1171

STUKELEY (William)

Domus patriarchalis. Holograph MS.

1735

S,

J Watkins

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

DOMUS
PATRIARCHALIS

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 me jam summâ Sapientia pangeret arce,
unde hominum errores longe lateq; per orbem
despicere, atq; humiles passim contemnere curas,
non ego te talem venerarer munere tali.
Virgil.

To

The Queen

MADAM

I here presume most humbly

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 MAJESTYS Taste in mixing Science & Architecture together, in several elegant pieces of Structure: I hope this discourse which is of the like kind, may not be disagreable.

Your

Your MAJESTY'S exact discernment will easily judg 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 employd in tracing out their own origin; & with greatest propriety apply themselves to the most learned princess upon earth.

All great genius's have ever been much affected with the simplicity & natural beauty of the country-life & rural manner. therein the shepherds 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 sometimes to withdraw from the splendors of Court to the retirement of a Cotage. here in Hobbes venerable Cell, you may at once entertain your curiosity in both kinds, the antient pastoritial life & the great birth of letters.

Dij pecorum pavere greges, formosus Apollo,
Pan doctus, Faunus vates, & pulcher Adonis.

Nemesian ecl. 2.

Thus

To
wh
an
wh
aw
in
wh
acr

Thus while Great GEORGE'S
Royal cares are bent
To steer Britannia's helm of government,
whilst his appointed fleets traverse the seas
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 layes
in learned leisure & inglorious ease,
where the long-labored Roman causeway leads
across the fertile Wollands flowery meads.

lowly

Lou
am
hon

vou
hon
hon
Pro
tho
nor

than

Stan
7 nov

Lowly the groots You with an ancient scene,
ambitious to attract Your eye serene.
here the great Patriarch Heber oft did dwell.
vouchsafe to view the venerable Cell.
hence boasts the Alphabet its birth divine.
here sacred Learning took its origin.
primeval Letters then of right present
themselves to Learnings brightest ornament.
nor can the lettered page more pompous shine
than graced with the great name of
CAROLINE.

Stamford
7 nov. 1735.

vovet Wm Stukeley

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 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

have been the hieroglyphical. his an ideal manner, making a mark or character for every word. so that writing & reading then was a matter of more memory. but every one that practis'd it would be apt to compound his ideas continually, & multiply 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 can't doubt that this hieroglyphical 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 thus much. such is

is
mo
in
or
on
a
hi
on
ri
no
w
of
a
th
pr
in
of

is the report about Seths 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 Egyptian obelisks. such a one now extant on a rock in Taunton or Assonet 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 antient 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 Assonet or Taunton river, in New England.

Tho

The jews have a notion & a fetled opinion of an oral tradition continued from Adam, which most probably means the memoirs of the Mosaic 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

All antient nations retaind the antidiluvian method of hieroglyphical writing. as to the Egyptians & Chinese is notorious. that the Assyrians did, Laertius shows us. as in Burnets Archeologia page 86. & Sanchoniathon in Phœnicia saw old records, probably 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 remarkable monument of antiquity now on the globe.

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

ancient Egyptians & present Chinese. 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 ancient nations & retain the old patriarchal & antidiluvian customs. the same must be affirmed of all other ancient nations: but we have but few accounts of them transmitted to us. yet tis no wonder that the Assyrians, among whom letters were first invented, the Phenicians & Egyptians where they made their first journey, should throw

thr
ghi
tho
lor
pri
do
ufe
of
ro
no
wh
the
Eg
w
fh
in

throw by the old method of hiero-
glyphics & embrace the other me-
thod, so much more useful in his-
tory & common life. the Egyptians
preserved the former as pretty, but
dedicated it to sacred & mysterious
uses. The Chinese who never heard
of alphabet writing, till the late Eu-
ropean navigations among them, are
not fond of quitting their old way.
where we have a good knowledg of
the most antient nations, such as the
Egyptians, preserved to us by the greek
writers, & the present Chinese: we
shall often hear of them in the ensu-
ing disquisition.

Divine

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 perpetu-

ate

perpetuate them on paper, to bring idea's into essence, words into real being, with that certainty & expedition; is so like Creation, that the Creator only could impart it to mankind, & for mankinds greatest good only, to preserve the cracks of life. the great genius's of even heathen antiquity were of this very opinion: as Plato in Philebo & in Phædro: Tully in Tusculan. quæstion. I. for to them it plainly appeard to exceed the reach of human wit. & Pliny in his natural history VII. 56. has hit upon the great truth, that letters were first discovered in Assyria. the use of letters, says he, is eternal & was ever among the

the assyrians. by eternity he means from times immemorial. the first thing letters could doe, was to preserve the memory of their own origin: so that time & they seemd to commence together.

the memoirs of the antidiluvian world necessary to be remembred, were few & easily retaind & transmitted viva voce, from great grandfathers fathers, to great grand-childrens children. but after the age of man shortned & the memorials of history began to be long & numerous, more especially after the dispersion of nations & confusion of languages; then it became immediately necessary to commit

co
fa
ma
ha

m
vo
ig
k
p
x
p
th
hu
m
p
fo
ju

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

Nor dos 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 dispersion of nations. Moses tells us Gen. X. 25. that unto Heber the Patriarch " peleg was born & so called, because " then Noah divided the earth among " his posterity. this was about anno mundi 1757. Heber had a mind to perpetuate this great event by his sons name. it was in the year of the julian period 2467.

Callisthenes

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 precisenes of the number shews 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.P.J. 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

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

this is easy & natural, being 40 years after the division of the earth, which was followd by the variation of languages. then God almighty found out the remedy equal to the disease. about the middle of this 40 years, Heber the Patriarch (always reckond 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

remembred,

ro
of
alp
ab
tho
fy
tim
alp
pr
tr
no
4.
the
lim
a
po
it

remembred, the manner & 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 monasyllables. it signifys master, & was given to it in aftertimes by schoolmasters, as we call our alphabet Christ cross row, from the ✠ prefixt. the irish have preserved the true, original, oriental name, ailm. no doubt, they learnt it of the Druids. אל ail according to Rabbi David & in the plural אלים ailim signifys superliminare 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

tho
lott
mo
acc
wh
exp
thr
rac
ort
A
tu
qu
cic

tho
ga
ב
mo

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 hebrew express it thus ℵ ∧ which means three uprights. the small greek character is a round running hand of the original hebrew α. all our letters A are formed from the first greek & tuscan Λ which is a diminutive or quick manner of writing the Phœnician letter. Tab. I.

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

the
for
pr
fre
if
ci
mi
gr
the
a

fr
a
the
bo
pa
thi
cat

the roof. the other side is left open for the door. the irish call it beith. probably our word booth is akin, from the welsh bûth, both in the islandic. the syriac ܒ the phœnician ב ב. the arabic ب all manifestly from the same schemo. the greek β latin B is the reverse of the phœnician ב. for they wrote in a contrary manner to the orientals. Tab. I.

The third letter ג 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. tis called gim in the arabic, persic & armenian

mo
bou
bott
tha

cit
tho
a
lab
of
tom
bo
thi

T
m
do
th
lin
ni
on

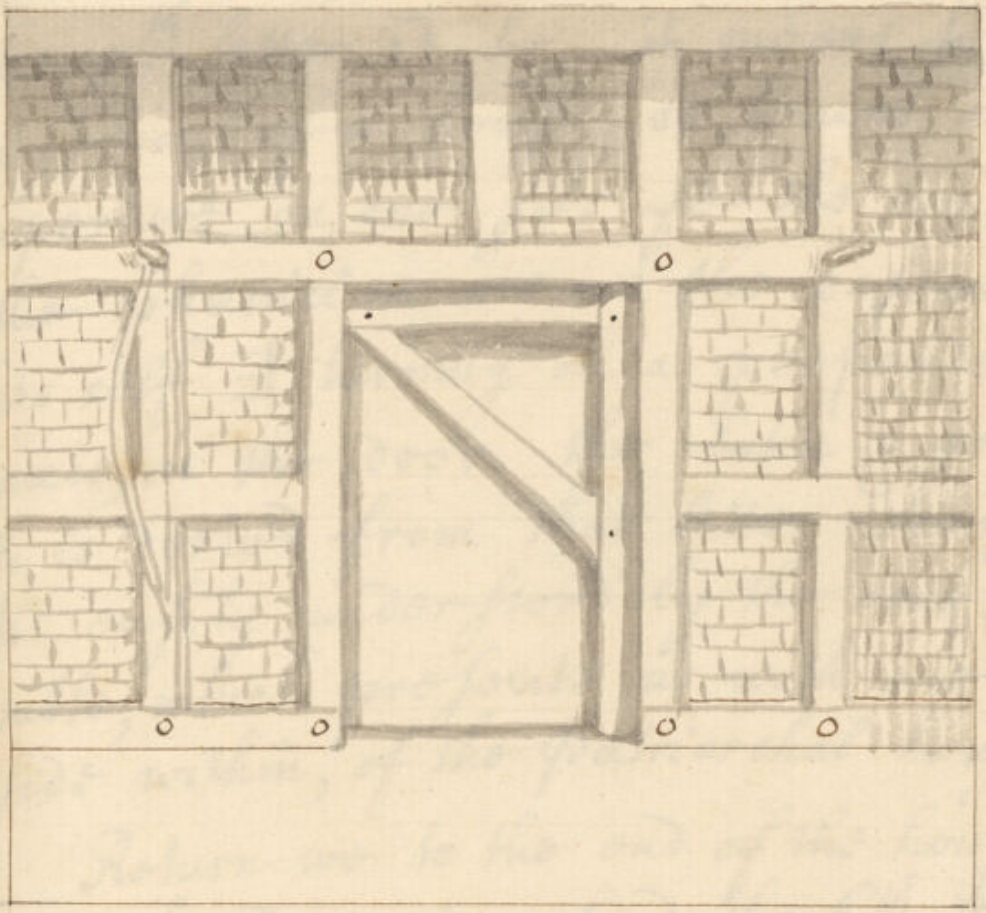
monian alphabet: the word means bowing, in antient speech. the hebrew letter is a very masterly sketch of that action.

We now enter the sacred domicil, & the door gives the idea of the 4th letter ד daleth, דלת janua a door. dolt is the old syrian appellation of the letter. it means the leaf of the door, doilen in welsh, the teutonic diel, afser & our english deel board, all from the same original. the phoenician letter is thus expresst ד. tis intended for the principal members that form & support the door of a house, the pieces on which the deels 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. ד dalth, the door.

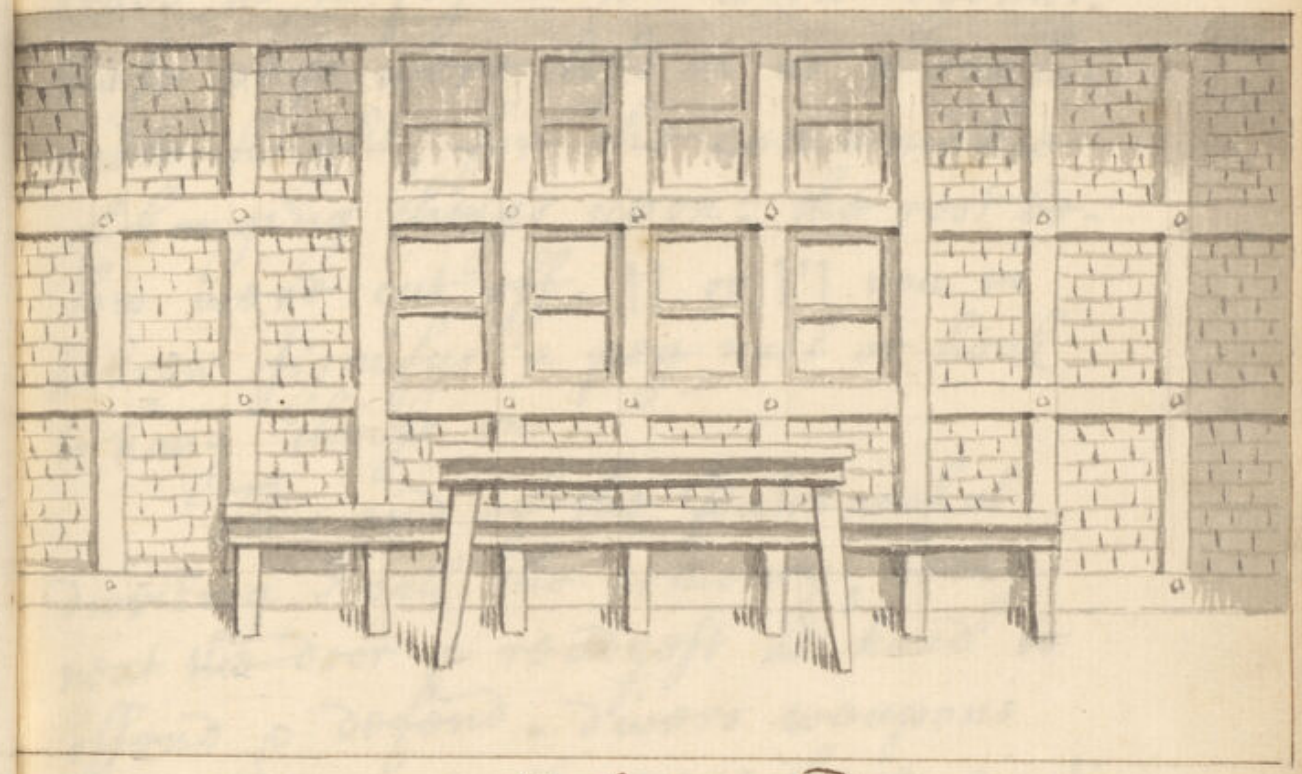
7. ז zain, a bow. 6. ו vau, a peg.

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 ה he. it means such a section of a house as leaves an aperture on one side for the window. the phenician means the casement its self ∃ turning on a perpendicular axis, as the door. the latin & greek E is derived from that letter reversed. his 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 ו vau meaning a peg. for Heber living in Assyria had a house built partly of timber, partly of bricks: as was the

Tab. IV.

The Refectory part of the house.



5. ה he a window.

8. ת cheth a table.

the
wo
ov
dr
the
na
of
ho
ho
to

du
no
of
w
cu

7
fr
wo

the antient 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. ו or וו vau in hebrew signifys 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. ז zajin from וו zen <u>telum</u>, <u>arma</u>, a general word for arms, according to the use of

ages

ages & countrys. the word signifys a club too, the first & rudest weapon & was transferd in time to the more polite ones. the greek ζ is formd 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 Heber the idea of the 8.th letter ת cheth. the word means a quadruped, with the same propriety as we call a three legged stool, tripos. the character is to be looked upon only as a section of the table, an orthographic view, therefore expresses but two legs. בְּהֵמָה is bestia, quadrupes.

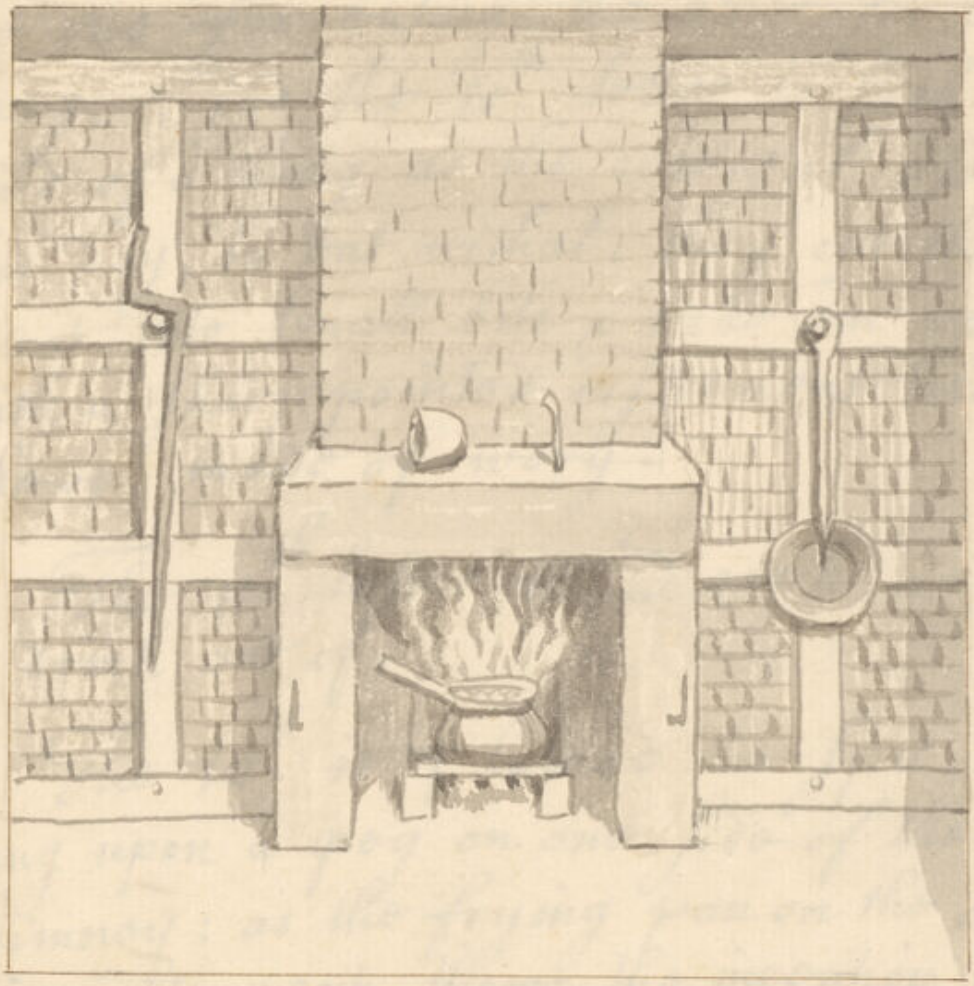
Turn

Turn we next to the other end of the house, where was the chimney. this is the kitchin part of the house, & we find suitable furniture. the 9th letter U teth is taken from the frying pan. it was the genius of the first hebrew alphabet to conform its self so far to the more antient 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 shortned to avoyd deformity. for which reason the greeks write it thus Θ. the samaritans have rendered it more deformd,

12.
the

Tab. V.

The culinary part of the house.



12. ל lamed, the spit. 11. כ caph, the cup. 10. י jod, the eating skower. 9. ט teth, the frying pan.

13. מ mem, the pot.

over

fh
so
the
kn
kin
the
mu
wi
fk

to

hu
ch
the
ho

Over the chimney, there was a shelf, as usual with us. two necessary utensils were placed thereon, the one for eating, the other for drinking. י 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 כ caph, a cup to drink out of.

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

before

before the flood there was no use of it.

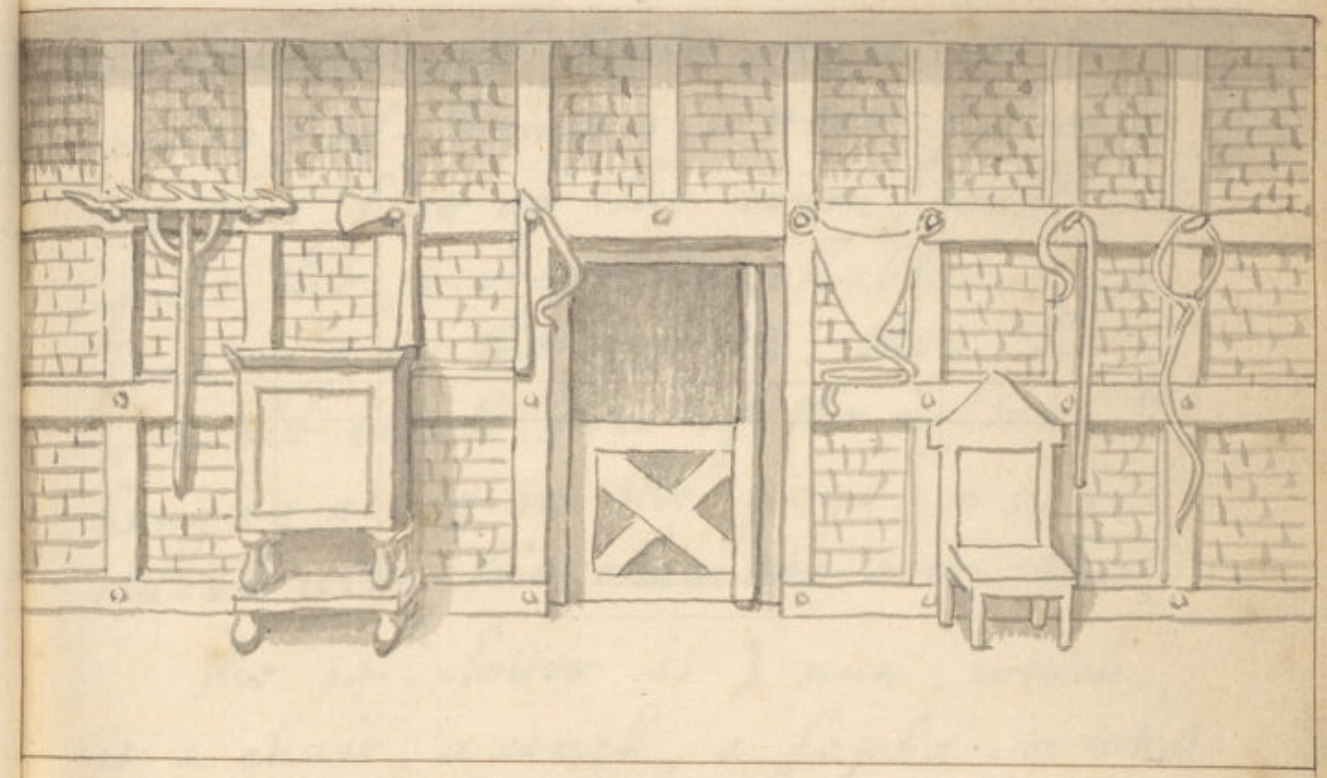
the 13.th letter is מ mem, the kettle or porrige pot, in shape like our stew-pots, with a handle. it was belly'd out at bottom like a tea-kettle. the greek letter μ retains part of the original hebrew. ν the common european letter retains only the top.

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

Tab.

Tab. VI.

The pastoritial instruments of the patriarchal house.



15. ס samch, cupboard. 14. נ nun a chair.

21. ש shin, a rake. 20. ר rosh, a hatchet. 19. ק coph a whip. 18 צ zade, a not. 17. פ po, a crook. 16. ע ajin, a halter.

22. ת thau, the bedchamber.

The

The great Hebber 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 14.th letter is] nun, which is a chair, a couch, a sopha, 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.

15. ס samoch is an old fashiond cup board, very necessary in a family, & no less ornamental, his the gaudy part of a room. סכה is obturare to lock up things. סמך is any thing supporting or supported. the greek Ξ is derived from hence & means a shelf in the cupboard.

16. ע ajin, that deeps aspirate which our throats cannot imitate. I derive it from ענן ghnainim habona עפר ענב ligavit, ענ'ב nodus. in short his no more than a band or halter, a rope w.th 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.

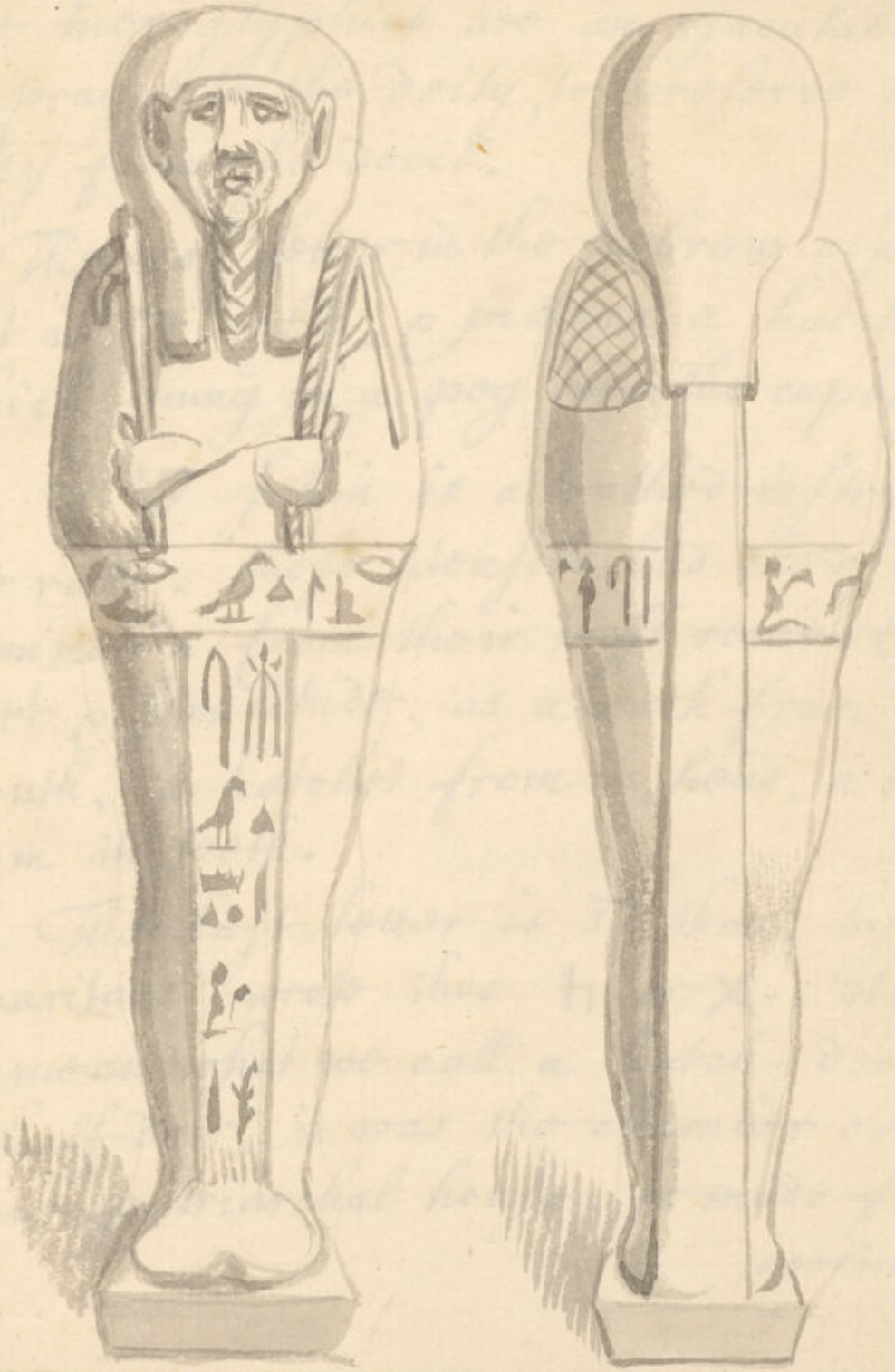
the 17th letter is פ pe, at the end
of a word thus wrote ף. the affectation
of a square character has bent it. the
letter is the shepherds scepter pedum
the crook. פהי פהא immoratus, de-
tained, explain the meaning. tis to catch
& hold the sheep withal. hence the greek
Γ as it was wrote in most ancient times.
Saul & David from shepherds ascended
thrones.

wo
a
vor
Ph
de
wi
ha
wo
wor
ph
tho
cul
his
ome
tho
fan

18. צ Tsadi, when at the end of a word ץ is a hunters net, what we call a hawking bag. נצוד rete. צ'יד zaid venatio, aucupium, piscatio. this too shows the invention of letters to be post-diluvian.

19. ק koph is a whip to drive cattle with. נקף cecidit, percussit. those 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 mummys. his derived from Jacob & Joseph being embalmed in Egypt. those instruments show they were shepherds, & of that family which invented letters.

Tab. VII.



A small Egyptian statue in possession of W. S.

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 ר resh, & means a hatchet, which hung on a peg over the cupboard.

21. ש schin is a toothed instrum.t the rake. those utensils had their denomination from their most remarkable part & similitude, as a crook from its mouth, a hatchet from its head, a rake from its tooth.

The last letter is ת thau, by the samaritans wrote thus ת or X. 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.

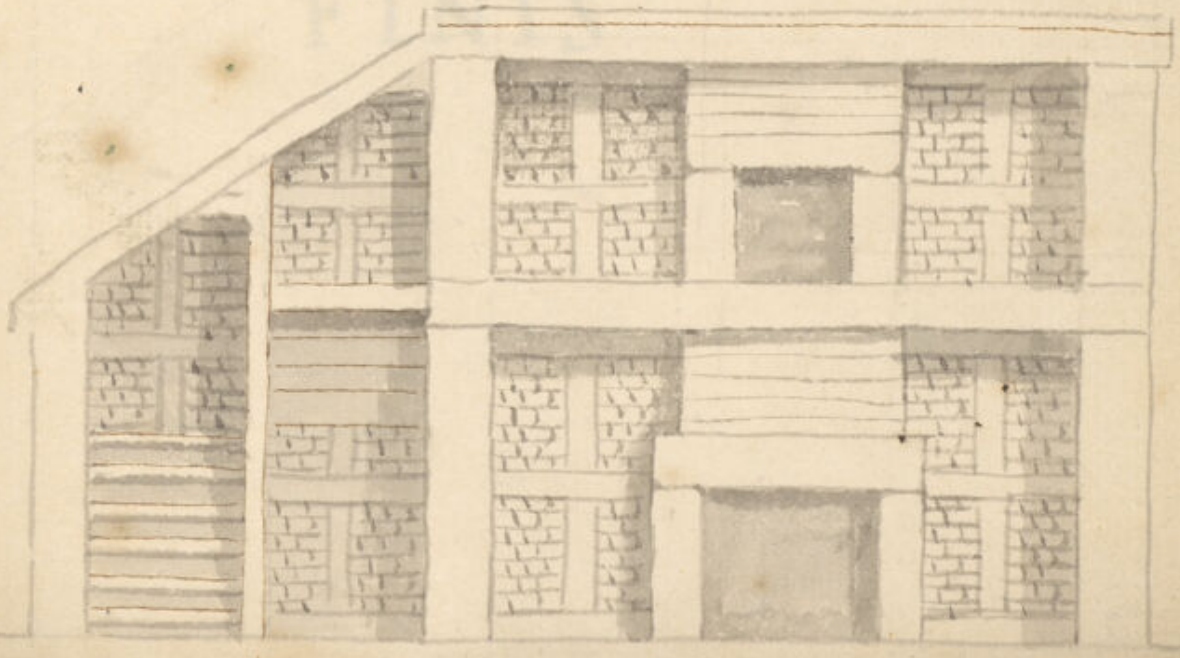
co
to
ch
if
h
b
f
o
m
to
w
f
r
a
f
th
co

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. חדר 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 retrieved 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

Section of the Patriarchal house of one story.

Section of the Patriarchal house of two storys.

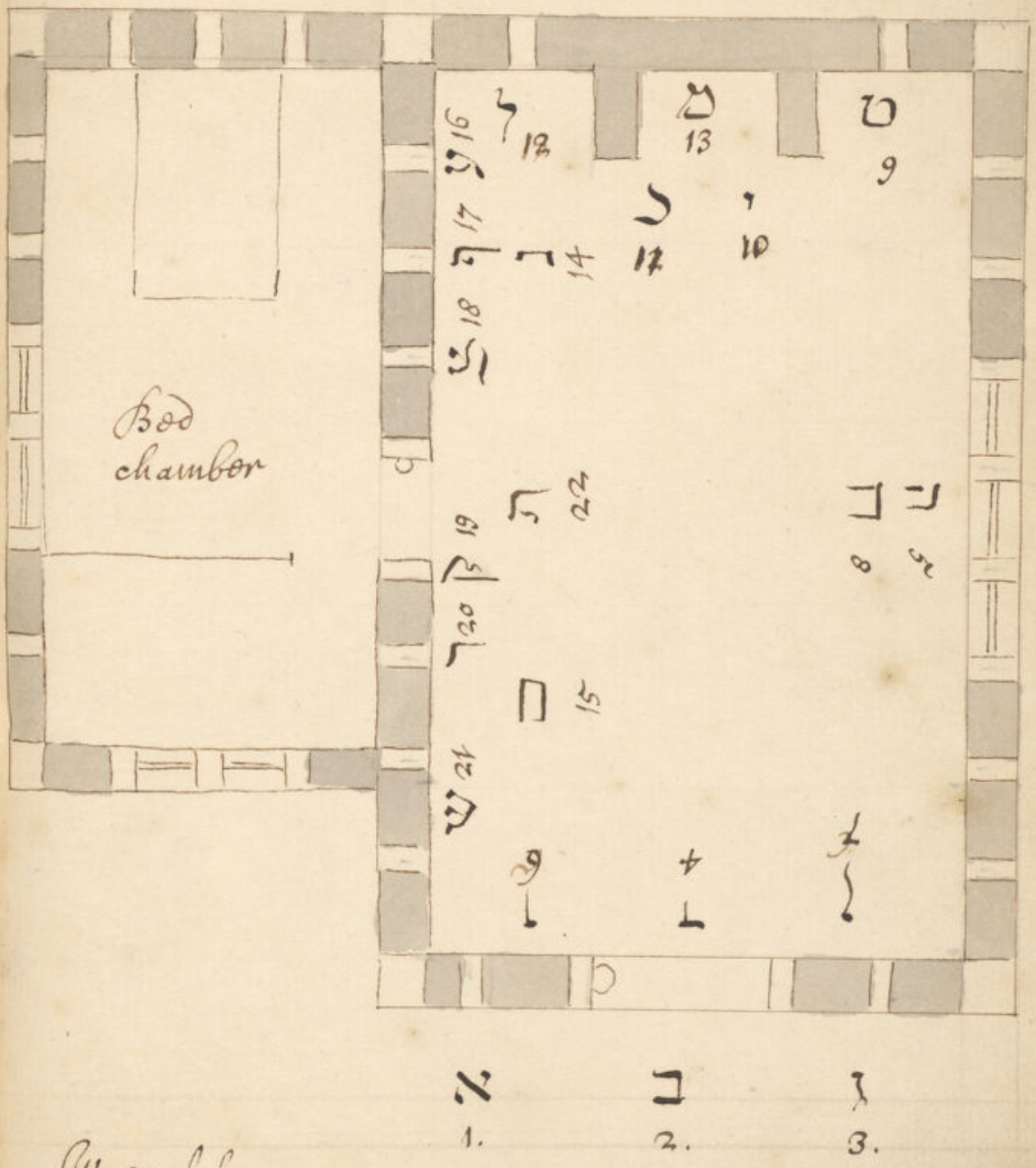


disposition of the utensils & domestic furniture, as well as somewhat of their shape. 3. the general form of dwelling houses in those old times. 4. the first form of letters, from which the samaritan, greek, latin, tuscan & all others are derived.

Lastly the beauty & regularity of the whole appears in the subsequent groundplot.

FINIS

The groundplot of the Patriarchal house.



W: Stukeley inv.

apuel

DON 45158 RIARCHALIS MS. BY W. STUKELEY – 1735.

Tab. I.


0 Cm 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
0 Inch 1 2 3 4 5 6 7 8
Wellcome Collection
calibrite
colorchecker classic
02/22
mm

OMVS

IS

w

o

nd

most

rot arco,

errores longo lato q per orbem

humilos passim contemnere

Talem venerarer munere tali.

curas,

Virgil.

si m

undo

dispe

non