

Stukeley, William (1687-1765)

Contributors

Stukeley, William, 1687-1765

Publication/Creation

1735

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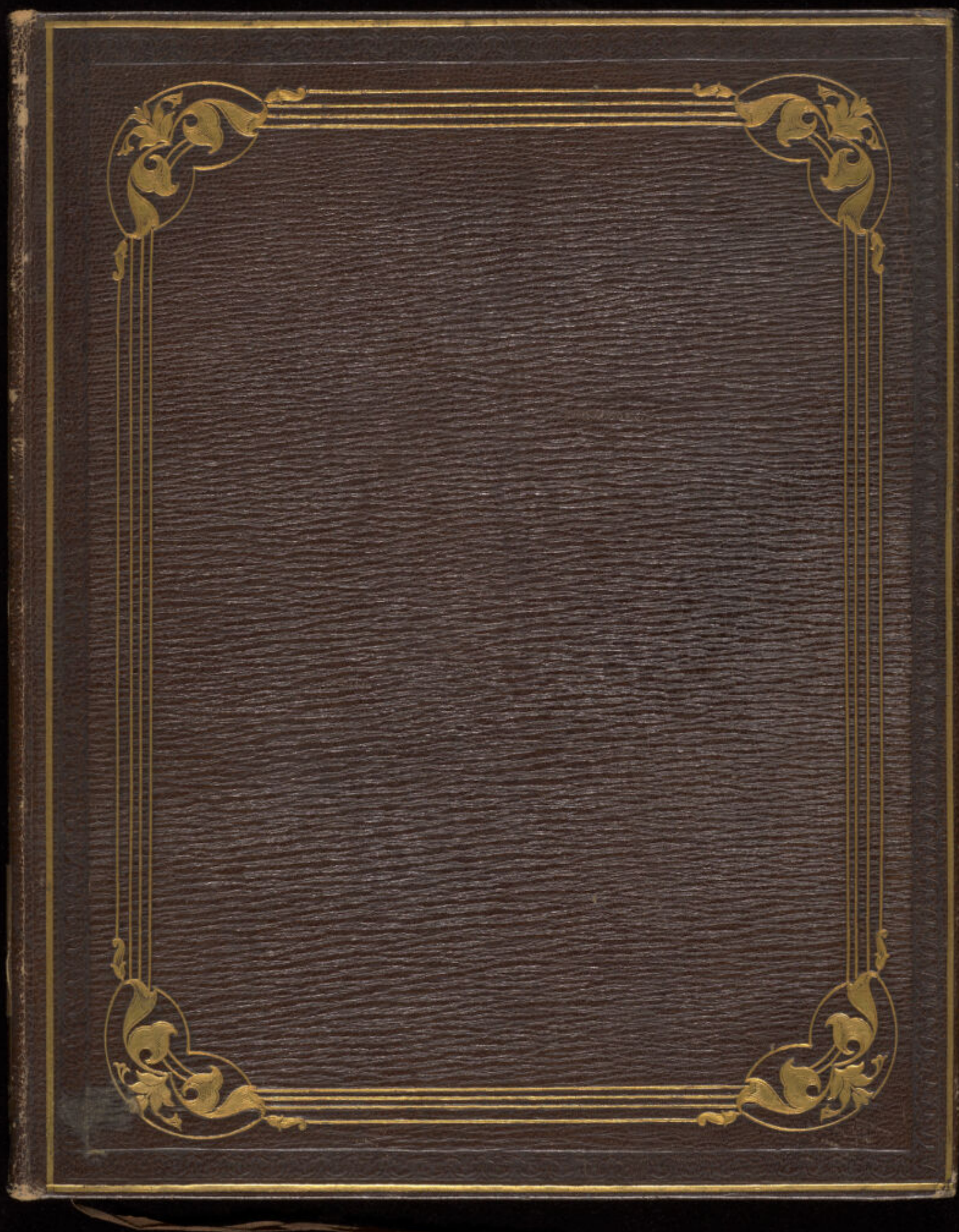
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1171

STUKELEY (Wilhelm)

Dormus patriarchalis. Holograph MS.

1735

Stukeley
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(**HERING,**)
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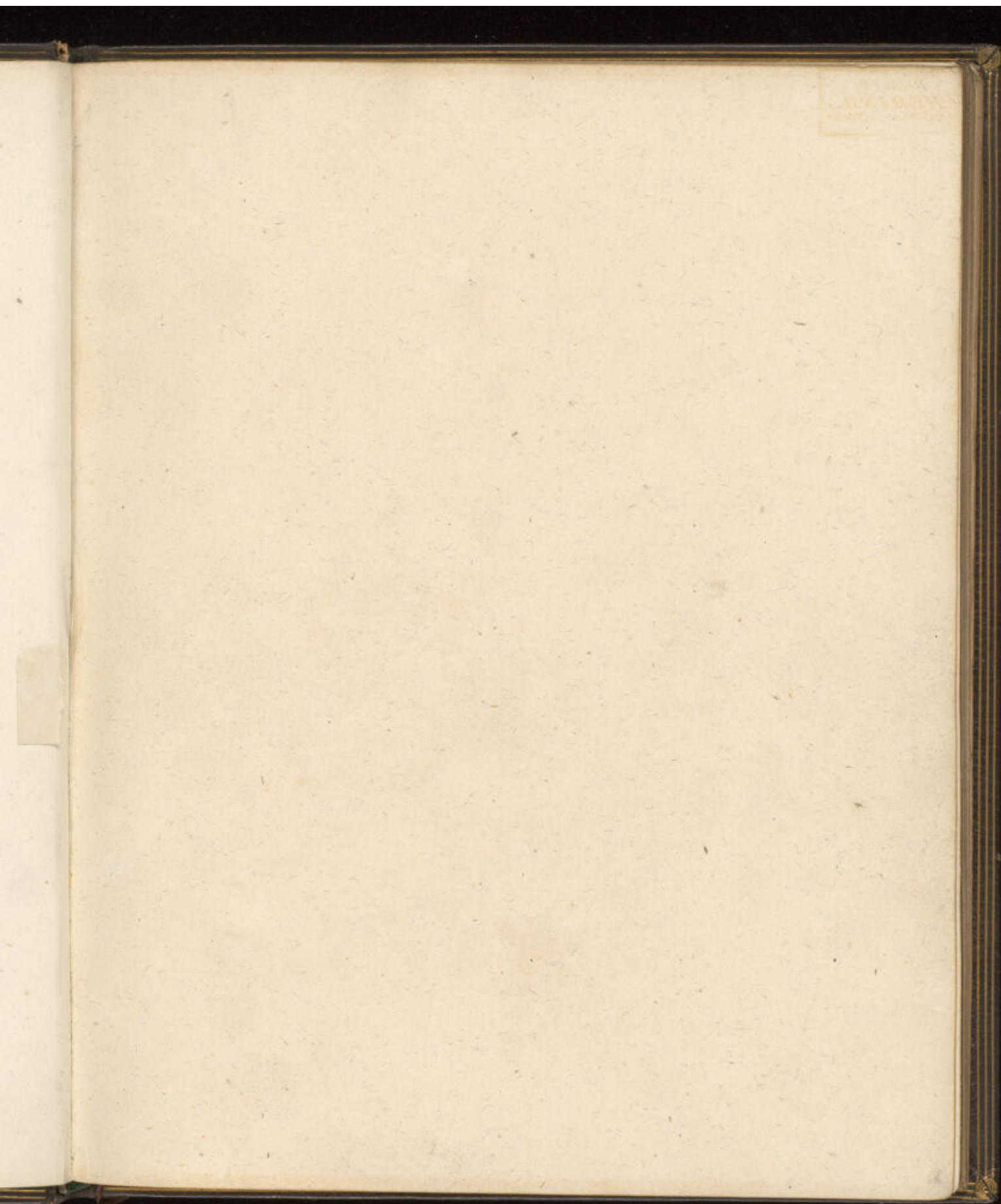
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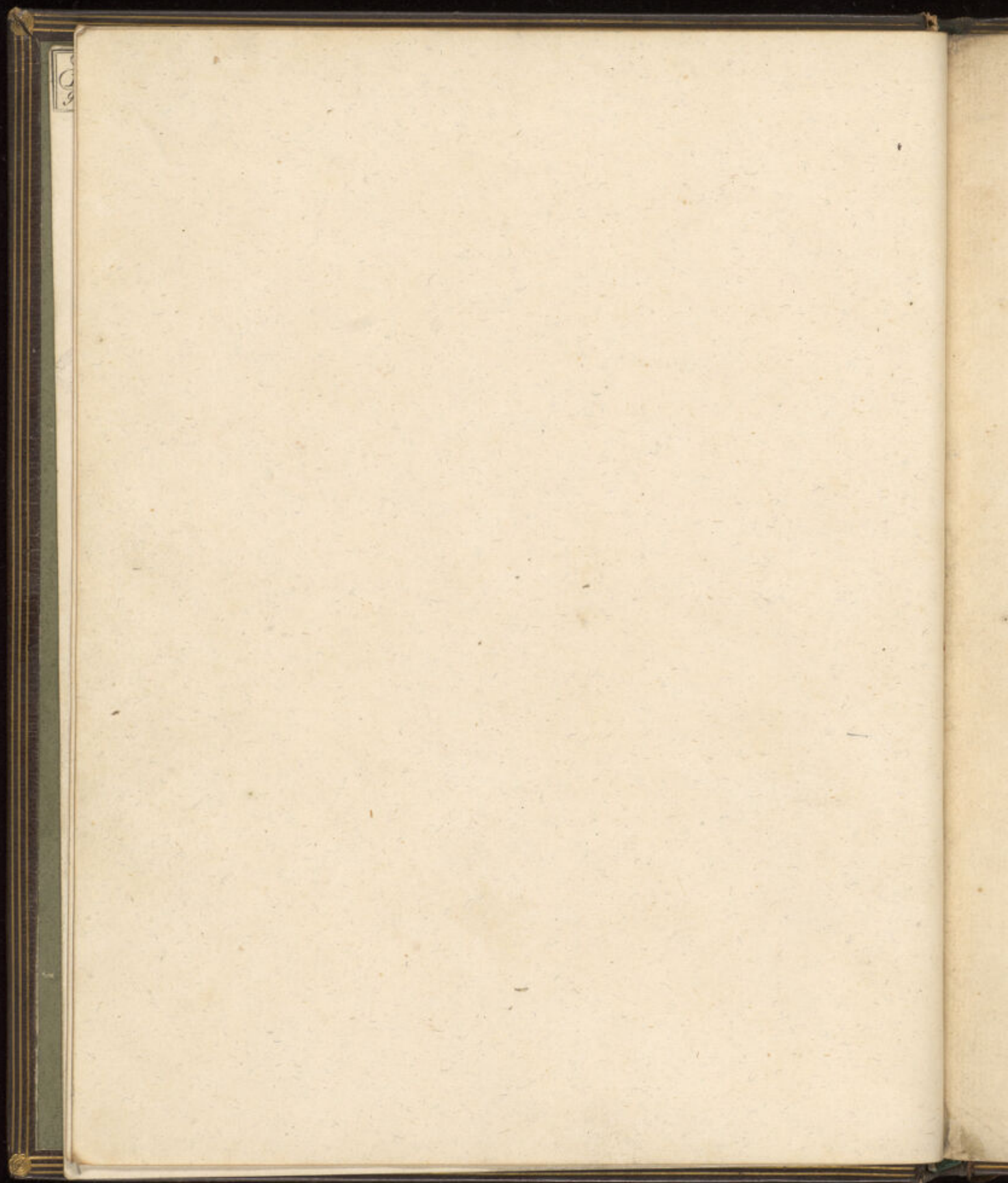
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867

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Watkins

I purchased this MS. of Dr Stukely's
with the other books of
Lewis Stukely Buck LL.D at
Buxford in Devonshire in
1790. Dr Buck had this
with others from his uncle
Lewis Stukely Esq. Barrister of
at Law of the Inner Temple.

1844

I have been thinking of you
very much lately and
wondering how you are
getting on. I hope you
are well and happy.
I have been very busy
lately but I will write
to you again soon.

I 35

DONALD
PATRIARCHALIS

origin of the name
of the name all other

of the name
of the name

of the name
of the name

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Tab. I.



DOMVS PATRIARCHALIS

Or the origin of the hebrew
letters (whence all others are
deduc'd) from the manner and
furniture of the houses in most
antient times.

Si mo jam summâ Sapiëntia pangorot arce,
unde hominum errores longo latoq; per orbem
despicere, atq; humiles possim contemnere
non ego To Talem ^{Leuras,} venerarer munere tali.
Virgil.

DOMVS PATRIARCHALIS

Or the origin of the modern
letters (which all others are
derived) from the ancient and
furniture of the house in most
antient times.

It is the first volume of the
new edition of the
history of the
city of London
from the
first
settlement
of the
city
to the
present
time.

To
The Queen

MADAM

I have the honor most humbly
to

1771

The Queen

MADAM

I have the honor to

to present to Your MAJESTY'S
curious view, a matter of highest
dignity & of greatest antiquity; the
first form of houses & the origin
of letters. they mutually confirm
& illustrate one another. those
thoughts occur'd to me in the year
1732. & I wrote a treatise upon the
subject, of which this is a small
abstract. perceiving the excellence
of your MAJESTY'S Taste in
mixing Science & Architecture to-
gether, in several elegant pieces
of Structure: I hope this dis-
course which is of the like kind,
may not be disagreeable.

Your

to present to your MAJESTY
certain views, a matter of highest
importance of great and universal
first form of houses & the origin
of letters. They mutually confirm
each other one another. These
thoughts occur to me in the year
1772. I wrote a treatise upon the
subject of which this is a small
abstract. preserving the substance
of your MAJESTY's taste in
miscellaneous science & architecture to
gether, in several elegant pieces
of structure: I hope this gift
contains which is of the like kind
may not be disagreeable.

Yours

Your MAJESTY'S exact discernment will easily judge from this little sketch, of the justness of my hypothesis. your approbation will give a new glory to letters in their oldest form, which can't be ill employ'd in tracing out their own origin; & with greatest propriety apply themselves to the most learned princes upon earth.

All great geniuses have ever been much affected with the simplicity & natural beauty of the country-life & rural manner. therein the shepherds life is of highest

your MAJESTY exact self

confront with each other from this
little flock of the influence of my
supplicatory. your approbation will
give a new glory to letters in their
best form, which can be all our
pleasure in tracing out their own
origin; & with greatest propriety
apply themselves to the most distant
principle upon earth.

All great genius have ever
been much affected with the sim-
plicity & natural beauty of the
country - life & rural manners.
Hence the philosopher's life is of
highest

Di
pa

highest dignity & antiquity. Princes
 of old handled the crook one day,
 the scepter another. so your
MAJESTY thinks fit some-
 times to withdraw from the
 splendors of Court to the retire-
 ment of a Cotage. here in Hobers
 venerable Cell, you may at once
 entertain your curiosity in both
 kinds, the antient pastoral
 life & the great birth of letters.

*Dij pecorum pavoro greges, formosus
 apollo,
 pan doctus, Faunus vates, & pulcher
 adonis.*

*nomofian ocl. 2.
 Thus*

highest dignity & antiquity. former
of its kind the great one day
the father and son. to whom
MALESTI think fit four
times to witness from the
spiders of Court to the other
most of a Colours. here in Hobbs
removable Cell, you may at once
obtain your curiosity in both
kinds, the ancient pastoral
life & the great city of letters.

in person present proper, former
Apollon
from 6 other, former value & publisher
Thomas
Thomas ed. 2.

To
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Thus while Great GEORGE'S
 Royal cars are bent
 To steer Britannia's helm of government,
 whilst his appointed fleets traverse the
 and awe contending nations into peace,
 whilst jarring Realms from east &
 western shore
 await & dread the thunder of his power:

To You Great QUEEN the Muse
 attunes her lay
 in learned leisure & inglorious ease,
 where the long-labored Roman causeway
 leads
 across the fertile Wollands flowery
 meads.
 lowly

THE GREAT GEORGE 2

ROYAL CARES ARE GONE

THE GREAT BRITAIN'S STATE OF GOVERNMENT
WITH HIS APPOINTED OFFICIALS AND OFFICERS

AND HIS CONTINUING OFFICIALS AND OFFICERS
WITH HIS CONTINUING OFFICIALS AND OFFICERS

THE GREAT BRITAIN'S STATE OF GOVERNMENT
WITH HIS APPOINTED OFFICIALS AND OFFICERS

THE GREAT BRITAIN'S STATE OF GOVERNMENT
WITH HIS APPOINTED OFFICIALS AND OFFICERS

THE GREAT BRITAIN'S STATE OF GOVERNMENT
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THE GREAT BRITAIN'S STATE OF GOVERNMENT
WITH HIS APPOINTED OFFICIALS AND OFFICERS

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Lowly she greets You with an anxious scone,
ambitious to attract Your eye for one.
here the great Patriarch Heber erst did
dwell.

vouchsafe to view the venerable Coll.
hence boasts the Alphabet its birth divine.
here sacred Learning took its origin.
Primal Letters then of right present
themselves to Learnings brightest ornament.
nor can the letter'd page more pompous
shine
than grac'd with the great name of
CAROLINE.

Stamford
7 nov. 1735.

vorst ^{Herrn} Stuckley

The excellency of our common method of alphabet-writing, above that called hieroglyphical, is so obvious, that we can't wish for a better argument of the hieroglyphical being the most antient. for had the alphabet-manner been first in use, mankind would never have practised the hieroglyphical, which we see the Egyptians were very fond of, which the Chinese use to this day.

It seems impossible that mankind should live 15 or 1600 years without finding out some kind of notation, some method of committing their mind to writing; that therefore must have

The excellence of our common method
of alphabet - writing above that called
hieroglyphical, is so obvious, that
we can't wish for a better argument
of the hieroglyphical being the
most ancient, for has the alphabet
never been put in use, and has
words never been joined to the hi-
eroglyphical, which we see the
Egyptians were very fond of, which
the Chinese use to this day.
It seems impossible that mankind
should live 1000 years without
finding out some kind of notation,
some method of communicating their
ideas to writing; that therefore must
have

have been the hieroglyphical. tis
 an ideal manner, making a mark
 or character for every word. so
 that writing & reading then was a
 matter of mere memory. but every
 one that practis'd it would be apt to
 compound his ideas continually, & mul-
 tiply arbitrary marks, which no body
 could read but himself, & which he
 himself in a considerable tract of time
 would forget: which is the case of our
 present method of short-hand writing.

I cant doubt that this hieroglyphi-
 cal writing was in use before the flood,
 & that only. all the arguments urg'd by
 the learned to prove writing older than
 that time, prove only this much. such
 is

have been the interphysiologist. In
an ideal manner, making a mark
or character for every word. So
that nothing is reaching them, nor a
matter of mere memory. But every
one that speaks it would be apt to
compose his ideas consistently, and
highly original words, which in fact
could not but himself, & which he
himself in a consistent best of his
words, for it is the case of our
perfect master of that kind, which
I can't think that this physiologist
can think was in the case of the
a that only. All the arguments are
the learned to prove nothing else than
that time, power only themselves.

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is the report about Soths pillars,
 mentioned by Josephus & remaining
 in his time in the land of Seirid,
 or the quarrys: being cut on a rock
 on the side of a stone quarry, or on
 a great stone set up, like the Egyp-
 tian obelisks. Such a one now extant
 on a rock in Taunton or Asonot
 river in New England, as in the
 next page: which seems to be a
 writing composed out of the forms
 of animals, very much like the most
 ancient Chinese characters, as we see
 them in Kirchers China illustrata
 page 228. 229. 230. &c. & if I would
 indulge fancy, I could pick out some
 of the very characters there.

An

Tab. II.



An
Inscription
on a rock
in Asonot
or Taunton
river, in
New England.

The

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 cursive script.



Handwritten text, possibly a page number or a section header, located in the upper right corner of the page.

Handwritten text from the adjacent page, visible on the right edge of the image. The text is partially cut off but appears to be cursive script.

The jews have a notion & a settled opinion of an oral tradition continued from Adam, which most probably means the memoirs of the Mosaisic history transmitted by memory only; which might easily be done in that long lived generation before the flood, & precludes any necessity of our kind of writing, in the very first ages. So the prophecys of Enoch were delivered only by memory, from one to another. & that is the reason they are lost. otherwise writings of so great importance as well as antiquity, would have been the first preserved.

all

The first part of a nation is a nation
of an old tradition
from which, which was
the means the means of the
first history transferred to me
by only: which might assist to
in that part of the nation before
the first, & afterwards any necessary
of our kind of writing in the
first part. In the first part
which were written only by me
more from one to another. That is
the reason they are left. Other
things of so great importance
as antiquity, we have seen the
first part.

All

All antient nations retained the antidi-
 huian method of hieroglyphical wri-
 ting. as to the Egyptians & Chinese
 tis notorious. that the Assyrians did,
 Laortius shows us. as in Burnets
Archeologia page 86. & Sanchoniathon
 in Phœnicia saw old records, proba-
 bly of this manner. that our old Druids
 of Brittan did, I can show from that
 most wonderful work of theirs, the
 Temple at Abury in Wiltshire, which
 beyond contradiction is the most re-
 markable monument of antiquity now
 on the globe.

I have often considered & admired
 the similitude of customs between the
 antient

All ancient nations retaining the ancient
Indian method of therapy physical and
thing. as to the Egyptians a strange
is notorious. that the Egyptians did
practice phlebotomy as in Germany
Archaeologia page 86. a Lancetian
in phlebotomy have the records, pro-
of this manner. that our old
of Britain did, I can give from that
most important work of history, the
temples at Abydos in Egypt, which
beyond contradiction is the most re-
markable monument of antiquity now
on the globe.

I have often considered & admired
the similarity of customs between the
ancient

antient Egyptians & present Chi-
 nese. I could enumerate very many
 particulars which are not the effect
 of chance. what the Egyptians were
 3000 years ago, the Chinese are
 still, as to their way & manners.
 the reason is, that both are of the
 most antient nations & retain the
 old patriarchal & antediluvian cus-
 toms. the same must be affirmed
 of all other antient nations: but
 we have but few accounts of them
 transmitted to us. yet tis no wonder
 that the Assyrians, among whom let-
 ters were first invented, the Pha-
 nicians & Egyptians where they
 made their first journey, should
 throw

and the supposition of perfect
ness. I could enumerate very many
particulars which are not the effect
of chance. What the supposition were
3000 years ago, the Chinese are
still, as to their way of manners.
The reason is, that both are of the
most ancient nations & retain the
old patriarchal & aristocratical cus-
toms. The same must be affirmed
of all other ancient nations: but
we have but few accounts of them
transmitted to us. yet it is no wonder
that the Chinese, ancient nations let
us were first mentioned, the former
in China & the latter where they
made their first country. The
Chinese

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throw by the old method of hieroglyphics & embrace the other method, so much more useful in history & common life. The Egyptians preferred the former as pretty, but dedicated it to sacred & mysterious uses. The Chinese who never heard of alphabet writing, till the late European navigations among them, are not fond of quitting their old way. where we have a good knowledge of the most ancient nations, such as the Egyptians, preserved to us by the Greek writers, & the present Chinese: we shall often hear of them in the ensuing disquisition.

Divine

known by the old masters of letters
philosophy & sciences the other was
known so much more useful in his
own & common life. The Egyptians
preferred the former as pretty but
associated it to facts & superstitions
as. The Chinese who never heard
of alphabet writing till the late 16th
century nevertheless traced their
not found of writing their way
where we have a good knowledge of
the most ancient nations. As the great
Egyptians preferred to us of the great
antiquity & the perfect science: we
shall often hear of them in the course
of this dissertation.

Divine Providence which took no less care of the moral ^{world}, than of the material, in order to lay a sure foundation of Religion, provided, that the sacred memoirs of the Bible, should not be committed to so vague & uncertain a manner of writing; & gave to mankind the invaluable blessing of the alphabet, taken from the nature of sounds its self & from the powers of speech.

whoever contemplates an art so truly wonderful, cannot but think it was dictated by the divine spirit. to fix accents, vibrations of the air, motions of the tongue, lips, to perpetuate

Divine Providence which took no
less care of the ^{world} moral than of the
material, in order to lay a sure
foundation of Religion, provided
that the facts necessary of the
Bible should not be considered to
be vague & uncertain a manner of
writing; & gave to mankind the
invaluable blessing of the alphabet
taken from the nature of letters
left & from the power of speech.
The ever watchful eye on all
it is wonderful could tell that it
was created by the divine spirit. It
fixes records, relations of the air, no
less of the tongue, than the posture
etc

perpetuate them on paper, to bring
 ideas into essence, words into real
 being, with that certainty & expedi-
 tion; is so like Creation, that the Cre-
 ator only could impart it to mankind,
 for mankind's greatest good only,
 to preserve the cracks of life. The
 great geniuses of even heathen an-
 tiquity were of this very opinion: as
 Plato in Philebo & in Phædro; Tully
 in Tusculan. question. I. for to them
 it plainly appeared to exceed the reach
 of human wit. & Pliny in his natural
 history VII. 56. has hit upon the
 great truth, that letters were first dis-
 covered in Assyria. The use of letters,
 says he, is eternal & was ever among
 the

to present them on paper, to bring
them into existence, words into real
being, with that certainty & ex-
actness, as for like creation, that the
author could impart it to mankind,
for mankind's greatest good only.
to preserve the traces of life. He
great genius of even nature an-
ticipates more of this very opinion: as
I have in Philo & in Philo: truly
in Philo question. I. for to them
it plainly appears to exceed the reach
of human wit. & I find in his natural
history VII. 20. has his own
great truth, that letters were first
given in Philo. the use of letters
was as eternal & was ever among
the

the assyrians. by eternity he means
from times immemorial. the first
thing letters could do, was to preserve
the memory of their own origin:
so that time & they seemed to com-
mence together.

the memoirs of the antediluvian
world necessary to be remembered,
were few & easily retained & trans-
mitted viva voce, from great grand-
fathers fathers, to great grand-children
children. but after the age of man
shortned & the memorials of history
began to be long & numerous, more
especially after the dispersion of na-
tions & confusion of languages; then
it became immediately necessary to
commit

the original. By eternally he means
from time immemorial. The first
thing I have said, was to preserve
the memory of their own origin;
so that time & they found it con-
venient to gather.

The memory of the antiquarian
is necessary to be remembered,
were few & easily retained & half
written into words, from great young
fathers fathers, to great young children.
children. But after the age of man
the memory of the antiquarian
is to be lost & forgotten, more
especially after the diffusion of re-
ligion & confusion of languages; then
it became immediately necessary to

commit things to writing, both for
sacred & profane uses. & that we
may reasonably conclude to be the
happy Era of the great invention.

Nor does it seem impossible to
make a near approximation to the
very time. That the Chinese were
ignorant of it, shows, it became -
known to mankind after the dis-
persion of nations. Moses tells us Gen.
X. 25. that unto Hober the Patriarch
polog was born & so call'd, because
then Noah divided the earth among
his posterity. this was about anno
mundi 1757. Hober had a mind to
perpetuate this great event by his
sons name. it was in the year of the
julian period 2467.

Callisthenes

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Callisthenes wrote to Aristotle from Babylon, the year that Alexander took the city, that they had written observations in astronomy there of 1903 years standing. the preciseness of the number shows accuracy. authors have greedily laid hold on it, but for want of making a proper deduction of years for the short chaldean reckoning, of years of 360 days only: have lost the advantage to be expected from it.

Alexander took Babylon A.D. 4390. or in the 424th of the Nabonassarean date. in 424 nabonassarean years, 106 days are lost, by not reckoning the leap days in the julian form. this is not of much consequence, but the remaining 1479 chaldean years lose no less than

20 years. therefore deducting this from Callisthenes his number 1903 it brings us to A.P.J. 2507. the era of astronomical observations at Babylon, where writing was used.

this is easy & natural, being 40 years after the division of the earth, which was followed by the variation of languages. then God almighty found out the remedy equal to the disease. about the middle of this 40 years, Habor the Patriarch (always reckoned a prophet by the Jews) was about 50 years old. to him, I apprehend, the great secret was communicated by Gods holy spirit.

the idea of alphabet letters was taken from what was most obvious & familiar, & could be most easily remembered,

20 years. Therefore according to this
from Cassini's his number 1903
it brings us to A.D. 2207. The era
of astronomical observation at 2500
of our world's world was up to
this is only a relative time for
years after the division of the
earth, which was followed by the
variation of languages. After 2500
aloudly found out the remedy
spread in the world. About the
middle of this 25 years, after the
phases (always reaching a period
of the year) was about 20 years to
to him. I apprehend, the great
art was communicated by 2500
first.
The idea of a perfect letter was
taken from what was most common
familiar. I came to most easily
remembered.

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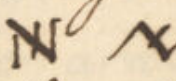
21
remembred, the manner o furniture
of his own dwelling house, thus.

א aleph, the first letter in the hebrew
alphabet, & from thence of all others.
aleph is not the original name, for
they were all monosyllables. it signi-
fys master, & was given to it in after-
times by schoolmasters, as we call our
alphabet Christ cross row, from the H
prefixt. the irish have preserved the
true, original, orientall name, ailm.
no doubt, they learnt it of the Druids.

איל aile according to Rabbi David & in
the plural אילים ailim signifys super-
liminare any thing above the threshold,
a swing-gate such as we use now to our
pastures, turning upon a central upright.
it was the gate of the inclosure wherein
the

in the manner of furniture
his own dwelling house. Thus.

1. Next, the first letter in the name
alphabet, G from hence of all others.
Next is not the original name, for
they were all more syllables. It signifies
the master, G was given to it in after
times by schoolmasters, as we call our
alphabet G from hence of all others.
Next is not the original name, for
they were all more syllables. It signifies
the master, G was given to it in after
times by schoolmasters, as we call our
alphabet G from hence of all others.
Next is not the original name, for
they were all more syllables. It signifies
the master, G was given to it in after
times by schoolmasters, as we call our
alphabet G from hence of all others.
Next is not the original name, for
they were all more syllables. It signifies
the master, G was given to it in after
times by schoolmasters, as we call our
alphabet G from hence of all others.

the house stood. the figure of the letter takes in the three remarkable members of it, with judgment & accuracy. the phœnician or samaritan which is the running hand of the hebrow expresses it thus  which means three uprights. the small greek character is a round running hand of the original hebrow . all our letters A are formed from the first greek  tuscan  which is a diminutive or quick manner of writing the phœnician letter.

When we enter thro' the gate, into the yard, the house fronts us, which gave name & form to the second letter  beth, domus, a house. the letter means to express the floor, the side & the

the house floor. The figure of the
 letter takes in the three remarkable
 Tab. I. members of it with judgment &
 accuracy. The position or position
 which is the running hand of the letter
 appears it thus X X and it appears
 three upright. The small Greek cha-
 racter is a round running hand of the
 original Hebrew. O over all our letters
 I are formed from the first Greek &
 the second which is a distinctive or
 quick manner of writing the Hebrew
 character.
 When we enter the date into
 the year, the house forms us which
 runs round & form to the second letter
 I tell, some a house, the letter
 means to express the first of the

the
 for
 pr
 fr
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 a
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 a
 the
 bo
 pa
 the
 cat

the roof. the other side is left open
for the door. the irish call it both.
probably our word booth is akin, Tab. I.
from the welsh bûth, both in the
islandic. the syriac $\triangleright$ the phœni-
cian $\triangleright$ Δ . the arabic $\triangleright$ all ma-
nifestly from the same scheme. the
greek ρ latin B is the reverse of
the phœnician P. for they wrote in
a contrary manner to the orientals.

The third letter λ gimel is taken
from the eastern custom of saluting
a guest or paying reverence, laying
their right hand upon their breast &
bowing the body. we find the great
patriarch Abraham remarkable for
this piece of good breeding. his
called gim in the arabic, persic & ar-
menian

the roof. the other side is left open
for the door. the north wall is built.

probably our word built is also, Tab. I.

from the north wall, built in the

middle. the figure 7 the plan-

can 7. the circle 7 and ma-

nifestly from the same scheme. the

word 7 later 7 is the reverse of

the planarian 7. for they write in

a contrary manner to the orientals.

The third letter 7 printed is later

from the eastern custom of joining

a vowel or joining vowels, joining

them right hand upon their right

down the body. we find the great

particular Obelisk remarks for

this piece of good observing. the

cells join in the circle, perfect & ar-

restless

mo
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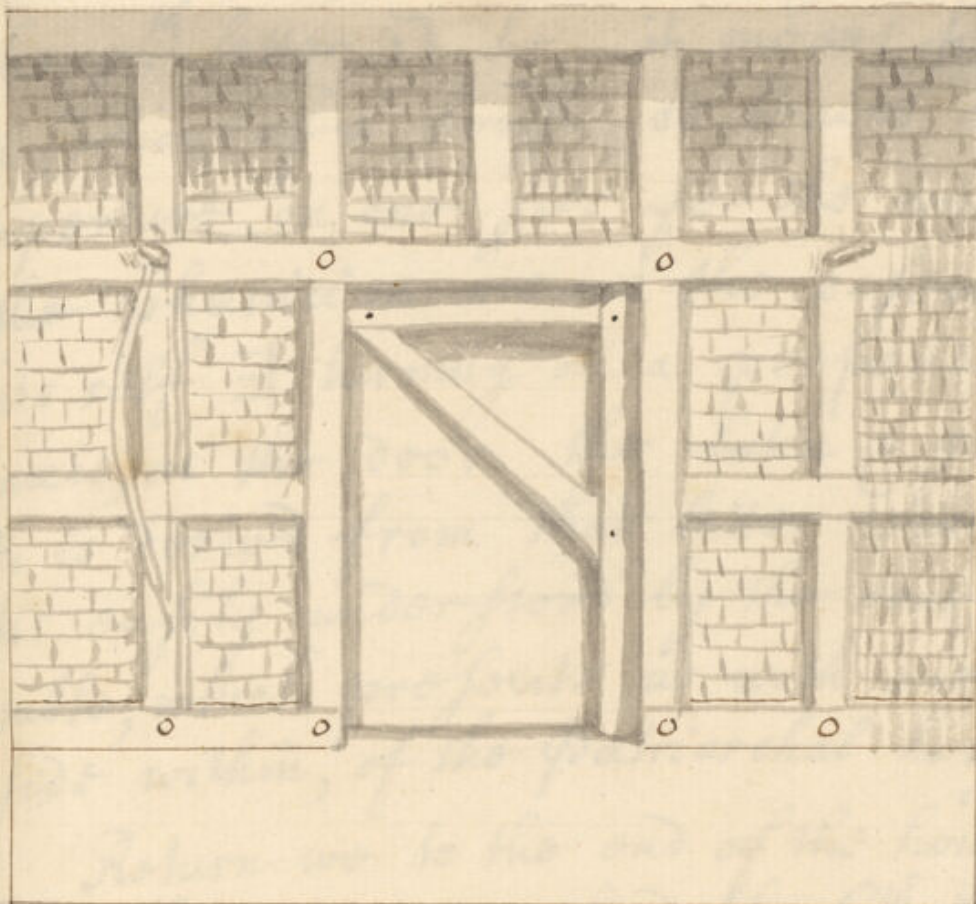
monian alphabet: the word means bowing, in antient speech. the hebrew letter is a very masterly sketch of that action.

We now enter the sacred domicil, & the door gives the idea of the 4th letter $\daleth$ daleth, $\aleph \daleth \daleth$ janua a door. dolt is the old syrian appellation of the letter. it means the leaf of the door, doilon in wolsh, the tou-sonic diol, asser & our english dool board, all from the same original. the phœnician letter is thus express'd $\daleth$. it is intended for the principal members that form & support the door of a house, the pieces on which the dools are fastned, opening & shutting on an upright axis, as in the next Table, which is the inside of one end of the house.

Tab. III.

The Armoury.

Tab. III.

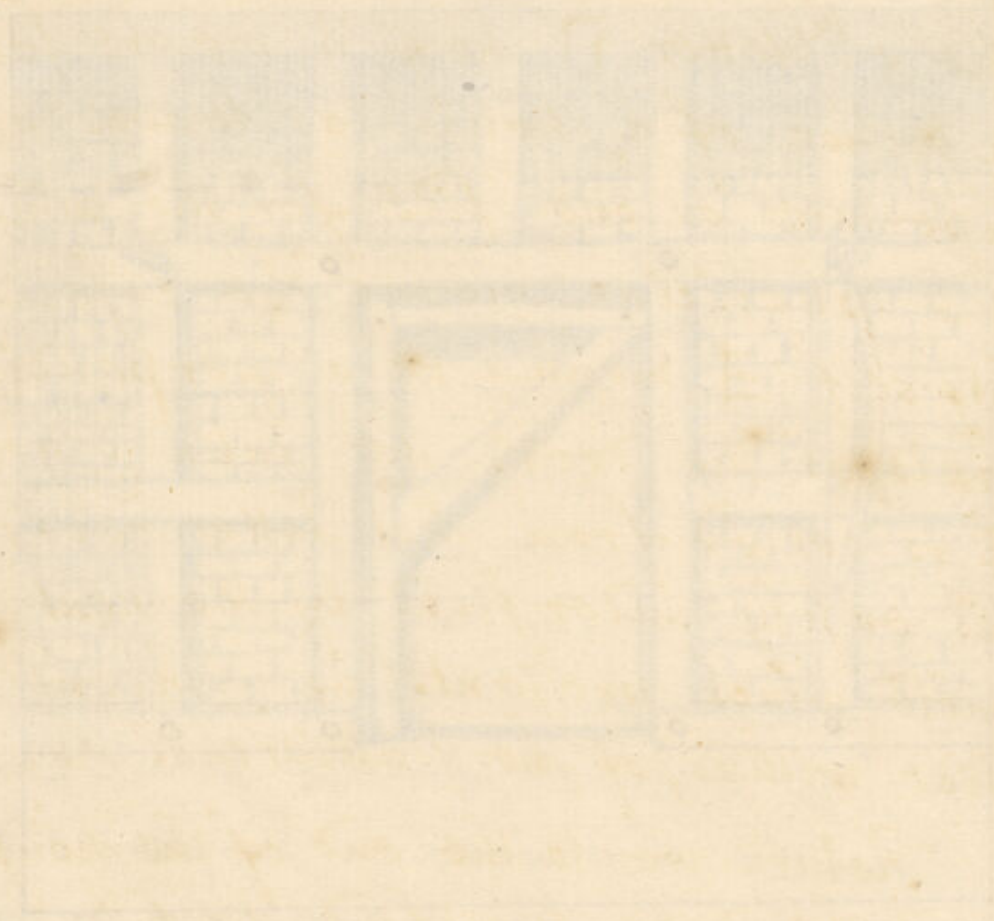


4. 7 dalth, the door.

7. 7 zain, a bow.

6. 7 vau, a peg.

The Harmony.
 Top. III.



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 7005-211 21126 7 +

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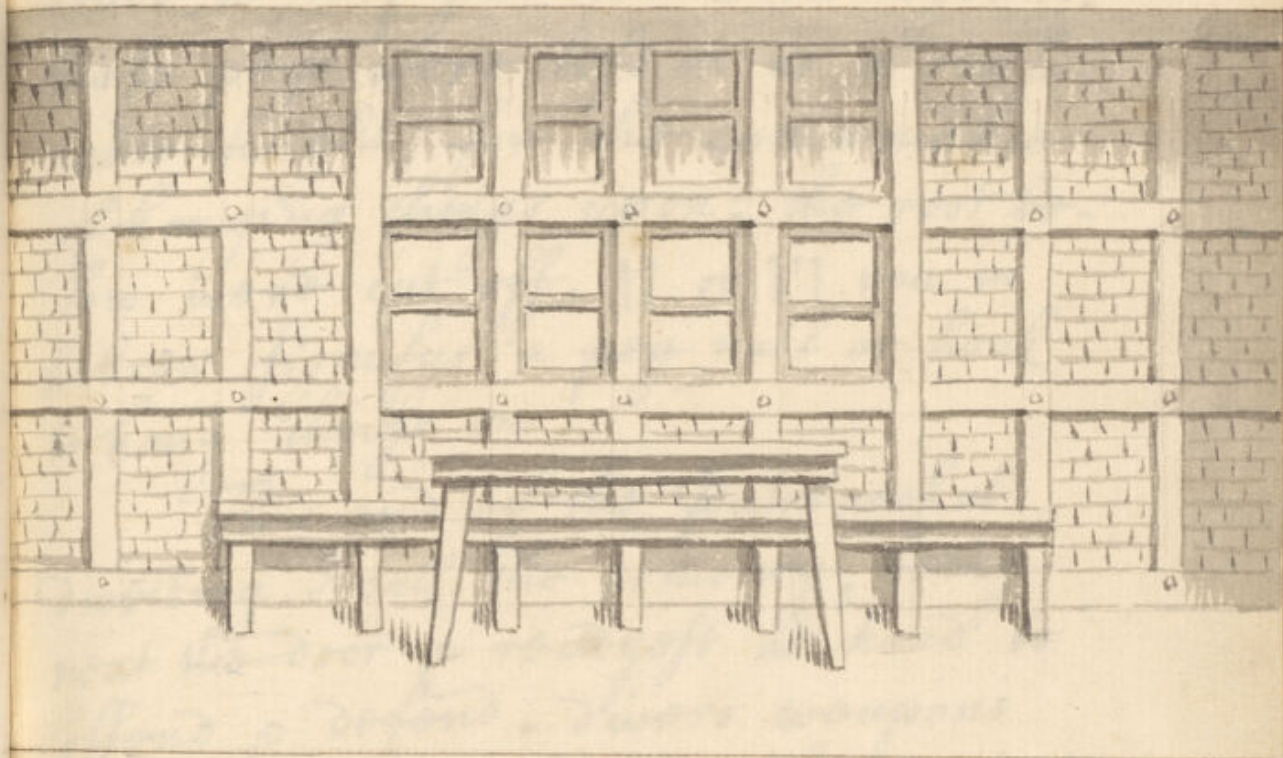
When we are within side the house, the first thing to see or be seen is the window, which is understood by the 5th letter Γ ho. it means such a section of a house as leaves an aperture on one side for the window. the phœnician means the casement its self Ξ turning on a perpendicular axis, as the door. the latin & greek E is deriv'd from that letter reverse. is easily understood by the next table, which presents us with one side within, of the patriarchal house.

Return we to the end of the house next the door. We find the 6th letter Γ van meaning a peg. for Hober living in Assyria had a house built partly of timber, partly of bricks: as was the

of timber, partly of bricks: as was the
one at Cyprus had a house built partly
of wood & partly of stone. for better living
near the door. We find the 6th letter
return us to the end of the house.
find within of the habitation of the
house, which presents us with one
is easily understood by the next
I is coming from that letter reverse
as the door. the letter is great
its self I turned on a corresponding
the physician means the casement
aperture in one side for the window.
a section of a house as leaves on
the 2nd letter 1st. it means such
the window, which is understood by
the first thing to see or to hear is
return we are within side the house.

Tab. IV.

The Refectory part of the house.



5. Π ho a window.

8. Π choth a table.

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the ancient manner in England, what we call studwork; consequently at every joint of the timbers a peg was drove in, to fasten the work together. these pegs were left in at a reasonable height, for the convenience of hanging things upon: the rest below were cut off. ך or ך׳ vau in hebrow signifies a peg, nail or hook to hang things on.

This end of the Patriarchal dwelling I call the armoury, being next the door & readyest at hand to offend & defend. Divers weapons were hung upon the pegs there, particularly a bow, which furnished the 7th letter in the heb. alphabet. ך z ajin from ך׳ z on tolum, arma, a general word for arms, according to the use of
ages

in ancient manner in England, which
we call *stitchwork*; consequently it
every joint of the timber a peg was
driven in, to fasten the work together.
These pegs were left in at a regular
distance apart, for the convenience
of hanging things upon: the rest of
the work was cut off. It is now in
a very different state, and the
work is now of the *flamingo* kind.
I call the *flamingo* kind, because
next the door is a doorway at hand to
offer a defense. These weapons
were hung upon the pegs there, and
it is a door, which furnished the
latter in the *flamingo*. I am
from the *flamingo*, and a general
idea for arms, according to the use of
arms.

ages & countrys. the word signifies a club too, the first & rudest weapon & was transferr'd in time to the more polite ones. the greek ζ is form'd from hence & explains the notion of a bow.

That side of the house where we observ'd the window, was the Refectory or place of eating. the table standing there gave to Hober the idea of the 8.th letter $\sqcap$ choth. the word means a quadruped, with the same propriety as we call a three legged stool, tripos. the character is to be look'd upon only as a section of the table, an orthographic view, therefore expresses but two legs. $\sqcap \sqcap$ is beshia, quadrupes.

Turn

after a country, the word signifies a
kind of, the first & most important
was transferred in time to the more
positive ones. The great is formed
from hence & explains the notion of
a town.

The side of the house where
we observe the window, was the
factory or place of working. The table
standing there gave to black the
idea of the 8. letter T chalk. The
word means a quadruped, with the
same propriety as we call a three leg
dog, first, tripod. The character is
its look upon only as a fashion of the
table, an orthographic view, therefore
expensive but too poor. T. T. is better
quadruped.

Turn we next to the other end of the house, where was the chimney. This is the kitchen part of the house, & we find suitable furniture. The 9th letter  is taken from the frying pan. it was the genius of the first Hebrew alphabet to conform its self so far to the more ancient manner of hieroglyphics, as to affect a square, as much as possible: & that is the very method of the Chinese writing to this day. hence the shape of a round instrument is contracted, as much as can be, into a square; & the long handle is shortened to avoid deformity. for which reason the Greeks write it thus . the Samaritans have rendered it more deformed,

 .

Tab.

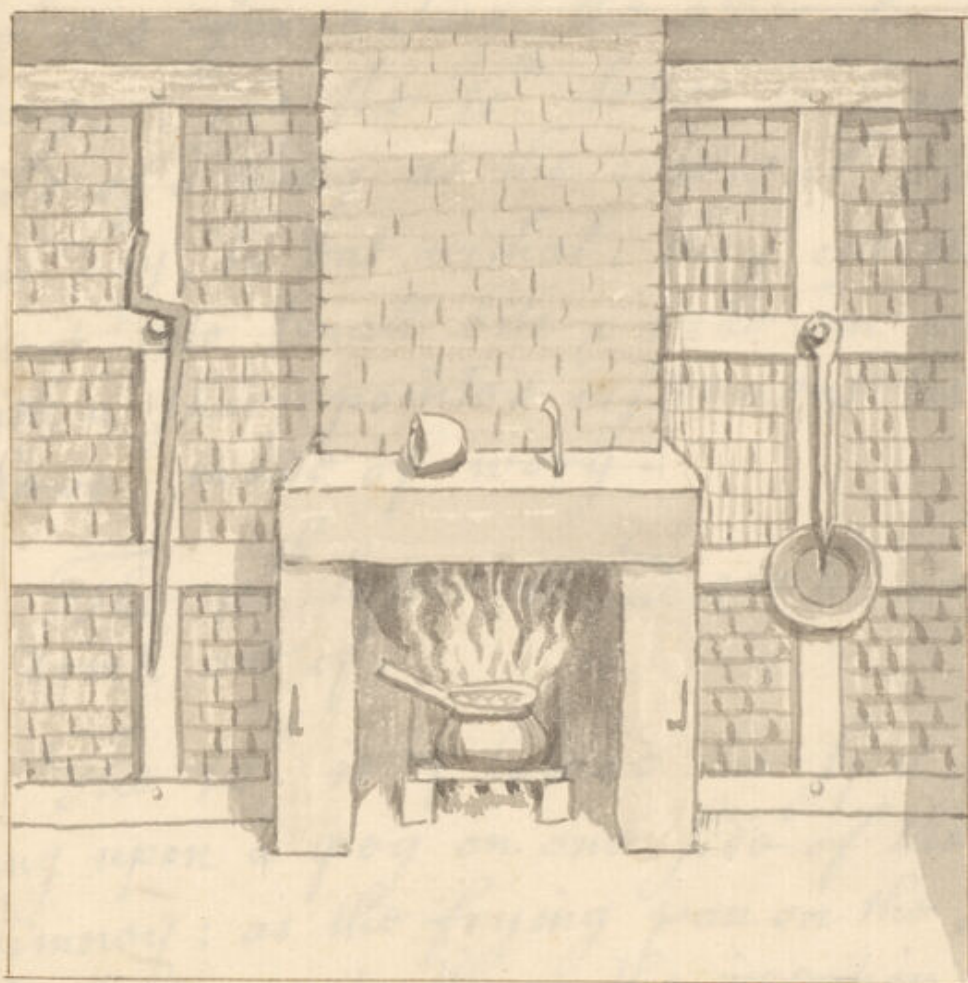
Turn we next to the other end of
 the house, where was the chimney.
 This is the kitchen part of the house,
 & we find suitable furniture. The
 latter I take is taken from the
 frying pan. It was the genius of the
 first Hobbes alphabet to conform
 its self so far to the more ancient man-
 ner of hieroglyphics, as to affect
 a square, as much as possible: &
 that is the very method of the pre-
 sent writing to this day. Hence the
 shape of a round instrument is con-
 sidered, as much as can be, into a
 square; & the long handle is shortened
 to any degree, for which reason
 the present is like it. The same
 reason has rendered it more oblong.

Tab.

12. 7
the

Tab. V.

The culinary part of the house.



12. 7 lamod,
the spit.

11. D caph,
the cup.

10. 1 jod,
the eating
skewer.

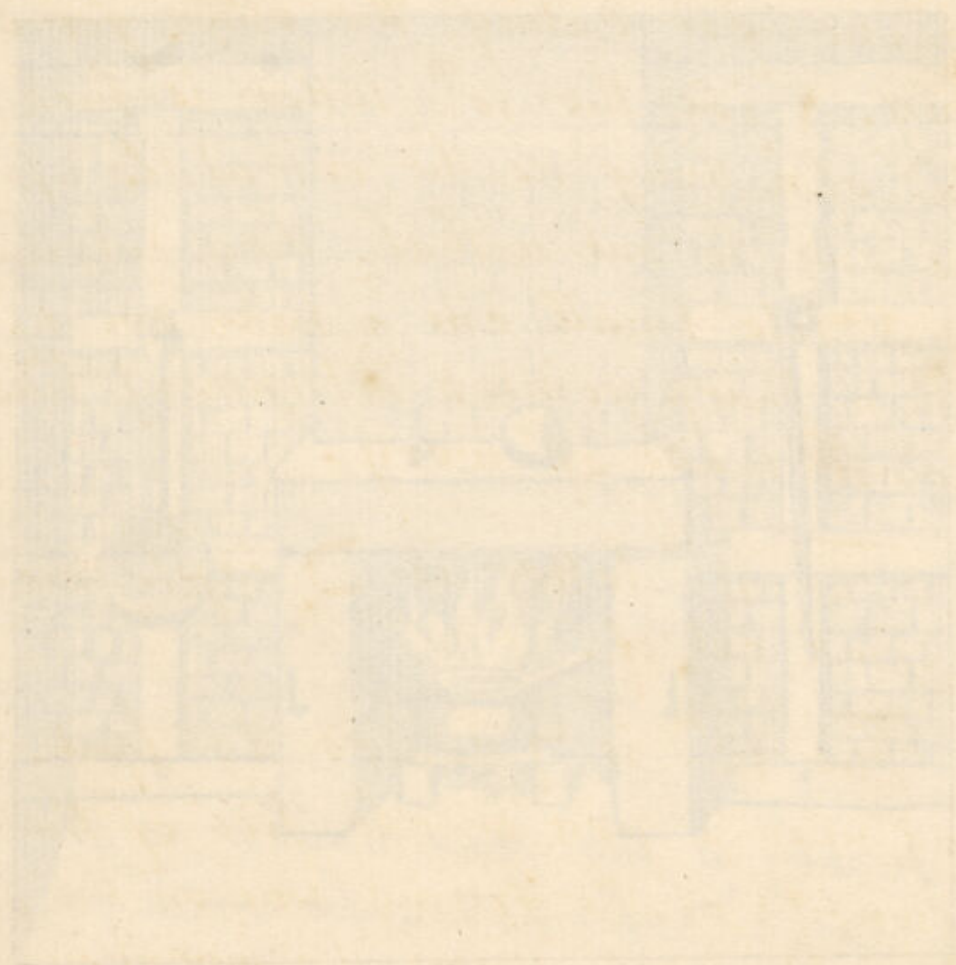
9. U teth,
the frying
pan.

13. D mom, the pot.

Over

Tab. V.

The central part of the book.



1. The first part of the book.
2. The second part of the book.
3. The third part of the book.
4. The fourth part of the book.
5. The fifth part of the book.
6. The sixth part of the book.
7. The seventh part of the book.
8. The eighth part of the book.
9. The ninth part of the book.
10. The tenth part of the book.

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Over the chimney, there was a shelf, as usual with us. Two necessary utensils were plac'd thereon, the one for eating, the other for drinking. & jod the 10.th letter is such a kind of a thing as the orientals use to this day, to eat withal. they cut their meat into small bits & take 'em up with a sharp pointed instrument like a skewer made of ivory.

The 11.th letter is D caph, a cup to drink out of.

The 12.th is Y lamod the spit. this hung upon a peg on one side of the chimney; as the frying pan on the other. this instrument shows the invention of letters to be postdiluvian, because
before

Over the chimney, there was a
shelf, as usual with us, two or three
cups which were placed thereon,
the one for holding the other for
drinking. The latter is fixed in
kind of a stand as the ancient
cup, to set within, they cut them
out of the same bit of wood and
with a sharp pointed instrument like a
flint made of wood.

The 11. letter is 2 cups, a cup
to drink out of.

The 12. is 7 times the first, this
being upon a post on one side of the
chimney; as the firing was on the other.
This instrument shows the intention of
letters to be postilionian, because
before

before the flood there was no use of it.

the 13th letter is Δ mom, the kettle or porridge pot, in shape like our stew-pots, with a handle. it was belly'd out at bottom like a tea-kettle. the greek letter μ retains part of the original hobrow. Λ the common european letter retains only the top.

We are now to contemplate the last side of the room, which was that part of the house design'd for state, conversation, repose; its furniture was agreeable to the simplicity of those antient times. the next drawing presents us with a general view of it.

Tab.

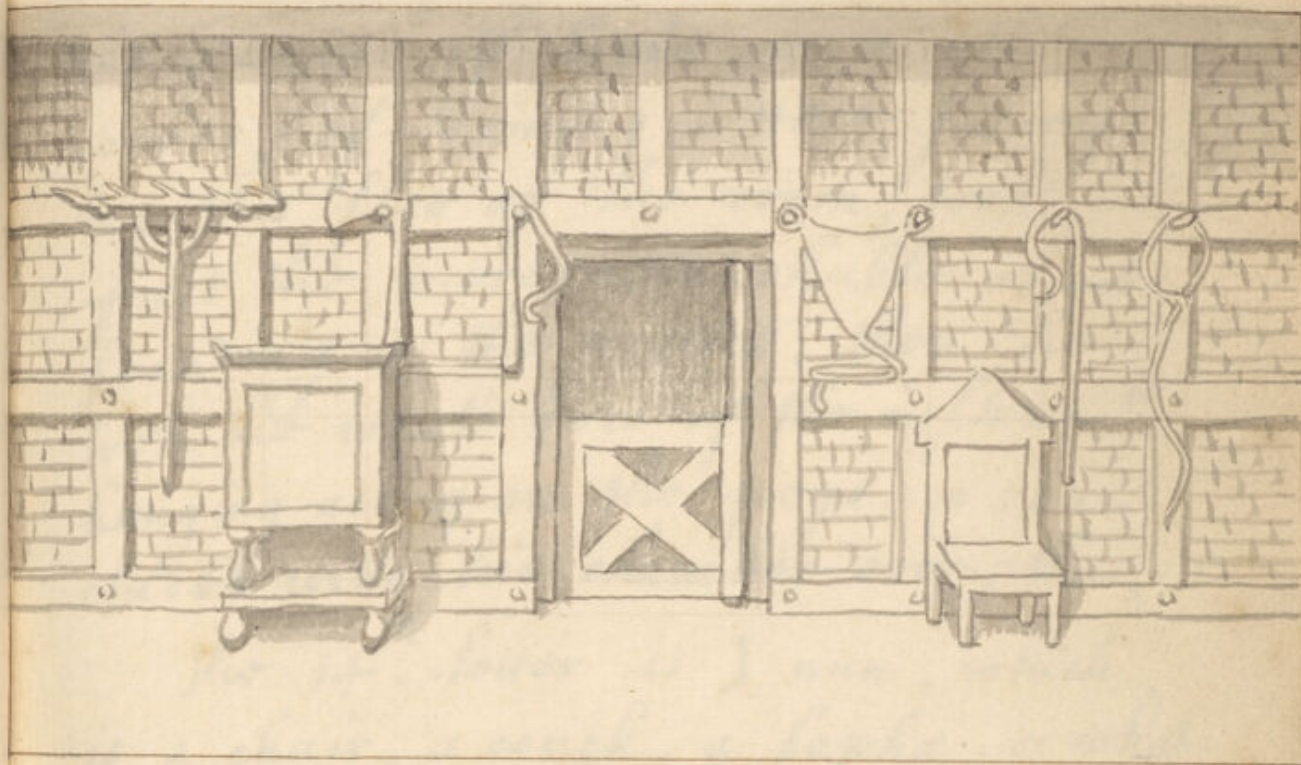
before the floor there was no
 use of it.
 The 13. letter is 3 more the
 kettle or pot in shape like
 an hour-glass, with a handle. It
 was held up out at bottom like a
 tea-kettle. The great letter is
 retains part of the original design.
 In the common European letter
 retains only the top.
 There are now to contemplate
 the last size of the room, which
 was that part of the house assigned
 for that conversation, repose, &c.
 its furniture was adapted to the
 simplicity of these ancient times.
 The next drawing presents us with
 a general view of it.

Tab.



21. W
 a rath

The pastoral instruments of the
patriarchal house.



15. $\square$ fanch, cupboard. 14. $\square$ nun a chair.

21. $\vee$ shin, 20. γ resh, 19. ρ 18 ζ zade, 17. η po, 16. γ
a rake a hatchot. coph a not. a crook. ajin,
a whip. halter.

22. δ thau,
the bodchamber.

The

The Hospital of the
Fountain of the



12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The great Globe in carrying on the chain of affixing characters to the powers of sound, or in other words, of forming letters; surveying this side of his room, took first the more remarkable objects standing on the ground. then he took the whole row of the instrum^{ts} hanging along on the pegs, & concluded with his chamber door, thus.

The 14th letter is I nun, which is a chair, a couch, a sofa, or whatever was used to repose on, according to the mode of the easterns, whereon they entertain their guests, they converse, they take their afternoons collation.

The great object in carrying out
the chain of officious character is
the power of force, or in other
words of forming to them, first
and this first of this power, look
first the more remarkable aspect
standing on the ground. Then the
look the whole row of the influence
standing ahead on the ground, can
closed with this character, then
the 1st letter is L and which
is a chain, a couch, a people, a whole
over the rest to repose on, according
to the usage of the character, whereon
they entertain their guests, they can
rest, they take their afternoon colla-

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15. □ *samoeh* is an old fashioned
cup board, very necessary in a family,
& no less ornamental, tis the gaudy
part of a room. *הבד* is *obthurare*
to lock up things. *ידד* is anything
supporting or supported. the Greek
Ξ is derived from hence & means a
shelf in the cupboard.

16. Y *ajin*, that does a spirato which
our throats cannot imitate. I derive it
from *לֵוָי ghnainim habona* *לֵוָי*
ligavit, *לֵוָי nodus*. in short tis no
more than a band or halter, a rope w.
a noose, such as the countrymen now use.
very many places of scripture I explain
by this letter. for instance. *Hosea x. 10. 11.*
It is my desire that I should chastise ”
them, & the people shall be gathered ”
against

against them, when they shall bind
 themselves in their two furrows. Ephra-
 im is as an heifer &c. furrows is
 not intelligible, therefore our bibles
 add those glosses in the margin, when
 I shall bind them for their two trans-
 gressions — or in their two habitations.
 it ought to be, I shall bind them in
 two halters.

The 17th letter is ד go, at the end
 of a word thus wrote י. the affectation
 of a square character has bent it. the
 letter is the shepherds scaptor pedum
 the crook. דהי ע דהנ immoratus, de-
 lained, explain the meaning. tis to catch
 e ho to the sheep withal. Thence the greek
 Π as it was wrote in most ancient times
 Saul e David from shepherds ascended
 thrones.

against them, when they shall find
 themselves in their two former. Ephe-
 sus is an answer to the former is
 not intelligible, therefore the latter
 and these places in the margin, when
 I shall find them for their two last
 professions - or in their two last
 it ought to be. I shall find them in
 two last.

The 17th letter is 2 pos. at the end
 of a word thus wrote. The affection
 of a future character has been it. The
 matter is the hypothesis of a future
 the word. NIT & CTA. I have not
 learned, explain the meaning. It is to call
 to the sheep without. Hence the great
 it was wrote in great ancient times
 and I have from hypothesis of a future
 the word.

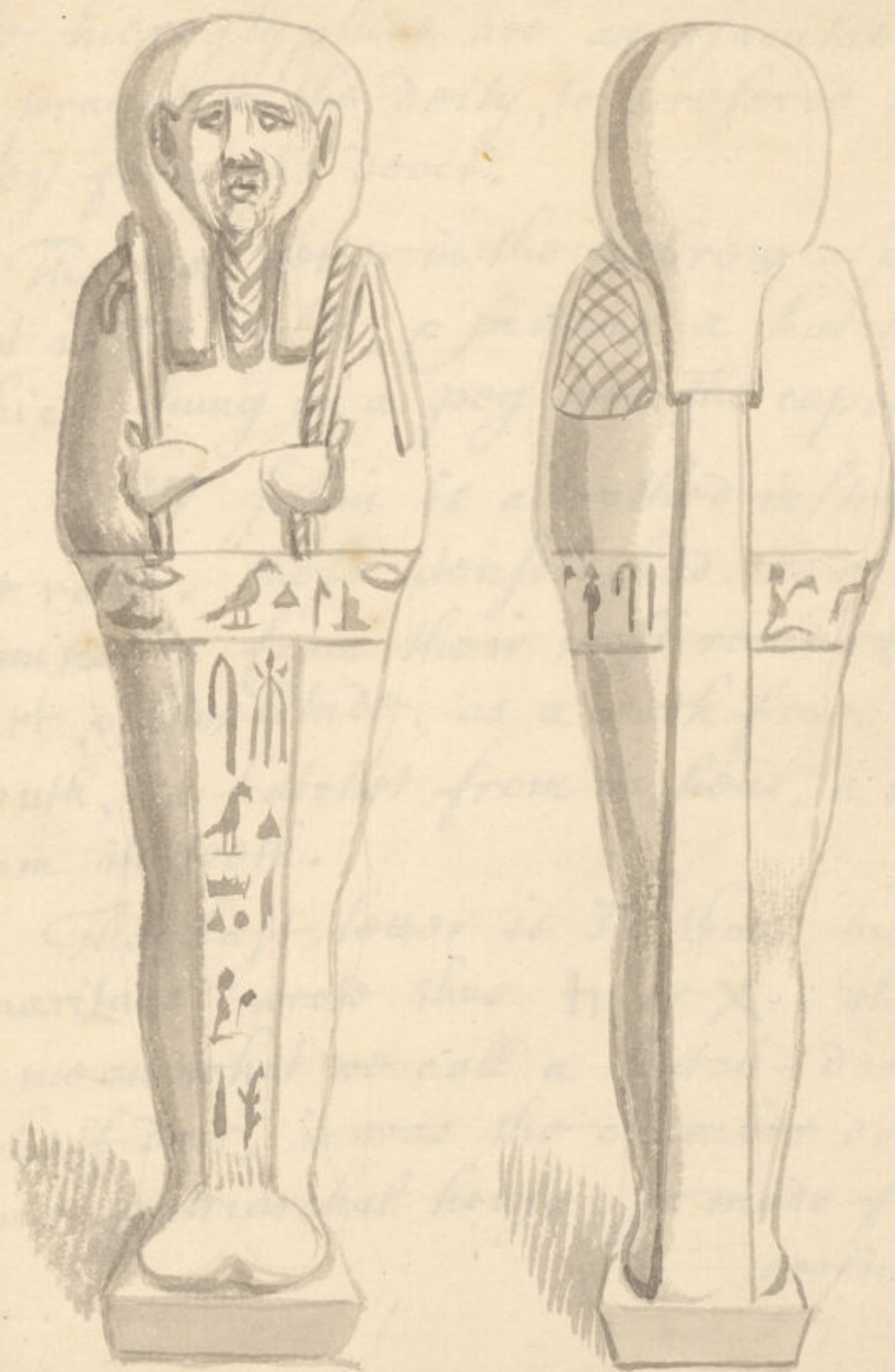
wo
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18. Y tsadi, when at the end of a word Y is a hunters net, what we call a hawking bag. 7133 roth. 7'3 zaid vonah, aucupium, piscatio. This too shows the invention of letters to be post-diluvian.

19. P koph is a whip to drive cattle with. 7121 cocidit, percussit. These three last letters the crook, the net & the whip were taken in among the sacred characters of the Egyptians, reckoned as prophylactic & able to drive off evil powers. The following is one of the Egyptian icunculi taken out of the breast of mummies. It is derived from Jacob & Joseph being embalmed in Egypt. These instruments show they were Josephs, & of that family which invented letters.

18. 2. 1861; when at the end of a
month it is a hundred not what we call
a hundred day. 1127. 1127. 1127. 1127.
The investigation of letters to be sent
to him.

19. P. 1861 is a return to some extent
with. 1127. 1127. 1127. 1127. 1127.
The return of the letter, the return of the letter
taken in among the factors of the
of the 1861, 1861, 1861, 1861, 1861.
The following is one of the 1861.
The return of the letter, the return of the letter
taken in among the factors of the
of the 1861, 1861, 1861, 1861, 1861.
The return of the letter, the return of the letter
taken in among the factors of the
of the 1861, 1861, 1861, 1861, 1861.
The return of the letter, the return of the letter
taken in among the factors of the
of the 1861, 1861, 1861, 1861, 1861.



A small Egyptian statue in possession of W. S.

Tab. VII.



Small Egyptian statue in possession of Mr. G.

F
or
b

b
w

M
m
q
m
f

Ja
al
or
of

The hieroglyphics are an ejaculation or prayer to the deity, to preserve that body from the devil.

The 20th letter in the Hebrew alphabet is  resh, means a hatchot, which hung on a peg over the cupboard.

21.  shin is a toothed instrument the rake. Those utensils had their denomination from their most remarkable part & similitude, as a crook from its mouth, a hatchot from its head, a rake from its tooth.

The last letter is  tau, by the Samaritans wrote thus  or . They all mean what we call a hatch-door or half door, it was the chamber door of our patriarchal house, so made for coolness.

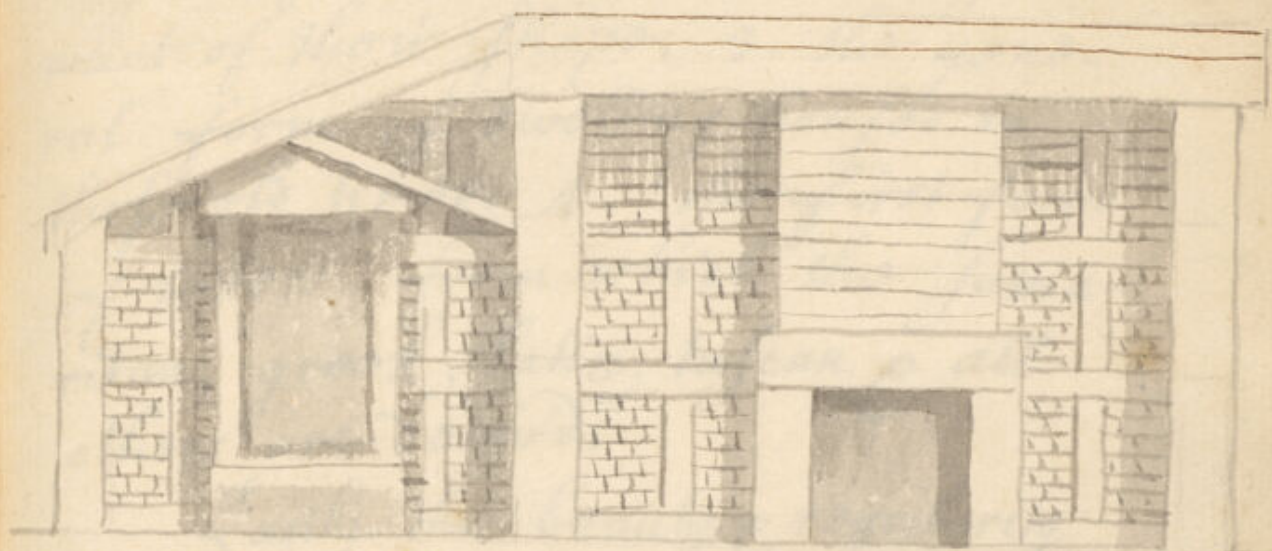
coolness. it was a shed or appendix to the house, which was the bed-chamber its self; or the stair-case, if there were chambers over the house. N157 is thalamus a bed chamber, tabulatum extra murum an out-shot to a house, as was the fashion of those first ages. Therefore we may conceive a section of the house to have the following appearance, whether the house had but one story or two.

There are, I suppose, four things retriev'd by this disquisition, of highest antiquity. 1. the names of the common furniture of a house, many of which thro' very long tract of time, are become obsolete. 2. the general disposition

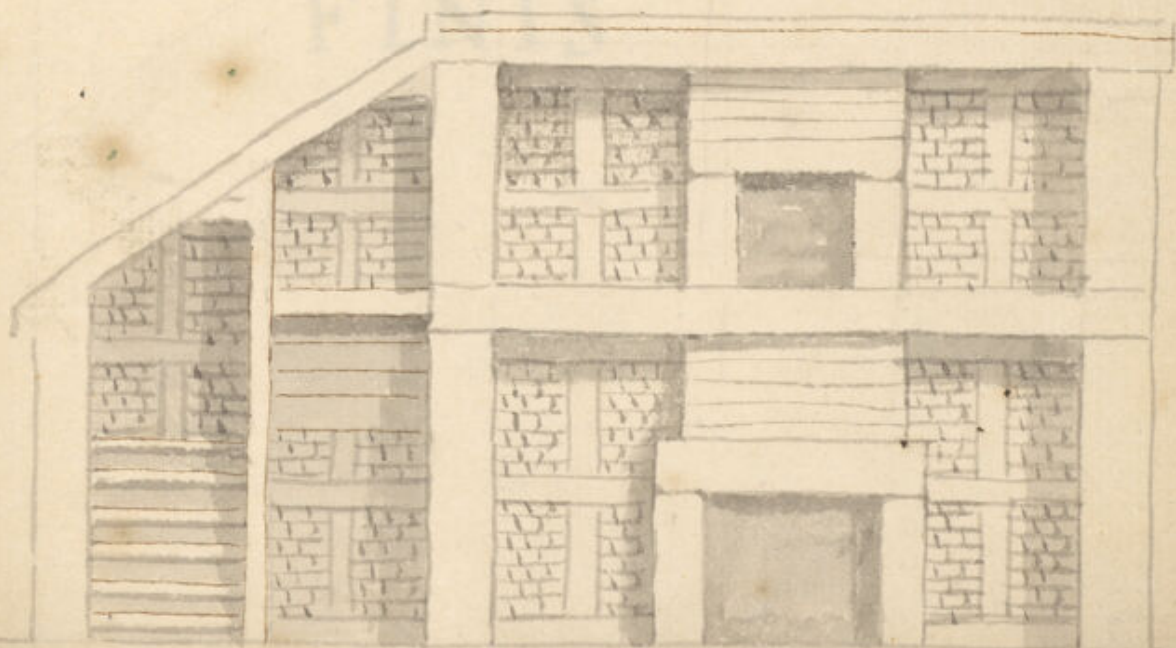
whether the horse has but one
to have the following appearance,
may conceive a picture of the horse
of these first ages. Therefore we
that is a horse, as was the fashion
but, tabularum extra murem in out
horse. 217 is likewise a red clean
if there were chambers over the
chamber its self; or the plain color
to the horse, which was the dog -
white. it was a shed or appearing

There are, I suppose, four things
required by this description of perfect
and quality. 1. The names of the common
formation of a horse, many of which
they very long tract of time, are to
come off. 2. The general shape
which

Section of the Patriarchal house of one
story.



Section of the Patriarchal house of two
stories.



Section of the parietal bone of a
child.



Section of the parietal bone of an
adult.



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disposition of the utensils & domestic furniture, as well as somewhat of their shape. 3. the general form of dwelling houses in those old times. 4. the first form of letters, from which the Samaritan, Greek, Latin, Hebrew & all others are deriv'd.

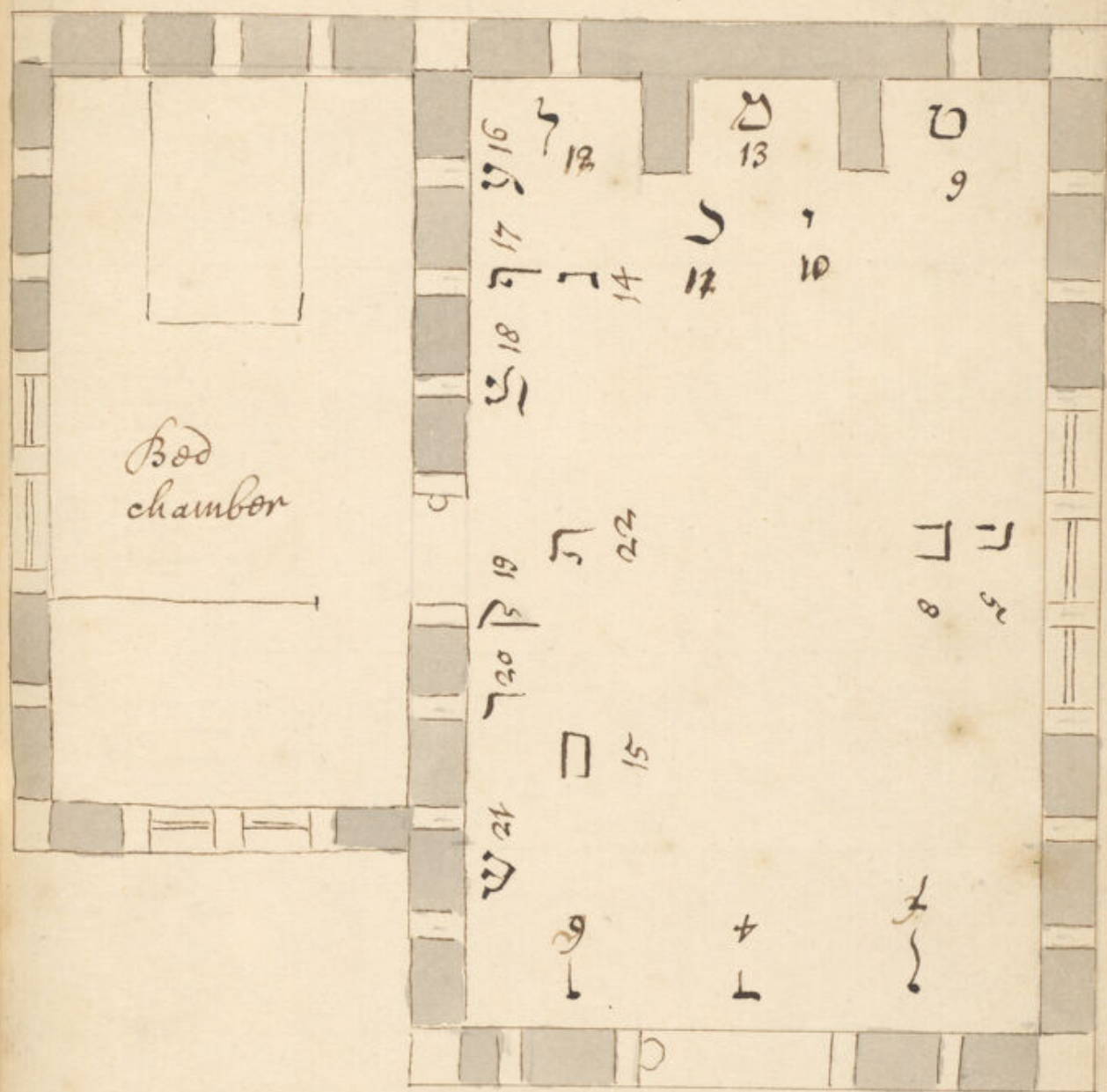
Lastly the beauty & regularity of the whole appears in the subsequent ground plot.

FINIS

position of the manuscript 6. 60
the furniture, as well as some
of these things. 3. the same
not form of building houses in
those old times. 4. the first form
of letters, from which the present
writing, Greek, Latin, Hebrew & all
others are derived.
Lastly the beauty & regularity
of the letters appears in the sub-
sequent ground plot.

FINIS

The ground plot of the Patriarchal house.

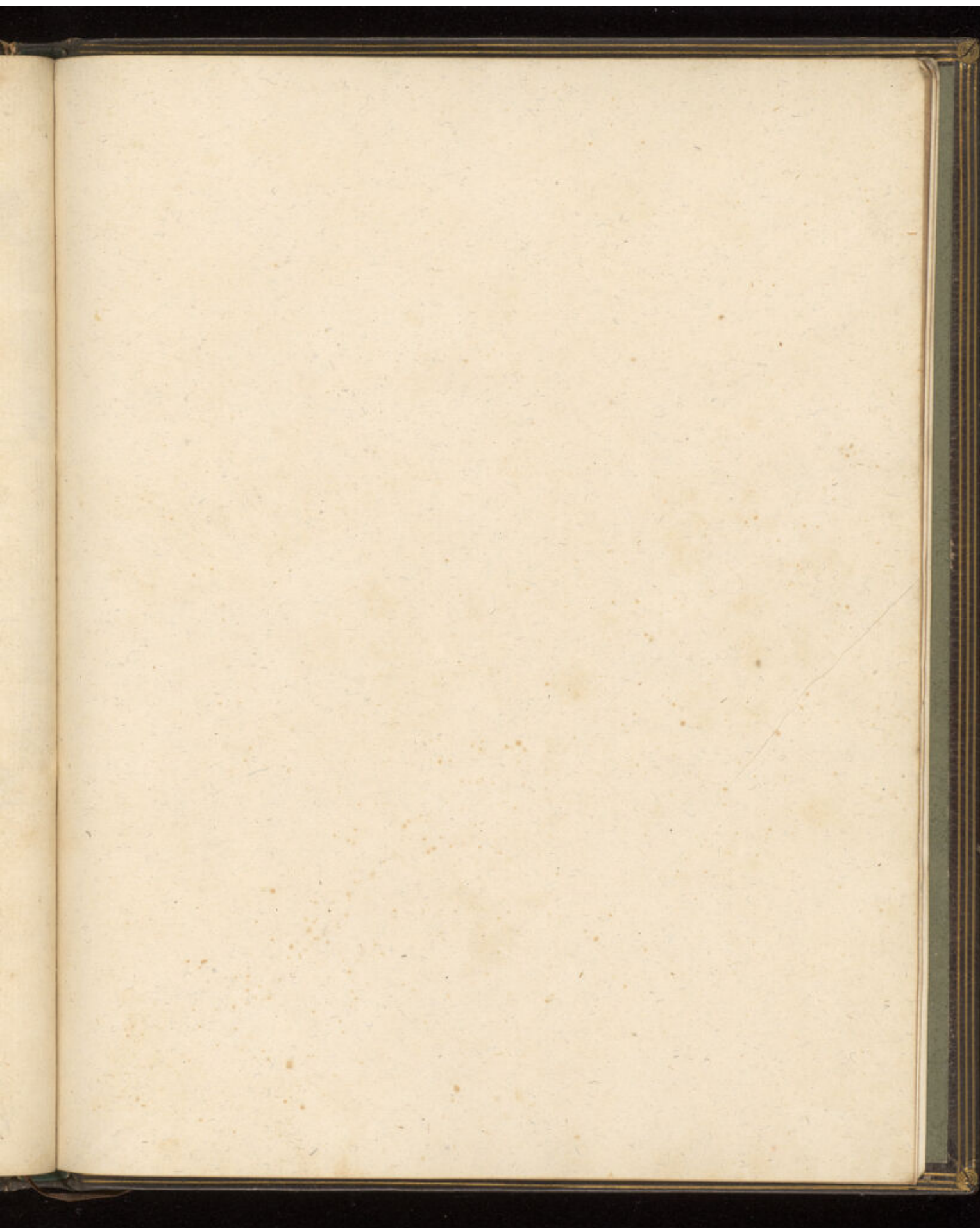


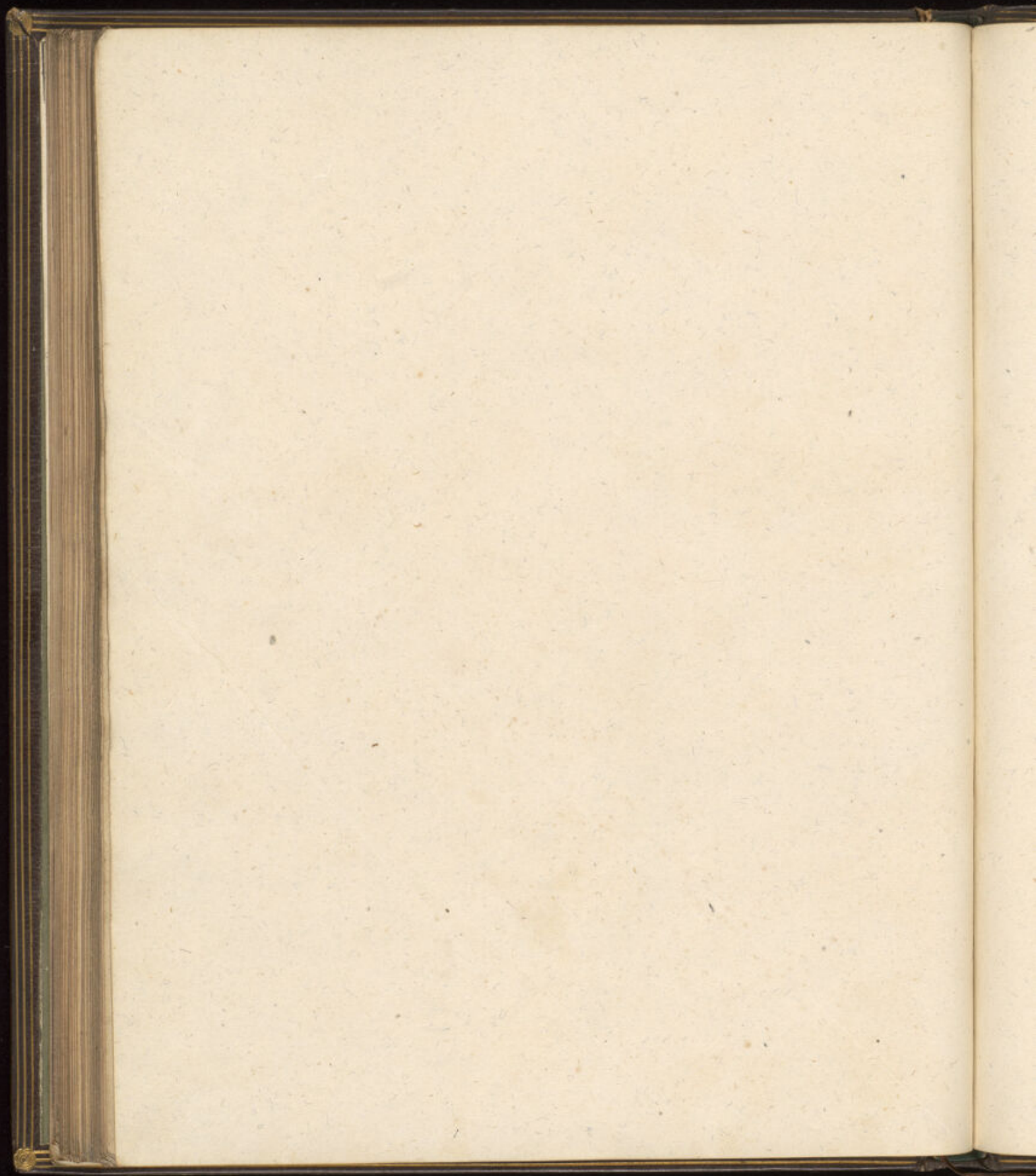
W. Stukeley
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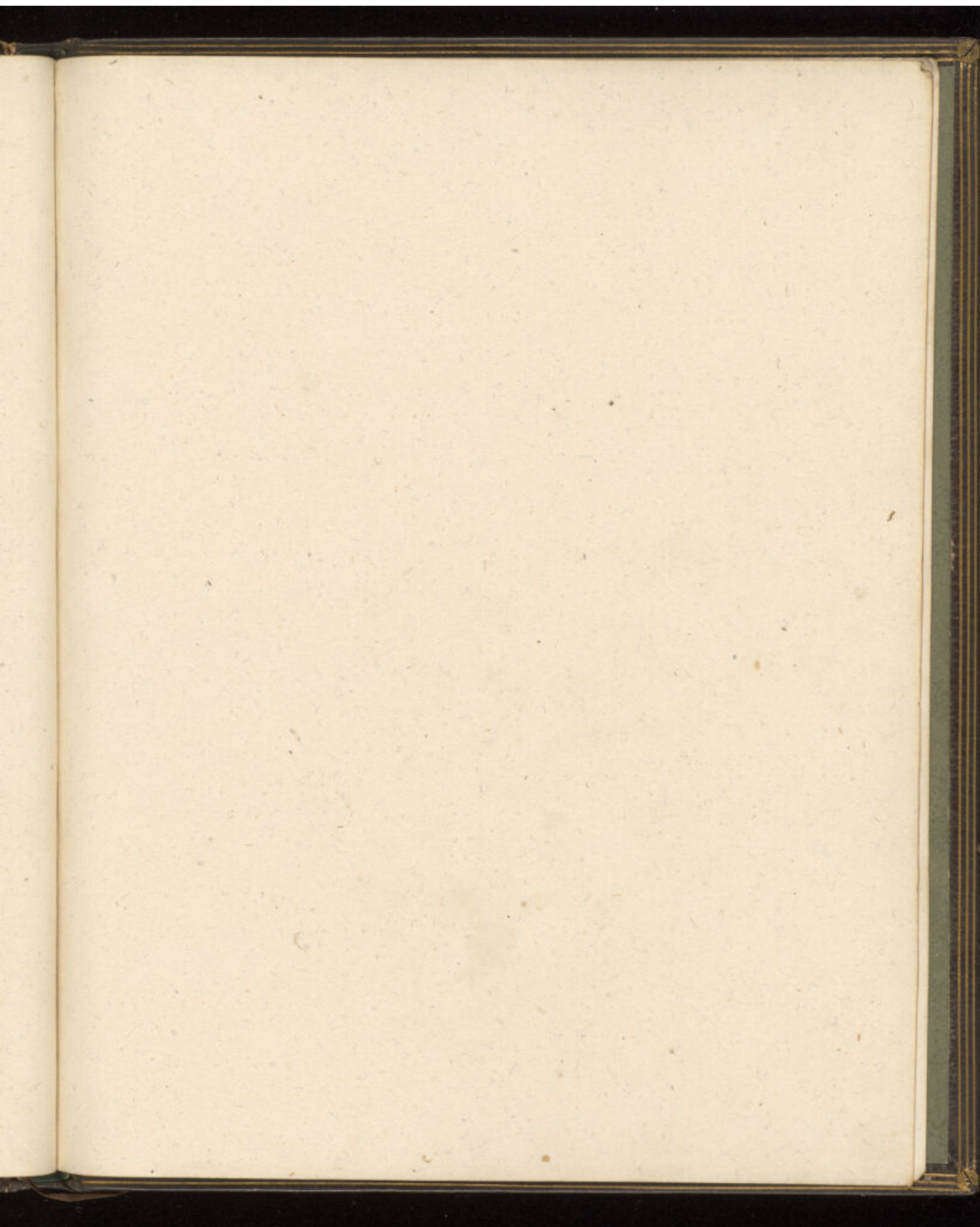
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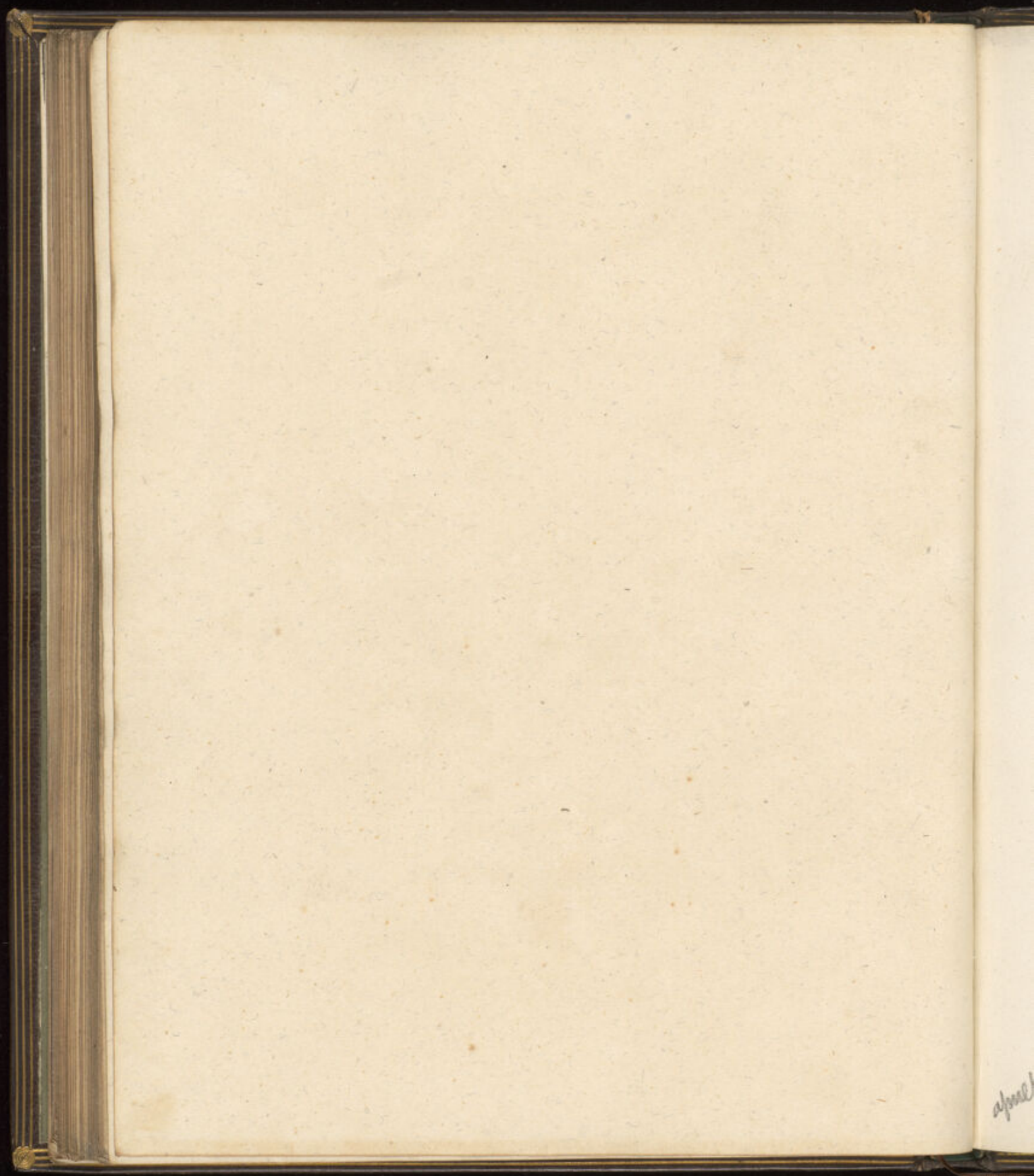
2.

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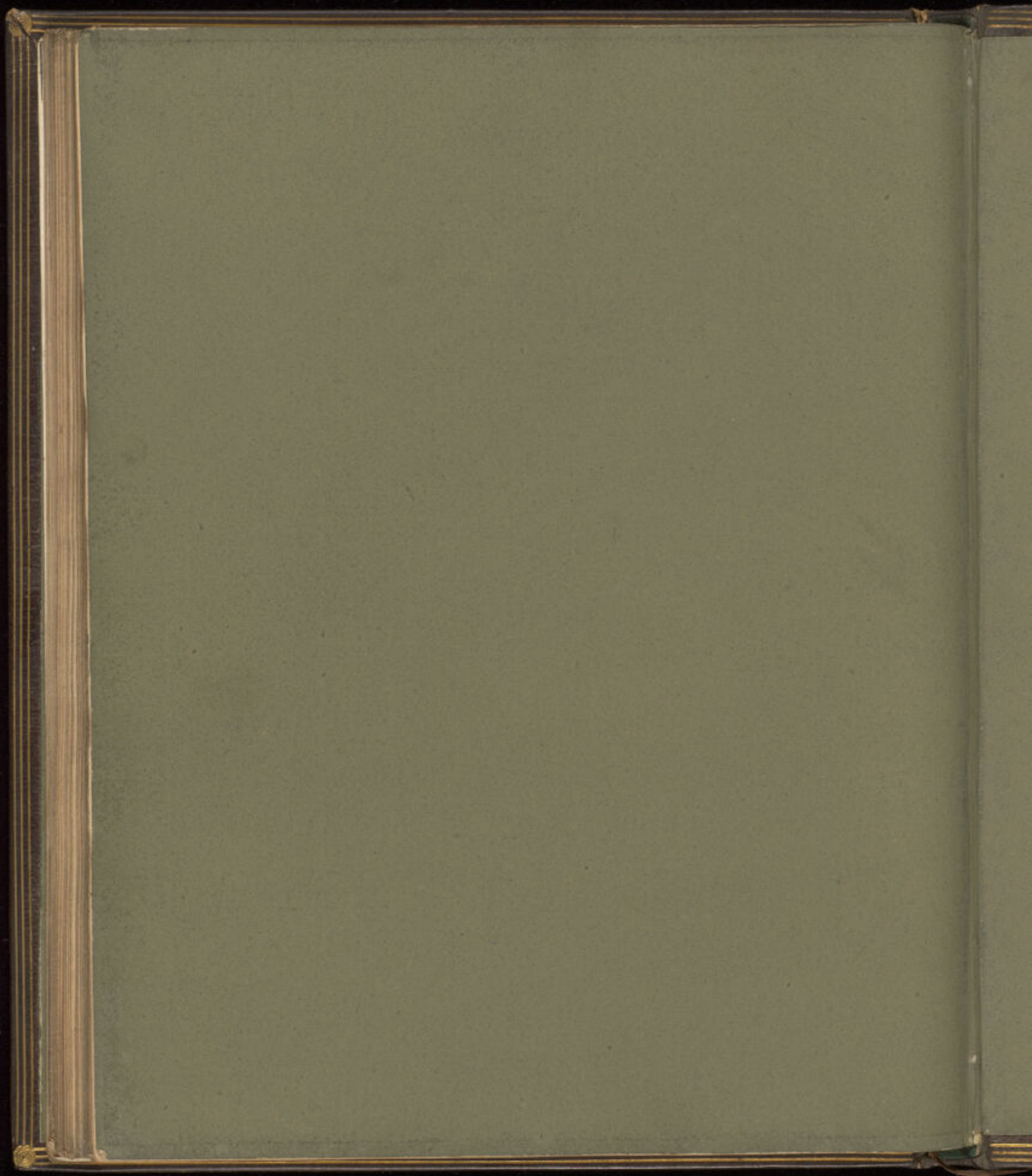


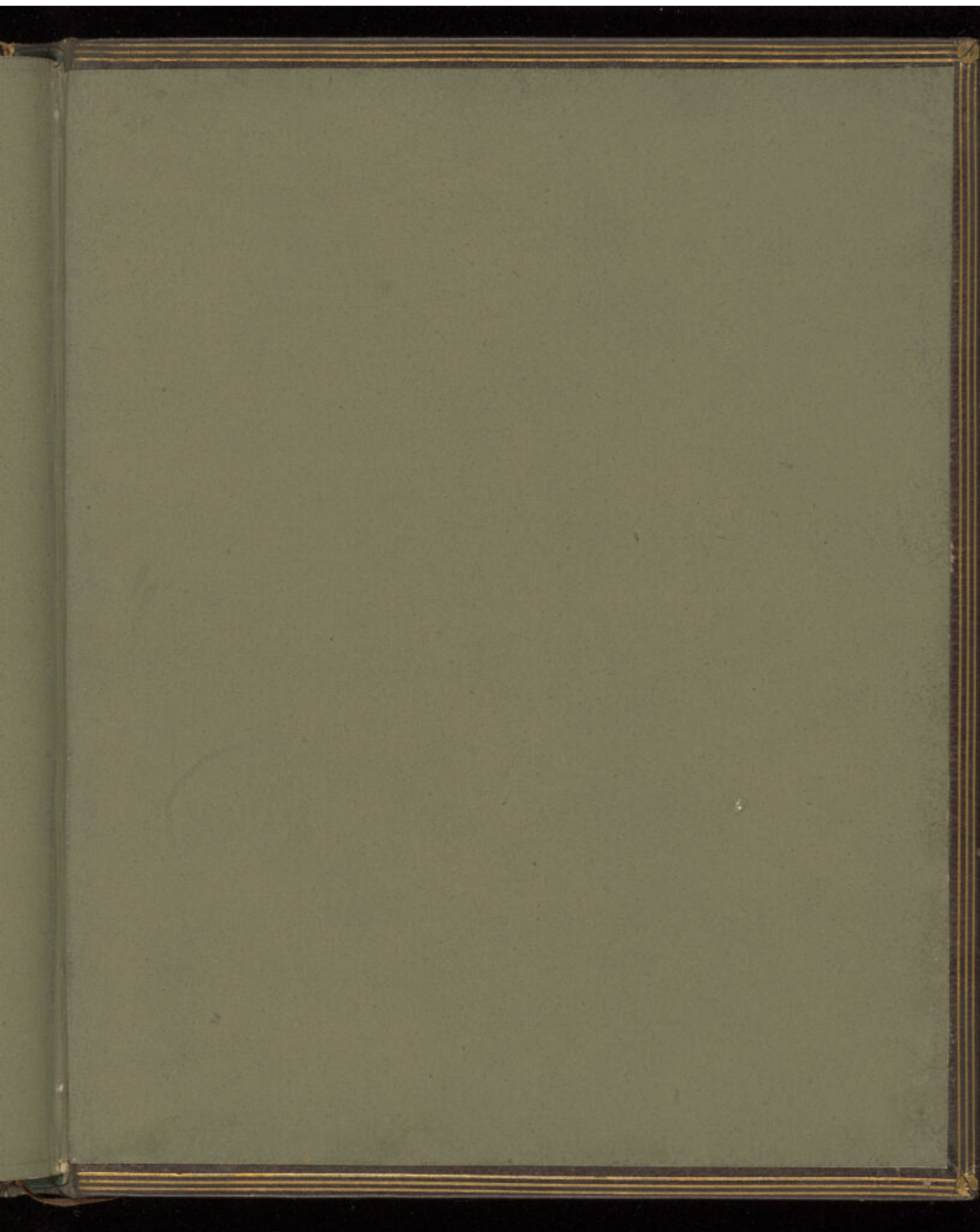


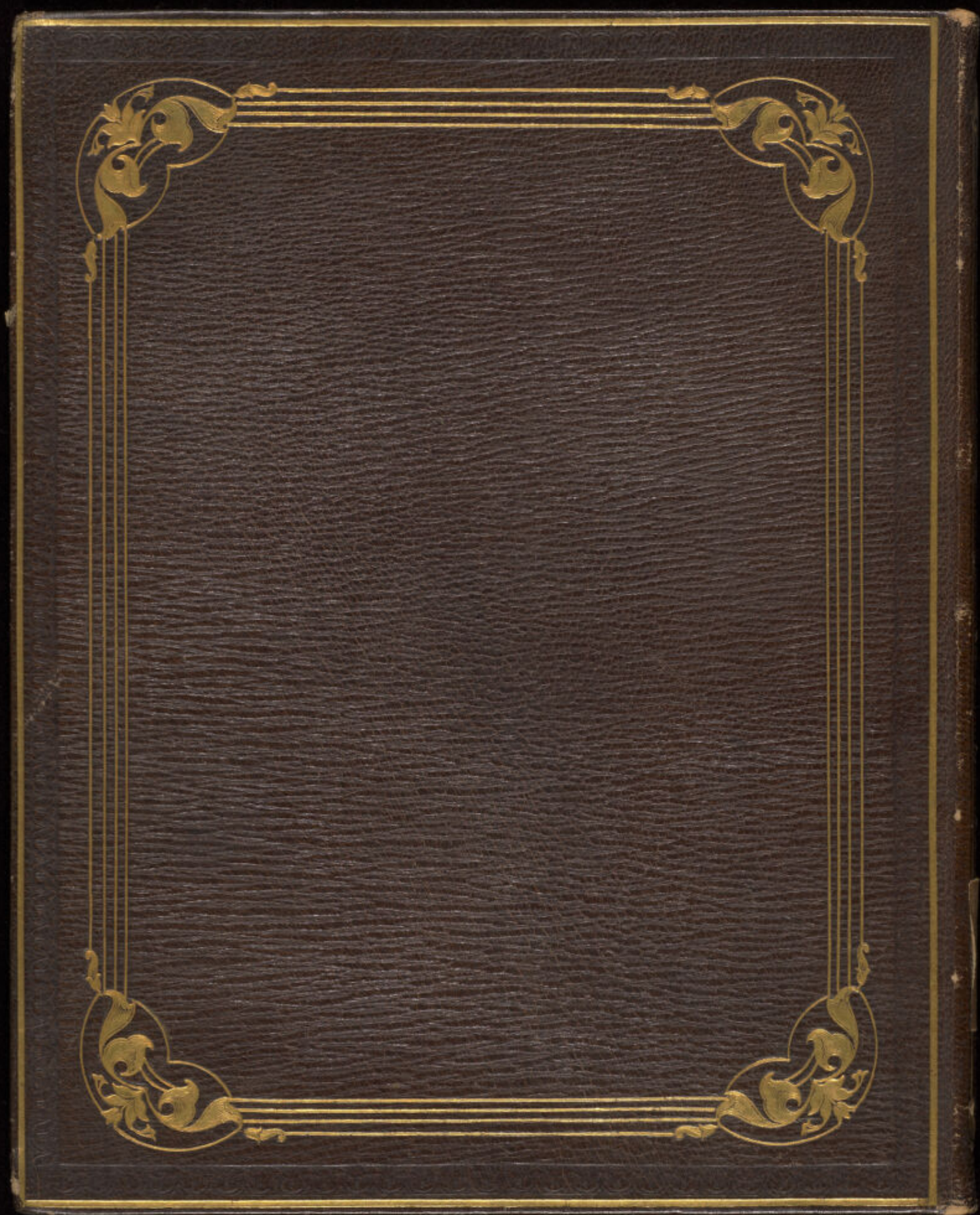
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DOM 45168

RIARCHALIS M.S. BY W. STUKELEY - 1735.







Tab. I.



Si
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