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Contributors

Stukeley, William, 1687-1765

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LIBER
GENESEOS.
GRÆCÆ

78844

398

Wm Stukely



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*13-11-19
gave
the
of
right
for
hand.*

39

Stukoby



13-11
gave
the
of
right
for
hand

13. aug. 1749. Martin Folkes Esq. LL.D.
gave me, the set of prints, done by
the Antiquarian Society: the fine head
of S.^r Robert Cotton engrav'd from an
original, in possession of James West
Esq. having the following book in his
hand.

1.

THE BOOK OF GENESIS:

wrote 1500 years ago, & finely illumina-
ted; & historical pictures, all along accom-
panying the text. It wrote in the antique
capital letter, on vellum: & unfortunately
was burnt in that horrid conflagration of
the Cottonian library, some years since.

It was brought from Philippi in Asia,
into England, by two Greek bishops, in the
time of Henry VIII; & presented to that
monarch by them. They declared, that it was
from antique tradition reported, that the book
belonged to Origen.

Queen Elizabeth gave it to Dr. John For-
tescue, her tutor in Greek. & he gave it to Dr.
Robert Cotton.

THE
BOOK OF
GENESIS:

[Faint, mirrored bleed-through text from the reverse side of the page, including words like "Genesis", "book", and "chapter"]

[Handwritten text on the right edge of the page, including words like "while", "books", "by ing", "e m", "pains", "vows", "but a", "much of", "plead", "short", "flow", "curiosity", "m s", "upon", "his", "o t p w t", "x t o r e", "the p", "but was"]

2

The antiquarian society thought it worth
while to preserve, even the tattered frag-
ments of so very venerable a monument;
by engraving it, on two copper plates;
& Mr Folkes the vice president took the
pains of conducting the work, at the engra-
vers.

but as they appear crowded in the plates,
much of their true beauty is lost: I have here
placed them in a distinct page; & given a
short account of each picture: for we cannot
show too much respect, for so invaluable a
curiosity.

In S^r Roberts portrait he lays his hand
upon this book, at Genesis XLIII. 33. where
is thus written. ΚΕΦ. ΜΥ. ΕΚΛΘΙCΕΝ ΔΕ
Ο ΠΡΩΤΟΣ — ΚΑΤΑ ΤΑ ΠΡΕCΒΕΙΔ
ΑΥΤΟΥΕ — ΝΑΝΤΙΟΝ ΑΥΤΟΥ

the painter had the book before his eye;
but was not scrupulously exact in copying it:

his

2

x in the picture of the book, from that of the
book its self;

his purpose was only to make it picturesque. 3
again in the next page of the painted
book, thus. ΚΕΦ. ΜΔ. ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ
ΙΩΣΗΦ ΤΩ ΟΝΤΙ ΕΠΙΤΗΣ ΟΙΚΙΑΣ —
ΑΥΤΟΥ ΛΕΓΩΝ

The writing is dispersed about the hand, &
the fingers, without regard to exactness; but
only to make the appearance of a book: &
~~likewise~~ sufficiently to denote the particu-
lar book. & there is likewise a sketch of
one of the paintings: which is not preserved.

The paintings are well designed, in the
proper, oriental habits of the time.

of the
we are not to regard the little variations
of the text^x; because the painter was not cu-
rious in transcribing; nor, probably, well
understood, what he transcribed: being only
concern'd in producing a picture-like effect.

Pictures

3
The purpose was only to make it picturesque.
again in the next page of the painted
book. Thus. ΚΕΦ. ΗΥ. ΚΑΙ ΕΝΕΤΙΔΑΤΟ
ΙΟΟΧΦ ΤΩ ΟΝΤΙ ΕΠΙΤΗ ΟΙΚΙΑΚ

ΛΥΤΟΥ ΔΕ ΤΟΝ
The writing is supposed about the year 600
the figures without regard to exactness; but
only to mark the appearance of a book;
the figures sufficient to denote the position
of the book. There is likewise a list of
the paintings: which is not perfect
proper circular tablets of the time.
we are not to regard the little variations
of the text because the painter was not
more in transcription; not probably
unavoidable that he transferred; found only
concerning in producing a picture like that.

Figures

Such
Methu
Lamech
Noah
Sam
Ham
Japheth
Seth
Abraham
Isaac
Jacob
Joseph
Moses
Aaron
David
Solomon
King
Abraham
Isaac
Jacob
Joseph
Moses
Aaron
David
Solomon
King

Pictures in this manuscript.

	pa.		pa.
Enoch	6.	Sarah	13. 20. 21.
Methusela	7.	Anor	15.
Lamech	7.	Ehecol	15.
Noah	7. 8.	Mamre	15.
Sam	9.	Bera king of	16.
Ham	9.	Sodom	
Japhet	9.	Hagar	19.
Arphaxad who is	11	Lot	22
Melchisedec			Joseph
Sarah	11	Jacob	24.
Hobor	12	Judah	24
Polog	12	Benjamin	24.
Haran	13	the ark	8. 26.
Abraham	13. 14. 15.	Masee son to Elie	17.
	18. 19. 21.	for Abrams stow.	

Verzeichnis in diese manuskript

	pag.		pag.
Mooch	6	Wach	24
Wach	7	Wach	25
Wach	7	Wach	26
Wach	7	Wach	27
Wach	7	Wach	28
Wach	7	Wach	29
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Wach	7	Wach	98
Wach	7	Wach	99
Wach	7	Wach	100

The
Pictures
in
the
Cottonian
MS.
of
Genesis.

V. p. 30.

Enoch represented as a young man, in
white garments; preparatory to his boan-
fyd estate. verse 26. EZHCEN for EHOE.
חֲנוֹךְ chanoch. the geographer stephanus
mentions him, under the name of Annacus.
voco iconium.

" Iconium, says he, was the city of Annacus,
" who lived above 300 years. the inhabitants
" of the place consulted the Oracle, how long
" he was to live. they were answered: that
" when he dyed, all were to dye. upon this
" they made the greatest lamentation: so that
" it became a proverb, to bewail Annacus;
" expressing a high degree of affliction.
" on Doucations flood all perished.
" here Enoch & Methusela are confounded,
" who was Enochs son. but his plain, the story is
" taken from scripuro.

TAB. I.



ΚΛΙΕΖΗCΕΝ Μ
ΗΚΟΝΤΑ ΚΛ
CΕΝΤΟΝΑ
ΚΛΙΕΖΗΣΕ

C.V.V.
24, 25, 26.
Και ε-
πρέση-
σεν 'Ε-
νώχ τῷ
Θεῷ, και
ὅχ εὐρίσκε-
το, ὅτι μετέθη-
κεν αὐτὸν ὁ Θεός.
Καὶ ἔζησε Μασθ-
βάλα ἐπὶ ἑπτὰ καὶ
ἑξήκοντα καὶ ἑκατὸν, καὶ
ἐγέννησε τὸν Λάμεχ. Καὶ ἔζησε
Μαθθβάλα μετὰ τὸ γεννηθῆσαι αὐτὸν τὸν Λάμεχ
δύο καὶ ὀκτακόσια ἔτη, καὶ ἐγέννησεν υἱὸς καὶ θυγατέρας.

Methuselah buryed. the patriarchs la-
ment at his tomb.
nearest the tomb, his
son Lamech. next,
his son Noah. Me-
thuselah dyed the
year of the flood.

Methuselah was
the longest lived of
all mortals: 969 years.
Adam & Methusela
filled up the whole space
between creation & the
flood. Adam lived 349
years, with Methuselah.
So that the memoirs of
the old world were
transmitted viva voce,
thro' one hand only.



ΚΑΙ ΕΖΗΘΕΛΑΜ
ΤΑΚΑΙ ΕΚΑΤΟΝ Ε
ΟΝ ΚΑΙ ΕΠΩΜΑ
ΝΩ ΕΛΒΓΩΝ
ΗΜΑ ΑΠΟΤΩΝ
ΑΠΟΤΩΝ ΧΥΠΑ

TAB. II.



C.V. v. 27, 28, 29. Καὶ
 ἐγένοντο πᾶσαι αἱ ἡμέραι
 Μαθθαία, ὃς ἔζησεν, ἐν-
 νέα καὶ ἐξήκοντα καὶ ἐννα-
 κόβια ἔτη· καὶ ἀπέθανε.
 Καὶ ἔζησε Λάμεχ ὀκτὼ
 καὶ ὀγδοήκοντα καὶ ἑκατὸν
 ἔτη, καὶ ἐγέννησεν υἱόν.
 Καὶ ἐπωνόμασε τὸ ὄνομα
 αὐτοῦ Νῶε, λέγων, οὗτος
 διαναπαύσει ἡμᾶς ἀπὸ
 τῶν ἔργων ἡμῶν, καὶ ἀ-
 πὸ τῶν λυπῶν τῶν χει-
 ρῶν ἡμῶν, καὶ ἀπὸ τῆς
 γῆς, ἧς κατηράσατο
 Κύριος ὁ Θεός.

ΕΧΟΚΤΩ ΚΛΙΟ ΓΔΟΗ ΚΟΝ
 ΤΗ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΥΙ
 ΣΕΤΟ ΟΝΟΜΑ ΑΥΤΟ Υ
 ΑΥΤΟΣ ΔΙΝΑΠΑΥΣΕΙ
 ΕΡΓΩΝ ΗΜΩΝ ΚΑΙ
 ΝΤΩΝ ΧΕΙΡΩΝ ΗΜΩΝ

Methuselah buried. the patriarchs la-
 mont at his tomb. nearest the tomb, his
 son Lamech. next,
 his son Noah. Me-
 thuselah dyed the
 year of the flood.

Methuselah was
 the longest lived of
 all mortals: 969 years.

Adam & Methusela
 filled up the whole space
 between creation & the
 flood. Adam lived 349
 years, with Methuselah.
 so that the memoirs of
 the old world were
 transmitted *viva voce*,
 thro' one hand only.



TAB. II.

Gen. 1. 27. 28. 29. Και
 εγένετο πάσαι αιήμεραι
 Μωθουσαλα, ος εζησεν, εν-
 νηα και εφηναια και εννο-
 μωσα 7 ετη και απεθανε.
 Και εζησε Λαμεχ οκτω
 και οχτακωσια και εκοτον
 ετη, και εγεννησεν υιον.
 Και επωνομασε το ονομα
 αυτου Νωε, λεγων, ουτος
 διασπασει ημας απο
 των εργαων ημων, και απο
 των λυπων των χει-
 ρων ημων, και απο της
 γης ης κατηρασατο
 κυριος ο θεος.

ΚΑΙ ΕΖΗΣΕΛΑΜ ΕΧΟΚΤΩ ΚΑΙ ΟΓΔΩΗ ΚΟΝ
 ΤΑ ΚΑΙ ΕΚΑΤΟΝ ΕΤΗ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΥΙ-
 ΟΝ ΚΑΙ ΕΠΩΜΑΣΕ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ
 ΝΩΕ ΛΕΓΩΝ ΑΥΤΟΣ ΔΙΑΣΠΑΥΣΕΙ
 ΗΜΑΣ ΑΠΟ ΤΩΝ ΕΡΓΩΝ ΗΜΩΝ ΚΑΙ Α-
 ΠΟ ΤΩΝ ΛΥΠΩΝ ΤΩΝ ΧΕΙΡΩΝ ΗΜΩΝ

Noah sending the dove out of the ark.
The former picture shows the ark floating
in the great ocean. The second exhibits
Noah having opened a window & sending
out a dove. The ark is made as a long
chest 300 cubits: by 30 in height. it had 3
stories. & there were windows all along in
every story: for necessary air to the animals.
Each story was 10 cubits high, beside the
top, & bottom: each ^{of wh} was formed sloping, as
our ships, & not reckoned into the account.
nor was the ends square; as here repre-
sented; but pointing, as our ships. so that
we are to conceive the form & manner of
it, to be as in page 26. which is a fine pro-
portion for ships, as now practised.

The first drawing is to show the manner of
the construction of the ark: according to the
conception of the designer. the second is
to show it, when nailed, calked & pitched.

ETTL

C. VIII. v. 10, 11.

Καὶ ἐπιχὼν ἔτι
ἡμέρας ἑπτὰ ἑτέ-
ρας, πάλιν ἐξάπεσε
λεπὴν περισερὰν ἐκ τῆς
κιβωτῆς. καὶ ἀνέσπευε πρὸς
αὐτὸν ἡ περισερὰ τὸ πρὸς ἑσπέ-
ραν, καὶ ἔειχε φύλλον ἐλαί-
ας, κάρφος ὄν τῷ στόματι
αὐτῆς. καὶ ἔγνω Νῶε
ὅτι κεκόπηκε τὸ
ὔδωρ ἀπὸ τῆς γῆς.

ΤΑΒ. ΙΙΙ.



ΚΑΙ ΕΠΙΧΩΝ ἔτι ἡμέρας ἑπτὰ ἑτέρας πάλιν ἐξάπεσε λεπὴν περισερὰν ἐκ τῆς κιβωτῆς καὶ ἀνέσπευε πρὸς αὐτὸν ἡ περισερὰ τὸ πρὸς ἑσπέραν καὶ ἔειχε φύλλον ἐλαίας κάρφος ὄν τῷ στόματι αὐτῆς καὶ ἔγνω Νῶε ὅτι κεκόπηκε τὸ ὔδωρ ἀπὸ τῆς γῆς.

Ham seeing his fathers nakedness, tells
it to his brothers.

The good patriarch Noa happening to
leave some juice of the grapes, till it fer-
mented, easily discovered the improved taste:
& became intoxicated with it. he fell asleep
in an indecent posture: & his youngest son
seeing him, made a mock at it.

Ham was the egyptian Jupiter: & from
this history, the fable arose, concerning Saturn.

Japhet & Sem cover their father. & obtain a
blessing from him: but Ham, a curse, for
his wickedness: & that chiefly in the person of
his son Canaan. whom by prophetic foresight
Noa declares, the posterity of Sem the israelites
shall subjugate the land of Canaan. God aln.
ratifys the prophecy: genes. XVII 8. to Abraham.
" I will give to thee, & to thy seed after thee, the
" land wherein thou art a stranger: all the land
" of Canaan, for an everlasting possession.

TAB. IV.

VIII.

C. IX. V. 22. Καὶ
 εἶδε Χαμὶ, ὁ
 πατὴρ Χαναάν,
 τὴν γυμνωσιν
 τῆ πατρὸς αὐ-
 τῆ, καὶ ἔξελ-
 θὼν ἀνήγγειλε
 τοῖς δούλοις
 ἀδελφοῖς
 αὐτῆ ἕξω.



V. 23.
 Καὶ
 λαβόν-
 τες Σημὶ
 καὶ Λαμὴ
 τὸ ἱμά-
 τιον ἐπέθεν-
 το ἐπὶ τὰ δύο
 νώτα αὐτῶν,
 καὶ ἐπορεύθησαν
 ὀπίσθον αὐτῶν, καὶ συν-
 ἐκάλυψαν τὴν γυμνωσιν
 τῆ πατρὸς αὐτῶν, καὶ τὸ
 πρόσωπον αὐτῶν ὀπίσθον αὐτῶν,
 καὶ τὴν γυμνωσιν τῆ πατρὸς ἕκ ἑίδον.



The dispersion of the tower of Babel, upon the ruins of that tower Nimrod built his observatory for astronomical use. Callisthenes who was at Babylon with Alexander wrote word to Aristotle: that he saw there celestial observations for 1903 years backwards. These are chaldean years of 360 days only. So that we must take 20 years of the number, in the julian form. This brings us to AM 1791. for the beginning of these observations.

The dispersion of the tower of Babel was AM. 1757. Between these two dates, the invention of alphabet-writing was communicated to mankind, by God almighty. probably to the patriarch Hober, who lived at this time, & is accounted a prophet. an invention now necessary, in order to preserve the sacred monuments of the bible: for the use of the church.

TAB. V.

CXLVΘ. καὶ διέ-
 σπειρεν ἀνὰς κύ-
 ριου ἐκείθεν ἐπὶ
 πρόσωπον πάσης
 τῆς γῆς, καὶ ἐπάν-
 σαντο οἰκοδομῶν-
 τες τὴν πόλιν-
 καὶ τὸν πύρ-
 γον.

VIII.

ΕΣΤΕΙΡΕΝ ΑΥΤΟΥΣ ΚΥΡΙΟΣ ΕΚΕΙΘΕΝ ΕΠΙ Τ
 ΡΩΠΟΝ ΠΑΣΗΣ ΤΗΣ ΓΗΣ ΚΑΙ ΕΠΑΥΣΑΝ



01
Arphaxad son of Shem, with his wife, & son
Gaiman: rather Salah.

Arphaxad is Melchisedec. Sanchoniathon
writes that from Anynus (Cham) & Magus
his brother (Shem) were begot Misor (osiris)
& Sydyce: & from Sydyce descended the diof-
cyr'i i.e. sons of god; meaning the patriar-
chal family, the religious race of Shem.
Arphaxad was not the oldest son, & natural
priest of the family, but destined to it by
a supernatural designation; unction of the
divine spirit: with the gift of prophecy.
Therefore a type of our Savior.

Melchisedec signifies the just king. San-
choniathon gives us only the latter part of
his name Sydyce. he made a religious, eu-
charistic feast of bread, & wine, after the
patriarchal mode, for Abraham returning
from his victory. Abraham gave him tythe.
from hence the bread, & wine festival,
in the ceremonies of Mithras.

TEETH K
ENAP P

TAB. VI.

CXI. 2. 12, 13. Καὶ ἔφησεν
 Ἀρφαζὰδ ἑκατὸν τριακον-
 ταπέντε ἔτη, καὶ ἐγέννησε
 τὸν Καϊνᾶν. Καὶ ἔφησεν
 Ἀρφαζὰδ μετὰ τὸ γεννη-
 σαι αὐτὸν τὸν Καϊνᾶν
 ἑτη τετρακόσια,
 καὶ ἐγέννησεν
 υἱὸς καὶ θυγα-
 τέρως. καὶ ἀπέ-
 θανε.

IX.



ΤΕΣΤΗ ΚΑΙ ΕΓΕΝΣΑΝ ΤΟΝ ΚΑΪΝΑΝ
 ΣΕΝ ΑΡΦΑΖΑΔ ΜΕΤΑ ΤΟ ΓΕΝΝΗΣΑΙ
 ΕΤΡΑΚΟΣΙΑ ΚΑΙ ΘΥΓΑΤ

11
Hobor & his wife reposing. with Phahog
their son, sitting.

here is the most remarkable variation
between the hebrew copy & the septuagint.
which latter places Cainan son of Arphaxad
& father of Sala. whereas the hebrew
make Arphaxad father of Sala: plainly
omitting Cainan: as a person that never
existed. he is omitted by the chaldeo para-
phrast of Onkelos: by Philo judaeus, Josephus,
by the arabic & persian versions, both 'the'
vulgates: by Julius africanus the chrono-
loger, cited by Eusebius: by Theophilus Antio-
chonus. still older than him. Dositheus who
lived in the times of the apostles. the Sama-
ritan copy of the pentateuch, the same.
even the septuagint its self, in the Roman &
Paris edition, in the book of Chronicles. &
in some others of the best copy of the greek.
Usher & very many of our learned men
admit him not.

ΤΑΒ. VII.

C. XI. V. 15, 16, 17. Καὶ ἔζησε
 Σαλα μετὰ τὸ γεννηθῆσαι αὐτοῦ
 τὸν Ἔβερ τριακόσια τριά-
 κοντα ἔτη, καὶ ἐγέννη-
 σεν υἱὸς καὶ θυγατέ-
 ρας· καὶ ἀπέθανε, καὶ
 ἔζησεν Ἔβερ ἑκατὸν
 τριάκοντα τέσσαρα
 ἔτη, καὶ ἐγέννη-
 σεν υἱὸν Φαλέγ,
 καὶ ἔζησεν
 Ἔβερ μετὰ
 τὸ γεννηθῆσαι
 αὐτὸν τὸν
 Φαλέγ ἑτη
 διακόσια ἐβ-
 δομήκοντα,
 καὶ ἐγέννη-
 σεν υἱὸς
 καὶ θυγα-
 τέρων· καὶ
 ἀπέθανε.

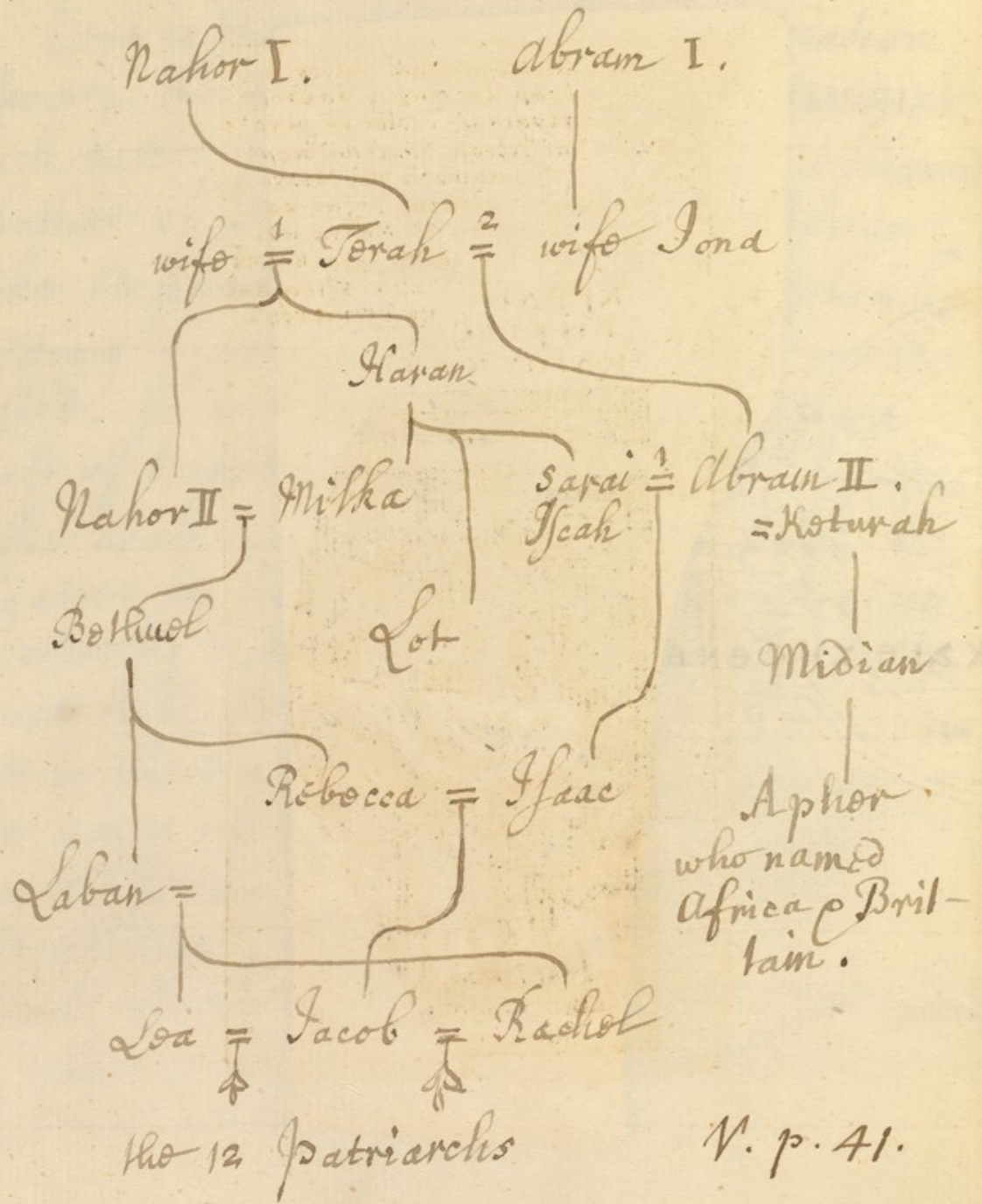


III.

ΚΑΙ ΕΖΗΣΕΝ ΕΒΕΡ ΜΕΤΑ ΤΟ ΓΕΝΝΗΘΗΣΑΙ
 ΤΟΝ ΕΒΕΡ ΤΡΙΑΚΟΝΤΑ ΤΕΤΤΑΡΑ
 ΚΑΙ ΕΓΕΝΝΗΣΑΝ ΥΙΟΝ ΚΑΙ ΘΥΓΑΤΕΡΑΣ
 ΚΑΙ ΑΠΕΘΑΝΕ Ο ΕΒΕΡ ΕΚΑΤΟΝ
 ΤΡΙΑΚΟΝΤΑ ΤΕΤΤΑΡΑ ΕΤΗ
 ΚΑΙ ΕΓΕΝΝΗΣΑΝ ΥΙΟΝ ΦΑΛΕΓ
 ΚΑΙ ΕΖΗΣΕΝ Ο ΕΒΕΡ ΜΕΤΑ
 ΤΟ ΓΕΝΝΗΘΗΣΑΙ ΑΥΤΟΝ ΤΟΝ
 ΦΑΛΕΓ ΕΤΗ ΔΙΑΚΟΣΙΑ ΕΒΔΟΜΗΚΟΝΤΑ
 ΚΑΙ ΑΠΕΘΑΝΕ Ο ΕΒΕΡ

ΤΡΙΑΚ^{ΟΝ}
 ΣΕΝΤΟΝΦΛ
 ΒΕΡΜΕΤΑΤΟΓΕΝ
 ΔΕΚ· ΕΤΗ ΔΙΑΚΟ
 ΙΕΓΕΝΝΗΣΕΝ
 ΚΛΙΑΠΕΘΑΝΕΝ·

21
 Haran marrys his daughter Isca, or Sara
 to Abram. Vide Vaillants colony medals I. p. 240.



ΤΑΒ. VIII.

IV.

ΣΧΙ. ν. 29, 30. Καὶ ἔλαβον Ἀ-
βραμ καὶ Ναχωρ ἑαυτοῖς
γυναῖκας· ὄνομα τῆ γυναι-
κὶ Ἀβραμ Σάρα· καὶ ὄνομα
τῆ γυναικὶ Ναχωρ Μαλχά,
θυγάτηρ Ἀρράν, καὶ
πατὴρ Μαλχά, καὶ
πατὴρ Ἰεζά. Καὶ ἦν

ἈΡΡΑΝ Σάρα σῆρα, καὶ
ἦν ἑτεκνοποίησεν.
ΤΗΡΙΕΣΧΑ· ΚΑΙ ΗΝ ΣΑΡΑ ΣΤΕΙΡΑ
ΚΑΙ ΟΥΚ ἑτεκνοποίησεν·



Abram taking his journey from Charran
to goe into the land of Canaan.

Moses has given us here, another fine
instance of the sublime, in writing: which
the Septuagint did not perceive, as at present.

Abram took Sarai his wife, & Lot his
"brothers son: & all their substance, that they
"had gathered: & the souls that they had gotten
"in Haran. & they went forth to goe, into the
"land of Canaan; & into the land of Canaan
"they came.

The Septuagint omit the latter part of
the verse; which is so extremely elegant, &
proper: which has an importance, that
necessarily required, such a reduplication.
for it was (as it were) the theme of all the
five books of Moses: & could not possibly
escape the genius of so great a writer.

καὶ ἦλθεν εἰς τὴν Χαναάν in our alexandrian MS
therefore left out by some foolish transcriber.

ΤΑΒ. ΙΧ.

C. XII. v 5, 6. Καὶ ἔλαβεν Ἀβραμ Σάραν
 τὴν γυναῖκα αὐτοῦ, καὶ τὸν Λῶτ υἱὸν τῶ
 ἀδελφοῦ αὐτοῦ, καὶ πάντα τὰ ὑπάρ-
 χοντα αὐτῶν, ὅσα ἐκλήσαντο,
 καὶ πᾶσαν ψυχὴν, ἠνέκτη-
 σαν το, ἐκ Χορρῶν· καὶ
 ἐξήλθοσαν πορευθῆ-
 ναι εἰς γῆν Χαναάν.

VII.

ΧΑΡΡΑΝ ΚΑΙ Ε-
 ΙΣ ΓΗΝ ΧΑΝΑΑΝ
 ΛΑΝ ΚΑΙ ΔΙΩΔΕΥ-
 ΩΣΤΟΥ ΤΟ ΠΟΥΣΥ-
 Η ΝΥ ΨΗΛΗΝ ΟΙΑ
 Ω ΚΟΥΝΤΗΝ Γ

Καὶ διώδεν σεν
 Ἀβραμ τὴν
 γῆν εἰς τὸ
 μῆκος ἀν-
 τὴς ἑως
 τῆς τόπῃ
 Συχεμ,
 ἐπὶ τὴν
 δευρὴν τὴν
 ὑψηλὴν·
 οἱ δὲ Χανα-
 ναῖοι τότε
 κατῴκουν τὴν
 γῆν.



Abram speaking to his three Associates
Anor, Elcol & Mamre: at Hebron.

Amraphol King of Babylon: of Elymais: &
Ellasar, & of Galilee invade Pontapolis, or
αδελφον for αδελφιδον } the cities of the plain
of Sodom, where Lot, Abrahams nephew
dwelt: whom they carry away captive.

Abram, incouraged by God almighty,
arms, & here makes a speech to his allys,
three brothers, princes of his neighbors,
the Amorites, at Hebron, where he dwelt.

he set upon the enemy by night, beat
them, & rook all the spoil, the women,
& captives; his nephew Lot, & all his goods.

this was as an earnest to him, that God
would make good his promise: that his
posterity should inherit this land. & it
must be looked on, as a transaction, where-
in Abram had a sensible promise of divine
assistance.

ΤΑΒ. Χ.

ΚΑΙ ΕΠΑΤΑΞΕΝ ΑΥΤΟΥΣ ΚΑΙ ΚΑΤΕΔΙΩΞΕΝ ΑΥΤΟΥΣ ΕΩΣ ΧΩΒΑΔ. Η ΕΣΤΙΝ ΕΝ ΑΡΙΣΤΕΡΑ ΔΑΜΑΣΚΟΥ. ΚΑΙ ΑΠΕΣΤΡΕΨΕ ΠΑΣΑΝ ΤΗΝ ΙΠΠΟΝ ΣΟΔΩΜΩΝ ΚΑΙ ΛΩΤ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΑΠΕΣΤΡΕΨΕ ΚΑΙ ΠΑΝΤΑ ΤΑ ΥΠΑΡΧΟΝΤΑ ΑΥΤΟΥ ΚΑΙ ΤΑΣ ΤΥΝΑΙ ΚΑΣ ΚΑΙ ΤΟΝ ΛΑΟΝ.



CXIV. v. 15, 16.

Και ἐπάταξεν αὐτοὺς καὶ κατεδίωξεν αὐτοὺς ἕως Χοβά, ἣ ἐστὶν ἐν ἀριστερᾷ Δαμασκῶ. καὶ ἀπέσπρεψε πᾶσαν τὴν ἰππὸν Σοδόμων, καὶ Λώτ τὸν ἀδελφὸν αὐτοῦ ἀπέσπρεψε, καὶ πάντα τὰ ὑπάρχοντα αὐτοῦ, καὶ τὰς γυναῖκας, καὶ τὸν λαόν.

abram in a short military habit: the 3 bro^{rs} in long eastern garments. the middlemost is our HERCULES who planted BRITTAIN.

The king of Sodom going to meet Abram
returning from his victory over the kings.

Bera king of Sodom fled from the
overthrow: & now meets Abram in triumph.
he begs of Abram the persons of the cap-
tives, belonging to his city: but resigns to
the victor, all the spoil.

The patriarch in the greatness of his
soul, refuses to take the least thing belong-
ing to the king of Sodom: but generously
resigns all: reserving only the due por-
tion of his allys, Aner, Eshcol & Mamre.

in the picture, Bera has the staff or
scepter in his hand, the mark of royalty.
happy was it for him, that Abraham thus
restored him, his subjects & his royalty.
& glorious it was for Abraham thus to insure
the good will of all the kings of Canaan
among whom he dwelt.

ΤΑΒ. ΧΙ.



CXIVV. 17.
 Εξήλθε δὲ
 βασιλεὺς Σο-
 δόμων εἰς
 συνάντησιν
 αὐτῶν, μετὰ
 τὸ ὑπορέ-
 ψαι αὐτὸν
 ἀπὸ τῆς κο-
 πῆς τῆς κο-
 δολογομοῦ.
 καὶ τῶν βα-
 σιλέων τῶν
 μετ' αὐτῆ,
 εἰς τὴν κοι-
 λάδα τῆς σα-
 βῆ· τῆ τοῦ ἦν
 τὸ πεδίον
 τῶν βασιλέων

21
Abram distributes the spoil, to his associates the princes of the Amorites Aner, Eshcol & Mamre, who went out with him to battel.

Abram now dwelt at Mamre, very near Hebron. The place had its name from his friend Mamre. S. Jerom says, there was a herpetine tree there in his time, which was regarded with much superstition by all the nations round about, in memory of the angels there entertained by Abraham.

Constantin the great built a church at the place. This place has wood & water & pasturage. Abraham dwelt there for a long time & built an altar, meaning a temple in our way of speaking.

I am inclined to think, this picture is Masoc, the son of Ehozer, Abrams steward.

ΤΑΒ. ΧΠ.

CXIV.
V. 24.
XV. v. 12
πληνών
έρογον
δι νεα
νίσκοι
και της
μεριδος
των αν-
δρων των
συμπορευ-
θεντων μετ
εμθ, Εχουλ,
Ανάν, Μαμ-
βρη· ετοι ληφον-
ται μεριδαι

CAP. XV. 1.

ΜΕΤΑ ΔΕ
τα κρηματα
ταυτα εγε-
νηθη εν η-
μα κλειθ
προς Α-
βραμ εν
οραματι,
λεγων,
Μη φοβθ
Αβραμ, ε-
γω υπερ
απιστω
σθ, ομι-
δος σθ
πολυς-
εσαι σφο-
δρα. λε-
γει δε Α-
βραμ, δε-
σπολα κυ-
ριε, τι μοι
δωσεις;
εγω δε απο-
λυομαι
ατεκνος.
ο δε υιος
μας εκ
της οικο-
γενεας μθ,
ετος δα-
μασικος
ελιεζερ.



ΜΕΤΑ ΔΕ ΚΡΗΜΑΤΑ ΤΑΥΤΑ ΕΓΕΝΗΘΗΡΗ
ΜΑΚΥΠΡΟΣΧΡΑΜ, ΕΝ ΟΡΑΜΑΤΙ ΛΗΓΩΝ
ΜΗΦΟΒΟΥΑΒΡ, ΜΕΓΩ ΥΠΕΡΑΣΠΙΖΩ
ΣΟΥ ΟΜΙΘΟΣ ΤΟΥ ΠΟΛΥΣΕΣΤΑΙ ΣΦΟΔΡΑ
ΕΛΙΕΖΕΡ
Ο ΔΕ ΥΙΟΣ ΜΑΣ

God speaks to Abram in his sleep.

This was the famous covenant made between God & Abram. He is ordered in his sleep, in the figure above to prepare a federal sacrifice a ram, heifer, goat, a wild & a tame pigeon, being of all the species of sacrifices.

In the figure below he is awake & watching the sacrificed animals, as divided in the half thro' which the contracting parties are to pass.

and it came to pass that when the sun went down & it was dark: behold an appeared as a smoking furnace, & as a burning lamp, passed between the divided animals.

This in reality, tho' the commentators do not discern it, was the shechinah or divine presence, thus condescending to covenant with Abram. it was a circular dark cloud, with a central fire within.

ΤΑΒ. XIII.



C.XV.

ΚΑΙ ΕΡΡΕΘΗ
 ΣΗΟΤΙ Π
 ΕΝΓΗΟ
 ΚΑΙ Κ
 ΣΟΥ
 ΚΑΚΩΣΘΕΝ
 ΝΩΣΘΕΝ

V. 13. Καὶ
 ἔρρεθον πρὸς
 ἄβραμ, γινώσκων
 γνῶσιν, ὅτι πάρο-
 κον ἔσαι τὸ σπέρμα
 σε, ἐν γῆ ἢ ἐκ ἰδίας· καὶ
 δαλώσθεις αὐτῶν, καὶ
 κακῶσθεις αὐτῶν, καὶ ταπει-
 νώσθεις αὐτῶν τέλα κόσια ἔτη.

The marriage of Abram & Hagar.

Abram had now lived ten years in the land of Canaan. & waited for the fulfilling of Gods promise of giving him a son, who was to be progenitor of kings of people: numerous as the stars of heaven: in whom, all the nations upon earth should be blessed. he yet saw no fruit of it: it being yet deferred for the greater tryal of his faith. nor was he inform'd, whether the promise should be fulfilled by Sarai his wife or not.

but Sarai being acquainted with it, & impatient to have it fulfilled some way or other, gives Hagar her maid, to Abram to be a second wife. who conceiving despised her mistress. & being hardly used for it, fled away, toward Egypt, her native country.

The angel of the Lord salutes her by the name of Hagar Sarai's maid: to put her in mind of subjection. orders her to return.

ΤΑΒ. ΧΙΥ.

C.XVI.V.4.5. Καὶ εἰσῆλθε
 πρὸς Ἄγαρ, καὶ συνέλαβε· καὶ
 εἶδεν, ὅτι ἐν γαστρὶ ἔχει,
 καὶ ἠτιμάσθη ἡ κνῆσα
 ἐναντίον αὐτῆς.

I.



ΛΟ ΕΠΡΟΣ ΑΓΑΡΚΑΙ ΣΥΝΕΛΑΒΕΝ
 ΓΑΤΡΙ ΕΧΕΙΚΛΗ
 ΟΝ ΑΥΤΗΣ

Sara quarrelling with her maid Agar,
who despised her; when she perceived
that she was with child. The consequence was,
that she was forced to run away.

XVI. 7. The angel of JEHOVAH found her,
by a fountain. in verse 13. she called the name
that spake to her JEHOVAH. for she said, I have
plainly seen him, that spake to me, that appear-
ed to me.

The angel of the JEHOVAH in scripture is
the angel, the angel of the covenant, the Messiah,
the deity who was to be incarnate: who thus
frequently exhibited himself visibly, in an an-
gelic appearance to the patriarchs.

From this appearance, the heathen made
the fabulous figures of Medusa: a most
beautiful face, between that of a young man
& of a young woman; with fine flowing locks
of hair: which they have turned into snakes.

ΤΑΒ. XV.

ΕΙΠΕ
ΔΙΚ
ΤΗΩΣΑ



СХVI. vers.

6, 7, 8. ΕΙΠΕ

δὲ Ἄβραμ

πρὸς Σά-

ραν, Ἰσθ, ἢ

παιδίσκη

ες ἐν ταῖς

Χερσίσθ,

Χεῶν αὐτῆ

ὡς ἂν σοι

ἄρεσον ἢ

καὶ ἐκά

κωθεν

αὐτὴν Σά-

ρα, καὶ ἀ-

πέδεα ἀπὸ

προσώπθ αν-

τῆς. Ἐνεε δὲ

αὐτὴν ἄγγελος

κνεῖς ἐπὶ τῆς

πυγῆς τῶ ὕδατος ἐν

τῇ ἐρήμῳ, ἐπὶ τῆς

πυγῆς ἐν τῇ ὁδῷ Σύρ.

καὶ εἶπεν αὐτῇ ὁ ἄγγελος

κνεῖς, Ἄγας παιδίσκη Σά-

ρας, πόθεν ἔρχη; καὶ πῶ πο-

ρεύη;

ΚΑΙ ΕΚΑΚΩΣ ΕΝ

ΔΠΟΠΡΟΣΩΓ

ΕΥΡΕΝ ΔΕΔΥ

ΕΠΙ ΤΗ ΣΠ

ΕΡΗΜΩ

ΚΑΙ ΕΠ

ΚΑΙ ΕΠ

ΚΑΙ ΕΠ

ΚΑΙ ΕΠ

ΚΑΙ ΕΠ

ΚΑΙ ΕΠ

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ΚΑΙ ΕΠ

ΚΑΙ ΕΠ

ΚΑΙ ΕΠ

ΚΑΙ ΕΠ

ΚΑΙ ΕΠ

ΚΑΙ ΕΠ

Abraham entertains the three angels.

it is to be thought, that some stories of these early times, would escape thro' many ages, & at last fall into the hands of the poets. of which sort is this before us. one of these three was Messiah, who frequently appeared to Abraham: the other two were angels: all in human form.

from this story, & that of the noct & picture jumbled together (as is often the case in mythology) sprung that of Jupiter & Mercury in Ovid: who traversed the world to see who were hospitable. at length they were entertained by Philomon & his wife Baucis: as by Abraham & Sarah. as a reward, the gods led them away from a place they purposed to destroy, as Lot from Sodom: turning the country into a lake.

haud procul hinc stagnum: tellus habitabilis olim.

ΤΑΒ. ΧVI.

V.

ΕΓΕΛΑΣΑΣ



C. XVIII. V. 15. Ἠρνήσατο
 δὲ Σάρρα, λέγασα, ὅτι
 ἐγέλασα· ἐφοβήθη γάρ.
 Καὶ ἔειπεν αὐτῇ, Ὅχι,
 ἀλλὰ ἐγέλασας.

Lot expostulating with the inhabitants of Sodom, who endeavor to force into his house. The angel takes hold of his right hand, in order to draw him in at the door: & smites the sodomites with blindness.

in the last picture JEHOVAH & two angels dine with Abraham. after that Abraham walks with them toward the level country where Sodom stood. the two angels separate & go to Sodom, where they are entertain'd by Lot.

JEHOVAH stays behind & converses with Abraham. opens his purpose to destroy Sodom for its flagrant impiety. Abraham intercedes with him, in behalf of those devoted cities with admirable art & eloquence. & obtains a reprieve, as far as they deserve. but their wicked behavior toward the two angels defeated the patriarch of his benovolent purpose.

ΤΑΒ. ΧVII.

IV.

ΚΑΝΖΗΤΟΥΝ

ΤΕΣΤΗΝ ΘΥΡΑΝ



C. XIX. V. II. Τὸς δὲ ἄνδρας
 τὴς ὄντας ἐπὶ τῆς θύρας
 τῆ οἴκου ἐπάταξαν ἐν ἀο-
 ρασίᾳ, ἀπὸ μικροῦ ἕως
 μεγάλου· καὶ παρελύθησαν
 ζητῶντες τὴν θύραν.

LXXVII

Joseph interprets the dreams of Pharaoh's butler & baker.

The history of Joseph is the most remarkable one that ever was committed to writing: both for the surprizing incidents in it, their great importance, & their consequences. nor is the manner of the divine historian, in the conducting of it, & in the narration, less wonderful. never were the passions of humanity described with so much liveliness. never was a history related, in so easy, natural, yet forcible a manner.

Joseph, for the great purposes, God designed him for, was indued with a divine spirit: which enabled him to interpret dreams.

C. XL. 11. 19
την ημεραν
και αρησεν
φερω τα
κεφαλη
απο ου
κεφαλε
επι ελλη
φαιεται
οριεν τε
νε τα
ου ατο

U. 20. Εγενε
εν τῇ η
τη τετρα
yeisew
και ετοιμα
τοις ταυ
εμαθη
ονομα, κα
ατοτου, ε

ΤΑ Β. ΧVΙΙΙ.

C. XL. V. 19. Ἐτι
 τριῶν ἡμερῶν,
 καὶ ἀφελῆι
 Φαραὼ τὴν
 κεφαλὴν σὺ
 ἀπὸ σὺ· καὶ
 κρεμάσει σε
 ἐπὶ ξύλου, καὶ
 φάγεται τὰ
 ὄρνεα τῶ ἔρου
 νῦ τὰς σαρξίας
 σὺ ἀπὸ σὺ.

Ι
 ΣΟΥΛΠΟΥ·ΚΔΙΚΡΕΜΛΣΕΙΣΕΕΠΙΣΥ
 ΟΥΚΛΙΦΑΓΕΤΛΙΤΛΟΡΝΕΛΤΟΥΟΥΡΑ
 ΟΥΤΑΣΣΑΡΚΑ ΣΣΟΥΛΠΟΥ



V. 20. Ἐγένετο
 δὲ ἐν τῇ ἡμέρᾳ
 τῇ τρίτῃ, ἡμέρα
 γενέσεως ἦν Φαραὼ,
 καὶ ἐποίησεν πότον πᾶσι
 τοῖς παισὶν αὐτῷ· καὶ
 ἐμνήθη τῆς ἀρχῆς τῆ
 ὀνοχόου, καὶ τῆς ἀρχῆς τῆ
 σιτοποιῆς, ἐν μέσῳ τῶν παιδῶν αὐτῷ.

ΔΕΕΝΤΗΜ
 ΝΕΣΕΩΣ
 ΠΑΣΙΝ
 ΕΣΘΗ

Jacob delivers his son Benjamin to Judah,
that they may goe into Egypt, for corn.

Jacob in ut most distress for fear of his
youngest son Benjamin at last consents,
& Judah becomes surety for his resolu-
tion.

Jacob orders a present to be carryed to
the Egyptian Dynast. a little balm, & a
little honoy, among other things: most accep-
table to the Egyptians. The balm was pe-
culiar to this country. The honoy was not
in Egypt. Josephus, Pliny & Dioscorides
testify, that balm only grows in Judaea. it
was in a valley by Jericho.

The land of Canaan was equally famous
for honoy.

we may observe the address & positions
of the patriarchal family, in this & very many
more instances, occurring in the sacred history.

TAB. XIX.

VII.
 ΚΑΙ ΤΟΝ ΑΔΕΛΦΟΝ ὙΜῶν ΛΑΒΕΤΕ ΚΑΙ ΑΝΑ
 ΣΤΑΝΤΕΣ ΚΑΤΑΒΗΤΕ ΠΡΟΣ ΤΟΝ ΑΝΘΡΩ
 ΠΟΝ. Ο ΔΕ ΘΕΟΣ ΜΟΥ ΛΩ Η ὙΜΙΝ ΧΑΡΙΝ ΕΝΑΝ
 ΤΙΟΝ ΤΟΥ ΑΝΘΡΩΠΟΥ· ΚΑΙ ΑΠΟΣΤΕΙΛΑΙ ΤΟΝ
 ΑΔΕΛΦΟΝ ὙΜῶν ΤΟΝ ΕΝΑ ΚΑΙ ΒΕΝΙ
 ΑΜΕΙΝ· ΕΓΩ ΜΕΝ ΓΑΡ ΚΑΘΩΣ ΠΕΡ Η ΤΕΚΝΩ
 ΜΑΙ ΗΤΕ ΚΝΩΜΑΙ·



C. XLIII.
 V. 13, 14. και
 τον αδελφον
 υμων λαβετε, και ανα
 σταντες καταβητε, προς τον
 ανθρωπον. Ο δε θεος μη δωη
 υμιν χάριν εναντιον τη ανθρωπιη και
 αποσειλαι τον αδελφον υμων τον ενα, και
 τον Βενιαμιν· εγω μεν γαρ καθωσπερ ητεκνωμαι, ητεκνωμαι.

Josephs first conversation with his brethren in Egypt.

There is a memorial of this death in Egypt, in Hyginus fable 56. likewise some memorial of him preserv'd in the next fable. he calls Joseph Bellerophon, which seems to be a word corrupted from Baal pharaoh a god to pharaoh. he calls his masters wife Sthenobea. his interpretation of dreams he calls chimera, a monster which he combated & overcame: as also many other difficultys. The king admiring his virtue, gave him his daughter to wife.

Joseph introduc'd the famous custom of embalming among the egyptians. the reason of the thing proves, that he began it: because it was to preserve his fathers body, till it could be deposited in the cave at Macpetah. so his own body was embalmed: because it was to be kept, for 200 years, in order to be carryed with them from egypt.

ΤΑΒ. XX.

VI.
 ΕΣΤΡΕΦΕΤΟ ΓΑΡ ΤΑ ΕΝΤΕΡΑ
 ΤΩ ΔΕ ΛΦΩ ΔΥΤΟΥ ΚΛΙΕΖΗ
 ΕΙΣΕΛΘΩΝ ΔΕ ΕΙΣ ΤΟ ΤΑΜΕΙ
 ΝΕΚΕΙ ΚΑΙ ΝΙΨΑΜΕΝΟ ΣΤΟ
 ΖΕΛΘΩΝ ΕΝΕΚΡΑΤΕΥΣΑΤΟ



C. XLIII.
 v. 30, 31.
 Επαράχθη
 δέ Ἰωσήφ.
 συνεστρέφετο
 γὰρ τὰ ἔγκατα
 αὐτοῦ ἐπὶ τῶν
 ἀδελφῶν αὐτοῦ καὶ
 ἐζήτει κλαῦσαι.
 εἰσελθὼν δὲ εἰς τὸ
 ταμεῖον, ἔκλαυσεν ἐκεῖ.
 καὶ νιψάμενος τὸ πρόσωπον,
 ὄξελθὼν ἐνεκρατεύσατο· καὶ
 εἶπε, Παράθετε ἄρτους.

Joseph's first conversation with his brother
in Egypt.

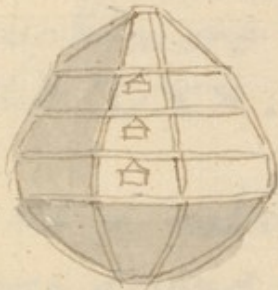
TAB. XX.

There is a tradition that Joseph
was buried in Egypt, in the
city of Thebes, and that
his name was written on his
tomb. It is also said that
he was buried in a sarcophagus
of black granite, and that
the sarcophagus was found
in the year 1851, in the
city of Thebes, and that
it was found in a very
good state of preservation.
The sarcophagus was found
in the year 1851, in the
city of Thebes, and that
it was found in a very
good state of preservation.

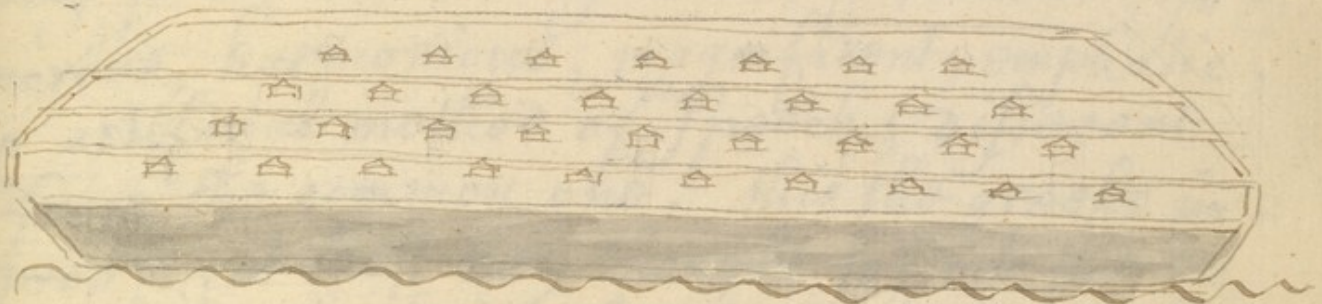
so his own body was embalmed: because it
was to be kept for 700 years in order to be
carried with the Israelites to Egypt.



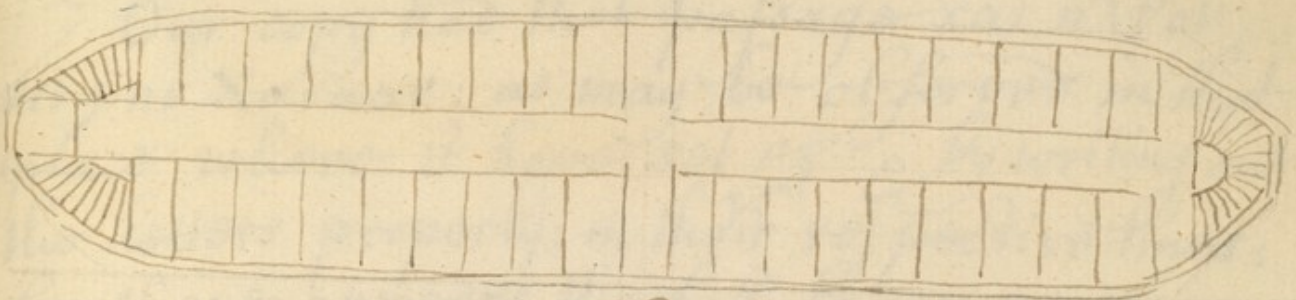
The manner of NOAHS Ark.



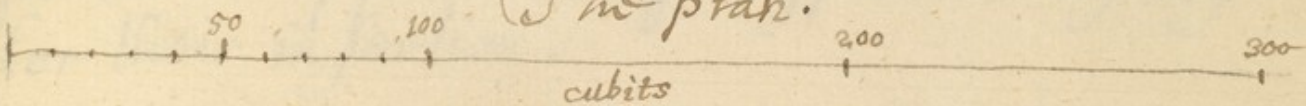
The end



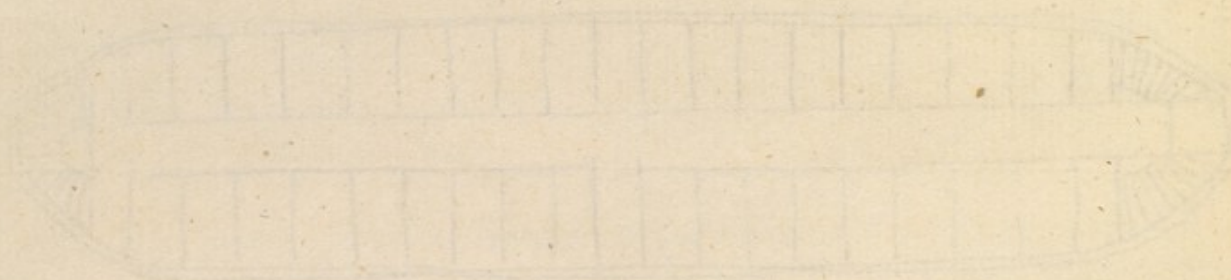
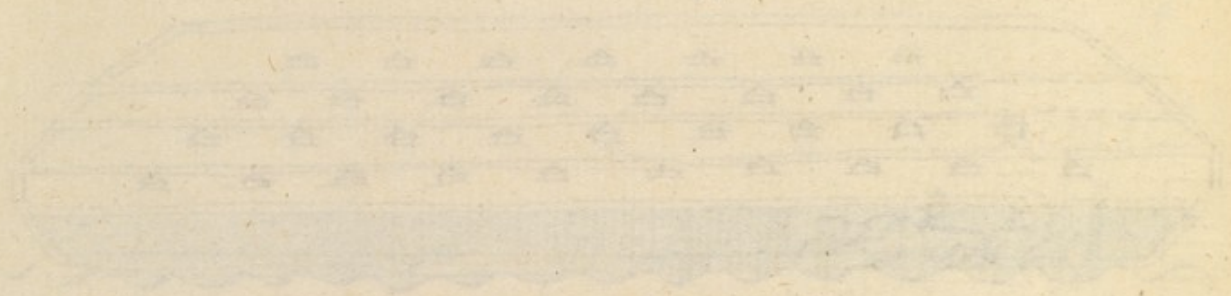
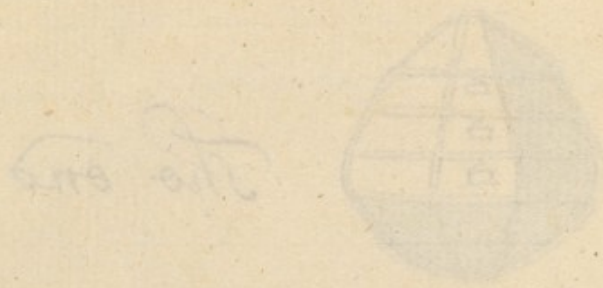
The side.



The plan.



Number of NOAH'S Ark from p. 14.



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nor is our translation, less to be common-
27
do - e into the land of Canaan they
came. how much more elegant, than the
coto period of the LXX. $\chi\alpha\iota\ \eta\lambda\theta\omicron\nu\ \epsilon\iota\varsigma\ \gamma\eta\nu\ \chi\alpha\upsilon\tau\alpha\iota$!

e This gives us a notion of the origin of
poetry, which was among the Hebrews. poe-
try is a grandiloquent way of speaking (if I
may so call it) is a solemn, figurative, so-
norous, harmonious, magnificent, emphatic,
e artificial method of speech; different
from the common one. This the Greeks im-
prov'd (at least they thought so) into the
measure of feet. The Latins imitated them,
e since, the monks have added that of
rhyme.

Our copy had that passage $\chi\alpha\iota\ \eta\lambda\theta\omicron\nu\ \epsilon\iota\varsigma\ \gamma\eta\nu\ \chi\alpha\upsilon\tau\alpha\iota$: as may be observed in that
place where I have set ρ_3 e by writing out
the letters properly, in their respective lines:
for there appears the full space necessary
for their insertion.

from p. 19.

This paper is a notice of the origin of
 poetry, which was among the Hebrews. For
 it is a grandiloquent way of speaking
 (as it is called) in a solemn, figurative
 manner, harmonious, magnificent, emphatic,
 & artificial manner of speech, different
 from the common one. The words in
 poetry (at least they thought so) are so
 new and of a sort, that the vulgar
 & since, the words have come that of
 them.
 Our copy has that passage, and in
 the Xavara; as may be observed in that
 place where it has set off a printing out
 the letters properly, in their respective lines;
 for there appears the full space necessary
 for them in fashion.

promises her a son, who for Abrams sake, 28
should be the father of a great nation.

Ishmael was father of the arábians, &
Saracens, who call themselves so, mistakenly,
as if sprung from Sarah. They circumcise
at 13 years of age, in imitation of Ishmael.
The turks especially the royal branch, are
arábians.

It is not a little remarkable, that the jews &
arábians descendants of faithful Abraham,
are the two only ancient nations, upon earth:
both retaining their ancient manners. The
arábians are a wild, lawless, ungovernable,
rambling people, like their progenitor Ishmael.
never were conquered: never submitted to one
king. practise archery, live in tents, in open
fields, shift their situation with the season,
live by robbery & plunder, sow not corn, nor
have any cities, or settled habitation.

many of them live now in Africa, pay a tri-
bute to the turkish governor; but are governed
by their own princes.

From p. 21.

The first was father of the Arabians, &
 as if sprung from Isaac. Had circumstances
 at 13 years of age, in imitation of Isaac.
 The tribe especially the royal branch, are
 Arabians.
 He not a little remarkable that the Jews
 are the two only ancient nations upon earth
 both retaining their ancient manners. The
 Arabians are a wild, untameable
 wandering people, like their progenitor Isaac.
 never were conquered: never submitted to any
 kind of yoke or slavery, live in tents in open
 fields, shift their habitation with the season,
 live by robbery & plunder, for not corn, nor
 wine and oil, or other habitation.
 many of them live now in Africa, pay a tri-
 bute to the Turkish government; but are governed
 by their own princes.

Dijq; fumus, meritasq; huc vicinia pondas,
 impia, dicorunt. vobis immunibus, hujus
 esse mali dabitur. modo vestra relinquite lecta:
 ac nostros comitate gradus. & in ardua montis,
 ito simul. parant ambo: baculisq; levati,
 nituntur longo, vestigia ponere clivo.
 tantum aberant summo, quantum semel iro sagit-
 ta missa potest: flexere oculos, & morfa paludo
 caetera prospiciunt.

in like manner the greek fablers have
 mixed this story with that of Jupiter, Neptune,
 & Mercury, travailing to visit Hyrcus. in
 reward for his hospitality, they gave him a
 child call'd Erythrus (rufus) this is Esau,
 who became (say they) a great hunter. they
 mistake him for Isaac, & for Ishmael.

Translation of BENOCI or Henrichus

Handwritten text, likely bleed-through from the reverse side of the page. The text is mirrored and difficult to decipher but appears to contain several lines of prose.

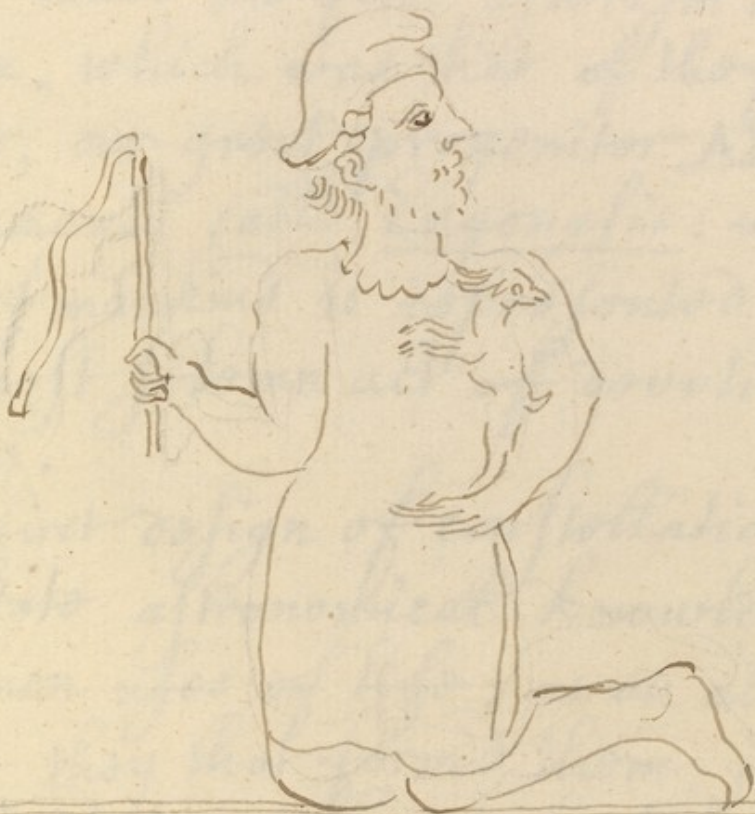
in like manner the great father has
mixed this story with that of Jupiter the god
of electricity, travelling to visit Saturn in
reward for his hospitality, that gave him a
child called Trankwin (infer) this is clear
who became (say they) a great warrior. they
mistake him for Trankin & for Trankin.

Handwritten text at the bottom of the page, possibly a signature or a reference.

The co

Ad Tab. I.

30.



The constellation of HENOCH or Heniochus.

PLATE I.



The configuration of HENOCH or Henochus.

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Enoch for his great piety, was taken by God, alive, into heaven. he was the first technical astronomer; & marked out the circles of the celestial sphere: & in all probability made the first asterism or constellation, which was that of the first astronomer, our great progenitor ADAM, in that commonly call'd Engongsis: where the father of mankind is represented by stars in the most solemn act of devotion, sacrificing.

The first design of constellations was to facilitate astronomical knowledge, for the common uses of life: as an almanac. therefore they that form'd them, judiciously contriv'd, to mark out such parts & portions of heaven, as were necessary for that purpose: such are the 12 signs of the zodiac, & the great circles, both
of

much for his great party, was taken by
 God, alive, into heaven. He was the first
 technical astronomer; & invented out the in-
 clas of the celestial spheres: & in all parts
 of the world he made the first attempt or con-
 sideration, which was that of the first of
 the world, our great propagator ADAM, in
 that command, Be fruitful & multiply: where the
 father of mankind is reported by some
 in the most famous act of evolution, for
 the first origin of contemplation was
 to substitute astronomical knowledge for
 the common uses of life: as an example.
 therefore that that form of human judgment
 to contribute to mark out such parts &
 positions of heaven, as were necessary
 for that purpose: such was the 12 signs
 of the Zodiac, & the great circles, both
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of longitude & latitude.

hence Hyginius speaking of Argona-
sis in his III. book writes, that he is plac'd
between the two circles arctic, & summer
tropic. he knoos upon the arctic circle,
& stretches out his left hand, as in a pos-
ture of sustaining the solstices. & hence the
poets made the fable, & picture of Hercules
bearing up the colossal globe.

The grateful posterity of Enoch conse-
crated that constellation to his memory, a
little corruptly call'd Ioniachus. he like-
wise is represented in the same solemn act
of devotion; offering a kid. he knoos
on his knees, & that too on the solsticial
circle. which not being understood by after
astronomers, he is turned into such a strained
awkward figure, as we see on our globes.

he wears the patriarchal priestly cap;
which we call the phrygian bonnet: his
the Oriental bonnet, & especially the beside
priestly ordinary meter.

of hardships & labours
 have thru speaking of papers
 as in his III. book notes, that he is placed
 between the two circles and a funner
trough, the hand upon the circle circle.
 & stretches out his left hand, as in a post
ture of firming the soffice. & hence the
poets make the falls, a picture of the
coming up the cataphal stade.
 the grateful posture of good course
in that constituted in his manhood a
little corrupt into the the the
wise is reproposed in the same form as
of oration; offering a kid. the trough
on his knave, & that for in the sufficient
circle, which not being understood by after
astronomers, he is turned into two figures
and two figures, as we see in our stade.
 he more the patristical rightly cap;
 which we call the patristical trough: the
 in the trough of the trough
rightly trough in the trough.

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beside the great circles marked by these
asterisks: we may further observe their po-
sitions in regard to the meridians. Engo-
nasis is set in the meridian line which
passes thro' the zodiacal sign of cancer:
where the sun is at the time of mid summer,
or at the tropic of cancer.

at this time was the great quarterly
sacrifice among the antient patriarchs;
when the pigeons were the appropriate
victim: as being then in their highest
perfection. therefore Engonasis or Adam
is picture'd in the heavens with a pair of
pigeons on the altar, the mid summer
sacrifice. these are at present alter'd
somewhat from their original form, by
aquila, lyra & olov.

but the antient character ☉ which
the astronomers use for expressing this
tropical

but in a globe where the figure of the two
pigeons was obscure & almost obliterated,
a crab might easily be fancied from the
two pigeons heads, analogous to the
crabs claws.

tropical sign of cancer means really two 34
pigeons heads, being not at all like to
a crab. which crab has likewise, unac-
countably been foisted into the zodiac-
al sign, in room of the two pigeons.

It is probable, that when the notion
of the two pigeons there were become
obscure: they made it a crab: because
there the sun goes backward, or side-
ways: as that animal. This is Macro-
bius's opinion.

so of Henoeh we observe, he is plac'd
in the meridian which passes thro' capricorn.
to indicate the midwinter sacrifice of a
goat, which he bears in his arms.

si tener pleno cadit hœdus anno.

cum tibi nonæ reddunt decembros. Horace.

The constellation has a whip in his hand,
the mark of a grazier, one that lived by
feeding of cattle, the riches of the early days.
much concerning Enoch wisdom IV. V.

much concerning the rights of the said
the mark of a printer, and that they be
the constitution for a ship in his hand
can list none recent documents. *Storia*
as for persons can't have any
part which he bears in his arms.
to indicate the number of sacrifice of a
in the Indian which passes his capricious
so of that we observe later place
less opinion.
words: as that animal. *Storia*
there the four great backward of the
appears: they made it words because
of the two piperons there were become
its probability, that when the notion
of fact, in view of the two piperons.
countably been for into the piperons
a card. which card has likewise in a
piperons. being not at all like to
tropical sign of cancer means really the

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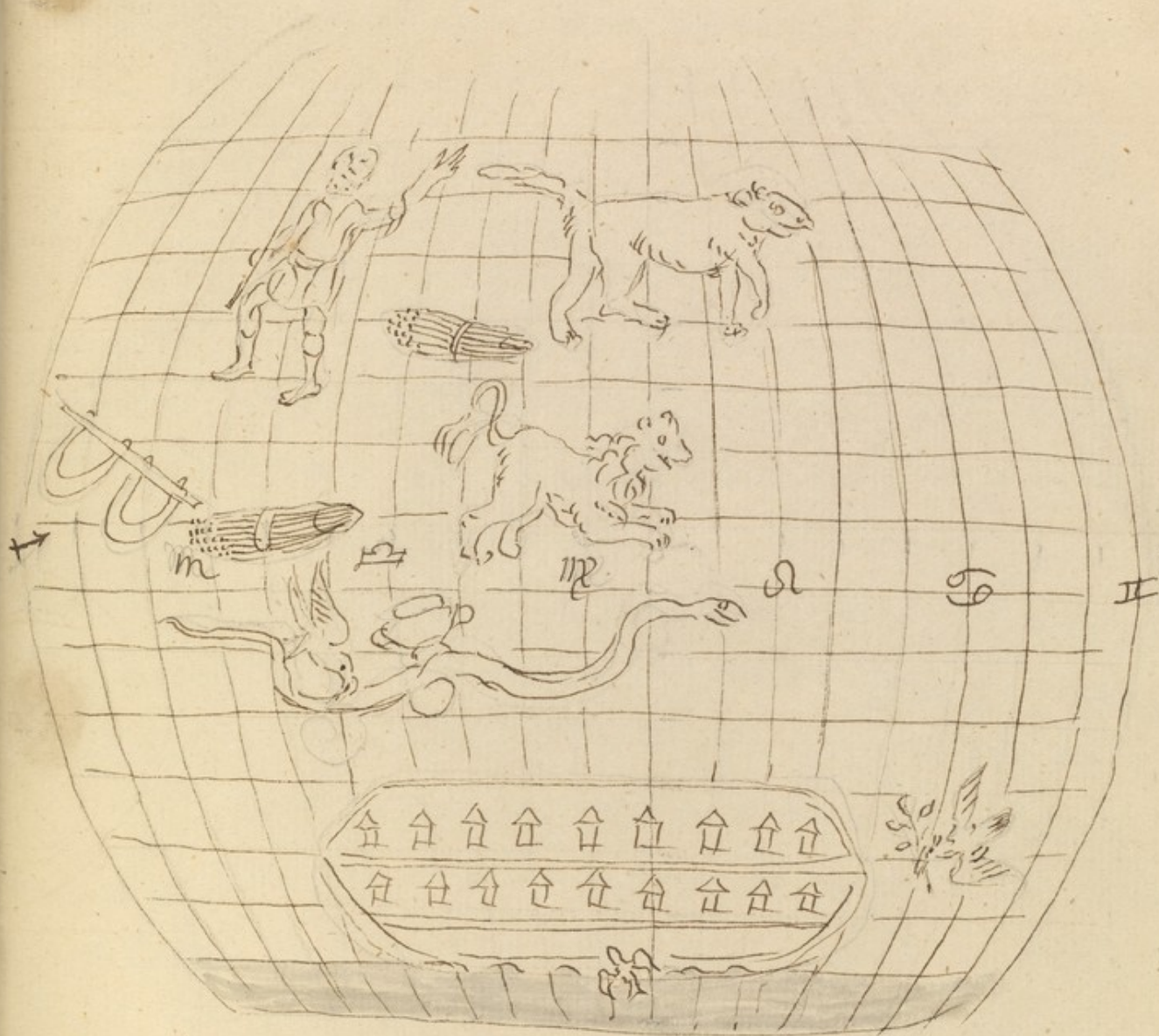
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Noah by the eastern writers, is recorded for a great astronomer; confirmed by the greek authors, abundantly: when we rightly understand their mythologic method of writing. o that was indeed the method of all writers in antiquity, except the sacred.

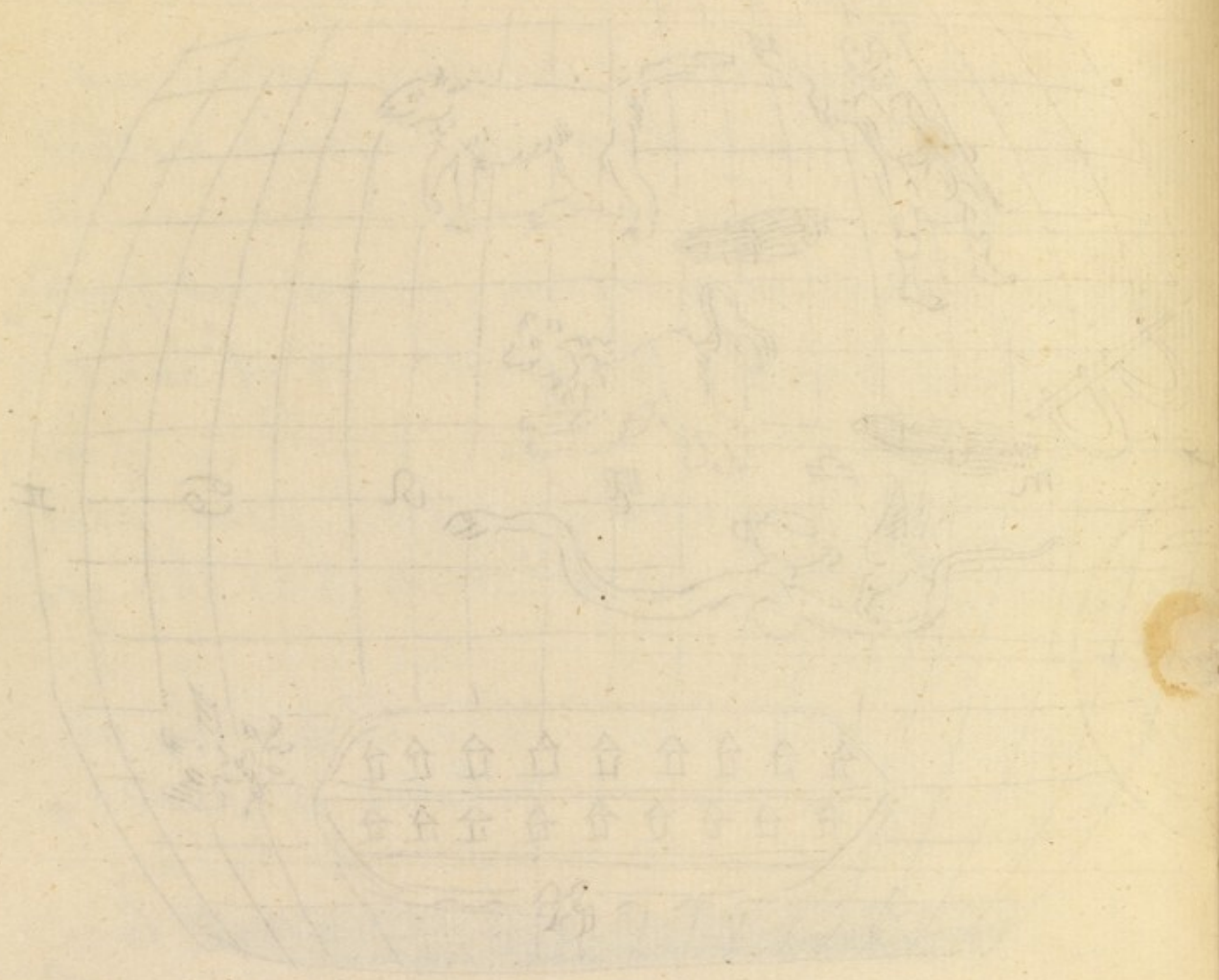
Noah brought the whole art of antidi-
 huian astronomy to the new world: o if he
 had a hand in making constellations (as it
 is very probable) his posterity had the gra-
 titude to consign him, in his turn, to the
 everlasting character of a heavenly pic-
 ture, o that in a most dilated manner: o
 beyond conception magnificent: taking
 in (as it were) a quarter of the whole
 heavens: o extending nearly, from north-
 ern to the south pole, as may be understood
 somewhat, by the ensuing miniature design.

Mark by the eastern writers is recar-
 ved for a great attention; confirmed by
 the great authors, abundantly; when we
 rightly understand their metaphoric method
 of writing. That was indeed the method
 of all writers in antiquity, except the Jews.
 Mark brought the whole art of making
 figurative expressions to the new words; & if he
 had a hand in making confutations (as it
 is very probable) he probably had the pro-
 perty to confer them, in his turn, to the
 existing characters of a Hebrew pic-
 ture, & that in a most delicate manner.
 Beyond conception magnificent; taking
 in (as it were) a greater of the words
 known; a explaining nearly from word
 to the fourth part, leaving to understand
 somewhat by the ordinary meaning of signs.

The



The constellations belonging to NOA.



The constellations belonging to N.O.A.

Faint, illegible handwriting on aged paper, possibly bleed-through from the reverse side. The text is mostly obscured by fading and ghosting.

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We see here that the constellation called Bootes, together with ursa major, coma Beronicos, leo, spica virginis or virgo, li-bra, hydra, crater, corvus, argo navis, & columba noe, form truly but one group, or colossal landkip; of all relating to the history of NOAH, who is pictured in Bootes.

The great patriarch was plac'd here, in different characters, by different peo-ple his descendants, who in various ages, & latitudes, chang'd, & adapted the figures, which corresponded to those characters.

first Bootes represents him in the character of a preacher, or prophet, who preach'd to an unrelenting world, all the time he was building the ark. he bears a staff, the badg of a priest, prophet, phi-losopher, & prince.

when he was a young man, he was ad-dicted much to hunting. under this cha-
racter,

rador, his philosophical staff is turn'd
 into a hunting spear. the animals wh
 were his game, are the bear & the lion.
 by which it is intimated, that he lived in
 different parts of his life, in very diffe-
 rent climates.

at the bottom, & in the most southern lati-
 tude of the picture, is the ark, call'd argo na-
 vis by the greeks.

between it & the former part, is the
hydra or water snake, which is the symbol
 of the renewed world of animals, after
 the flood.

upon it is the crow, or raven, which
 the great patriarch sent forth out of the
 ark, to explore the drying up of the waters.

again, the cup is pictured, in remem-
 brance of his inventing wine.

further, NOAH is represented in the hea-
 vens, as a husbandman. for which reason
 in

reader, his philosophical staff is turned
 into a hunting spear. The animals with
 were his game, and the door of the lion.
 by which it is intimated, that he lived in
 different parts of his life, in very diffe-
 rent climates.
 at the bottom, in the most northern lat-
 itude of the picture, is the word arctic or
 the north.
 between it & the former part, is the
 figure of water, which is the symbol
 of the various words of animals, after
 the flood.
 upon it of the crown, or tower, which
 the word portraited first fell out of the
 and to explore the thing up of the waters.
 again, the cup is placed in a room
 of the mountain with.
 further, NAD is repeated in the text
 as a husband man, for which reason
 in

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in some celestial charts, he has a sickle⁴⁰
in one hand, a shepherds crook in the
other. to him therefore under this quali-
ty belongs that constellation called coma
Berenices, which was originally a wheat
sheaf. so likewise was that called virgo
cypica virginis. the same is to be affir-
med of the sign libra. which whether
we make it a pair of ballances: or a yoke,
as it was in its original constitution: it
equally belongs to him, in his farming
capacity.

Noa was represented in the heavens in
4 different characters, as above. add that
the lesser bear really belongs to him, for it
was originally a dog hunting the greater bear.
as such Thales the Milesian, who brought
astronomy from Phœnicia to the greeks, pic-
tured it as a dog in the original greek sphere.
whence the name Κυνος ουρα, dogs tail. the
later greek astronomers made it into a bear, from
similitude to the other, 4 stars, & 3 to the tail.

in some essential parts, he has a right to
in one hand, a chapter's credit in the
other. To him therefore under this great
of belongs that constellation called com
Berenice, which was originally a whole
star. In this wife was that called wings
of the virgin. The same is to be seen
of the sign Libra, which is called
it was in its original constellation; it
is made of a pair of balances: or a yoke,
equally belongs to him, in the forming
capacity.

It was represented in the heavens in
different characters, as above, and that
the letter bear really belongs to him, for it
was originally a dog having the proper bear.
as Jack states the Milesian, who brought
astronomy from Persia to the Greeks, his
found it as a dog in the original Greek letters.
In the name Kynos 86, dog's tail. The
for Greek astronomers made it into a bear from
similitude to the other, 4 stars, 6 to the tail.

41

It seems likely to me, that Israh was another name of Haran. in after times he was worshipped idolatrously & became a famous deity among the orientals, by the name of Sunus & Monfis & Asceus. Strabo writes about the antioch in Pisidia: that there was a college of priests in that city, of Monfis Asceus: of no small eminence. you have a picture of the god on many coins; particularly Vaillants colony coins p. 240. he has the phrygian tiara on his head, always a mark of antiquity: a half moon on his shoulders: a cock at his foot.

as I take it, this was one of Labans family images, or teraphim, which Rachel carryed away with her; that her father might not learn from them, which way she was fled. for they used to consult them: & the devil would give answers from them, to encourage the idolatrous, & superstitious regard to them. these images Jacob hid under an oak at

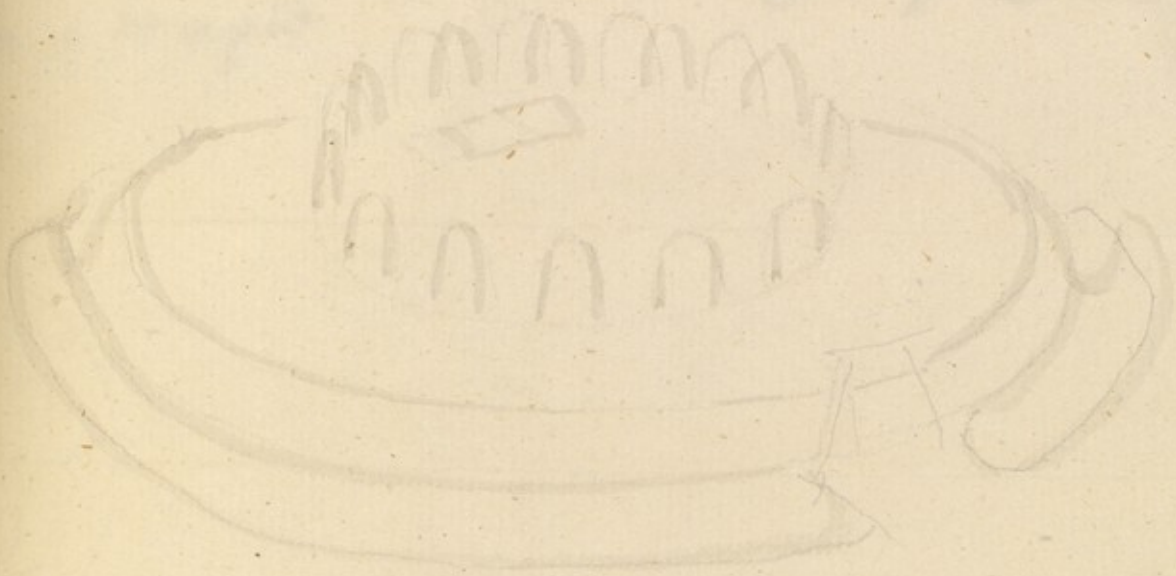
It seems likely to me, that Shao was another
 name of Shan. in after times he was not
 properly distinguished & became famous as
 he among the orientals, by the name of Shao
Shao & Shao. Shao writes about
 the ancient in Pipida: that there was a
 college of parties in that city of Shao & Shao
Shao: of no small eminence. you have a
 picture of the god on many coins & parties
parties parties parties parties parties
 the parties parties on his head always a
 mark of parties: a half moon on his
parties: a cock at his feet.
 as I take it, this was one of parties family.
 in parties or parties which parties
 away with her; that her father might not
 learn from them, which way she was fit.
 for they used to consult them: & this parties
 would give answers from them, to encourage
 the parties. & parties parties to
 these parties parties parties parties parties



The common form of Abrahams temple is
The form of Abrahams great grove, planted
at Beer sheba.

The form of Abraham's great grave, painted
in Deseriptive.

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The common form of Abrahams temples wh
 he built, in every place of his abode, call'd
 altars, in scripture.

Printed from the image of Lewis...

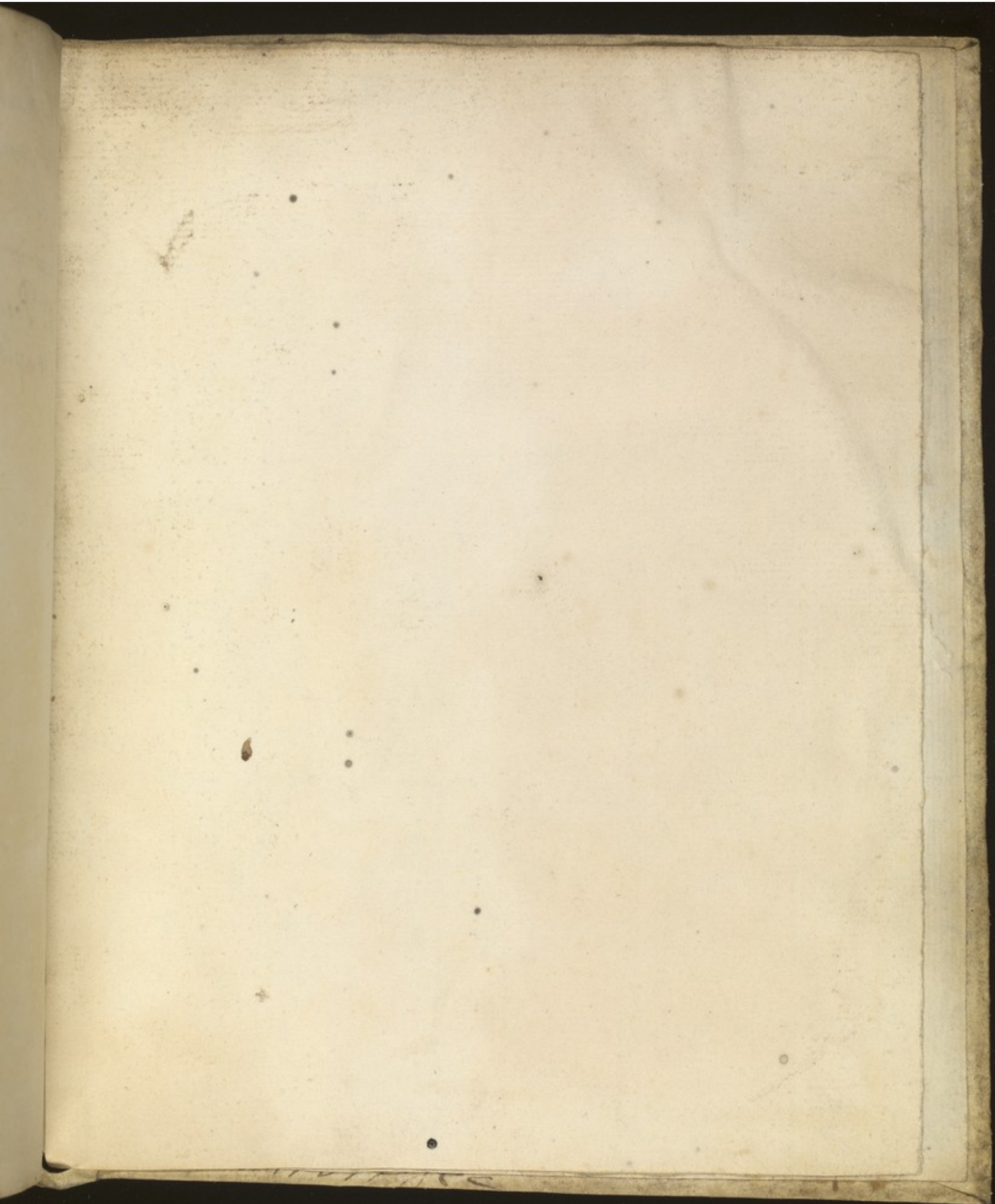
The common form of the name is...
is still in every place of his...
others, in scripture.

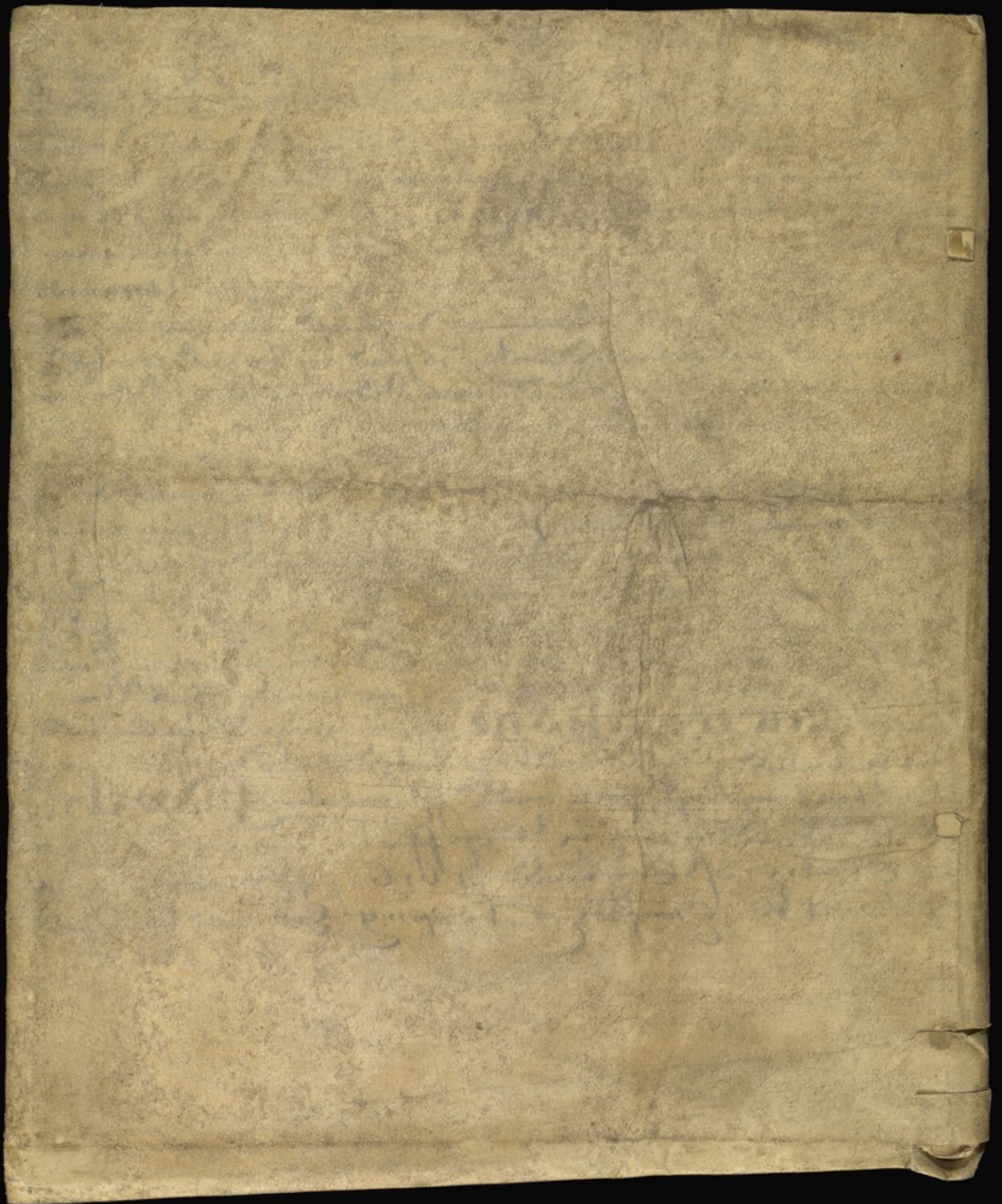
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Dr. P.
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if the name of Isch really belongs to Sarah,
then it means the lady יִשְׁכָּחַ ischschah: the
Isis of the Egyptians is the same word, a name
of superior dignity.

Dr. Pocock saw this image of Sunus, carv'd
in a temple

of the name of John really belongs to
him it means the same as John
the appearance is the same, a name
of superior dignity.
Dr. Packer has his image of Jesus
in a temple







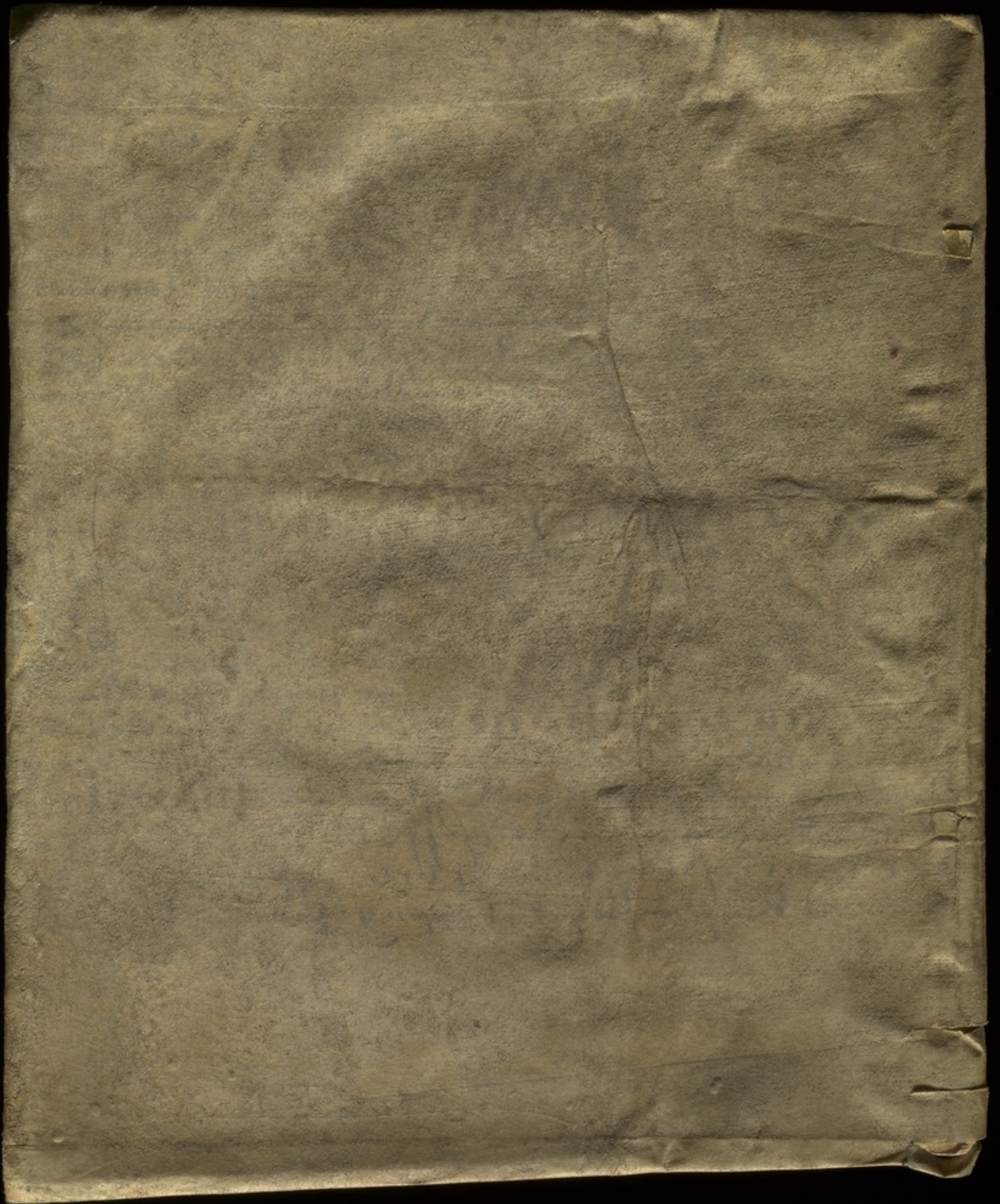






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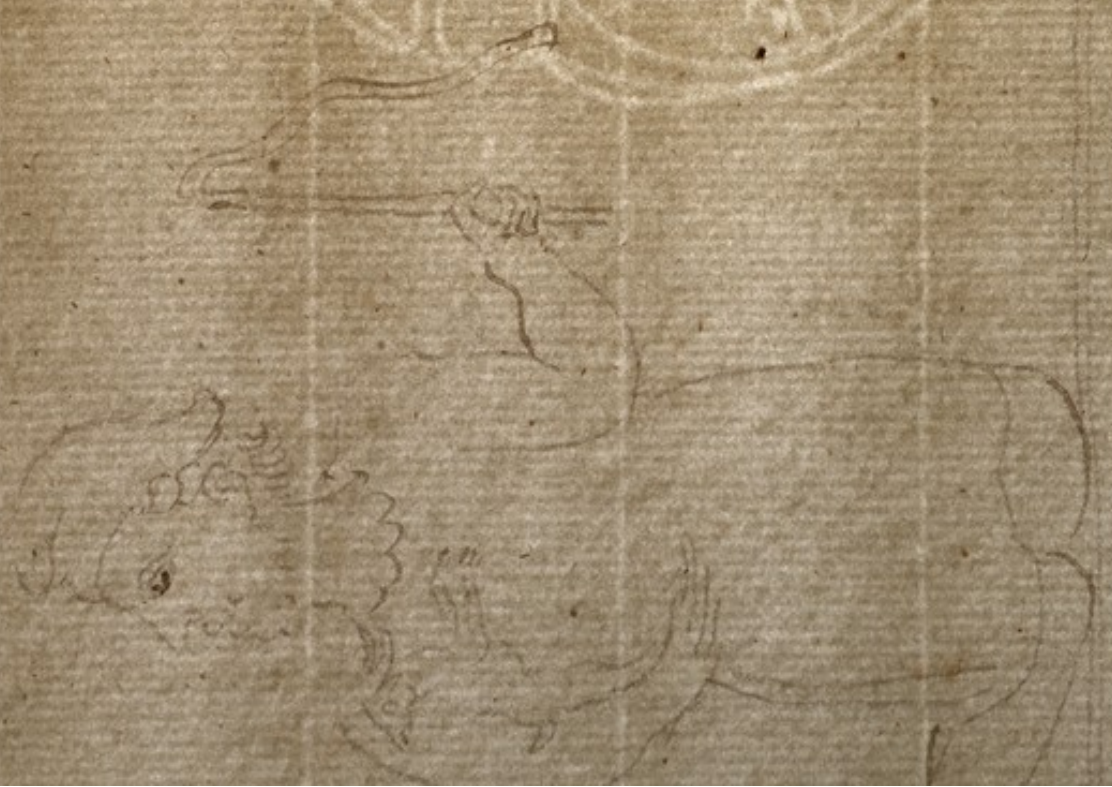


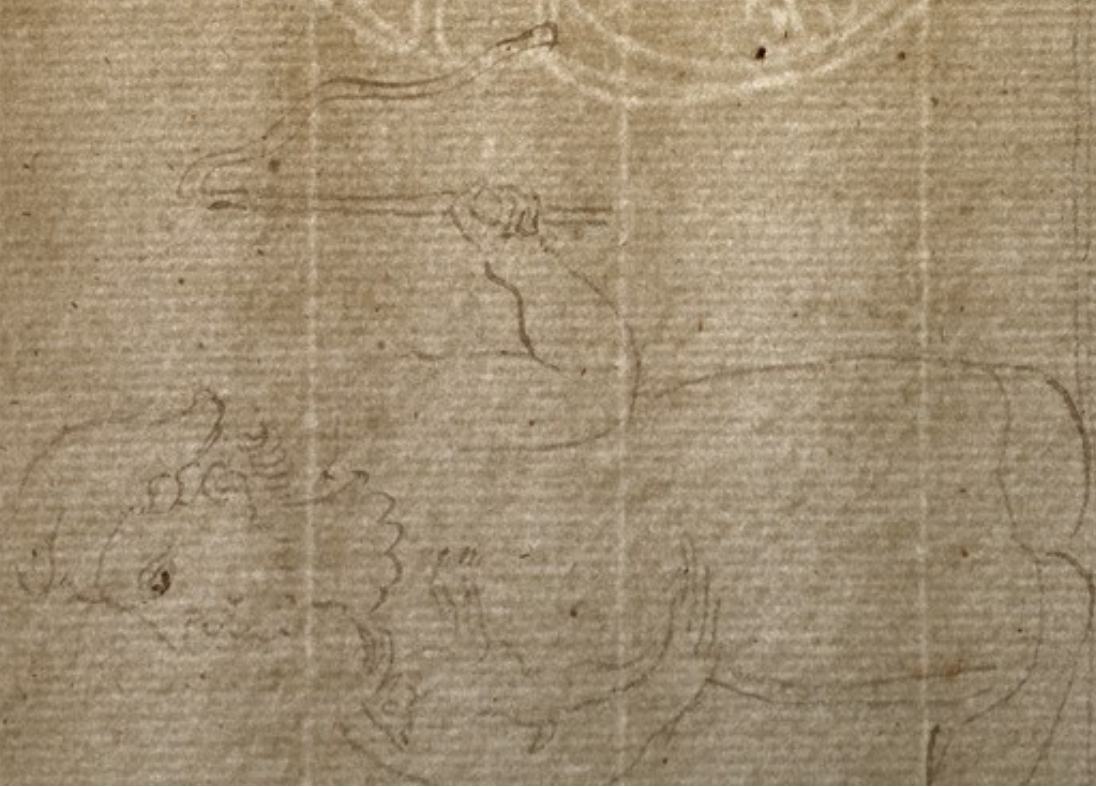
149

The side.



The construction of HENNOCH





The face.



The copy prepared by
HENNOCH

The pt



of superior dignity.
Dr Pocock saw this image of
in a temple



in a temple

...



in a temple

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788



Wellcome Collection



02/22 mm

THE BOOK OF

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Elizabeth gave it to Dr. John For-
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