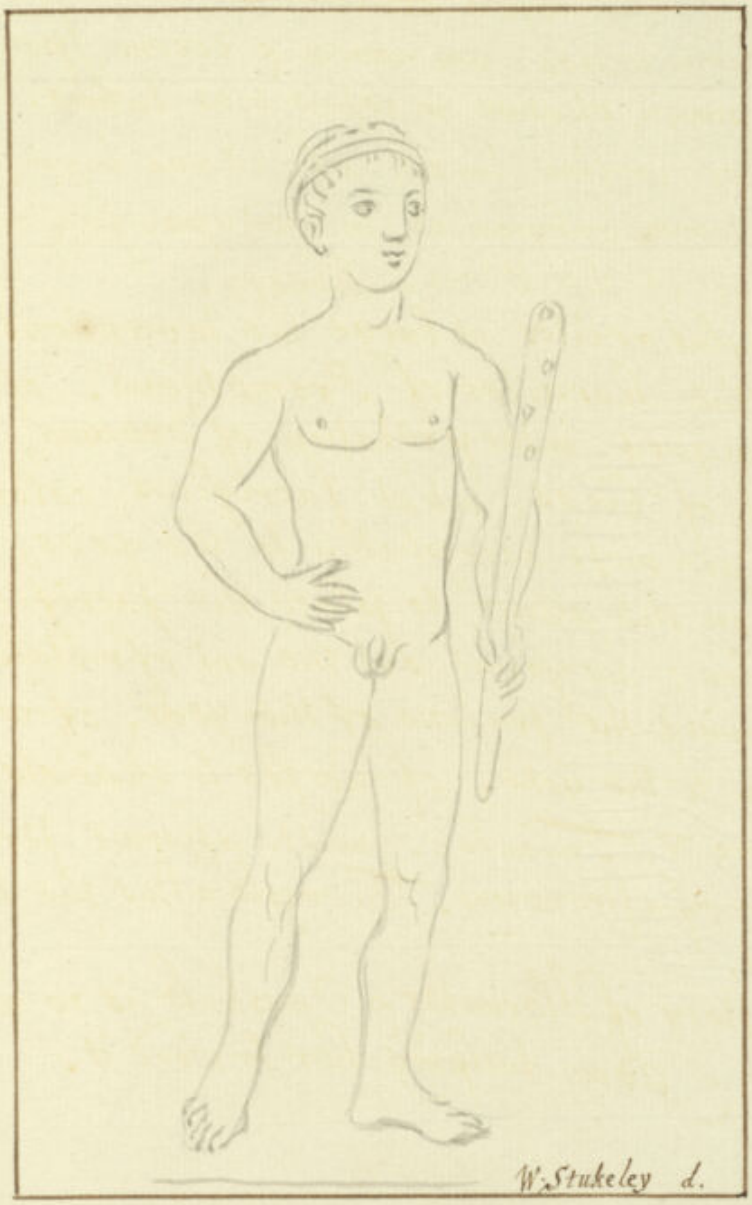
— rosois brachiis adonis
octo & decem annos, vel novem & decem sponsus,
nondum pungit osculum in rosois ejus labris.

Kircher writes largly of Adams inventions, in arca Noe, in turre babylonica, in Oedypo. so Lambecius in his prodromus of the Vienna library.

Aeschylus recites at large the inventions of ADAM under the character of Promethous. of medicin, surgery, augury, interpretation of dreams, the nature & qualitys of birds, what sacrifices, colors, parts of entrails are most accepptable to the gods, how to kindle the fire on the altars, to place the sacrifices, the rites of religion; he found out the art of metals, of carpentry, of reckoning the seasons of the year, of writing, of joining oxen to the yoke, of horses to chariots, of ships.

Cicero V. Tusculan. quaest. affirms Promethous an inventor of astronomy. Theophrastus the like in his commentarys.

the story of Hercules & Omphale is no more than Eve spinning & Adam holping her to wind it.



Adam with the *infula* round his head, as inventor of arts & sciences: a statue of Hercules Fundanius. Montfauc. Ant. expl. I. pl. 62.

Clava & pellis leonina convenit antiquissimo Herculi, quod illis temporibus, arma nondum essent inventa: atq; pugnarentur lignis, & corpora protegerentur pellibus ferarum. Nat. Com. in Hercule.

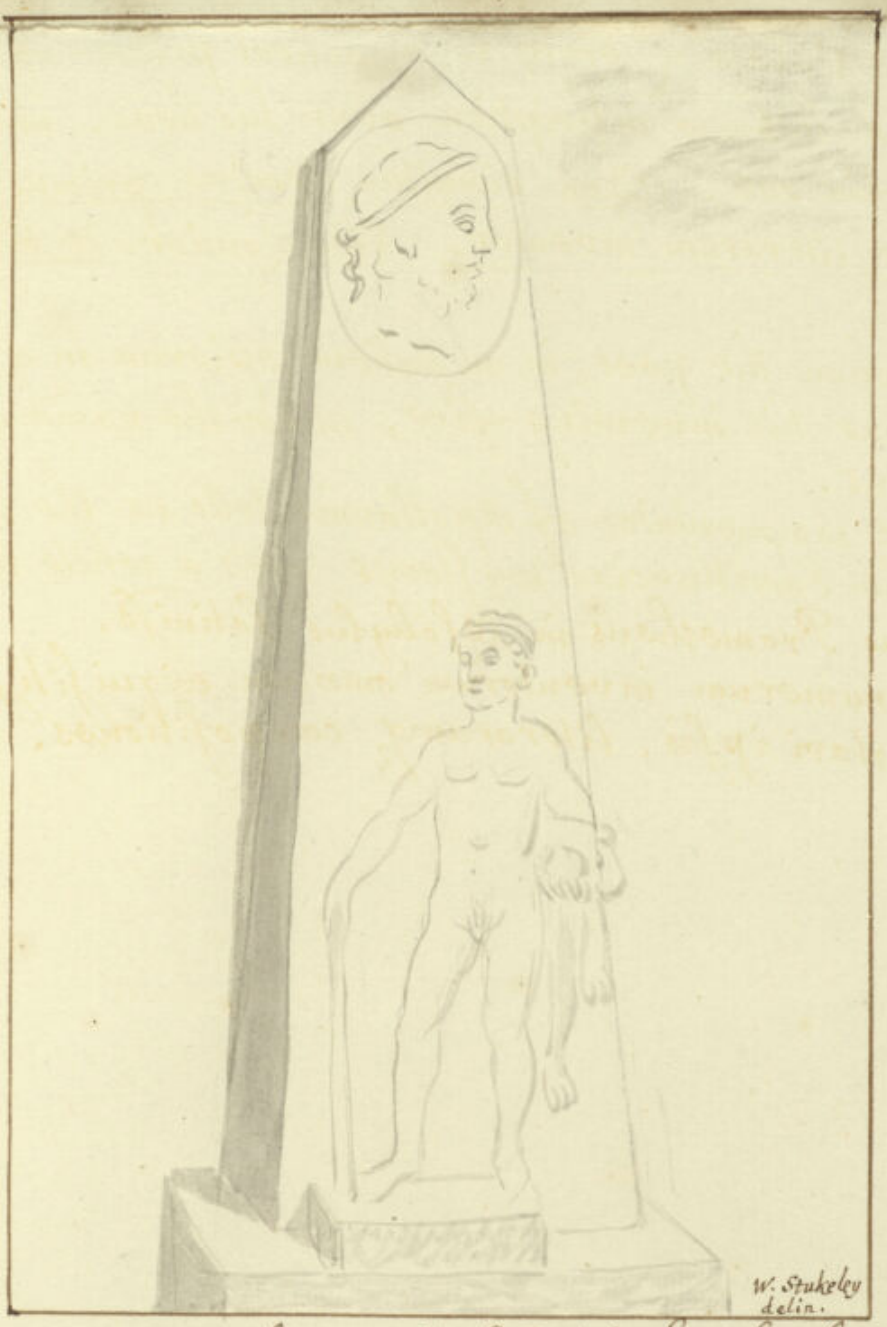
In the Vatican Library is an antient picture of Adam with an hebrew inscription over his head. underneath this latin one. Adam divinitus edoctus, primus scientiarum & literarum inventor. Vide Lomier. de bibliothec. p. 10.

Julian the poet, in an antient epigram in greek mentions his inventing fire, under the name of Promethous.

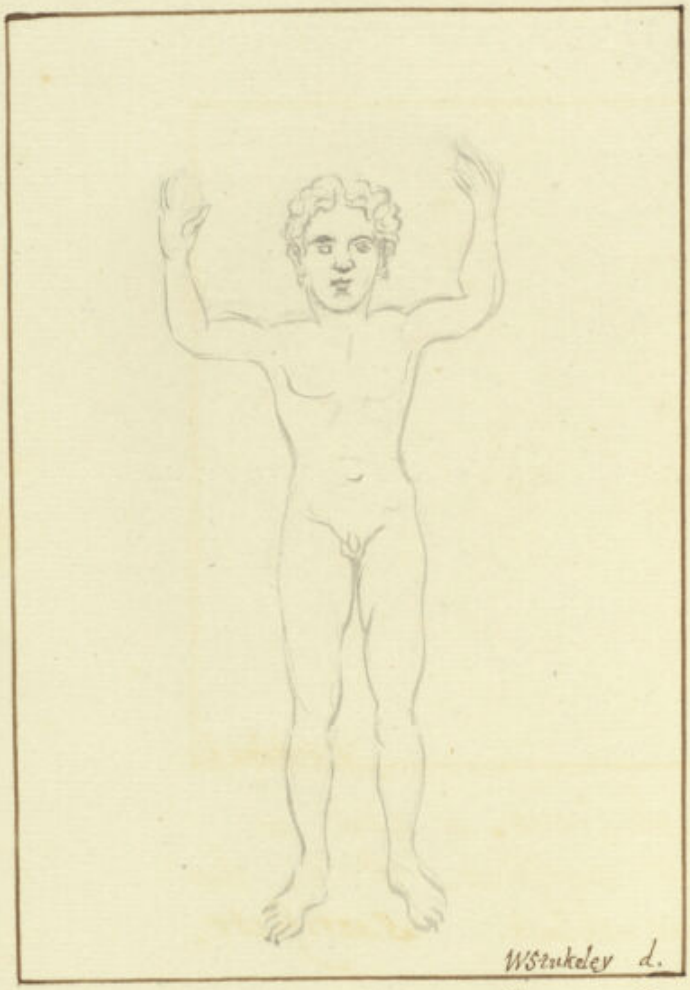
the commentator of Apollonius tells us, the initiated into the Samothracian mysterys, used a white vitta.

thus Promethous in Æschylus latinis.

porro numerum inventorum omnium exquisitissimum excogitavi ipsis, literarumq; compositiones.



ADAM inventor of arts. the head is in La Chausse. the statue in La Chausse. & in Montfaucon A. Exp. I. pl. 64.



A statue in the cabinet of monsieur de Tillot. in Montfauc. suppl. Ant. expl. pl. 20.

ADAM in a posture of adoration, or astonishment at his new creation.

Adam roligious, a gem in Maffei or agostino. nº. 8. the great dukes cabinet. Sacrificer.

Adam institutor of Religion.

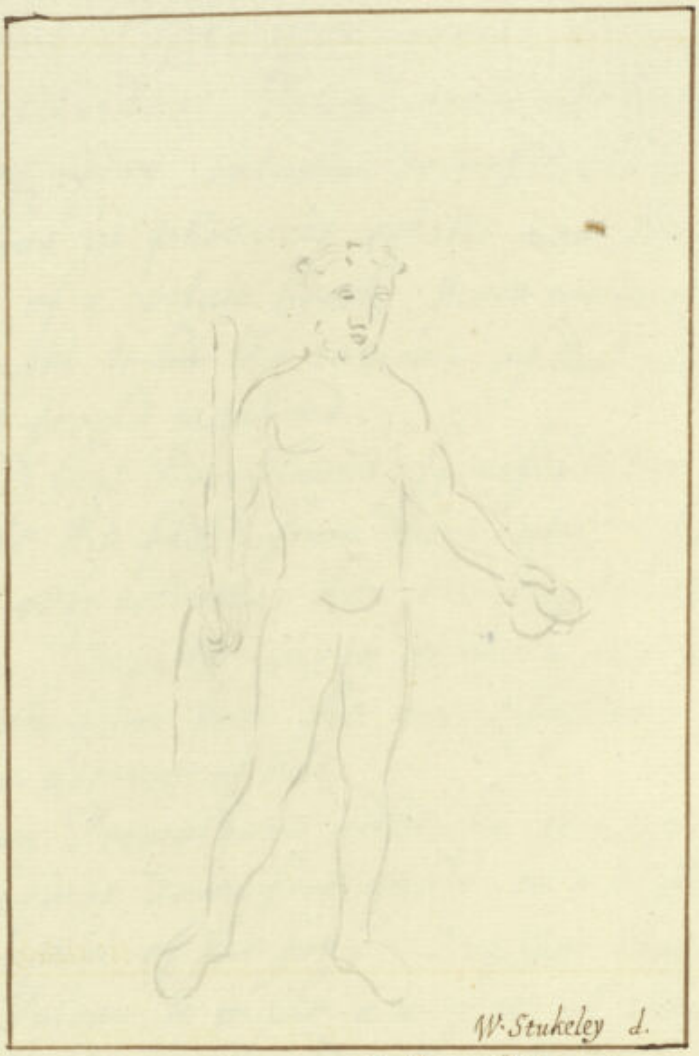
— primus Pisæa per arva
hunc pius Alcides Pelopi certavit honorem,
pulchrorumque fero crinem dotavit oliva. Statius.

Pausanias in Phocaicis relates, near the Panopenses, by the side of a certain brook, there were some very great stones, thought to be the remains of that clay, from whence Promethous formd mankind.

It is said that Promethous sacrificd two bulls to Jupiter, he seperated the flesh from the bones, which he put into the skins respectively. then bid Jupiter chuse which he would have. Jupiter angry at the mans craft, chose the bones, & took from him the gift of fire. Hesiod gives a particular account of this.

hereupon Promethous aided by minerva, goes up to heaven & brings down fire again, in a lighted ferula, from the chariot of the sun. Jupiter knowing this, commands Vulcan to make a woman of clay, who being extremely crafty & indowd with gifts from all the Gods was calld pandora. nor was there, before her, any Woman in the world. says Pausanias in Atticis. this woman was sent to promethous, with all evils shut up in a box.

V. p. 45.



a statue in the cabinet of La Chausse. in Montfauc. Antiq. expl. To. I. pl. 64. ADAM sacrificing.

Adam sacrificing a statue of Hercules in
Bonanni. Montf. I. pl. 62. institutor of religion.

box. Promethens despising the gift, she carrys it to Epimethens. he opens the box, & instantly all evils fly out into the world. he clos'd the box suddenly, & poor hope by accident was left behind alone. with this he preserves the box.

Strabo writes XV. that Promethens was carryed by Mercury at Jupiters command to mount Caucasus & near Paropanisus, there bound to a great rock, & an eagle the daughter of Typhon order'd to eat his liver.

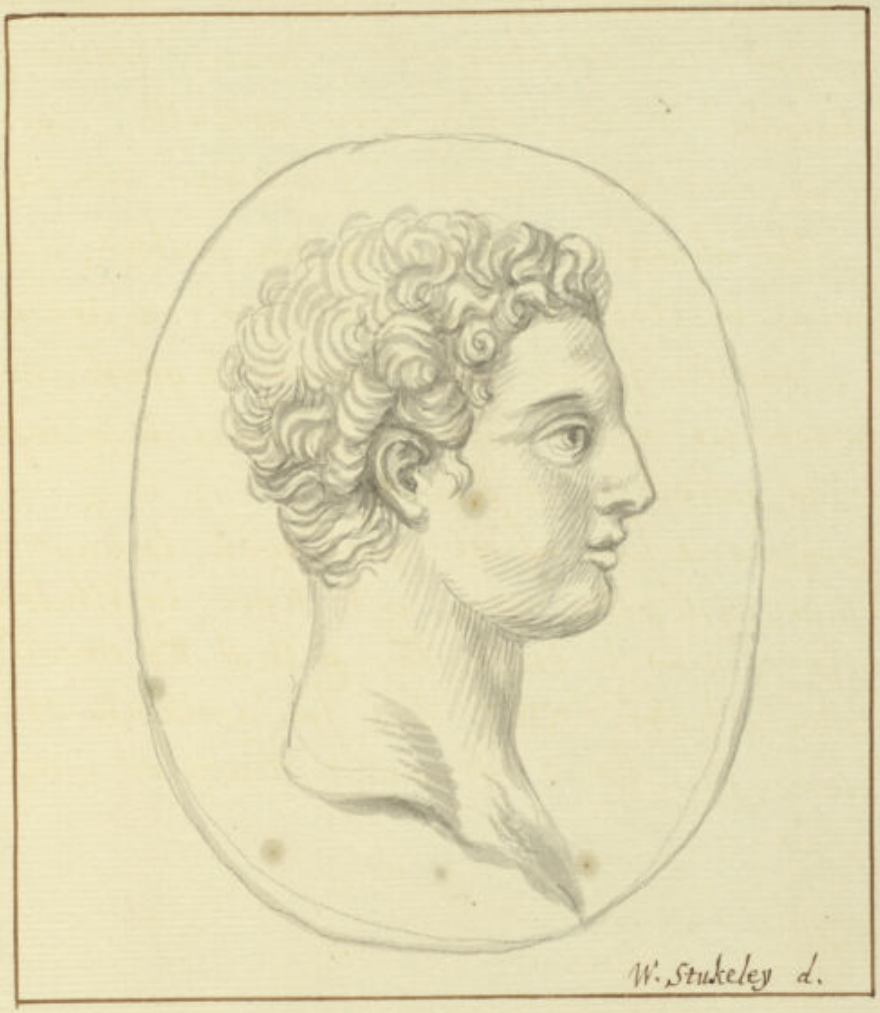
This is meant of a great alate temple of Stones built by ADAM, whereat he paid his devotions, & deplor'd his great crime. I observe these patriarchal temples, whether serpentine, or alate, whether dragons or eagles, are always said to be issued from Typhon. it means one of these two things, or perhaps both. 1. it has a reference to PHVT or Typhon who was so very famous for building those temples. or 2. tis the devils craft that under the name of Typhon & Echidna makes him self the author of those temples. Pherecydes II. hist. Apollonius II.

Duris Samius writes that Promethens was thus punished not for stealing fire from heaven, but because he loved Pallas & made an attempt upon her. he produces this argument to prove it, that the people about Paropanisus, are

V. p. 36.

The gem in Stosch whence this head is taken, is admird for the excellence of the sculpture, wherein a chearful eye & smiling countenance, manly grace & strength with beauty is expressd very artfully. we may say of it, as Pliny concerning another sculpture XXXIV. 8. virilitor puer, the character of man & boy united, a manly youth. Pausanias in Achaic. says Agetadas an Argive sculptor made a brazen statue of Hercules a youth, without beard: this before us is the work of Cneius in a saphire in the strozzian collection at Rome.

Hercules is said, first of all men, to have built citys & filled them with citizens, & to have instituted games for exercise of bodily strength. & that he exceeded all men in strength. Strabo VIII. his son certainly did invent citys. therefore this head of young Hercules may well suit his son Cain.



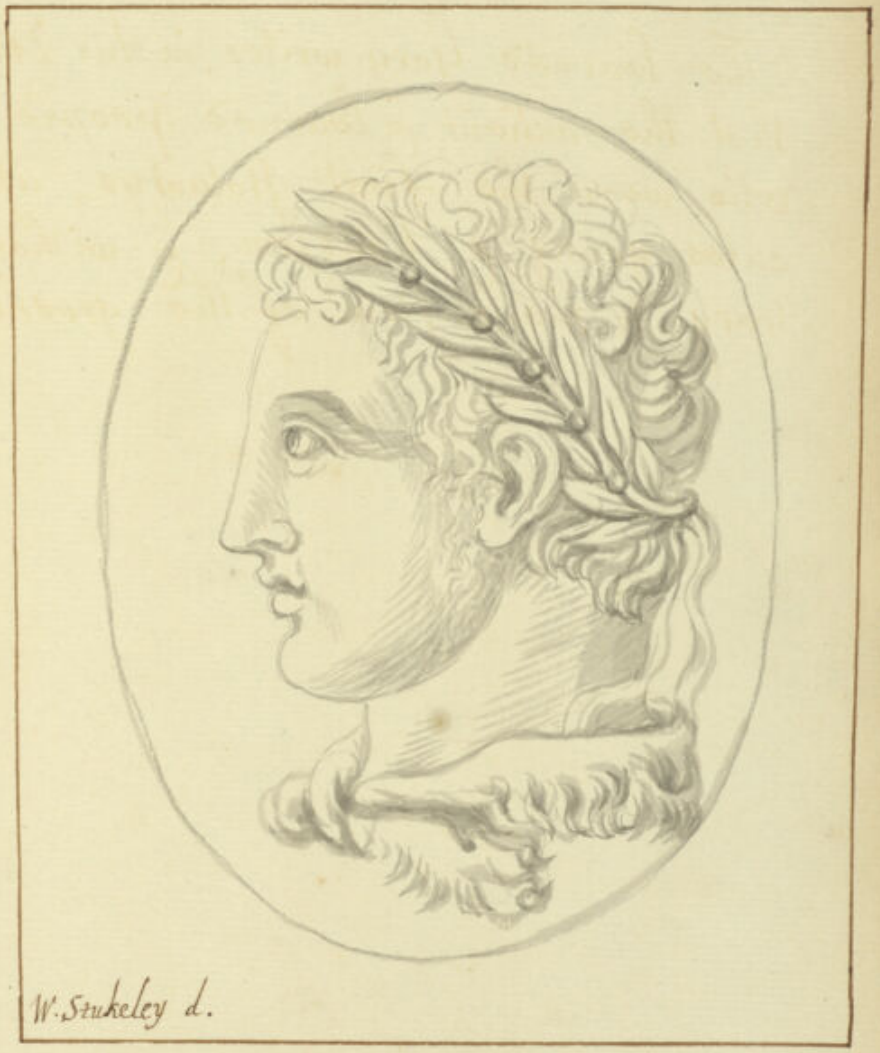
ADAM when young, from a gem in Stosch
n°. XXIII. called Hercules.

a 16

— Sahus Hercule pulchro
Virgil Æneid VII.

pulchor —

The learned Gory writes, in his Etruscan antiquitys, that the ancient & learned people the Etruscans, who were the first statuarys, usually made Herculos, young & handsom, & without a beard: contrary to the custom of the greeks & Romans.



Young HERCULES a gem cut by Onesas, in Stosch n°. XLVI. a Jardy.

Adam the goodliest man of men since born
his sons: the fairest of her daughters Eve. Milton.
which I thus translated.

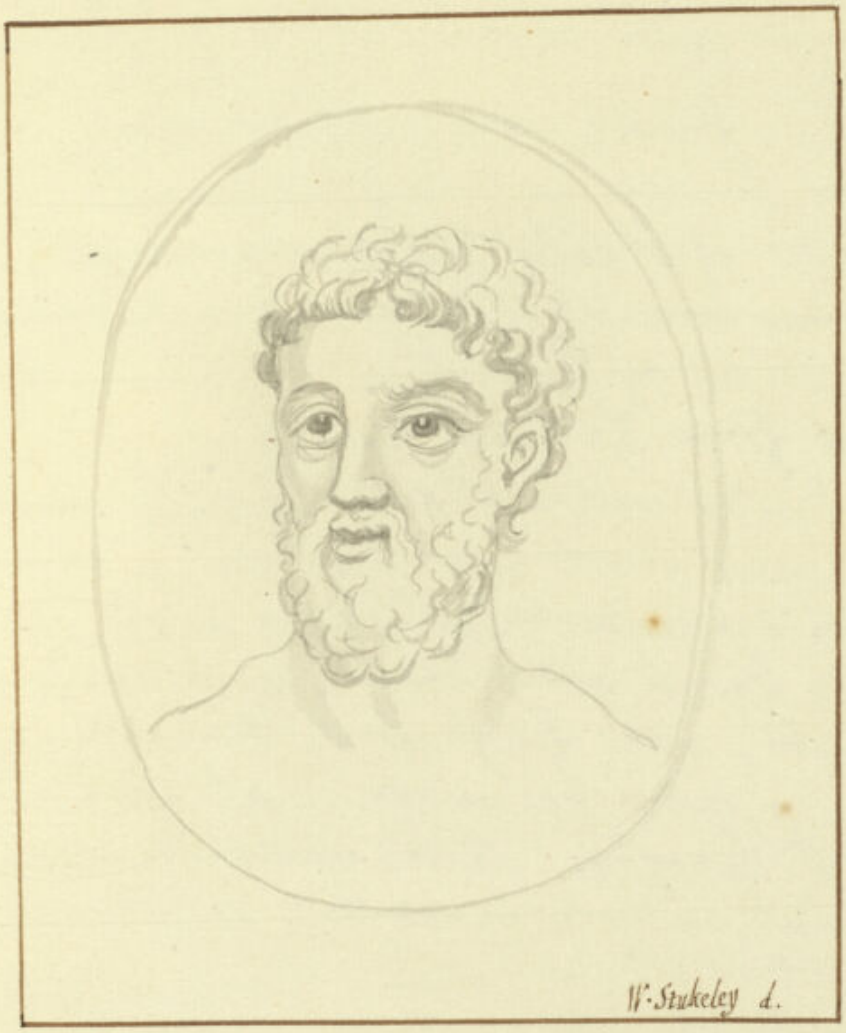
Natorum cunctis formâ præstabat Adamus:
Eva inter suas pulcherrima fœmina natas.

Milton.

ADAM from the most perfect works of art or nature. the heroical picture. Ld pembrokes Ganymede.

Genesis III. 21. unto Adam also & to his wife, did the Lord God make coats of skins, & clothed them.

EVE from a cornelian gem in Agostino n°. 73. Omphale, who is in reality EVE.



ADAM's heroical picture, when more advanced in years, from the bustos of Hercules.

The antient Latins calld her HORA, or the goddess of youth, & make her the husband of their deifyd founder.

To Quirino pater vonoror, Horamq Quirini. Ennius.

— Statuitq3 aras e cespite binas
Dexteriore Hecates, ac læva parte Juventæ. Ovid. Met. VII.

Livy writes of Hebes Statue represented as a very young woman, in a garment of divers colors with a garland of flowers on her head, very little different from POMONA.

Pausanias writes, that the greeks worshipd her in an elegant grove near Corinth, & obscurely in a mysterious manner, which he could not declard. they had her in great honor. & whoever worshipd her aright, were freed from the guilt of all their crimes: & even prisoners were delivered from capitivity thereby. all this means the redemption purchased for us, by the Womans seed, the MESSIAH.

EVE in profile from Lord Pembrokes basso relievo, of Hobo, who is EVE.

EVE Proserpina.

The daughter of Jupiter & Ceres the earth. carryed off by Pluto: the king of hell. eat an apple in his garden. Apollodorus the Athenian in his first book makes Proserpina the daughter of Jupiter & Styx. She was snatcht away in a most delightful place, gathering narcissus: meaning paradise, & in the spring. Cicero describes the place as the most delightful in the world. in VI. oration against Verres. the customary oath of the Sicilians, was like the papists. ναι τὰν Κόραν. is true by the Virgin!

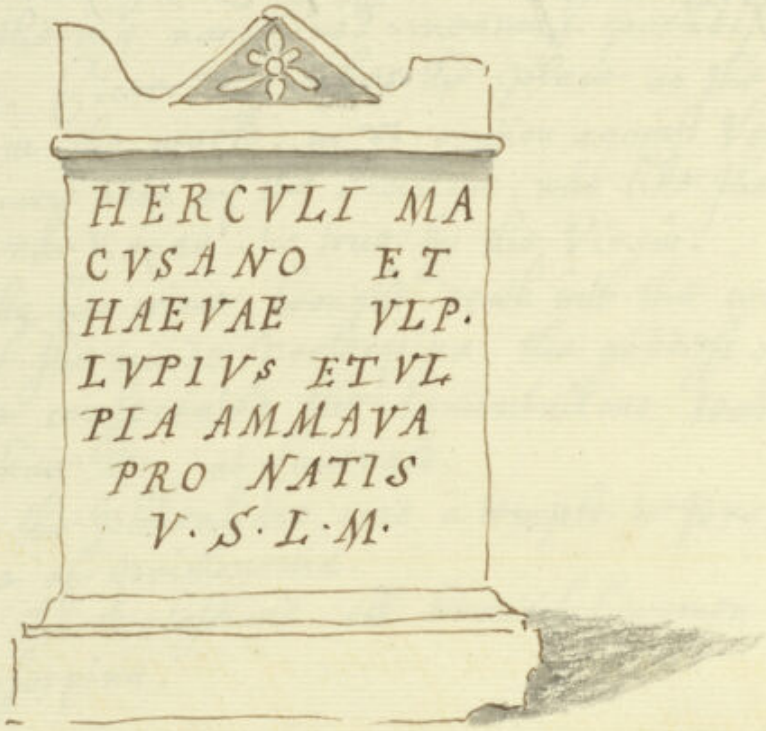
EVE by her crime, brought death into the world: therefore is she made Proserpina, the goddess of death. to her were consecrated the lamentations, tears, pulling off of hair &c. at funerals.

among the Sikionians, was a temple to Proserpina by the name of Primogenia.

among the Molossians all beautiful women were called Proserpina.

The Romans adopted the deitys of the Provincials whom they conquerd. some German nation paid adoration to the parents of mankind, under the names of Hercules Magusan & Hova, ~~who are really~~ Adam & Eve. Magusan is an auxesis of Magus a most antient appellation of a chief priest, a patriarch high-priest.

This altar is dedicated to Adam & Eve deifyd.
To Hercules the great high priest & to Eve &c. to protect Lupius's children.



an altar in Keyslers Antiquitates Septentrionales.
& in Montfaucons Antiq. expl. supp. pl. 19. & in Cannegieter de Brittenburgo p. 147. Macrsanus in the German language signifys Nutricius a bringer up of children.

A gem cut on both sides, of seign.r Piccolominis. in Montfaucons antiq. expl. suppl.t pl. 19. his designd for Hercules & his wife Omphale: by which is meant ultimately ADAM and EVE.

Dr. M
commonly
black
from fom
Goods e
Forward
Samuel
done he
in like wi
upon.

Dr. Mead has a fine double head of Hercules & Hebe commonly called Omphale, in diaspro rosso: they are set back to back, like those called Janus's. one would be apt to think, it was from some antique of this sort, that the antient Jews got the notion of Gods creating Adam & Eve double or back to back, & that afterward he seperated them. this is affirmed in beresheit rabba R. Samuel bar Nahman: Menasse ben Israel; concil. in genes. — where he reckons up many more of the same opinion. Maimonides likewise agrees to it. more nebech. II. 30. Eugubinus too in cosmopoia.

Alma Venus genetrix –
Te, Dea, te fugiunt venti, te nubila cœli
adventumq; tuum. tibi suavis dædala tellus
summittit flores, tibi rident æquora ponti,
placatumq; nitet diffuso lumine cœlum. Lucretius.

EVE from the most perfect works of art, or nature. the heroical picture.

ADAM an astronomer.

The fable of Hercules suckled by Juno, & drawing so hard that she throw him off her breast, the milk he had in his mouth fell upon the heavenly ground, & made the milky way: this fable is a report of Adams skill in astronomy.

Mythology informs us, that Hercules was commanded by Eurysthous to drive away the birds Stymphalides, that use to feed on mens flesh, near a lake called Stymphalus, where Juno was educated. Pisander Camironsis, Seleucus another old author in his miscellanys, & Charon of Lampsacus write, that Hercules performed this task, not by shooting at the birds with bow & arrows, but by making a rattling noise with brazen sistrums, rattles, which he received from Pallas. Apollonius argonaut. II says the same. that he could not drive the birds away with shooting, but assoon as he rattled the sistrum, they fled at the noise.

The real truth is Adam invented the sistrum to fray away ravenous birds that waited on the sacrifices; as here represented in the heavens.

some of the antients expound, the 12 signs of the zodiac to be the 12 labors of Hercules, which is an evanescent memorial of Adam inventing them. & the characters, by which we describe them now called astronomical. which show that truly the first figures of the zodiac related to the act of sacrificing. Serv. in Virg. Cupar. harpocr.

Macrobius writes largely of the 12 labors, being only the 12 signs of the zodiac.

the story of holding the heavens on his shoulders, whilst atlas rested, means his skill in astronomy.

thus Prometheus in Æschylus, latinised.

Nondum erat autem ipsis, neq hyemis termines,
neq floridi veris: neq frugifera
Æstatis cursus: sed temere omnia
faciebant. donec iis ortus ego
astrorum ostendi & exploratu difficiles occasus.

Plato in Cratylo & in legibus says, the deification of the stars was brought to the Greeks from Barbarians. hence we may plainly infer the Greeks did not invent astronomy. it came to them from Phenicia.

Bayer in designing this figure, makes him hold in the left hand (in my figure) a sprig of an apple tree, with an apple. the globe which Mr Folks brought a drawing of from Italy, which is in Bentleys Manilius, he speaks of, saying it belong'd to a figure of Hercules supporting a starry globe. it was found in the vineyard of Stephanus Bubalius, at Rome. I believe it the most antient monument we have of this sort.

as the serpent is put under Adams foot, in the heavens: so with like purpose is the three headed dog often set with statues of Hercules.

the crown behind him, by some of the Arabian authors is call'd the broken dish of ordinary potters ware. Mohamed Tusæus says tis commonly call'd Kâse schokösse scutella fracta, & Kâshi Dervishân scutella pauperum. Edori writes its call'd Kasa almasâkin, scutella pauperum. in the persian tables of Chrysococca its call'd πινάκιον κεκλασμένον discus confractus. a very ordinary patera of the first make, wherewith Adam had been making a libation. the sprig of an apple tree of Bayer in some of the most antient designs was a crotalus or sistrum to fright the birds away with, which was used in most antient times for that purpose: & thence preserv'd among the sacreds of the Egyptians.

ADAM in the constellation Engonasis, Ingeniculus.

W. Stukeley d.

This is a fine intaglia in the admirable Florentine collection. Hercules is here represented in his deified state, therefore young & without a beard. not only crowned with a radiate crown, but with a circle of stars, alluding to the constellation of corona.

Imitantem HERCVLEM illum, quem hominum fama beneficiorum memor, in concilium coelestium collocavit. Cic. Off. III. 299.

Hercules (Adam) was called the astrologer, because he could foretell eclipses. Festus.

he was called Sanctus κατ' ἐξοχὴν because of his deification. this was in the Sabin tongue. Varro.

— & laeti pars Sanctum voce canebant
auctorem gentis — Ovid fast.

Interea quodcumq; fuit populabile flammae
Mulciber absumserat, nec cognoscenda remansit
Herculis effigies, nec quicquam ab imagine ductum
Matris habet; tantumq; Jovis vestigia servat.
utq; novus serpens positâ cum pelle senecta
luxuriare solet, squamâq; nitore recenti
Sic ubi mortales Tirynthius exuit artus &c. Ovid Met. IV.

ADAM received into heaven.

David says ps. VIII. thou madest man little lower than the angels to crown him with glory & worship. but in ps. LXXXIX 38. thou hast cast his crown to the ground. undoubtedly Adam profaned the crown or glory of his nature, by his transgression: but our Savior restored this glory & added immortality to it.

Hercules was styled βασιλευς & ἀναξ. x

Nonnius calls him astrochiton, starry robed.

Orphous in his 40 hymn, says he carrys morning & night on his head: meaning this constellation.

Thus Aratus after describing the Dragon, speaks of Engonas,

Quod tangens, defossa volut moerentis imago
vertitur. hanc nemo certo tibi dicere possit,
aut quisnam, quo sit fossus labore, attamen illam
Engonasin vocitant, genibus quod nixa feratur.
illa potit binis manibus diversa locorum,
atq humeros super, tensis distenditur ulnis;
& super ora cavis spirantia naribus ignem
serpentis, leve figit vestigia plantæ.
Hic illa eximio posita est fulgore corona:
hanc Ariadnæum Bacchus testatus amorem
intulit in cœlum, qua NIXI terga fatiscunt.

juxta —

x the statues of Promethous had a scepter in the right hand.

ADAM in the constellation Ingonasis, Ingoniculus, Herculos, Prometheus.

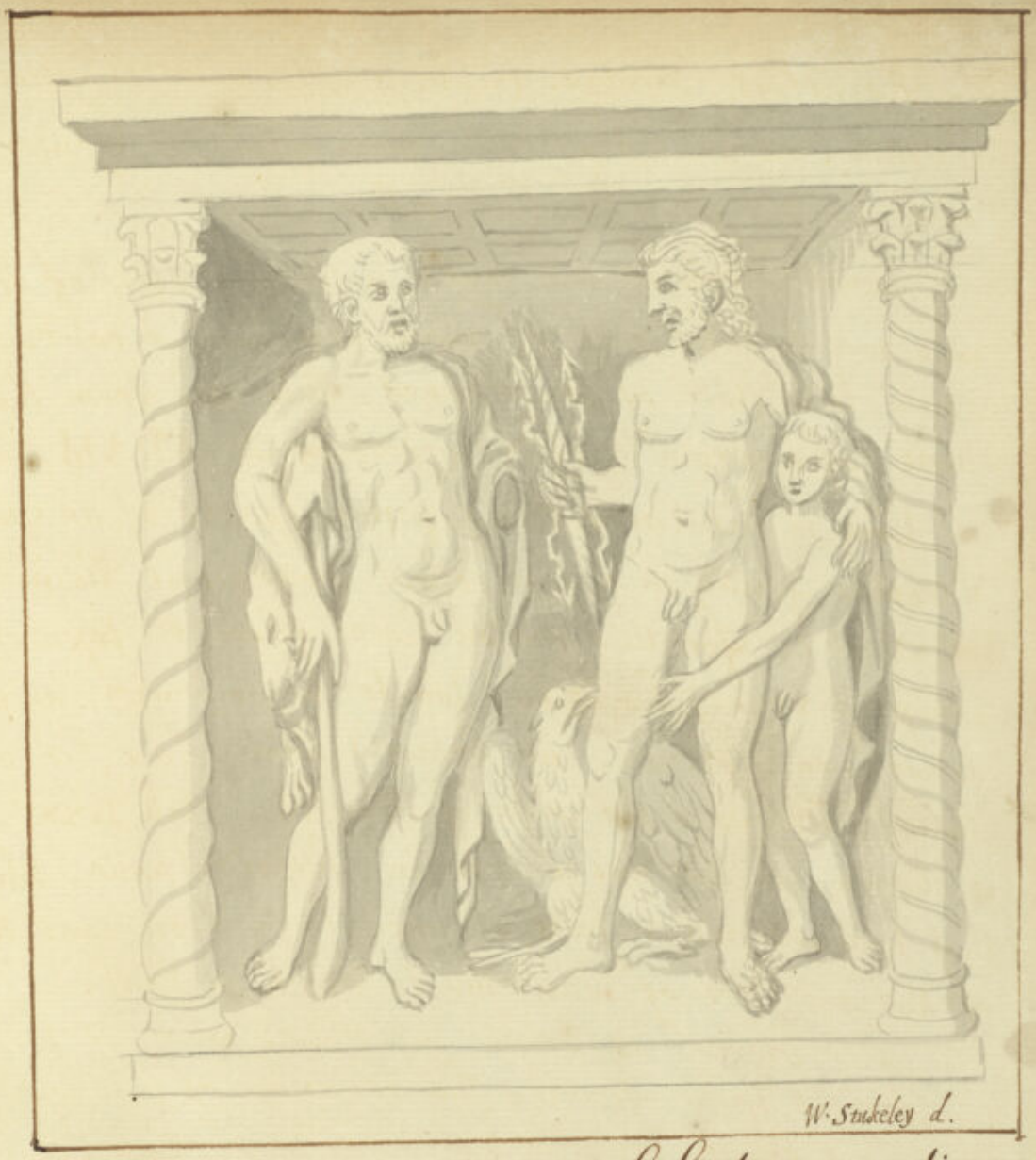
W. Stukeley d.

In Reinesius Syntag. Cl. I. 71. Hercules is called Deorum Comes, on antient altars. many altars in Gruter, to Herculi Sancto, Augusto, Consorti.

hence Hercules was made a tutelary deity of the dead, who was to take care of their remains, & conduct them again, to a state of revivisence. this was from the notions of a promise of resurrection to ADAM. G

Gory in his Etrusc. Antiq. p. 163. speaks of an image of Hercules found in a sepulchral monument. tis in Reines. cl. XI. n°. c. for this reason he is placd on sepulchral lamps & urns. he is said too to be conductor animarum as well as Mercury. he brought back from the gates of Hades, Theseus & the wife of Alcestis. tab. LXXI. of Gory is the image. he has a horn in his right hand, which that learned author says, is because a horn was the cup of the ancestors of mankind to drink withal.

after Hercules's death Eurysthens who had set him all his terrible tasks, fearing the revenge of his sons sent to demand them, in order to put them to death. Iolaus his son then dead, was so offended at the impiety, that he obtaind leave of Pluto to revenge it, & slew Eurysthens, & then returnd to hell again.



ADAM received to an immortal state, an antiquo sculptore in Antiquit. explicato per M.A.V.N. tab. 19.

58 a

58 b

EVE worshipd by the Etruscans under the name of POMONA. Gorys Antiq. Etrusc. tab. III.

W. Stukeley d.

EVE worshipped by
the Etruscans under
the name of Pomo-
na. Georg. Achif.
Transc. hab. III.

W. Stukeley d.

EVE conversing with the deity. a basso rolievo of Lord Pembrokes.

W. Stukeley d.

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Eve received to a state of immortality.
in Museum Florentinum Tab. XXXIX.
Statius describes her, succincta veste giving nectar to the immortal gods, & to her husband among them, with a golden cup. Milton P.L. V. 630. described the angelic method of repast. — all in circles, as they stood, Tables are set

Cain with a fillet or infula about his head, a mark of deification: as inventor of great arts. particularly Genesis IV. 17. he builded a city, & called the name of the city, after the name of his son Enoch.
nondum præcipites cingebant oppida fossæ,
says Ovid of the golden age, meaning that before the fall. but now we may say with Lucan
fraterno primi maduerunt sanguine muri.
CAIN is meant in mythology, by the Ganymede of the antients, the cupbearer to the gods. whom Jupiter took by means of the eagle, in the room of HEBE, who happening to trip, during her ministry, & exposed her nakedness.

HEBE is Eve our first mother, whose fatal lapse is thus commemorated in this dress. she was cup bearer to the gods, meaning, that in the golden age, she officiated as deacon minister to her husband the priest, in the office of eucharist: holding the cup. after the fall, the institution of sacrifices commenced, then CAIN assisted as aquarius, to bear the water vase, for purifications. at length, he was translated into the heavens, by his posterity, who perhaps adored

W. Stukeley d.

an antient painting in mosaic in Bartoli's sepulchres. CAIN, Ganymedo.

adored him.

I take this statue of a young Hercules to be CAIN. a coat of skins, a club in one hand, a fruit in another are sufficient symbols. a club was the weapon which the first of mankind would always carry about with them, to fray the wild & beasts. & probably with his club, he murdered his brother ABEL.

There is an antient fragment of the book of Enoch cited by Abonephi an arabian writer: & after mentioned in an arabian chronicle by Abulhasen: speaking of the wicked lives of the antidiluvians, he says, concerning the origin of idolatry, that in the most early days, they made 5 images to the names & similitude of the sons of CAIN, & worshipped them.

This gives countenance to the high antiquity of those statues & sculptures; & that they possibly may be copyed, even from true originals.

CAIN is celebrated for his skill in, & perhaps invention of agriculture: & on that account had a better claim to deification, than those postdiluvian heroes, that obtained it, on that account.

W. Stukeley d.

CAIN an elegant statue in Gory's Etruscan antiquitys, tab. CIII.

Cain represented with the priestly cap, the eldest son, the priest of the family. from hence Ganymede who is no other than Cain, was made a phrygian by the mythologists: this, in later times, becoming the phrygian bonnet.

Atys was Cain, beloved of the mother of the Gods, son of Hercules & Iole says Comes mythol. IX. 5.

Valle sub idea dum te formose sacerdos
invenit & prosso molliter unguo rapit.
in ob. mocen. Virgil.

Sanchoniathon the antient phoenician writer says. Genus & Genea were begotten of the first man & woman whom he calls Protogonus & Aon, meaning ADAM & EVE. those dwelt in phoenicia, & when a great drought happened they adored the sun, calling him Beelsamin which in phoenician is Lord of heaven, as he interprets it: I believe son of heaven, making him the image of Messiah, who ought to be worshipped.

The arabic word מדיד medid signifys Aquarius. from this & CAIN or GAIN they made the word Ganymede, applyd, as a general denomination, to all his successors in that office, youths, & the most handsom they could find.

W. Strukeley d.

CAIN from a gem in la chausse. Ganymede.
Montfauc. I. pl. 11.

Cain with the infula round his temples, as the inventor of arts, & things useful in life. he is represented here, as a young Hercules with an apple from the garden of hesperides, in his hand.

CAIN is said to have found out weights & measures, & the way of making fences, & bounds to possessions, in the anonymous chronologer before Malala. this is agreable to Ovids iron age. communemq prius, sen lumina solis & auras cautus humum longo signavit limite mensor.

Josephus says CAIN found out agriculture.

Berosus ben Hosea affirms, that CAINS city Enoshia was on mount Libanus.

W. Stukeley d.

CAIN inventor of arts & sciences, an elegant statue in Gorys Etruscan Antiquitys tab. CIII.

Homer Iliad Y. consigns Ganymede to the company of the immortal Gods, to pass the happy age with them. in the heavens, he is represented as Aquarius, the water bearer, to sprinkle the sacrifices, as in purification, & for the priests to wash their hands. after the sacrifice was over there was a feast - when CAIN or Ganymede officiated, as cup-bearer to carry the wine about. those holy feasts, after the quarterly sacrifices, were in mythology called the feasts of the gods. then they somewhat indulged the use of wine, & rejoyced before JEHOVAH in a grateful remembrance of the great blessed of that cordial liquor, designd by providence, to be used only on extraordinary occasions, not in common meals, as now: whence all our diseases flow.

In Roman sculptures of sacrifices we constantly see young lads assisting with vases & utensils in their hands. the Romans had their religious rites from the Hetruscans a most ancient nation & early oriental colony, of the patriarchal religion. the custom was to have children assistants, called Camilli & Camillæ, Cadmili, Casmili: which in english we may call mercurys, deorum ministri. those were of their own children, if the priests had them. otherwise they

adopted

p. 67.

W. Stukeley d.

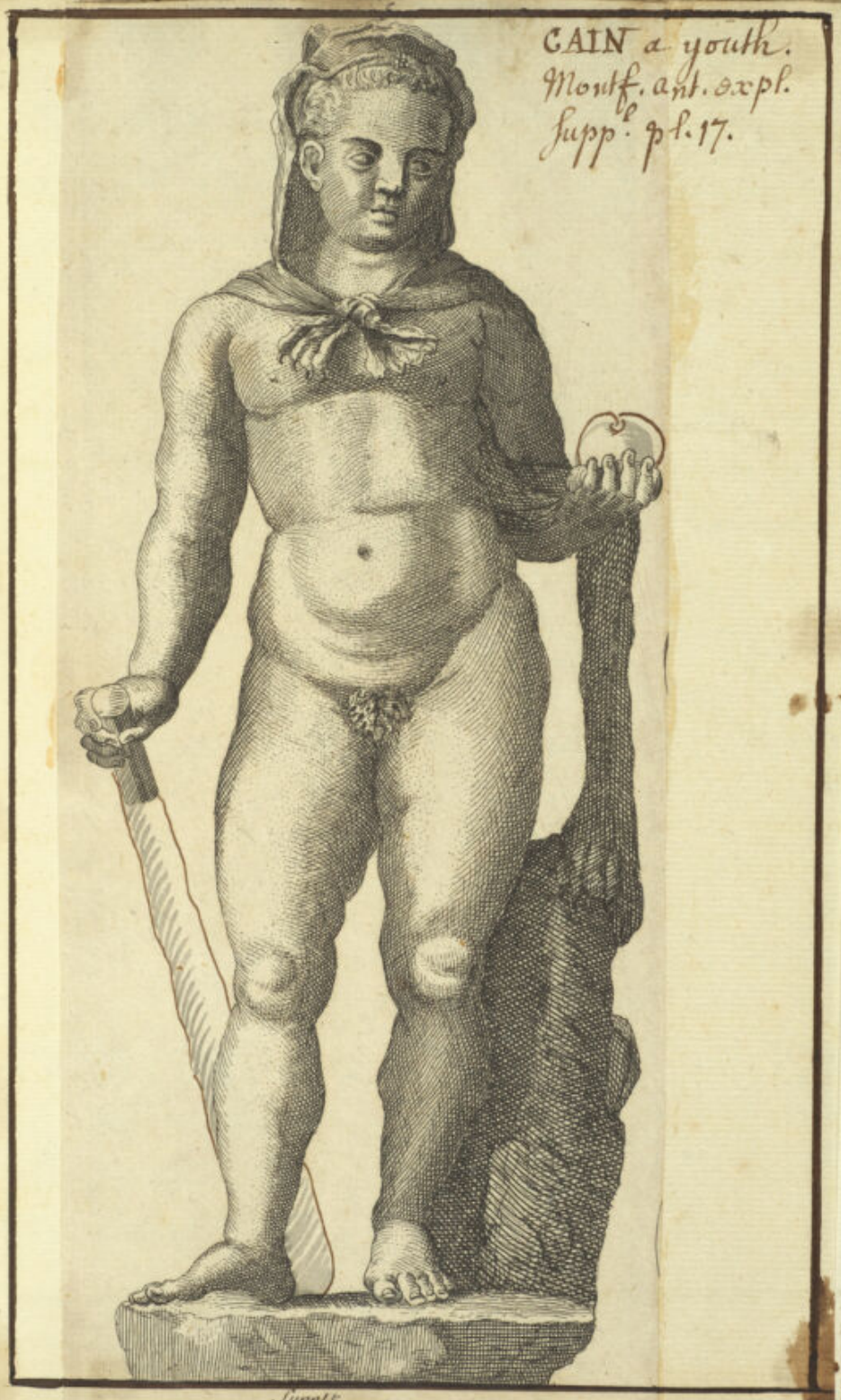
CAIN from a statue of Ganymede in Gorio's Hetruscan Antiquitys n°. XCVI. fig. 1.

CAIN represented as a young Hercules, with his club, a coat of skins, an apple in his hand. the Genus of Sanchoniathon, son of protogenus & Aon. Philo byblius translating this famous phœnician author into greek, applyd greek words of some meaning, approaching the sound of the pœnician. Aon (age) is EVE. Genus (begotten) is CAIN. Sanchoniathon affirms, that he taught the adoration of the sun, because of great droughts, which rendred the ground unfruitful. this in truth is no other, than the just consequence of the curse, which God pronounced upon him, for the base murder of his brother. Genesis
" IV. 10. the voice of thy brothers blood cryeth unto thee
" from the ground. & now art thou cursed from the earth,
" which hath opened her mouth to receive thy brothers blood
" from thy hand. when thou tillest the ground, it shall not
" henceforth yield unto thee her strength.

this most excellent statue of a yellow green stone, basaltes, was found in the vineyard of the Massimi family, on mount aventine, in Rome.

— Salus Hercule pulchro
Virg. Ain. VII.

pulcher



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There's another elegant figure in Gorys CIII. plate with a pomegranate in one hand. in the same plate another with an apple. this is altogether naked, except an infula round his head. the former has the lyons skin ore his shoulders, as a mantle: I have exhibited it, pa. 61. I know whether this has a knife or sheath of the sacrificing knife in his left hand. but tis a curious figure.

CAIN sacrificulus,
a statuo in Gorys
Etrusc. ant. tab.
LXXXVIII.

W. Stukeley d.

This is one of the fine examples of grecian art, & very likely to give us a likeness of CAIN, the first born of the world, the son of the handsomest the that ever since in loves embraces met
as sings Milton.

Ganymede is generally figur'd with the phrygian bonnet or tiara on, which is not commonly understood. it is the most antient mitre or cap of the priesthood from patriarchal times. the phrygians borrow'd it from Samothrace, where the descendants of Melchisedec had planted religion very early. & where the first rites remained many ages, after all was perverted into idolatry.

CAIN had the place & office of priest hereditarily. the jus primogenituræ which Esau sold & therefore branded with the ignominious name of profane, Heb. XII. 16. this is the reason why the evangelists mention so particularly, our Saviour being the first born son: for tho' he was not born of the race of Levi: yet he was naturally a priest according to the patriarchal order that is, the order of Melchisedec.

of this priestly cap see Spons miscellan. p. 130. Nicasius ad nummu panthon. but hence the fables made

W. Stukeley d.

CAIN's heroical picture from Lord Pembrokes antique busto of Ganymede.

made him a phrygian; son of Tros prince of Troy. tis not unlikely that a son of this prince might, for his beauty, be carryed off by Tantalus a neighboring prince. & that he might have ministred in religious performances, in quality of pocillator, & be called Ganymede: as a title of office. this seems to have been an historical fact & occasiond a furious war, between the two princes; as suggested from phanocles an antient writer in Eusebius & Orosius. but Ganymede being carryed into heaven by an eagle, is a pure fiction derived from the constellation of Aquarius, & the eagle not far off. tho' the eagle in truth belongs to the constellation of Engonasis, who is ∽ ADAM: but this the greeks know not.

Wisdom X. 3. but when the unrighteous man departed from wisdom (i.e. the holy spirit IX. 17.) in his anger, he perished also, in the fury wherewith he murdered his brother.

the priestly cap was of a purple color, & crooked like a horn. a horn the symbol of unction, sacred destination. every eldest son was priest-born. every priest was prefigurative of Messiah.

adopted those of others. the sons of kings & nobles disdain'd not to look for the honour. this custom was somewhat equivalent to our godfathers. they generally chose the most beautiful children. they served at the altars, the boys till puberty, & the girls till marriage. they were honoured too, with the appellation of rex sacrorum, & regina sacrorum.

Plutarch in Numa writes, Cadmilus or Casmilus has its name from ministring. ΑΠΟ ΤΗΣ ΔΙΑΚΟΝΙΑΣ. what we call deacons in our church. & in the antient Etruscan language, Casmillus signifys a deacon. thus Medea was a deaconess in the temple of Leucothea. she introduced her lover Jason who stole away the golden compass box. as I understand the story. hence pacuvius calls her Cælitum Camilla, deaconess to the gods.

this statue from Gorys hetruscan antiquitys has a crown on, therefore rex sacrorum. Μεδων is rex. so that Ganymedes may very naturally be form'd from CAIN rex: the sacrorum regulus, like as in christianity, they had boy bishops: the innocency & simplicity of children, being a good picture of the true spirit of religion. therefore Medea Jasons wife, is but her honorary name, as regina sacrorum.

Leocharis a famous sculptor, carved Ganymede,

— quem prepes ab Ida
sublimem pedibus rapuit Jovis armiger uncis

Martial. I. 7.

æthereas aquila quorum portante per auras
illesum timidis unguibus hæsit onus.

hence the coyns of the consecration of Roman emperors performed by eagles.

Hyginus writing of the constellation called aquila, says it was the bird that stole Ganymede. Jove chose this bird for that purpose, because his the only one that can look toward the sun beams, when arising. this reason is inconclusive, but seems to regard what Sanchoniathon writes concerning CAIN worshiping the sun.

an eagle flying on the heads of the lovers, in Odyss. B. is an augury of their death. perhaps taken from the scripture story of pharaohs baker.

W. Szukeley d.

CAIN translated, an intagliato cornolian of Ganimede, Agostino n°. 108.

Moses writes, Genesis IV. 3. and at the end of days it came to pass, that CAIN brought of the fruit of the ground, an offering unto IEHOVAH.

and ABEL he also brought of the firstlings of his flock, & of the fat thereof. and IEHOVAH had respect unto ABEL had resp. offering.

but unto CAIN & to his offering, he had not respect.

several questions occur in this passage, which the learned are much divided about. I shall give, what appears to me, the most natural explication of each.

1. at the end of days. this means one of the accustomed times of sacrificing, the four quarterly festivals. R. Josi in pirke Eliezer affirms, it was passover time or vernal equinox: others will have it to be the autumnal, others midwinter. all uncertainty & of no import, to examin them. a p. 71.

2. CAIN brought of the fruit of the ground: ABEL of the firstlings of his flock, & of the fat thereof. both these were as grateful acknowledgments of the mercys received from the sovereign benefactor. but that was not all. there is a particular reason, why god accepted of ABELS offering, not of CAINS, & that apparent. there wanted the blood, the atonement. CAIN neglected the commandment, the institution of God,

the living sacrifice, which was to be killd & burnt. he wanted faith in the MESSIA which was to render his sacrifice acceptable. it was not an offering for sin, a sacrifice properly, but fruits of the earth only. ABEL's was of the choicest & fattest of the flock, according to the institution: CAINS a direct affront to god: rejecting the spirit & meaning of the command, the faith, which was necessarily to accompany sacrifices. & to which they ultimately looke. & so the apostle to the hebrews declares. by faith ABEL offerd unto God a more excellent sacrifice than CAIN. by which he obtained witness that he was righteous: God testifying of his gifts. the whole of sacrifices most evidently respected Christ crucifyd. for says the apostle to the colossians II. 17. they were a shadow of things to come: but the body is of Christ. of such infidels in his time, speaks S. Jude in his epistle. v. 11. woe unto them, for they have gone in the way of CAIN.

3. the manner whereby god declard his respect to their sacrifices & his acceptance thereof, for remission of sins. it cannot be doubted, but that it was by immediate fire sent from heaven, which consumed the sacrifice. Theodotion translating this passage, says directly, that God sent a fire upon ABELS sacrifice, not on CAINS. so S. Jerom in his hebrew traditions.

We may very easily conclude, that the Zodiacal signs, are some of the oldest pictures in the heavens. the Zodiacal circle, must needs be the first, when they began to reduce astronomy into an art. therefore tis just to infer a very high antiquity of this picture of CAIN in the constellation of Aquarius, called by all the antients Ganymede. for some reasons I take aquarius to be the first sign in the Zodiac, & most probably the year began then, in the first ages of the world.

thus Homer. Iliad I. ἀντιθεος Γανυμηδης
Ος δε καλλιστος γενετο θνητων ἀνθρωπων.
τον δε ἀνηρεπψαντο θεοι Δι οινοχοευειν,
Καλλεος ἑυνεκα. ὁπ ὼ ἀθανατοισι μετειη.

— & godlike Ganymede
of mortal men, the fairest man are born!
who for his beauty, to high heaven was caught,
minister of the gods, ever to dwell.

the drapery over his arm is called mantile, a napkin or towel.

I am of opinion, this translation of CAIN to heaven was done by his descendants, in imitation of the holy family who delineated ENOCH among the asterisms, as ENOCH himself had probably formd that of ADAM, in Engonasis.


CAIN,
Ganymede,
Aquarius.
W. Stukeley d.

p. 6

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a. if it were possible to fix that expression in scripture, at the end of days, tis most natural to think it was the midwinter festival, the winter solstice, the entrance of the sun into capricorn, the yule feast, the Saturnalia, our christmas. for their year was a true julian, & ended here; consisting of 12 months of 30 days each, & 5 additional days, at the end of the year; to make it the greater festival: as it was by all nations, since the creation, & is to this day. every 4th year they had 6 intercalary days; & that was the leap year. this I take to have been the constitution of the patriarchal, antidiluvian year: the same in effect as our julian.

the suns entrance into ♑ being (in my hypothesis) the commencement of their year, the epagomene days were placed at the end of their eleventh month, as now with us, in the ecclesiastical computus: the year beginning at Lady day. & in the warm eastern regions, where the heroes lived we are discoursing of, the season of the year, the spring was then beginning, as now with us, at Lady day. hence by reckoning two signs forward, we may accommodate our christian festivals to the antidiluvian, of the first patriarchs.

Ecclus XLIV. 16. Enoch pleased the Lord, & was translated, being an example of repentance, to all generations.

Thus Eusebius pr. ev. IX. 5. out of Eupolemus on the Jews.
" when Abraham taught astronomy & other sciences in Egypt,
" he affirmed, the Babylonians attributed the invention of
" Astronomy to Enoch. the author of the book of Juchasin
writes, Enoch who is called אדריס Edris, first composed books
" of astronomy. Edris is an arabic word signifying the learned, the inquirer, the philosopher. thence Enoch in the chaldee paraphrast on Genes. v. 24. is called the Rabbi & the great Scribe. all the arabian writers allow him to have been the first antidiluvian astronomer.

Alexander polyhistor is quoted in Eusebius pr. ev. IX. 17. a most antient historian, then in being: who writes, that — Abraham when he dwelt at Heliopolis, & taught them astronomy, he declared that he himself was not the inventor of the art, but that he had it, thro' the hands of his ancestors from Enoch, even before the flood.

HENOCH in the constellation Heniochus, Auriga.

See Justin about the origin of the city Cyrene in Africa. Lamech was the son of Cyrene a nymph. he was called Aristæas, sirnam'd Nomius or the shepherd & Agrius the hunter. he was the inventor of gathering honey & nourishing of bees: & of curdling milk with rennet, in order to make cheese. he marked out the solstitial bounds of the suns course. for which reason the tropic of cancer is described as passing thro' his middle.

he was Astrous of antiquity.

Lord Pembroke has a coyn of him, represented in a long garment, & high cap on, with a harp. AI'PEVC. the harp shows they had some notion of what we learn in Scripture concerning Jabal his son. on this coyn Jupiter of mount Casius is pictured in the reverse. the sons of Melchizedec (Arpaxad) built this temple, who were the Cabiri in Sanchoniathon. the horn here is likewise a mark of great antiquity.

he has the same habit & cap here, as in the other coyn.

Lo Pembrokes coin shows him to be the Jupiter Casius.

Sanchoniathon says, he dy'd by fighting with wild beasts. the two Lamechs are confounded.

the persians preserve his picture in sculpheres on the tombs, a serpent encircling him in manner of the serpentine temples. from Sanchoniathon we learn that our Lamech Sellides invented the making brick & tiles.

W. Stukeley d.

LAMECH the first bigamist, Agreus of Sanchoniathon, from a coyn of Polusium, in Rolands Palestina, To. II. pa. 934. another in Ld Pembrokes plate LXXII. with a harp.

He has the infula round his head, as the inventor of musick, the thing affirmed by the heathen of Apollo, who is therefore represented with a harp. but I durst not affirm, that the sculptor intended this figure for Apollo. setting the harp aside, there is nothing in the figure that looks like it. this by the shortness of the hair, the rustic garment, the buskins of leather points to somewhat more antient. & I judg his the IVBAL of Moses.

I observe the Etruscans, whence this statue comes had some very antient notices of things beyond the greeks. & this figure, among others, shows it. for was a fine designer ordered to make a representation of IVBAL he could not do it, in a better manner. Iubal was the first Apollo.

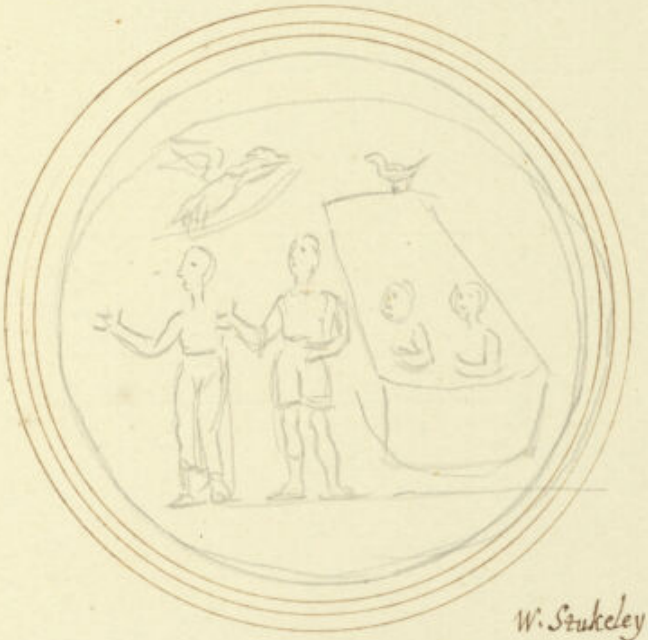
W. Stukeley d.

IVBAL from an antient statue, in Gorys Etrusc. Antiq. tab. XXXIII.

a coin

W. Strukeley d.

TVBAL CAIN from a statue of Vulcan, Sr. A. Fountains.
Montfaue-Ant. expl. To. I. pl. 23.



W: Strukeley d.

NOAH & his wife with the ark, from an antient coyn of Severus, struck at Apamea. in Seguins selecta numismata pa. 228.

Apollonius in III. writes, that Deucalion, by whom without doubt, NOAH is understood: was the first, who built temples, & citys, & first reigned over men. Ενθα

Ιαπετιονιδης αγαθον τεκε Δευκαλιωνα
Ος πρωτος ποιησε πολεις κ εδειματο Νεκυς
Αθανατοις, πρωτος δε κ ανθρωπων βασιλευσεν.

— ipse Promotheus
filius Japeti genuit mox Deucalionem
primus templa Deis, primus qui condidit urbes.

Προμεθευς

W. Stukeley d.

NOAH & his wife, from an antient coyn of Philip the Emp.r Lord Pembrokes. & in Sogums Selecta numismata pa. 226.

Lindanus in Panop. cited by Purchas Pilgr. Asia I. 3. affirms that Abraham whilst an idolator, together with his father & family worshipd Vesta. this is Noahs wife & shows, they kept family images for very many generations.

Noah is Hoam Ti in the chinese account, son of hiven yven, who is the Ouranus of Sanchoniathon or Lamech of Moses. they reckon hoam ti the first among the genii, heroes or immortals. they say, he first invented the sexagenarian cycle, by which they reckon time. this he did, say they, by the help of one Ta Nao. Ta is in their language great, & Nao is the same as Noah. so that they mean the great patriarch, by all those denominations. sometime he is called Unan, which means the philosopher, the wise man. they say further, he was a great artificer, & author of great works in carpentry, & wood work, particularly, such as building of ships. they say, Hoam ti waged war for 7 days, with a great dæmon, & vanquished him. I take this for a memorial of the antiquity of the hebdomadal division of time, & the religious observance of the sabbath.

Hoam Ti, Hyven yiven, Ta Nao, Unan is all one — meaning Noa.

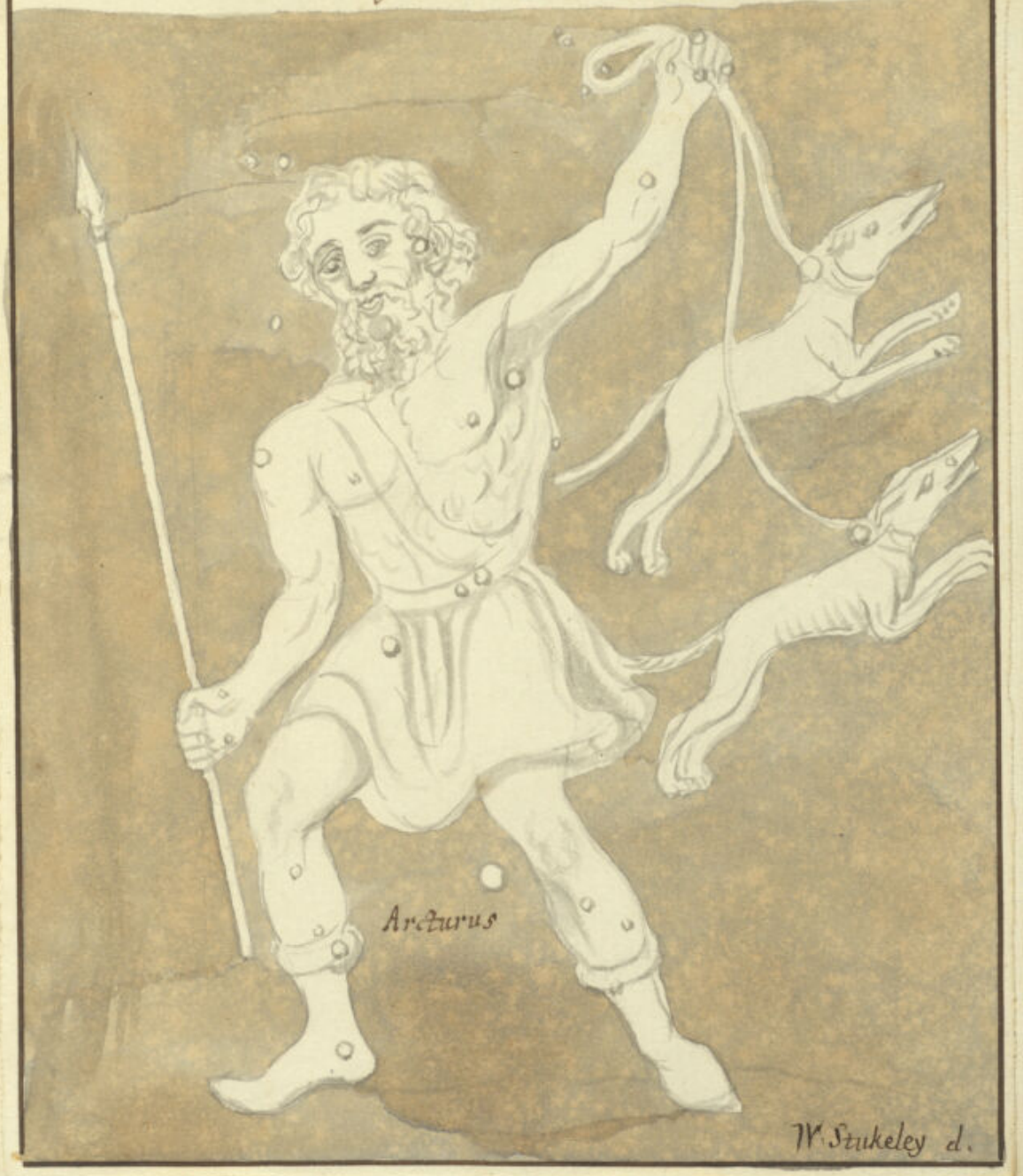
Πυρρα is red, rufa, red haird. grato Pyrrha sub antro.

he is called Arcas the hunter, Arctophylax perhaps corrupted from Arcophylax, the keeper of the ark.

Arcturus, Bootes, ע׳ע has: Ark-has.

half a days journey south of Balbeck is a place called Sarach, there Noah was buryed, according to old tradition. Pocock II. p. 108.

NOAH in the constellation Bootes, Agrotes.




Stukeley & Gale

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