LIBER
GENESEOS.
GRÆCE

Wm Stukeley

Wm Stukeley

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

THE BOOK OF GENESIS:

wrote 1500 years agoe, & finely illuminated; & historical pictures, all along accompanying the text. his wrote in the antient 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 antient tradition reported, that the book belongd to Origen.

queen Elizabeth gave it to Sr. John Fortescue, her tutor in greek. & he gave it to Sr. Robert Cotton.

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the antiquarian society thought it worth while to preserve, even the tattered fragments of so very venerable a monument; by ingraving it, on two copper plates; & Mr Folkes the vice president took the pains of conducting the work, at the engravers.

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 Sr. Roberts portrait, he lays his hand upon this book, at Genesis XLIII. 33. where is thus written. ΚΕΦ. ΝΥ. ΕΚΑΘΙΣΕΝ ΔΕ Ο ΠΡΩΤΟΣ — ΚΑΤΑ ΤΑ ΠΡΕΣΒΕΙΑ ΑΥΤΟΥΕ — ΝΑΝΤΙΟΝ ΑΥΤΟΥ

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

his

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

his purpose was only to make it picturesc.
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 particular book. & there is likewise a sketch of one of the paintings: which is not preserv'd.

the paint~~ings~~ are well designd, in the proper, oriental habits of the time.

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

Pictures

Enoch
Methu
Lamech
Noah
Sem
Ham
Japhet
Arphax
Jetchi
Selah
Heber
Peleg
Haran
Abrah

Picturos in this manuscript.

The Pictures in the Cottonian MS. of Genesis.

Enoch represented as a young man, & in white garments; preparatory to his beatified state. verse 26. EZHCEN for ἐζήσε. חנוך chanoch. the geographer Stephanus mentions him, under the name of Annacus. voce 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 Deucalions flood all perished.

" here Enoch & Methuselah are confounded, who was Enochs son. but tis plain, the story is taken from scripture.

V. pa. 30.

TAB. I.

ΚΛΙΕΖΗCΕΝΜ
ΗΙΚΟΝΤΑΚΑ
CΕΝΤΟΝΑ
ΚΛΙΕΖΗCΕ

C.V.v.
24.25.26.
~~Καὶ εὐ~~
ηρέστη-
σεν Ἐ-
νὼχ τῷ
θεῷ, καὶ
οὐχ ἐυρίσκε-
το, ὅτι μετέθη-
κεν αὐτὸν ὁ θεός.
Καὶ ἔζησε Μαθου-
σάλα ἐπὶ ἔτη καὶ
ἑξήκοντα καὶ ἑκατὸν, καὶ
ἐγέννησε τὸν Λάμεχ. Καὶ ἔζησε
Μαθουσάλα μετὰ τὸ γεννῆσαι αὐτὸν τὸν Λάμεχ,
δύο καὶ ὀκτακόσια ἔτη. καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας:

Methusolah buryed. the patriarchs lament at his tomb. nearest the tomb, his son Lamech. next, his son Noah. Methusolah dyed the year of the flood.

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

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

ΚΑΙ ΕΖΗΣΕΝ ΛΑΜ
ΤΑ ΚΑΙ ΕΚΑΤΟΝΕ
ΟΝ ΚΑΙ ΕΓΕΝΝΗ
ΝΩΕ ΛΕΓΩΝ
ΗΜΑΣ ΑΠΟ ΤΩΝ
ΑΠΟΝΩΝ ΛΥΠΩ

ΤΑΒ. ΙΙ.

ΕΧΟΚΤΩΚΑΙΟΓΔΟΗΚΟΝ
ΤΗΚΑΙΕΓΕΝΝΗΣΕΝΥΙ
ΣΕΤΟΟΝΟΜΑΛΑΥΤΟΥ
ΑΥΤΟΣΔΙΑΝΑΠΑΥΣΕΙ
ΕΡΓΩΝΗΜΩΝΚΑΙΑ
ΝΤΩΝΧΕΙΡΩΝΗΜΩΝ

C.V.υ.27, 28, 29. Καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Μαθουσάλα, ἃς ἔζησεν, ἐννέα καὶ ἑξήκοντα καὶ ἐνακόσια ἔτη· καὶ ἀπέθανε. Καὶ ἔζησε Λάμεχ ὀκτὼ καὶ ὀγδοήκοντα καὶ ἑκατὸν ἔτη, καὶ ἐγέννησεν υἱόν. Καὶ ἐπωνόμασε τὸ ὄνομα αὐτῷ Νῶε, λέγων, οὗτος διαναπάυσει ἡμᾶς ἀπὸ τῶν ἔργων ἡμῶν, καὶ ἀπὸ τῶν λυπῶν τῶν χειρῶν ἡμῶν, καὶ ἀπὸ τῆς γῆς, ἧς κατηράσατο Κύριος ὁ Θεός.

Methuselah buryed. the patriarchs lament at his tomb. nearest the tomb, his son Lamech. next, his son Noah. Methuselah dyed the year of the flood.

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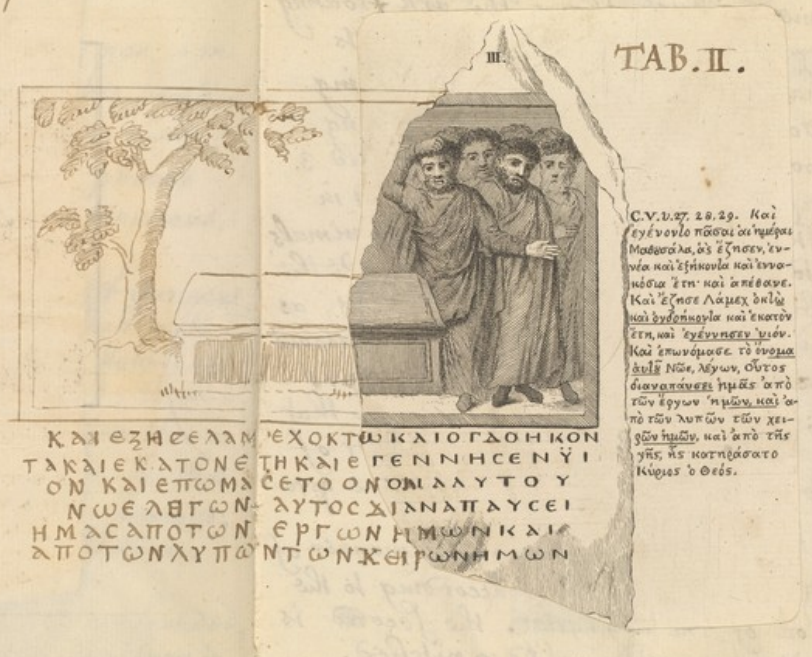


Noah sending the dove out of the ark.
the former picture shows the ark floating in the great ocean. the second exhibits Noah having opend a window & sending out a dove. the ark is made as a long chest 300 cubits: by 30 in height. it had 3 storys. & there were windows all along in every story: for necessary air to the animals. each story was 10 cubits high, besides the top, & bottom: each of wh was formd sloping, as our ships, & not reckond into the account. nor were the ends, square; as here represented; 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 proportion 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 naild, calkd & pitched.

ETIL

TAB. III.

C. VIII. v. 10, 11.
Καὶ ἐπιχωὶ ἔτι
ἡμέρας ἑπτὰ ἑτέ-
ρας, πάλιν ἐξαπέσει-
λε τὴν περιστερὰν ἐκ τῆς
κιβωτοῦ. Καὶ ἀνέστρεψε πρὸς
αὐτὸν ἡ περιστερὰ τὸ πρὸς ἑσπέ-
ραν, καὶ ἔιχε φύλλον ἐλαί-
ας, κάρφος ἐν τῷ στόματι
αὐτῆς· καὶ ἔγνω Νῶε
ὅτι κεκόπακε τὸ
ὕδωρ 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 fermented, 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. wherein by prophetic foresight Noa declares, the posterity of Sem the israelites shall subjugate the land of Canaan. God ratifys the prophecy: genes. XVII 8. to Abrahā. "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
ἶδε Χαμ, ὁ
πατὴρ Χανάαν,
τὴν γύμνωσιν
τοῦ πατρὸς αὐ-
τοῦ, καὶ ἐξελ-
θὼν ἀνήγγειλε
τοῖς δυσὶν
ἀδελφοῖς
αὐτοῦ ἔξω.
V. 23.
Καὶ
λαβόν-
τες Σημ
Καὶ Ἰάφε
τὸ ἱμάτι-
ον ἐπέθεν-
το ἐπὶ τὰ δύο
νῶτα αὐτῶν,
καὶ ἐπορεύθησαν
ὀπισθοφανῶς, καὶ συν-
εκάλυψαν τὴν γύμνωσιν
τοῦ πατρὸς αὐτῶν· καὶ τὸ
πρόσωπον αὐτῶν ὀπισθοφανῶς,
καὶ τὴν γύμνωσιν τοῦ πατρὸς οὐκ εἶδον.

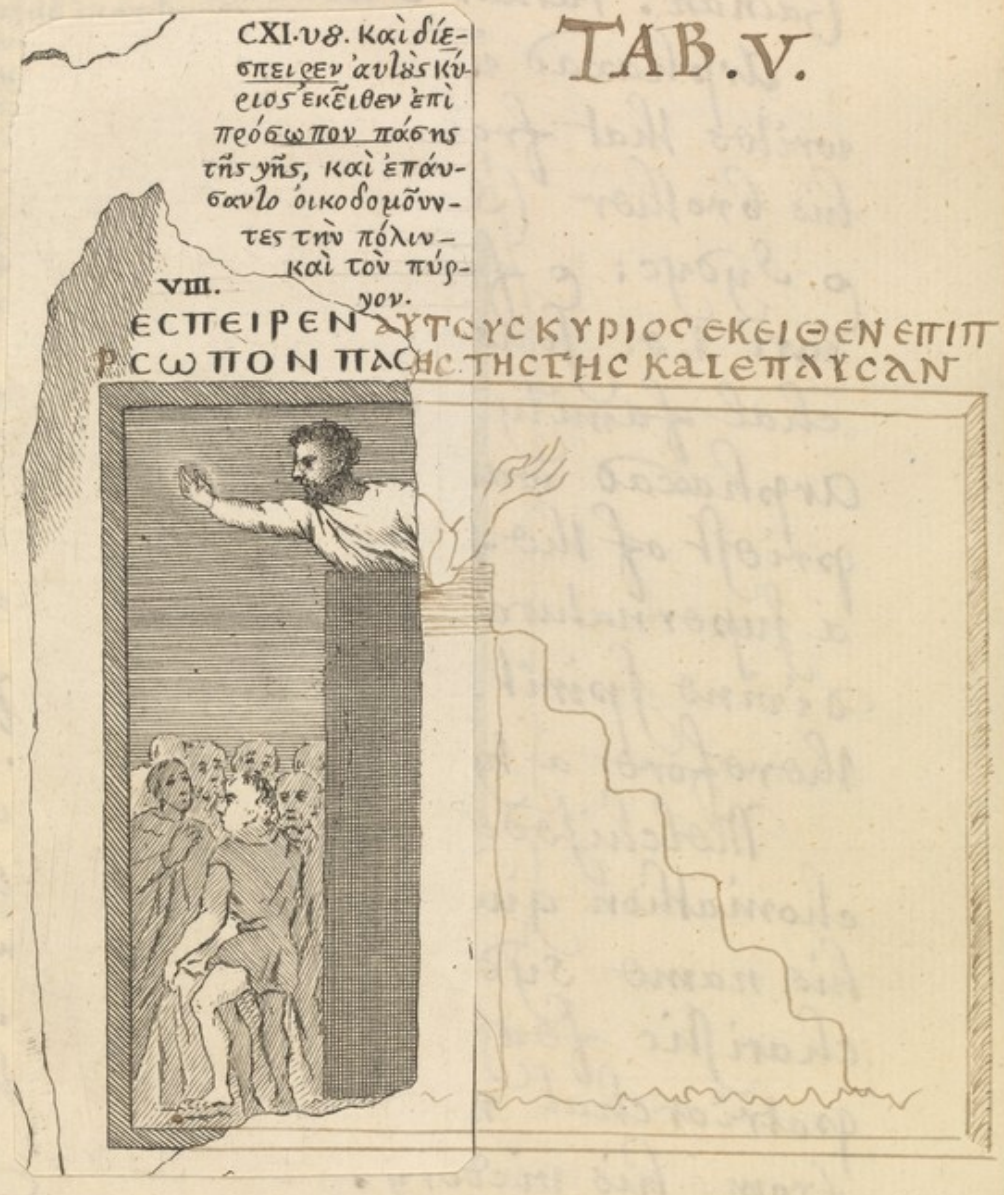
The dispersion of the tower of Babel.
upon the ruins of that tower Nimrod built his observatory for astronomical use. Callisthenes who was at Babylon with Alexander wrote word to Aristotle: that he saw there celestial observations for 1903 years backwards. those are chaldean years of 360 days only. so that we must take 20 years of the number, in the julian form. this brings us to AM 1791. for the beginning of those 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 Heber, who lived at this time, & is accounted a prophet. an invention now necessary, in order to preserve the sacred memoirs of the bible: for the use of the church.

TAB. V.

CXI. v8. Καὶ διέσπειρεν αὐτοὺς Κύριος ἐκεῖθεν ἐπὶ πρόσωπον πάσης τῆς γῆς, καὶ ἐπαύσαντο οἰκοδομοῦντες τὴν πόλιν καὶ τὸν πύργον.

VIII.



Arphaxad son of Som, with his wife, & son Cainan: rather Salah.

Arphaxad is Molchisedec. Sanchoniathon writes that from Amynus (cham) & Magus his brother (Shem) were begat Misor (osiris) & Sydyc: & from Sydyc descended the dioscuri i.e. sons of god; meaning the patriarchal family, the religious race of Shem. Arphaxad was not the eldest son, & natural priest of the family, but designed to it by a supernatural designation; unction of the divine spirit: with the gift of prophecy. therefore a type of our savior.

Molchisedec signifys the just king. Sanchoniathon gives us only the latter part of his name Sydyc. he made a religious, eucharistic 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 ceremonys of Mithras.

TAB. VI.

CXI. v. 12, 13. Καὶ ἔζησεν Ἀρφαξὰδ ἑκατὸν τριακοντα πέντε ἔτη, καὶ ἐγέννησε τὸν Καϊνᾶν. Καὶ ἔζησεν Ἀρφαξὰδ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Καϊνᾶν ἔτη τετρακόσια, καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. καὶ ἀπέθανε.

IX.

ΤΕΕΤΗΚΑΙ ΕΓΕΝΗCΕΝΤΟΝΚΑΪΝΑΝ
CΕΝΑΡΦΑΞΑΔ ΜΕΤΑΤΟΓΕΝΝΗCΑΙ
ΕΡΑΚΟCΙΑΚΑΙΕ
ΚΑΙΘΥΓΑΤ

Heber & his wife reposing. with Phaleg their son, sitting.

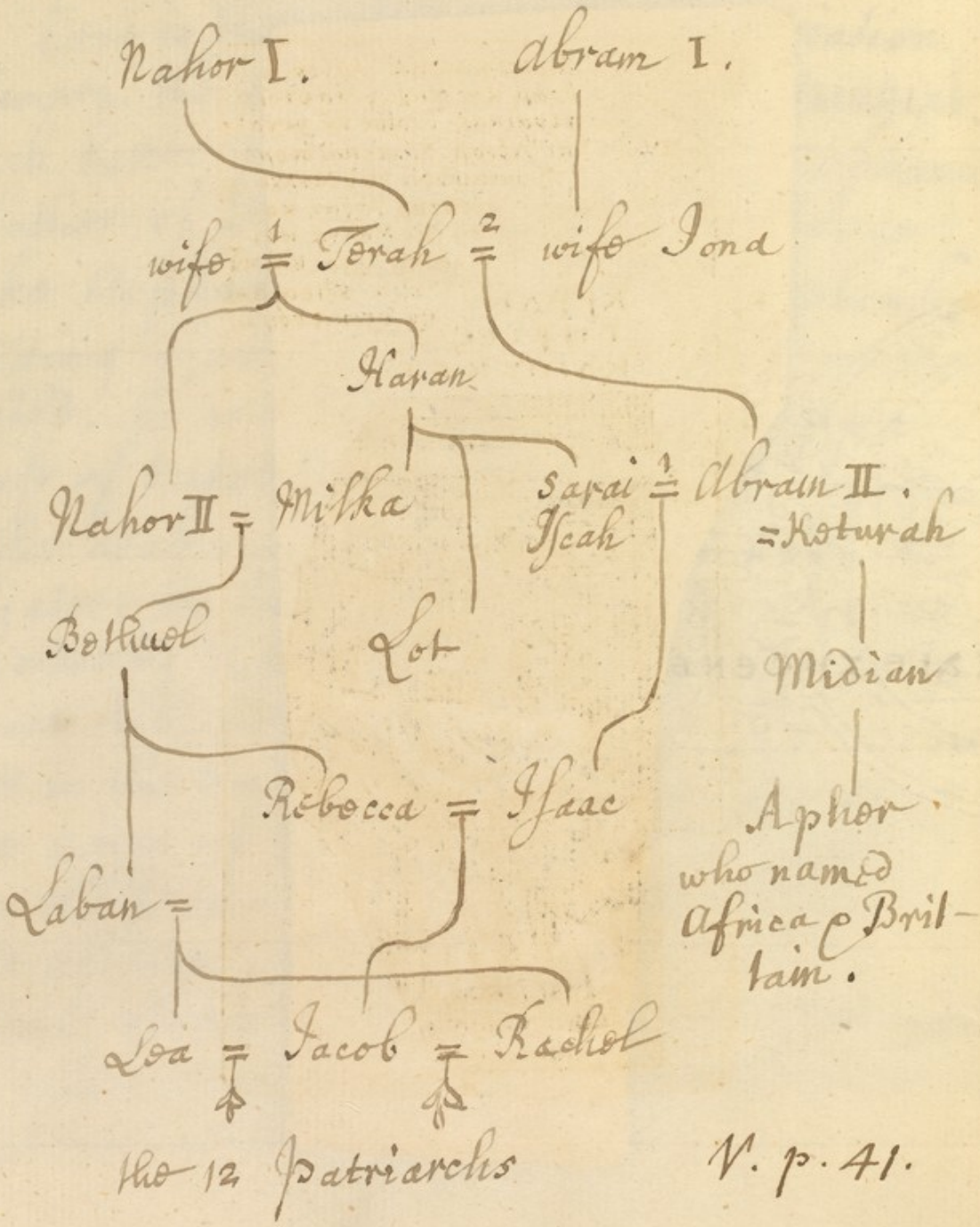
here is the most remarkable variation between the hebrew copy & the septuagint. which latter places Cainan son of Arphaxad & father of Sala. whereas the hebrew make Arphaxad father of Sala: plainly omitting Cainan: as a person that never existed. he is omitted by the chaldee paraphrast of Onkelos: by Philo judeus, Josephus, by the arabic & persian versions, both the vulgates: by Julius africanus the chronologer, cited by Eusebius: by Theophilus Antiochenus still elder than him. Dositheus who lived in the times of the apostles. the samaritan copys of the pentateuch, the same. even the Sepuagint its self, in the Roman & paris edition, in the book of Chronicles. & in some others of the best copys of the greek.

Usher & very many of our learned men admit him not.

TAB. VII.


C.XI. V. 15, 16, 17. Καὶ ἔζησε Σαλὰ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Ἔβερ τριακόσια τριάκοντα ἔτη, καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας· καὶ ἀπέθανε. καὶ ἔζησεν Ἔβερ ἑκατὸν τριάκοντα τέσσαρα ἔτη, καὶ ἐγέννησε τὸν Φαλέγ. Καὶ ἔζησεν Ἔβερ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Φαλὲγ ἔτη διακόσια ἑβδομήκοντα, καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας· καὶ ἀπέθανε.
ΟΥC
ΕΝ·
III.
ΤΡΙΑΚ ΟΝ
CΕΝΤΟΝΦΑ
ΒΕΡΜΕΤΑΤΟΓΕΝ
ΛΕΚ· ΕΤΗΔΙΑΚΟ
ΙΕΓΕΝΝΗCΕΝ
ΚΑΙΑΠΕΘΑΝΕΝ·
ΚΑΙ ΕΖΗCΕΝΕ

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



V. p. 41.

TAB. VIII.

CXI. V. 29, 30. Καὶ ἔλαβον Ἄβραμ καὶ Ναχὼρ ἑαυτοῖς γυναῖκας· ὄνομα τῇ γυναικὶ Ἄβραμ Σάρα· καὶ ὄνομα τῇ γυναικὶ Ναχὼρ Μαλχὰ, θυγάτηρ Ἀρρὰν, καὶ πατὴρ Μαλχὰ, καὶ πατὴρ Ἰεχά. Καὶ ἦν Σάρα στεῖρα, καὶ οὐκ ἐτεκνοποίει.

IV.

ΑΡΡΑΝ
ΤΗΡΙΕΣΧΑ· ΚΑΙ ΗΝ ΣΑΡΑΣΤΕΙΡΑ
ΚΑΙΟΥΚΕΤΕΚΝΟΠΟΙΕΙ·

Abram taking his journy from Charran to goo 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 ἦλθον εἰς γῆν Χαναάν in our alexandrian MS therefore left out by some senseless transcriber.

V. p. 27.

TAB. IX.

C. XII. v 5, 6. Καὶ ἔλαβεν Ἄβραμ Σάραν τὴν γυναῖκα αὐτοῦ, καὶ τὸν Λὼτ υἱὸν τοῦ ἀδελφοῦ αὐτοῦ, καὶ πάντα τὰ ὑπάρχοντα αὐτῶν, ὅσα ἐκτήσαντο, καὶ πᾶσαν ψυχὴν, ἣν ἐκτήσαντο, ἐν Χαρρὰν· καὶ ἐξῆλθοσαν πορευθῆναι εἰς γῆν Χαναάν· καὶ διώδευσεν Ἄβραμ τὴν γῆν εἰς τὸ μῆκος αὐτῆς ἕως τοῦ τόπου Συχεμ, ἐπὶ τὴν δρῦν τὴν ὑψηλήν· οἱ δὲ Χανανναῖοι τότε κατῴκουν τὴν γῆν.

VII.

Abram spoaking to his three Associates
anor, Eshcol & Mamre: at Hebron.

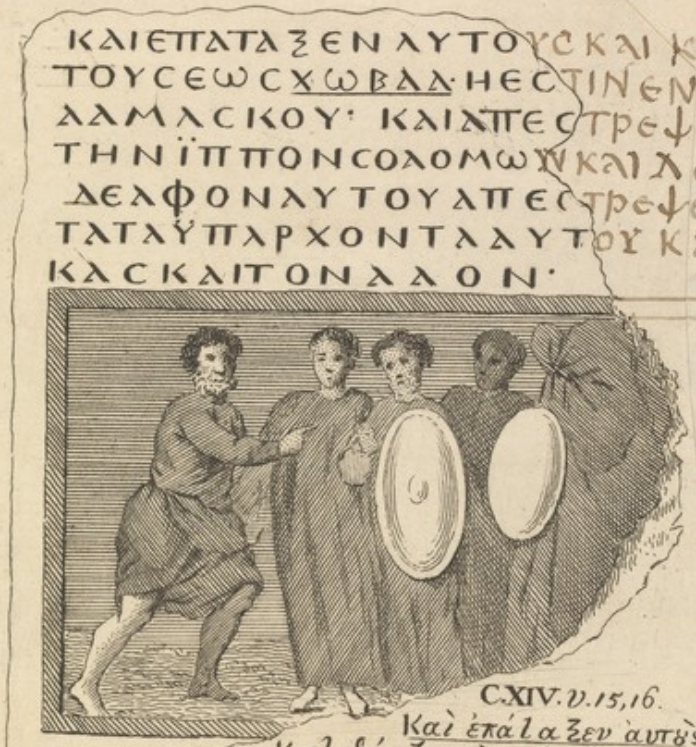
Amraphel king of Babylon: of Elymais: &
Ellasar, & of Galilee invade pentapolis, or
αδελφον for αδελφιδον } the citys of the plain
of Sodom, where Lot, Abrams nephew —
dwelt: whom they carry away captive.

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, & retook 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, wherein
Abram had a sensible promise of divine
assistance.

TAB. X.



C.XIV. v. 15, 16.

Καὶ ἐπάλαξεν αὐτοῦς καὶ καλεδίωξεν αὐτοῦς ἕως Χοβὰ, ἣ ἐστιν ἐν ἀριστερᾷ Δαμασκοῦ. Καὶ ἀπέστρεψε πᾶσαν τὴν ἵππον Σοδόμων, καὶ Λὼτ τὸν ἀδελφιδοῦν αὐτοῦ ἀπέστρεψε, καὶ πάντα τὰ ὑπάρχοντα αὐτοῦ, καὶ τὰς γυναῖκας, καὶ τὸν λαόν.

X.

abram in a short military habit: the 3 bro.rs in long eastern garments. the middlemost is our HERCVLES 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 captives, 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 belonging to the king of Sodom: but generously resigns all: reserving only the due portion of his allys, Aner, Eshcol & Mamre.

in the picture, Berah has the staff or scepter in his hand, the mark of royalty. happy was it for him, that Abraham thus restord 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.

TAB. XI.

C.XIV.v.17.
Ἐξῆλθε δὲ βασιλεὺς Σοδόμων εἰς συνάντησιν αὐτῷ, μετὰ τὸ ὑποστρέψαι αὐτὸν ἀπὸ τῆς κοπῆς τοῦ Χοδολλογομὸρ, καὶ τῶν βασιλέων τῶν μετ' αὐτοῦ, εἰς τὴν κοιλάδα τοῦ Σαβύ· τοῦτο ἦν τὸ πεδίον τῶν βασιλέων

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 ye his friend Mamre. S. Jerom says, there was a turpentine tree there in his time, ye which was regarded with much superstition by all the nations round about, in memory of the angels there entertaind 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.

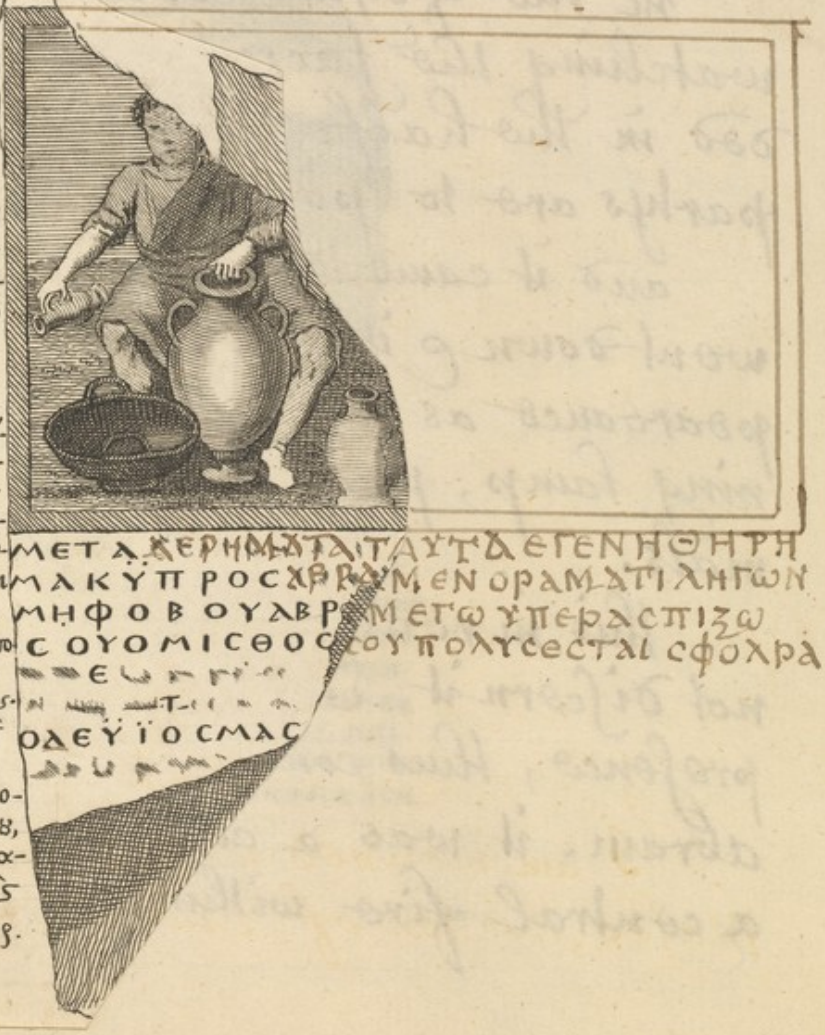
I am inclined to think, this picture is Mafoc, the son of Eliezer, Abrams steward.

TAB. XII.

C.XIV. v.24. XV. v.12 πλὴν ὧν ἔφαγον οἱ νεανίσκοι, καὶ τῆς μερίδος τῶν ἀνδρῶν τῶν συμπορευθέντων μετ' ἐμοῦ, Ἐσχὼλ, Ἀυνὰν, Μαμβρῆ· οὗτοι λήψονται μερίδα.

CAP. XV. 1. Μετὰ δὲ τὰ ῥήματα ταῦτα ἐγενήθη ῥῆμα Κυρίου πρὸς Ἀβραὰμ ἐν ὁράματι, λέγων, Μὴ φοβοῦ Ἀβραὰμ, ἐγὼ ὑπερασπίζω σου, ὁ μισθός σου πολὺς ἔσται σφόδρα. λέγει δὲ Ἀβραὰμ, Δέσποτα Κύριε, τί μοι δώσεις; ἐγὼ δὲ ἀπολύομαι ἄτεκνος· ὁ δὲ υἱὸς Μασὲκ τῆς οἰκογενοῦς μου, οὗτος Δαμασκὸς Ἐλιέζερ.

V.



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 appearance as a smoaking 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.


ΚΑΙΕΡΡΕΘΗ
CHOTIΠ
ΕΝΓΗΟ
ΚΑΙΚ
CO,
C.XV.
υ. 13. Καὶ ἐῤῥέθη πρὸς Ἄβραμ, Γινώσκων γνώσῃ, ὅτι πάροικον ἔσαι τὸ σπέρμα σου ἐν γῇ οὐκ ἰδίᾳ· καὶ δουλώσουσιν αὐτοὺς, καὶ κακώσουσιν αὐτοὺς, καὶ ταπεινώσουσιν αὐτοὺς τέτρακόσια 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 sh.d be blessed. he yet saw no fruit of it: it being yet deferred for the greater tryal of his faith. nor was he informed, 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.

V. p. 28.

TAB. XIV.

C.XVI. v. 4. 5. Καὶ εἰσῆλθε πρὸς Ἄγαρ, καὶ συνέλαβε· καὶ εἶδεν, ὅτι ἐν γαστρὶ ἔχει, καὶ ἠτιμάσθη ἡ κυρία ἐναντίον αὐτῆς.

I.

ΛΘΕΠΡΟΣΑΓΑΡΚΑΙΣΥΝΕΛΑΒΕΝ
ΓΑΤΡΙΕΧΕΙΚΛΙΗ
ΟΝΑΥΤΗΣ

Sara quarelling 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 appeared 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 angelic 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.

TAB. XV.

C.XVI. vers. 6.7.8. Εἶπε δὲ Ἀβραὰμ πρὸς Σάρραν, Ἰδού, ἡ παιδίσκη σου ἐν λαῖς χερσίσου, χρῶ αὐλῇ, ὡς ἂν σοι ἄρεσον ᾖ. Καὶ ἐκάκωσεν αὐλὴν Σάρρα, καὶ ἀπέδρα ἀπὸ προσώπου αὐτῆς. Εὗρε δὲ αὐλὴν ἄγγελος κυρίου ἐπὶ τῆς πηγῆς τοῦ ὕδατος ἐν τῇ ἐρήμῳ, ἐπὶ τῆς πηγῆς ἐν τῇ ὁδῷ Σούρ. Καὶ εἶπεν αὐλῇ ὁ ἄγγελος κυρίου, Ἄγας παιδίσκη Σάρας, πόθεν ἔρχῃ; καὶ ποῦ πορεύῃ;

Abraham entertains the three angels.

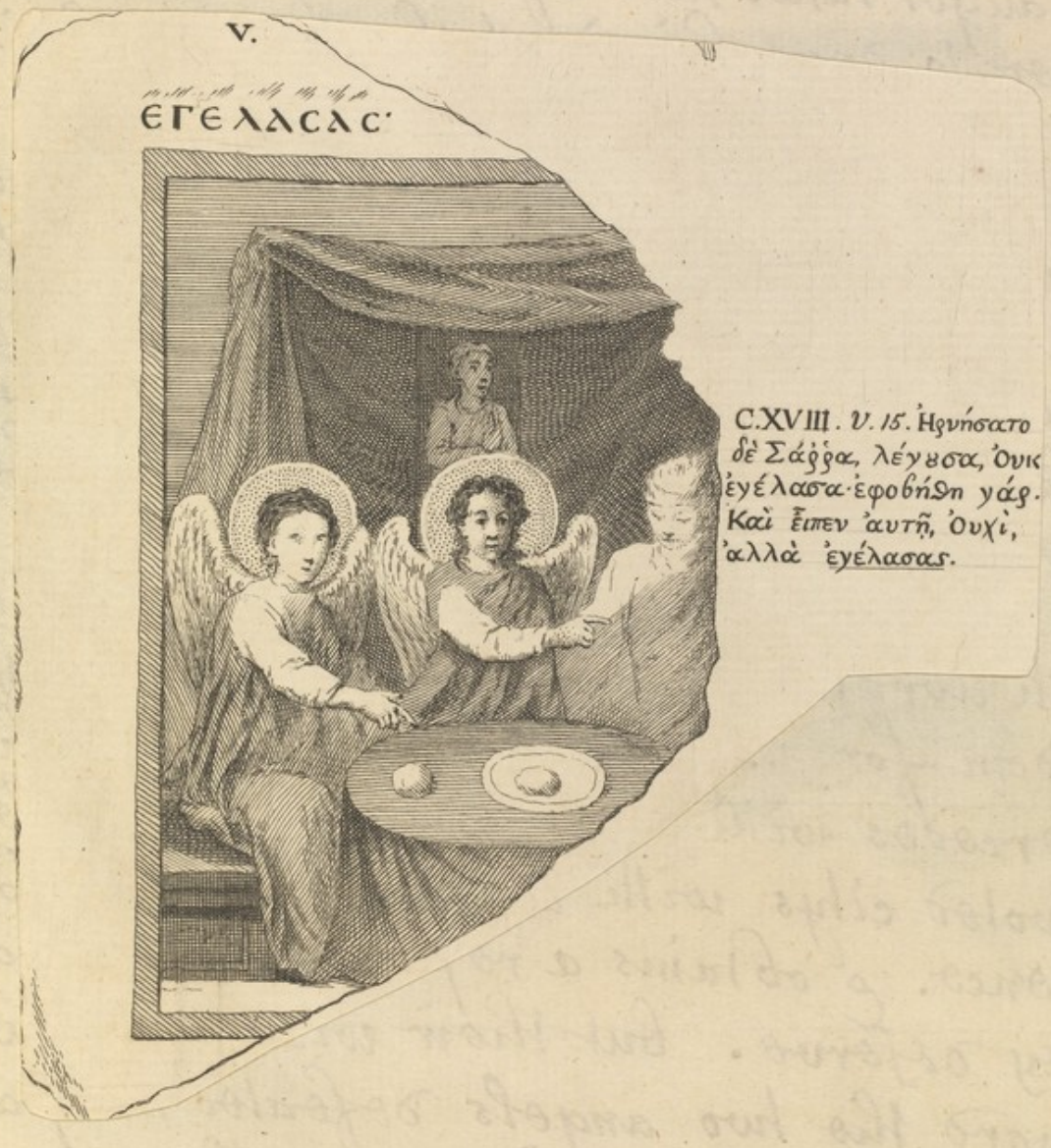
it is to be thought, that some storys of those early times, would escape thro' many ages, & at last fall into the hands of the poets. of which sort is this before us. one of those three was Messiah, who frequently appeard to Abraham: the other two were angels: all in human form.

from this story, & that of the next picture jumbled together (as is often the case in mytholoogy) springs that of Jupiter & Mercury in Ovid: who travelled the world to see who were hospitable. at length they were entertaind by Philemon & 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.

V. p. 29.

TAB. XVI.



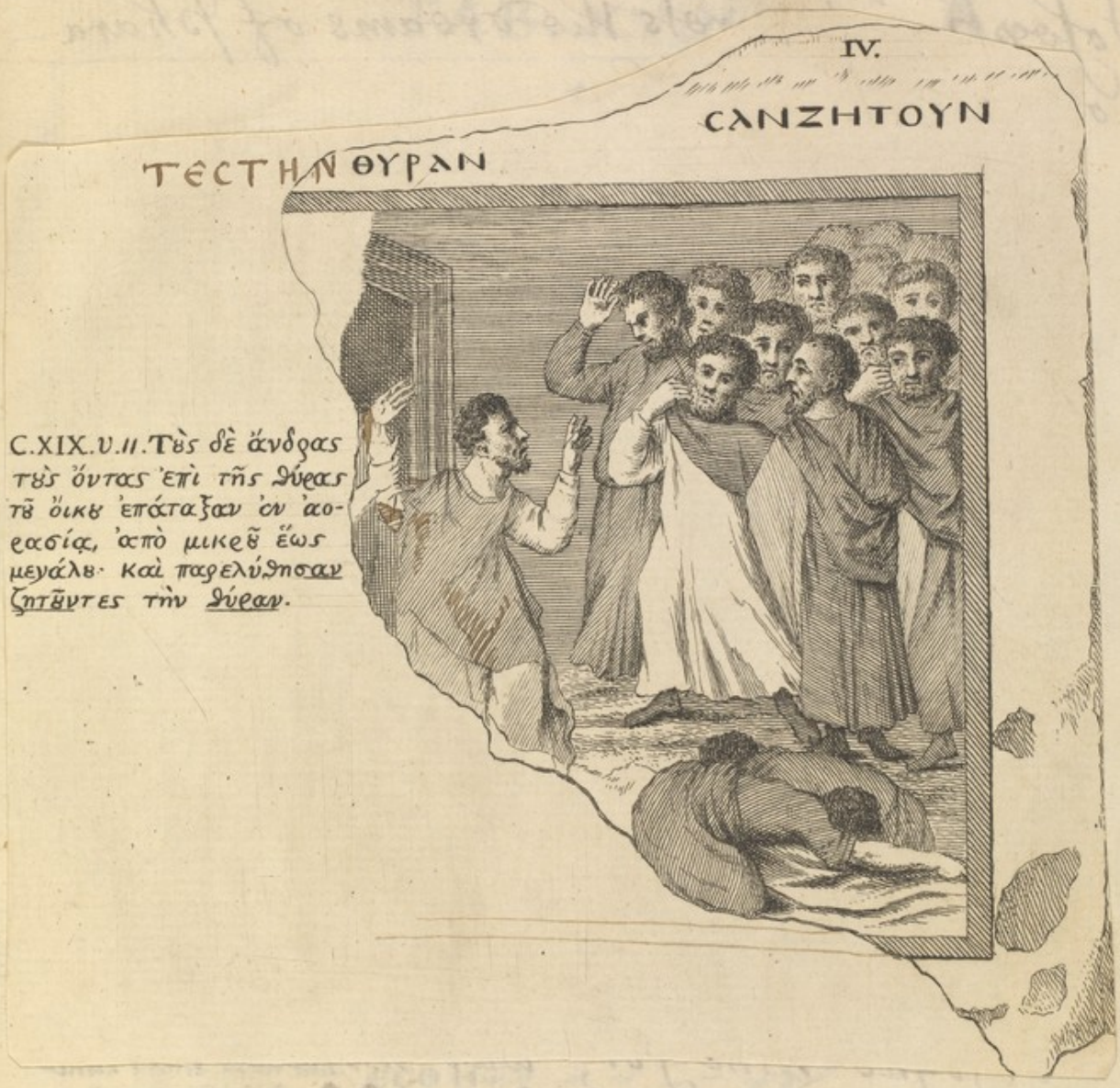
C.XVIII. V. 15. Ἠρνήσατο δὲ Σάῤῥα, λέγουσα, Ὄυκ ἐγέλασα· ἐφοβήθη γάρ. Καὶ ἔιπεν αὐτῇ, Ὄυχὶ, ἀλλὰ ἐγέλασας.

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 entertained 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 benevolent purpose.

TAB. XVII.



C.XIX.V.11. Τοὺς δὲ ἄνδρας τοὺς ὄντας ἐπὶ τῆς θύρας τοῦ οἴκου ἐπάταξαν ὀν ἀορασίᾳ, ἀπὸ μικροῦ ἕως μεγάλου· καὶ παρελύθησαν ζητοῦντες τὴν θύραν.

Joseph interprets the dreams of Pharaohs 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 designd him for, was indued with a divine spirit: which enabled him to interpret dreams.

TAB. XVIII.

C. XL. v. 19. Ἔτι τριῶν ἡμερῶν, καὶ ἀφελεῖ Φαραὼ τὴν κεφαλήν σου ἀπὸ σοῦ· καὶ κρεμάσει σε ἐπὶ ξύλου, καὶ φάγεται τὰ ὄρνεα τοῦ οὐρανοῦ τὰς σάρκας σου ἀπὸ σοῦ.

V. 20. Ἐγένετο δὲ ἐν τῇ ἡμέρᾳ τῇ τρίτῃ, ἡμέρᾳ γενέσεως ἦν Φαραὼ, καὶ ἐποίει πότον πᾶσι τοῖς παισὶν αὐτοῦ· καὶ ἐμνήσθη τῆς ἀρχῆς τοῦ οἰνοχόου, καὶ τῆς ἀρχῆς τοῦ σιτοποιοῦ, ἐν μέσῳ τῶν παίδων αὐτοῦ.

ΑΕΕΝΤΙΗΜ
ΝΕCΕΩC
ΠΑCΙΝ
ΕCΘΗ

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

Jacob in ye most distress for fear of his youngest son Benjamin at last consents, & Judah becomes surety for his restitution.

Jacob orders a present to be carryed to the Egyptian Dynast. a little balm, & a little honey, among other things: most acceptable to the Egyptians. the balm was peculiar to this country. the honey was not in Egypt. Josephus, Pliny & Dioscorides testify, that balm only grows in Judea. it was in a valley by Jericho.

the land of Canaan was equally famous for honey.

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

TAB. XIX.

VII.

ΚΑΙΤΟΝΑΔΕΛΦΟΝΥΜΩΝΛΑΒΕΤΕΚΑΙΑΝΑ
ΣΤΑΝΤΕΣΚΑΤΑΒΗΤΕΠΡΟΣΤΟΝΑΝΘΡΩ
ΠΟΝ.ΟΔΕΘΕΟΣΜΟΥΔΩΗΥΜΙΝΧΑΡΙΝΕΝΑΝ
ΤΙΟΝΤΟΥΑΝΘΡΩΠΟΥ·ΚΑΙΑΠΟΣΤΕΙΛΑΙΤΟΝ
ΑΔΕΛΦΟΝΥΜΩΝΤΟΝΕΝΑΚΑΙΒΕΝΙ
ΑΜΕΙΝ·ΕΓΩΜΕΝΓΑΡΚΑΘΑΠΕΡΗΤΕΚΝΩ
ΜΑΙΗΤΕΚΝΩΜΑΙ·

C.XLIII.

V. 13. 14. καὶ τὸν ἀδελφὸν ὑμῶν λάβετε, καὶ ἀναβάντες κατάβητε πρὸς τὸν ἄνθρωπον. Ὁ δὲ θεός μου δώῃ ὑμῖν χάριν ἐναντίον τοῦ ἀνθρώπου καὶ ἀποστεῖλαι τὸν ἀδελφὸν ὑμῶν τὸν ἕνα, καὶ τὸν Βενιαμίν· ἐγὼ μὲν γὰρ καθάπερ ἠτέκνωμαι, ἠτέκνωμαι.

Josephs first conversation with his brethren in Egypt.

there is a memorial of this dearth in Egypt, in Hyginus fable 56. likewise some memorial of him preserved 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 chimaera, a monster which he combated & overcame: as also many other difficultys. the king admiring his virtue, gave him his daughter to wife.

Joseph introduced 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 Macpelah. so his own body was imbalmed: because it was to be kept, for 200 years, in order to be carryed with them from egypt.

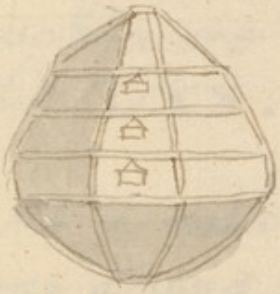
TAB. XX.

VI.

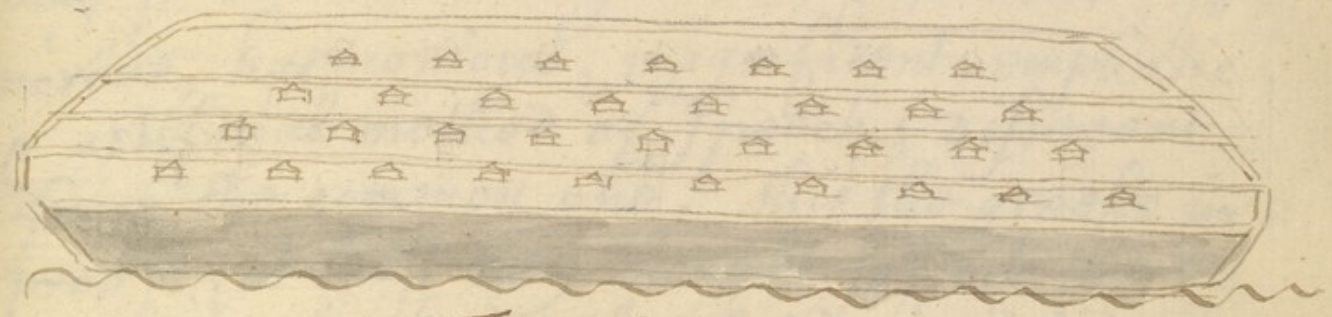
ΕΣΤΡΕΦΕΤΟ ΓΑΡ ΤΑ ΕΝΤΕΡΑ
ΤΩΑΔΕΛΦΩΑΥΤΟΥ·ΚΑΙΕΖΗ
ΤΕΙΣΕΛΘΩΝ ΑΕΕΙΣ ΤΟ ΤΑΜΕΙ
ΝΕΚΕΙ·ΚΑΙΝΙΨΑΜΕΝΟΣ ΤΟ
ΠΡΟΣΩΠΟΝ ΕΝΕΚΡΑΤΕΥΣΑΤΟ

C.XLIII.
v. 30. 31.
Ἐταράχθη δὲ Ἰωσήφ· συνεστρέφετο γὰρ τὰ ἔγκατα αὐτοῦ ἐπὶ τῷ ἀδελφῷ αὐτοῦ, καὶ ἐζήτει κλαῦσαι· εἰσελθὼν δὲ εἰς τὸ ταμεῖον, ἔκλαυσεν ἐκεῖ. Καὶ νιψάμενος τὸ πρόσωπον, ἐξελθὼν ἐνεκρατεύσατο· καὶ εἶπε, Παράθετε ἄρτους.

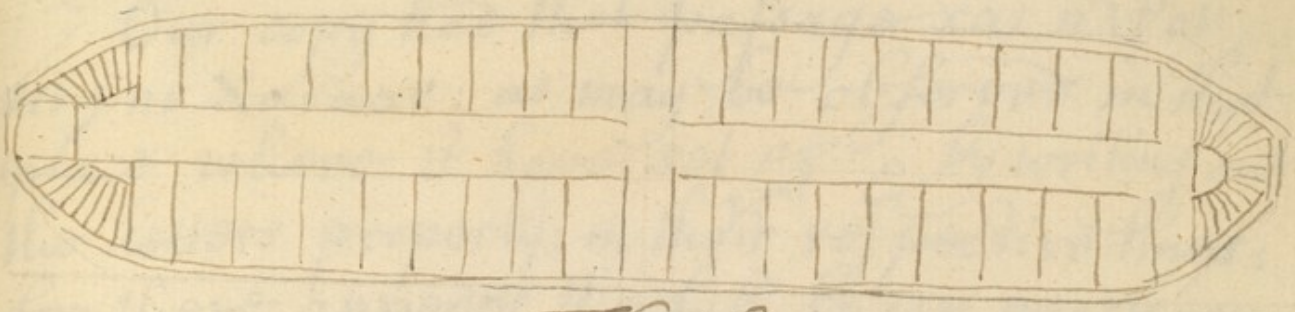
The manner of NOAHS Ark.



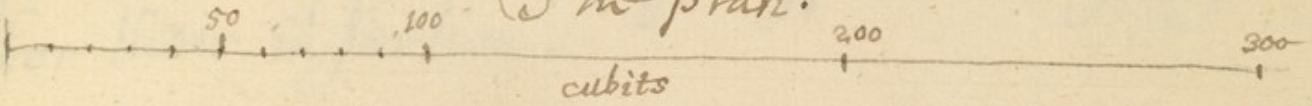
The end



The side.



The plan.



V. pa. 35.

from p: 14.

nor is our translation, less to be commended — & into the land of Canaan they came. how much more elegant, than the cold period of the LXX. καὶ ἦλθον εἰς γῆν Χανάαν!

& this gives us a notion of the origin of poetry, which was among the Hebrews. poetry is a grandiloquous way of speaking (if I may so call it) is a solemn, figurative, sonorous, harmonious, magnificent, emphatic, & artificial method of speech; different from the common one. this the greeks improved (at least they thought so) into the measure of feet. the latins imitated them. & since, the monks have added that of rhyme.

Our copy had that passage καὶ ἦλθον εἰς γῆν Χανάαν: as may be observed in that place where I have set p^{3} & by writing out the letters properly, in their respective lines: for there appears the full space necessary for their insertion.

from p. 19.

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

Ishmael was father of the arabians, & saracens, who call themselves so, mistakenly, as if sprung from Sarah. they circumcize at 13 years of age, in imitation of Ishmael. the turks especially the royal branch, are arabians.

tis not a little remarkable that the jews & arabians descendants of faithful Abraham, are the two only ancient nations, upon earth: both retaining their ancient manners. the arabians are a wild, lawless, ungovernable, rambling people, like their progenitor Ismael. never were conquer'd: 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 citys, or settled habitation.

many of them live now in Africa, pay a tribute to the turkish governor; but are governd by their own princes.

from p. 21.

Dijq sumus, meritasq; hoc vicinia ponas,
impia, dixerunt. vobis immunibus, hujus
esse mali dabitur. modo vestra relinquite tecta:
ac nostros comitate gradus. et in ardua montis
ite simul. parent ambo: baculisq; levati,
nituntur longo, vestigia ponere clivo.
tantum aberant summo, quantum semel ire sagit-ta
missa potest: flexere oculos, et mersa palude
cetera prospiciunt.

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

The co

Ad Tab. I.

The constellation of HENOCH or Heniochus.

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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 called Engonasis: 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 formed them, judiciously contrived, 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

of longitudo & latitudo.

hence Hyginus speaking of Engonasis in his III. book writes, that he is placed between the two circles arctic, & summer tropic. he kneels upon the arctic circle, & stretches out his left hand, as in a posture of sustaining the solstice. & hence the poets made the fable, & picture of Hercules bearing up the celestial globe.

the grateful posterity of Enoch consecrated that constellation to his memory, a little corruptly called Heniochus. he likewise is represented in the same solemn act of devotion; offering a kid. he kneels 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, & specially the besides priestly ordinary mitre.

besides the great circles marked by those asterisms: we may further observe their position in regard to the meridians. Engonasis is set in the meridian line which passes thro' the zodiacal sign of cancer: where the sun is at the time of midsummer, 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 pictured in the heavens with a pair of pigeons on the altar, the midsummer sacrifice. those are at present altered somewhat from their original form, by aquila, lyra & olor.

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 fancyed from the two pigeons heads, analogous to the crabs claws.

tropical sign of cancer means really two pigeons heads, being not at all like to a crab. which crab has likewise, unaccountably been foisted into the zodiacal sign, in room of the two pigeons.

'tis 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 sideways: as that animal. this is Macrobius's opinion.

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

si tonor pleno cadit hœdus anno.
cum tibi nonæ redeunt decembres. 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.

NOA

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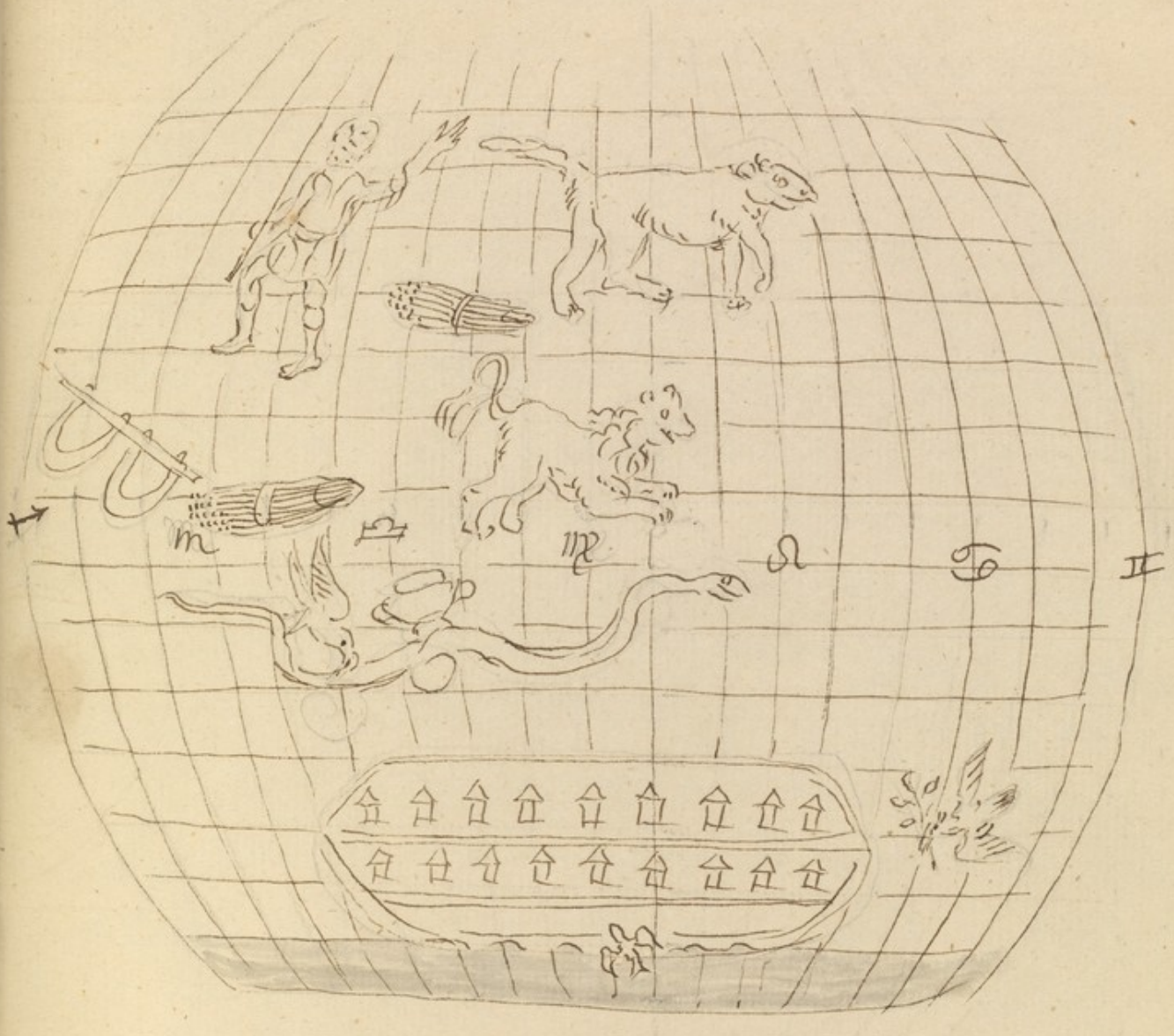
Noah by the eastern writers, is recorded for a great astronomer; confirmed by the greek authors, abundantly: when we rightly understand their mythologic method of writing. & that was indeed the method of all writers in antiquity, except the sacred.

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



The constellations belonging to NOA.

We see here that the constellation called Boötes, together with ursa major, coma Berenices, leo, spica virginis or virgo, libra, hydra, crater, corvus, argo navis, & columba Noe, form truly but one group, or celestial landskip; of all relating to the history of NOAH, who is pictured in Boötes.

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

first Boötes represents him in the character of a preacher, or prophet, who preached to an unrelenting world, all the time he was building the ark. he bears a staff, the badg of a priest, prophet, philosopher, & prince.

when he was a young man, he was addicted much to hunting. under this character,

^ as also of pastor or breeder of cattle.

rector, his philosophical staff is turn'd into a hunting spear. the animals wh wore his game, are the bear & the lyon. by which it is intimated, that he lived in different parts of his life, in very different climates.

at the bottom, & in the most southern latitude of the picture, is the ark, call'd argo navis by the grooks.

between it & the former part, is the hydra or water snake, which is the symbol of the renowned 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 remembrance of his inventing wine.

further, NOAH is represented in the heavens, as a husbandman. for which reason

in

in some celestial charts, he has a sickle in one hand, a shepherds crook in the other. to him therefore under this quality belongs that constellation called coma Berenices, which was originally a wheat sheaf. so likewise was that called virgo & spica virginis. the same is to be affirmed 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, pictured it as a dog in the original greek sphere. whence the name Κυνὸς ὀρά, dogs tail. the later greek astronomers made it into a bear, from similitude to the other, 4 stars, & 3 to the tail.

It seems likely to me, that Iscah was another name of Haran. in after times he was worshipped idolatrously & became a famous deity among the orientals, by the name of Lunus & Menis & Ascæus. Strabo writes about the antioch in Pisidia: that there was a college of priests in that city, of Menis Ascæus: of no small eminence. you have a picture of the god on many coins; particularly Vaillants colony coyns 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 incourage the idolatrous, & superstitious regard to them. those images Jacob hid under an oak at

The form of Abrahams great grove, planted at Beersheba.

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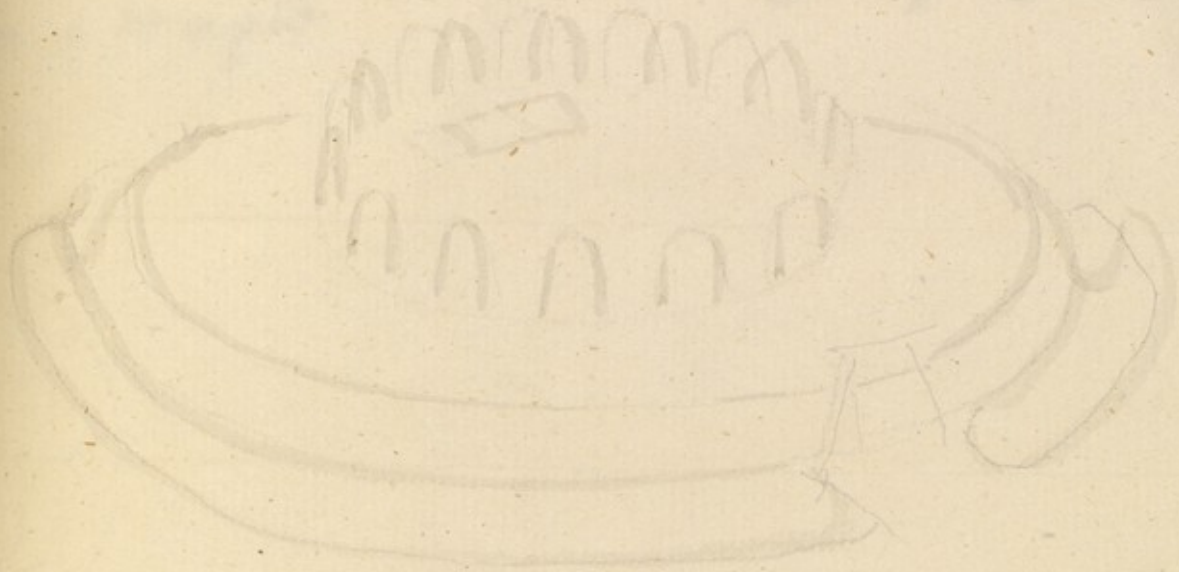

The common form of Abrahams temples wh he built, in every place of his abode, calld altars, in scripture.

if the name of Iscah really belongs to Sarah then it means the lady אִשָּׁה 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

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GENESEOS
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Item the Residue


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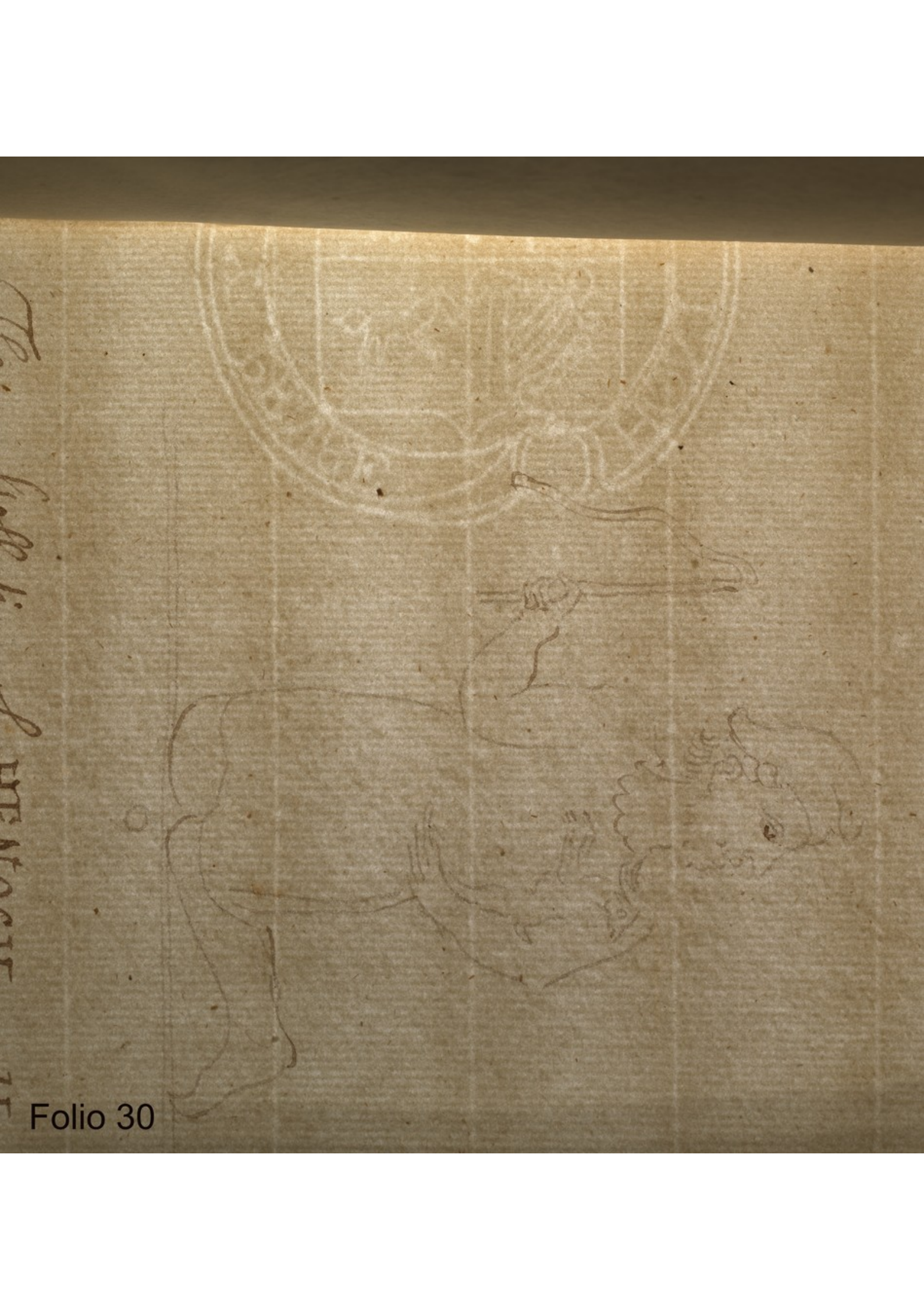

Folio 30

The Prophecy of HENOCH

Folio 35

of superior dignity.

Dr. Pocock saw this image of Lu

in a tempio

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