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## A BOOK OF THE BEGINNINGS

'There is a continuity in language which nothing equals; and there is an historical genuineness in ancient words, if but rightly interpreted, which cannot be rivalled by manuscripts, or coins, or monumental inscriptions.'

*Max Muller*  
*Chips From a German Workshop*, vol. 3, p. 256 (1876 ed.).

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## NOTES TO SECTION 1

[1] [Birch, *Ancient History from the Monuments*; Zincke, *Egypt of the Pharaohs*; Warner, *Mummies and Moslems*; Reade, *Martyrdom of Man*; Smyth, *Life and Work at the Great Pyramid*. See [Bibliography](#) for full details of these titles. I give an example of the Victorian attitude towards Egypt and its people from one of these works.

Warner, *op. cit.*, pp. 87-90. 'About the Great Pyramid has long waged an archaeological war. Years have been spent in studying it, measuring it inside and outside, drilling holes into it, speculating why this stone is in one position and that in another, and constructing theories about the purpose for which it was built. Books have been written on it, diagrams of all its chambers and passages, with accurate measurements of every stone in them, are printed. If I had control of a restless genius who was dangerous to the peace of society, I would set him at the Great Pyramid, certain that he would have occupation for a lifetime and never come to any useful result. The interior has peculiarities, which distinguish it from all other pyramids; and many think that it was not intended for a sepulchre mainly; but that it was erected for astronomical purposes, or as a witness to the true north, east, south, and west, or to serve as a standard of measure; not only has the passage which descends obliquely three hundred and twenty feet from the opening into the bed-rock, and permits a view of the sky from that depth, some connection with the observation of Sirius and the fixing of the Sothic year; not only is the porphyry sarcophagus that is in the King's Chamber, secure from fluctuations of temperature, a fixed standard of measure; but the positions of various stones in the passages (stones which certainly are stumbling-blocks to everybody who begins to think why they are there) are full of a mystic and even religious signification. It is most restful, however, to the mind to look upon this pyramid as a tomb, and that it was a sepulchre like all the others is the opinion of most scholars.

Whatever is was, it is a most unpleasant place to go into. But we wanted one idea of Cimmerian darkness, and the sensation of being buried alive, and we didn't like to tell a lie when asked if we had been in, and therefore we went. You will not understand where we went without a diagram, and you never will have any idea of it until you go. We, with a guide for each person, light candles, and slide and stumble down the incline; we crawl up an incline; we shuffle along a level passage that seems interminable, backs and knees bent double till both are apparently broken, and the torture of the position is almost unbearable; we get up the Great Gallery, a passage over a hundred and fifty feet long, twenty-eight high, and seven broad, and about as easy to ascend as a logging-sluice, crawl under three or four portcullises, and emerge, dripping with perspiration and covered with dust, into the king's chamber; a room thirty-four feet long, seventeen broad, and nineteen high. It is built of magnificent blocks of syenite, polished and fitted together perfectly, and contains the lidless sarcophagus.

If it were anywhere else and decently lighted, it would be a stylish apartment; but with a dozen torches and candles smoking in it and heating it, a lot of perspiring Arabs

shouting and kicking up a dust, and the feeling that the weight of the superincumbent mass was upon us, it seemed to me too small and confined even for a tomb. The Arabs thought they ought to cheer here as they did on top; we had difficulty in driving them all out and sending the candles with them, in order that we might enjoy the quiet and blackness of this retired situation. I suppose we had for once absolute night, a room full of the original Night, brother of Chaos, night bottled up for four or five thousand years, the very night in which old Cheops lay in a frightful isolation, with all the portcullises down and the passages sealed with massive stones.

Out of this blackness the eye even by long waiting couldn't get a ray; a cat's eye would be invisible in it. Some scholars think that Cheops never occupied this sarcophagus. I can understand his feeling if he ever came in here alive. I think he may have gone away and put up "to let" on the door.

We scrambled about a good deal in this mountain, visited the so-called Queen's Chamber, entered by another passage, below the King's, lost all sense of time and of direction, and came out, glad to have seen the wonderful interior, but welcoming the burst of white light and the pure air, as if we were being born again. To remain long in that gulf of mortality is to experience something of the mystery of death.

Ali Gobree had no antiquities to press upon us, but he could show us some choice things in his house, if we would go there. Besides, his house would be a cool place in which to eat our lunch. We walked thither, a quarter of a mile down the sand slope on the edge of the terrace. We had been wondering where this Sphinx was, expecting it to be as conspicuous almost as the pyramids. Suddenly, turning a sand-hill, we came upon it, the rude lion's body struggling out of the sand, the human head lifted up in that stiff majesty which we all know.

So little of the body is now visible, and the features are so much damaged, that it is somewhat difficult to imagine what impression this monstrous union of beast and man once produced, when all the huge proportions stood revealed, and colour gave a startling life-likeness to that giant face. It was cut from the rock of the platform; its back was patched with pieces of sandstone to make the contour; its head was solid. It was approached by flights of stairs descending, and on the paved platform where it stood were two small temples; between its paws was a sort of sanctuary, with an altar. Now, only the back, head and neck are above the drifting sand. Traces of the double crown of Upper and Lower Egypt, which crowned the head, are seen on the forehead, but the crown has gone. The kingly beard that hung from the chin has been chipped away. The vast wig—the false mass of hair that encumbered the shaven heads of the Egyptians, living or dead—still stands out on either side of the head, and adds a certain dignity. In spite of the broken condition of the face, with the nose gone, it has not lost its character. There are the heavy eyebrows, the prominent cheek-bones, the full lips, the poetic chin, the blurred but on-looking eyes. I think the first feeling of the visitor is, that the face is marred beyond recognition, but the sweep of the majestic lines soon becomes apparent; it is not difficult to believe that there is a smile on the sweet mouth, and the stony stare of the eyes, once caught, will never be forgotten.

The Sphinx, grossly symbolizing the union of physical and intellectual force, and hinting at one of those recondite mysteries which we still like to believe existed in the twilight of mankind, was called Hor-em-Khoo ("the Sun in his resting-place"), and had divine honours paid to it as a deity.

This figure, whatever its purpose, is older than the Pyramid of Cheops. It has sat facing the east, on the edge of this terrace of tombs, expecting the break of day, since a period that is lost in the dimness of tradition. All the achievements of the race, of which we know anything, have been enacted since that figure was carved. It has seen, if its stony eyes could see, all the procession of history file before it.']

[2] [Stobaeus, *Eclogarum physicarum et ethicarum libri duo*, p. [992](#), Ed. Heeren. 'And Horus said "Why is it then, mother, "that the men who dwell beyond the borders of our most holy land (Egypt) are not so intelligent as our people are?" "The earth," said Isis, "lies in the middle of the universe, stretched on her back, as a human being might lie, facing toward heaven. She is parted out into as many different members, as a man; and her head lies toward the South of the Universe, her right shoulder toward the East, and her left shoulder toward the West; her feet lie beneath the Great Bear, and her thighs are situated in the regions, which follows next to the South of the Bear.'" W. Scott's tr., in *Hermetica*, 1924, p. 192.

Many authorities are of the opinion that this extract from Stobaeus is fraudulent and has nothing to do with the author of the *Poemandres*. Chambers, in *The Theological and Philosophical of Hermes Trismegistus, Christian Platonist*, 1882, p. ix, says: 'The majority of the Fathers, in their uncritical mode, even Lactantius himself, confounded the original Hermes with our author, in the same way that they ascribed to the Sybilline verses a far too high antiquity; and the later Fathers, moreover, especially Lactantius, made no distinction between the genuine works of our Hermes and others which falsely bear his name; some of them, as, for instance, "Asclepius," having been written at least a century later; and those, as, for instance, "The Sacred Book" and the Dialogue between Isis and Horus (Stobaeus, *Physica*, 928, 1070, edit. Meineke, i. 281, 342), to which it is impossible to assign a date, are all indiscriminately ascribed to the same Hermes, although it is absolutely certain that the author of *Poemandres* never can have written them.'

*Ibid.*, p. 130. 'Stobaeus, *Physica*, 928, makes a long Extract purporting to be from "Hermes Trismegistus," from the Sacred Book that called "Virgin of World" (Patrit., p. 276; Meineke, i. 281), but it is alien from the genuine writings of our Hermes, being a dialogue between Isis and Horus, and [Greek]; Greek and Egyptian Deities to whom no allusion is made in the other writings of our author, which are also manifestly inconsistent with any belief in the existence of such beings.'

See also *AE* 1:[303](#).]

[3] [Piazzi Smyth, *Life and Work at the Great Pyramid*. Unable to trace in this work.]

[4] [Brugsch, 'The Great Mendes Stele,' *RP*, 8, [91](#). See p. 99, line 17.]

[5] [*The Attic (or Athenian) Nights*, vol. 3, p. 127. 'The grammarians have given the name of Rhophalic to such verses as begin with a monosyllable, and progressively increase, as what names of cities and countries had undergone a change, as Boeotia, which was formerly called Aonia; Egypt, which was called Aeria; and Crete, by the same name Aeria; Attica was Acste; Corinth, Ephyre; the coast of Macedonia, Æmathia; Thessaly, Haemonia; Tyre, Sarra; Thrace, Sithon; and Sistos, Poseidonium.']

[6] [Wilkinson, *Manners and Customs of the Ancient Egyptians. The Second Series*, vol. 2, p. [48](#).]

[7] [*Ibid.*, vol. 2, p. 46. 'Egypt, as might be reasonably expected, was among the Deities worshipped in the country. She is represented with the emblem of purity on her head, and another apparently signifying "cultivated land," which also enters into the names of the Goddess Kahi, and the Deity of Tentyris. In one hand she holds a spear with a bow and arrows, and in the other a battleaxe and the sign of life, illustrative of the military power of the country. In this she resembles one of the forms of Neith or Minerva. I had imagined this Goddess to be the Genius of the "Eastern Bank," opposed to another of similar character, whom I have called the "Western Bank of the Nile;" but the hieroglyphic legends appear to authorize the conclusion of her representing Egypt itself.']

[8] [Egyptian room, British Museum, 9,900.]

[9] [Brugsch. Uncertain of ref, but see *History of Egypt Under the Pharaohs*, vol. 2, p. 228. 'In the course of time, the power of the Ethiopians extended beyond the southern boundary of Egypt; till at last the whole of Patoris came into their possession, and the 'great city' of Ni-'a, that is, Thebes, became their capital in that region. While the Assyriain regarded Lower Egypt—the Muzur so often mentioned in the cuneiform inscriptions—as their permanent fief, the districts of Patoris were virtually an Ethiopian province. Middle Egypt formed a 'march' contested on both sides between the two kingdoms, and likewise a barrier which tended to hinder the outbreak of open hostilities between the one and the other.']

[10] [Cory, *Ancient Fragments*, p. 136. 'Among the Egyptians there is a certain tablet called the Old Chronicle, containing thirty dynasties in 113 descents, during the long period of 36,525 years. The first series of princes was that of the Auritae; the second was that of the Mestraeans; the third of the Egyptians.'  
See also *BB* 1:[28](#).]

[11] [*Hebräisches und Chaldäisches Handwörterbuch?*]

[12] [Cory, *Ancient Fragments*, p. 82. 'Another of his sons was Khum, (*i.e.*, Ham), who is called by the Greeks Asbolus, the father of the Ethiopians, and the brother of Mestram, the father of the Egyptians. The Greeks say, moreover, that Atlas was the discoverer of astrology.' Extracted from Eusebius, *Praeparatio Evangelica*, bk. 9.]

[13] [*Gen.* 10:14. 'And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.']

[14] [*Gen.* 26:2. 'And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of.']

[15] [Pettigrew, *A History of Egyptian Mummies*, p. 221. 'The scarabaeus has been regarded as emblematical of the sun. It is generally represented with its ball, and

according to Plutarch these insects, casting the seed of generation into round balls of dung, as a genial nidus, and rolling them backward with their feet, while they themselves look directly forward, are considered solar emblems. As the sun appears to proceed through the heavens course contrary to the signs, thus those scarabæi turns their balls toward the west, while they themselves continue creeping toward the east; by the first of those motions exhibiting the diurnal, by the second the annual motion of the earth and the planets. It is also a type of spring, of fecundity, and of the Egyptian month anterior to the rising of the Nile, as it appears in that season of the year which immediately precedes the inundation.']

[16] [Horapollon, *Hieroglyphica*, bk. 1:10. 'To denote an only begotten, or generation, or a father, or the world, or a man, they delineate a SCARABÆUS. And they symbolise by this an *only begotten*, because the scarabæus is a creature self-produced, being unconceived by a female; for the propagation of it is unique after this manner:—when the male is desirous of procreating, he takes dung of an ox, and shapes it into a spherical form like the world; he then rolls it from the hinder parts from east to west, looking himself towards the east, that he may impart to it the figure of the world, (for that is borne from east to west, while the course of the stars is from west to east): then, having dug a hole, the scarabæus deposits this ball in the earth for the space of twenty-eight days, (for in so many days the moon passes through the twelve signs of the zodiac). By thus remaining under the moon, the race of scarabæi is endued with life; and upon the nine and twentieth day after having opened the ball, it casts it into water, for it is aware that upon that day the conjunction of the moon and sun takes place, as well as the generation of the world. From the ball thus opened in the water, the animals, that is the scarabæi, issue forth. The scarabæus also symbolizes *generation*, for the reason before mentioned—and a father, because the scarabæus is engendered by a *father* only—and the *world*, because in its generation it is fashioned in the form of the world—and a *man*, because there is no female race among them. Moreover there are three species of scarabæi, the first like a cat, and irradiated, which species they have consecrated to the sun from this similarity: for they say that the male cat changes the shape of the pupils of his eyes according to the course of the sun: for in the morning at the rising of the god, they are dilated, and in the middle of the day become round, and about sunset appear less brilliant: whence, also, the statue of the god in the city of the sun is of the form of a cat. Every scarabæus also has thirty toes, corresponding with the thirty days duration of the month, during which the rising sun [moon?] performs his course. The second species is the two horned and bull formed, which is consecrated to the moon; whence the children of the Egyptians say, that the bull in the heavens is the exaltation of this goddess. The third species is the one horned and Ibis formed, which they regard as consecrated to Hermes [Thoth], in like manner as the bird Ibis.'

See also *BB* 2:[317](#), [635](#), *NG* 1:[37](#), [119](#), *NG* 2:[59-60](#), [194](#), [303](#), *AE* 1:[235](#), *AE* 2:[732](#).]

[17] [*Ebers Papyrus*, cited in Brugsch, *History of Egypt Under the Pharaohs*, vol. 1, p. 58. 'The information of the monuments is silent about a physician of the name of Tota, Atot, or Ata; mention is only made of a roll of a very ancient book bought in Thebes by Mr. Ebers, which, when Teta sat on the throne, was prized as a means for making the hair grow. More important than this information, interesting at most to hair-dressers, is the

fact that the writings of the pharaohs on medical subjects reach back as far as the first dynasty of the Thinites.']

[18] [*Ibid.*, vol. 1, p. 58. 'As an example we will allude to the great medical papyrus discovered in the necropolis of Memphis, which was added to the collection of the museum of Berlin, about fifty years ago. As we have elsewhere shown, this precious document contains a quantity of receipts for the cure of a certain number of maladies of the nature of leprosy, and many other diseases. In a simple, childish exposition of the construction and mechanism of the body, the writing explained the number and use of the numerous 'tubes.' This manuscript was composed in the reign of Ramses II., but there is a passage in it which throws back the origin of one part of the work to the fifth king of the table of Abydos. This is what the text says on this subject. This is the beginning of the collection of receipts for curing leprosy. It was discovered in a very ancient papyrus enclosed in a writing-case, under the feet (of a statue) of the god Anoobis, in the town of Sochem, at the time of the reign of his majesty the defunct king Sapti. After his death it was brought to the majesty of the defunct king Senta, on account of its wonderful value.

And behold the book was placed again at the feet and well secured by the scribe of the temple and the great physician, the wise Noferhotep. And when this happened to the book at the going down of the sun, he consecrated a meat and drink and incense offering to Isis, the lady, to Hor of Athribis, and the god Kho-Dsoo-Thut of Amkhit.']

[19] [*Rit.* ch. [130](#). Cf. [Renouf](#).]

[20] [*Rit.* ch. [42](#). Cf. [Renouf](#).]

[21] [*Egypt's Place in Universal History*, vol. 1, p. 18. 'Now, as we shall see in the second book, the practice of human sacrifices was abolished in the Old Empire at the end of the seventh century after Menes. This is the only explanation we have, but it is a sufficient one, of a circumstance which led even Wilkinson to question the truth of the well-ascertained fact, that the Egyptian monuments, in so far as known to us, offer no representation of human sacrifice, although we there find every other kind of sacrifice and offering frequently and distinctly exhibited.']

[22] [Wilkinson, *Manners and Customs of the Ancient Egyptians. The Second Series*, vol. 5, p. [352](#).]

[23] [De Rouge, (*Recherches sur les monuments qu'on peut attribuer aux six premières dynasties de Manéthon?*) p. 46-7.

Bunsen, *Egypt's Place in Universal History*, vol. 5, pp. [719](#), [720](#).]

[24] [*The Monuments of Upper Egypt*, p. 67. 'The Pyramids are already six or seven thousand years old, but there is no reason why one hundred thousand years hence they should not be in the same state as we see them at the present day, provided no ignorant or profane hand be laid against them.']

[25] [Lepsius, *Königsbuch der Alten Ägypter*.]



[26] ['The Simplen Pass,' in *The Poems of William Wordsworth*, Ed., N. C. Smith, vol. 1, p. 312.

'The stars of midnight shall be dear  
To her; and she shall lean her ear  
In many a secret place  
Where rivulets dance their wayward round,  
And beauty born of murmuring sound  
Shall pass into her face.']

[27] [Birch, 'The Praise of Learning,' *RP*, 8, [145](#). See p. 148.]

[28] ['Proverbs of Ptah-hetep', *RP*, 8, 148. Massey errs here. It does not appear in this vol. or any other. But see the [Precepts](#).]

[29] [*Egypt's Place in Universal History*, vol. 4, p. 71. 'The result of philology is that the Hellenic race and other Arian peoples held in common the fundamental idea of the Divinity as ether and creator, though it contained likewise some Phoenician elements. But, as regards Egypt, it also proves, when compared with older religious records and monuments, that Semitic roots are found in the names of Egyptian gods, but not the converse, namely, Egyptian roots in the names of Semitic gods. This fact we think we can now carry considerably farther. We hope to be able to show that the Semites invented Theogony for the other peoples, especially for the Hellenes; and that the Egyptians retained, together with the Theogony, the mythology which preceded it, essentially the same as that which the Hellenes invented for themselves.']

[30] [As above note.]

[31] [*Ibid.*, vol. 1, p. 12, pref. 'In order to make a practical use of this method and the formulas discovered by means of it, I had likewise sought at an early stage of my inquiries for a lever applicable to universal history; for what is true in a small circle must also be so in a larger and the largest. In consequence of the unexpected light thrown on history by the discoveries in hieroglyphics, the Egyptian language at last appeared to me to offer such a lever. It clearly stands between the Semitic and Indo-Germanic; for its forms and roots cannot be explained by either of them singly, but are evidently a combination of the two. If, then, it be of Asiatic origin, and consequently introduced by colonisation into the valley of the Nile, where it became naturalised, it will enable us to pronounce upon the state of the Asiatic language from which it sprang, and consequently upon an unknown period of mental development in primeval Asia.']

[32] [*Vendidad*, West's tr. Massey errs here. He means the tr. by Bleeck. See [Bibliography](#).]

[33] [*History of Egypt Under the Pharaohs*, (2nd ed.) vol. 1, p. 8. 'Whatever relations of kindred may be found to exist in general between these great races of mankind, thus much may be regarded as certain, that the cradle of the Egyptian people must be sought in the interior of the Asiatic quarter of the world. In the earliest ages of humanity, far



beyond all historical remembrance, the Egyptians, for reasons unknown to us, left the soil of their primeval home, took their way towards the setting sun, and finally crossed that bridge of nations, the Isthmus of Suez, to find a new fatherland on the favoured banks of the holy Nile. Comparative philology, in its turn, gives powerful support to this hypothesis. The Egyptian language which has been preserved on the monuments of the oldest time, as well as in the late-Christian manuscripts of the Copts, the successors of the people of the Pharaohs in no way shows any trace of a derivation and descent from the African families of speech. On the contrary, the primitive roots and the essential elements of the Egyptian grammar point to such an intimate connection with the Indo-Germanic and Semitic languages, that it is almost impossible to mistake the close relations which formerly prevailed between the Egyptians and the races called Indo-Germanic and Semitic.']

[34] [As above note.]

[35] [Source.]

[36] [*History of Egypt Under the Pharaohs*, (2nd ed.) vol. 1, p. 20. 'The land of Egypt resembles a small narrow girdle, divided in the midst by a stream of water, and hemmed in on both sides by long chains of mountains. On the right side of the river, to the East, the chain of hills called Arabian accompany the stream for its whole length; on the opposite, the Western side, the low hills of the Libyan desert extend in the same direction with the river from South to North up to the shore of the Mediterranean Sea. The river itself was designated by the Greeks and Romans by the name of *Neilos* or *Nilus*. Although this word is still retained in the Arabic language as Nil, with the special meaning of "inundation," yet its origin is not to be sought in the old Egyptian language; but, as has been lately suggested with great probability, it should be derived from the Semitic word *Nahar* or *Nahal*, which has the general signification of "river."']

[37] [See Lepsius, *Königsbuch der Alten Ägypter*, taf. 3.]

[38] [*Manners and Customs of the Ancient Egyptians*, vol. 2, p. [426](#).]

[39] [*Of Isis and Osiris*, ch. [12](#).]

[40] [Group in Musée du Louvre, Salle des Dieux.]

[41] [*History of Egypt Under the Pharaohs*, vol. 1, p. 479. 'As is well known, the Semitic nations used to turn the face to the East, the quarter of the rising sun, and accordingly they called the East the 'front side,' the West the 'hinder side,' the South therefore the 'right' and the North the 'left'. In opposition to all this, the ancient Egyptians regarded the Western side as the right, the Eastern as the left (*semah*, whence the word *Asmach*, cited by Herodotus as meaning 'those who stand on the king's left hand'). Consequently they turned the face to the South, or, as they used to say, 'upwards' (*hir*) or 'forwards' (*khont*), so that the North lay at their back, and hence its appellation of the 'lower' (*khir*) or 'hinder' (*pehu*) region. Now, having regard to all this, the appellation of *Elhar*, in the sense of

'hinder land,' could only have originated with such peoples as had their fixed abodes to the East of the land of Khar, that is, on the banks of the Euphrates. Thus Babel and its famous tower appear unmistakably as the great fixed centre (*Markstein*) whence the directions of the abodes of nations were estimated in the earliest antiquity.']

[42] [Sarcophagus in Soane Museum. (Massey may here be referring to the sarcophagus of Set I in Sharpe's *The Alabaster Sarcophagus of Oimenepthah I*, with the plates drawn up by Bonomi. It is difficult to determine precisely to which plate he is referring, or see what he is actually getting at. I therefore include here only the overall view of the sarcophagus in plate [1](#) rather than the more detailed views in the other plates.)]

[43] [*Rit.* ch. 147. 'I know the time the day I came like the Sun through the Gate of the Lords of Kal.' Birch's tr. Cf. [Renouf](#).]

[44] [Eisenlohr and Birch, 'The Great Harris Papyrus, Part I,' *RP*, 6, [21](#). See p. 31, line 8.]

[45] [Pierret, *Vocabulaire Hieroglyphique*. 'Ab, the Left.']

[46] [Source.]

[47] [*History of Egypt Under the Pharaohs*, vol. 1, pp. 2-3. 'Every one who considers the features, the language, and other peculiarities of the ancient Egyptians, will feel convinced that they are not of African extraction, but that, like the Abyssinians and many inhabitants of the known valley of the Nile, they bear the evident stamp of an Asiatic origin; and Juba, according to Pliny, affirms that the people of the banks of the Nile, from Syene to Meroe, were not Ethiopians, but Arabs. And if feature and other external appearances are insufficient to establish this fact, the formation of the skull, which is decidedly of the Caucasian variety, must remove all doubt of their valley having been peopled from the East: and some may even consider it directly alluded to in the Book of Genesis, where Ham, the son of Noah, and his immediate descendants, are said to have inhabited the lands of Ethiopia, Egypt, Libya, and Canaan. The name of Ham is, in fact, the same as that of Egypt, Khem, or Cham; and Moses may have pointed out the eastern origin of the Egyptians by introducing him as a son of Noah. But it is more reasonable to suppose that a colony of Asiatics settled in Egypt at a subsequent period, and that to this cause we ought to attribute the marked distinction between the head of the Egyptians and that of the Negroes.

There has always been a striking resemblance between the Egyptians and Asiatics, both as to their manners, customs, language, and religion; and some authors have considered the valley they inhabited to belong to Asia rather than to Africa: others, again, have divided the country into two parts, the east and west banks of the Nile, assigning the former to Asia, the latter to Africa, and taking the river as the boundary line of the two continents. In manner, language, and many other respects, Egypt was certainly more Asiatic than African.

There is no appearance of the Hindoo and Egyptian religions having been borrowed from one another, which many might be induced to conclude from their great analogy in some points, yet it is not improbable that those two nations may have proceeded from the

same original stock, and have migrated southwards from their parent country in Central Asia.']

[48] [*An Essay on the Superstitions, Customs, and Arts, Common to the Ancient Egyptians, Abyssinians, and Ashantees?*]

[49] [Art. in journal?]

[50] ['Geographical Distribution of Mankind,' *JES*, 1871.]

[51] [See Section [21](#).]

[52] [Owen, *JAS*, 1874.]

[53] [*Ibid.*, p. 247.]

[54] [Montfaucon, *Antiquity Explained and Represented in Scriptures*, pl. 47.]

[55] [*The State of the Cape of Good Hope*, vol. 1, pp. 50-1.]

[56] [Spencer, 'Ceremonial Institutions,' part 4 of *Principles of Sociology*, pp. 116, 121-4. 'Among the Coast Negroes, if a native "goes to visit his superior, or meets him by chance, he immediately falls on his knees, and thrice successively kisses the earth." In acknowledgment of his inferiority, the king of the Brass people never spoke to the king of the Ibos "without going down on his knees and touching the ground with his head."']

'Of the other simulated signs of pleasure commonly forming part of the obeisance, kissing is the most conspicuous. This, of course, has to take such form as consists with the humility of the prostration or kindred attitude. As shown in certain foregoing instances, we have kissing the earth when the superior cannot be approached close enough for kissing the feet or the garment. Others may be added. It is the custom at Eboe, when the king is out, and indeed indoors as well, for the principal people to kneel on the ground and kiss it three times when he passes;" and the ancient Mexican ambassadors, on coming to Cortes, "first touched the ground with their hands and then kissed it." This, in the ancient East, expressed Submission of conquered to conqueror; and is said to have gone as far as kissing the footmarks of a conqueror's horse. Abyssinia, where the despotism is extreme and the obeisances servile, supplies a modification. In Shoa, kissing the nearest inanimate object belonging to a superior or a bioreactor, is a sign of respect and thanks. From this we pass to she came to him and then licked his feet, all the women in the town saluted their husbands in the same manner. Slaves did the like to their masters. So in ancient Peru, "when the chiefs came before [Atahaallpa], they made great obeisances, kissing his feet and hands. Egyptian wall-paintings represent this extreme homage; and in Assyrian records Sennacherib mentions that Menabem of Samaria came up to bring presents and to kiss his feet." Kissing his feet was part of the reverence shown to Christ by the woman with the box of ointment. At the present day among the Arabs, inferiors kiss the feet, the knees, or the garments of their superiors. Kissing the Sultan's feet is a usage in Turkey; and Sir R. K. Porter narrates that in acknowledgment of a

present, a Persian "threw himself on the ground, kissed my knees and my feet."

Kissing the hand is a less humiliating observance than kissing the feet; mainly, perhaps, because it does not involve a prostration. This difference of implication is recognized in regions remote from one another. In Tonga, "when a person salutes a superior relation, he kisses the band of the party; if a very superior relation, he kisses the foot." And the women who wait on the Arabian princesses, kiss their hands when they do them the favour not to suffer them to kiss their feet or the borders of their robes. The prevalence of this obeisance as expressing loving Submission, is so great as to render illustration superfluous.

What is implied, where, instead of kissing another's hand, the person making the obeisance kisses his own band? Does the one symbolize the other, as being the nearest approach to it possible under the circumstances? This appears a hazardous inference; but there is evidence justifying it. D'Arviens says the inferior has touched it; then the inferior puts his own fingers to his lips and afterwards to his forehead.

This I think, makes it clear that the common custom of kissing the hand to another, originally expressed the wisher the willingness to kiss his hand.

Here, as before, the observance, beginning as a spontaneous propitiation of conqueror by conquered, of master by slave of ruler by ruled, early passes into a religious propitiation also. To the ghost and to the deity developed from the ghost these actions of love and liking are used. That embracing and kissing of the lower extremities, which was among the Hebrews an obeisance to the living person, Egyptian wall-paintings represent as an obeisance made to the mummy enclosed in its case; and then in pursuance of this action, we have kissing the feet of statues of gods in pagan Rome and of holy images among Christians. Ancient Mexico furnished an instance of the transition from kissing the ground as a political obeisance to a modified kissing the ground as a religious obeisance. Describing an oath Clavigero says "Then naming the principal god, or any other they particularly revered, they kissed their hand, after having touched the earth with it." In Peru the manner of worship was to "open the hands, to make some noise with the lips as of kissing, and to ask what they wished, at the same time offering the sacrifice," and Garcilasso, describing the libation to the Sun, adds "At the same time they kissed the air two or three times, which ... was a token of adoration among these Indians." Nor have European races failed to furnish kindred facts. Kissing the hand to the statue of a god was a Roman form of adoration.

Once more, salutatory movements, which being natural expressions of delight become complimentary acts before a visible ruler, become acts of worship before an invisible ruler. David danced before the ark. Dancing was originally a religious ceremony among the Greeks: from the earliest times the "worship of Apollo was connected with a religious dance." King Pepin, "like King David, forgetful of the regal purple, in his joy bedewed his costly robes with tears and danced before the relics of the blessed martyr." And in the Middle Ages there were religious dances in churches; as there are still in Christian churches at Jerusalem.']

[57] [*Africanische Reisen*, p. 143.]

[58] [*The Wonders of Elora*, p. 236. 'They considered the universe destined to dissolution by fire, a phoenix which had already perished more than once and that as often as it arose

from its ashes, the events which had before taken place were repeated. Perhaps this repetition constituted the heathen idea of eternity. The *cobra capella*, or hooded snake, being unknown in Africa, except as a hieroglyphic, it may be concluded (as also from other arguments) that the Egyptians were the depositaries, not the inventors of their mythological attainments.']

[59] [*Across Africa*, vol. 2, p. 289. 'Snakes are not numerous, and the greater portion are not venomous, though the *cobra de capello* exists and is much dreaded. There is also a snake which is said to be able to project its saliva to a distance of two or three feet; and when that saliva falls on man or beast, a lingering and painful wound results. Arachnidae are common, and of several varieties, scorpions being by no means rare in the native huts; while the webs of gigantic spiders festoon the poles forming the roof, and are sometimes seen covering whole trees in the jungles.' Or p. 449, single ed.]

[60] [Source.]

[61] [*Histories*, bk. 2:14. 'At present, it must be confessed, they obtain the fruits of the field with less trouble than any other people in the world, the rest of the Egyptians included, since they have no need to break up the ground with the plough, nor to use the hoe, nor to do any of the work which the rest of mankind find necessary if they are to get a crop; but the husbandman waits till the river has of its own accord spread itself over the fields and withdrawn again to its bed, and then sows his plot of ground, and after sowing turns his swine into it—the swine tread in the corn—after which he has only to await the harvest.' Tr., Rawlinson.

'It is certain however that now they gather in fruit from the earth with less labour than any other men and also with less than the other Egyptians; for they have no labour in breaking up furrows with a plough nor in hoeing nor in any other of those labours which other men have about a crop; but when the river has come up of itself and watered their fields and after watering has left them again, then each man sows his own field and turns into it swine, and when he has trodden the seed into the ground by means of the swine, after that he waits for the harvest.' Tr., Macauley.]

[62] [*EBR* 8, 8, 421.]

[63] [*Library of History*, bk. 1. 28-9. 'They report, that afterwards many colonies out of Egypt were dispersed over all parts of the world: that Belus (who was taken to be the son of Neptune and Lyhra) led a colony into the province of Babylon and fixing his seat at the river Euphrates, consecrated priests and, according to the custom of the Egyptians, freed them from all public taxes and impositions. These priests the Babylonians call Chaldeans, who observe the motions of the stars, in imitation of the priests, naturalists and astrologers of Egypt.' Booth's tr.]

[64] [*Ibid.*, bk. 1:44. See full text [here](#).]

[65] [Birch, 'Inscription of Una,' *RP*, 2, [1](#). See p. 3, lines 5-7.]

[66] [Eisenlohr and Birch, 'The Great Harris Papyrus, Part I,' *RP*, 6, [21](#). See p. 26.]

[67] [Source.]

[68] [Not in *Lectures on Man*. Source.]

[69] [*The Languages and Ethnology of the Indian Archipelago*.]

[70] [*The Last Journals of Dr. David Livingstone*, vol. 2, p. 259. 'The small, well-rounded features of the people of Nsama's country are common here, as we observe in the salt-traders and villages; indeed, this is the home of the Negro, and the features such as we see in pictures of ancient Egyptians, as first pointed out by Mr. Winwood Reade.']

[71] [*Basutos*, p. 10.]

[72] [*Travels in Southern Africa*, vol. 2, p. 224. 'I devoted a considerable time to observing these men very accurately; and though, according to all that is related above, I must allow the validity of their claims to be classed among rational creatures, I cannot forbear saying that a Bosjesraan, certainly in his mien, and all his gestures, has more resemblance to an ape than to a man. One of our present guests, who appeared about fifty years of age, who had grey hair and a bristly beard, whose forehead, nose, cheeks, and chin, were all smeared over with black grease, having only a white circle round the eye washed clean with the tears occasioned by smoking, this man had the true physiognomy of the small blue ape of Caffraria. What gives the more verity to such a comparison was the vivacity of his eyes, and the flexibility of his eye-brows, which he worked up and down with every change of countenance. Even his nostrils and the corners of his mouth, nay, his very ears moved involuntarily, expressing his hasty transitions from eager desire to watchful distrust.']

[73] [Cust, 'Report on Anthropological Proceedings at the Oriental congress at Florence,' *JAI*, 8, 286. 'In the first section an interesting fact was stated by M. Mashero and Professor Sapeto: that in the speech of some of the Negro tribes on the Blue Nile, the clicks, which were deemed a peculiarity of South African speech, are detected, and more than this, that an increase or diminution of the prevalence of this linguistic feature could be remarked as the traveller advances towards or from Central Africa.

Another remarkable fact became the subject of discussion, and we await with some interest the fuller details which the report will supply. Professor Lieblein, of Christiania, noticed the Egyptian antiquities, which had been disinterred in Sardinia; and Signor Fabiani exhibited specimens of others found in a tomb at Rome, under the wall of Servius Tullus. The remains were chiefly Egyptian Divinities. It was argued by Fabiani, that the site of Rome must have been occupied at a date anterior to the well-known era of "Urbs Condita." Phoenician remains were also found, supporting the hypothesis that there must have been a Phoenician and Egyptian influence in the pre-historic Italian civilisation. Many distinguished scholars took part in this discussion.']

[74] [Not in *Ædipus Judaicus*. Source.]

[75] [Muller, *Ac.*, 1874, 548.]

[76] [Massey's own words.]

[77] [*Gen.* 10:5. 'By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.']

[78] [Lefebure, 'Book of Hades,' *RP*, 10, [79](#). See pp. 109-10.]

[79] [Cory, *Ancient Fragments*, p. 136. 'Among the Egyptians there is a certain tablet called the Old Chronicle, containing thirty dynasties in 113 descents, during the long period of 36,525 years. The first series of princes was that of the Auritae; the second was that of the Mestraeans; the third of the Egyptians.'  
See also note [10](#) above.]

[80] [Syncellus, *Chronicon*, 51; and Eusebius, *Chronology*, 6. In Cory, *ibid.* See above note.]

[81] [Wilkinson, (*Materia Hieroglyphica*.?), pl. 32, figs. 4, 5, 6, 7, 8, 9, 10.]

[82] [Source, pp. 5, 28.]

[83] [Cory, *Ancient Fragments*, p. [136](#).]

[84] [*The Monuments of Upper Egypt*, pp. 255-6. 'Assouan always takes the traveller by surprise. One seems to be quite in a new world—Egypt finishes and another country begins. Nowhere does one find such a motley crowd of Egyptians, Turks, Barabras, half-naked Bisharees and negroes of every tribe. The inhabitants of Khartoom especially are remarkable by their grand mien, their black skin and their finely formed head that reminds one of the best types of northern races. To complete the picture, on the shore may be seen merchandise, gums, elephants' tusks, and skins of animals, in outlandish-looking packages which add to the bewilderment of the traveller. In the midst of the crowd circulate hawkers, no longer trading in antiquities, but in bludgeons of ebony, pikes, lances and arrows the iron points of which are said to be poisoned. Assouan has scarcely retained any vestiges of the past, but there are many points of interest in the town. A little away to the south, in a hollow of the ground, lies a small temple of Ptolemaic origin lately discovered. About half a mile further on, is an obelisk still adhering by one of its sides to the quarry out of which it had begun to be hewn.']

[85] [*Histories*, bk. 2:18. 'My judgment as to the extent of Egypt is confirmed by an oracle delivered at the shrine of Ammon, of which I had no knowledge at all until after I had formed my opinion. It happened that the people of the cities Marea and Apis, who live in the part of Egypt that borders on Libya, took a dislike to the religious usages of the country concerning sacrificial animals, and wished no longer to be restricted from eating the flesh of cows. So, as they believed themselves to be Libyans and not Egyptians, they sent to the shrine to say that, having nothing in common with the Egyptians, neither



inhabiting the Delta nor using the Egyptian tongue, they claimed to be allowed to eat whatever they pleased. Their request, however, was refused by the god, who declared in reply that Egypt was the entire tract of country which the Nile overspreads and irrigates, and the Egyptians were the people who lived below Elephantin , and drank the waters of that river.' Tr., Rawlinson.

'Moreover also the answer given by the Oracle of Ammon bears witness in support of my opinion that Egypt is of the extent which I declare it to be in my account; and of this answer I heard after I had formed my own opinion about Egypt. For those of the city of Marea and of Apis, dwelling in the parts of Egypt which border on Libya, being of opinion themselves that they were Libyans and not Egyptians, and also being burdened by the rules of religious service, because they desired not to be debarred from the use of cows' flesh, sent to Ammon saying that they had nought in common with the Egyptians, for they dwelt outside the Delta and agreed with them in nothing; and they said they desired that it might be lawful for them to eat everything without distinction. The god however did not permit them to do so, but said that that land which was Egypt which the Nile came over and watered, and that those were Egyptians who dwelling below the city of Elephantine drank of that river.' Tr., Macauley.]

[86] [Cory, *Ancient Fragments*, p. 136. 'Among the Egyptians there is a certain tablet called the Old Chronicle, containing thirty dynasties in 113 descents, during the long period of 36,525 years. The first series of princes was that of the Auritae; the second was that of the Mestraeans; the third of the Egyptians.'

See also pp. 104-8 of that book, and note [83](#) above. The editor uses Bunsen's book on Egypt as a reference point, citing pp. 142-4, whereas Massey cites the following ref. of same book: *Egypt's Place in Universal History*, vol. 1, p. 215.]

[87] [Cory, *Ancient Fragments*, p. 109. 'He has addressed and explained them to Philadelphus, the second king (of Egypt) who bore the name of Ptolemaeus, in the book which he has entitled Sothis (or the Dog-star).' Extracted from Syncellus, *Chronicon*, 40.]

[88] [*Iamblichus on the Mysteries of the Egyptians, Chaldeans, and Assyrians*, p. 251. 'Hence, as Seleukos describes, Hermes set forth the universal principles in two thousand scrolls, or as Manetho affirms, he explained them completely in thirty-six thousand five hundred and twenty-five treatises.' Wilder's tr. See full text [here](#).]

[89] [*Egypt's Place in Universal History*, vol. 1, p. 6. 'Still less shall we defer to those of Iamblichus (partly, perhaps, his own invention), contained in his work on the Egyptian mysteries, which he passed off under the name of the Egyptian Priest Abammon. He attributes to Hermes, consequently to a period before Menes, 1100 books; and describes Seleucus as having mentioned 20,000 volumes of the same Hermes, and Manetho even 36,500. This latter number is nothing but the year of the world in twenty-five Sothic cycles of 1461 years.']

[90] [*Chronicle* in Cory, *Ancient Fragments*, p. 109. 'It remains, therefore, to make certain extracts concerning the dynasties of the Egyptians, from the writings of Manetho, the Sebennyte, the high-priest of the idolatrous temples of Egypt, in the time of

Ptolemaeus Philadelphia. These, according to his own account, he copied from the inscriptions which were engraved, in the sacred dialect and hieroglyphic characters, upon the columns set up in the Seriadic land by Thoth, the first Hermes, (Mercury); and after the Flood, were translated from the sacred dialect into the Greek tongue, in hieroglyphic characters, and committed to writing in books, and deposited by Agathodaemon, the son of the second Hermes, the father of Tat, (Taut of the Phoenician mythology), in the penetralia of the temples of Egypt.' See full text [here](#).]

[91] [*The Antiquity of the Jews*, bk. 1, 2.3. 'All these (the sons of Seth), being naturally of a good disposition, lived happily in the land without apostatising, and free from any evils whatsoever: and they studiously turned their attention to the knowledge of the heavenly bodies and their configurations. And lest their science should at any time be lost among men, and what they had previously acquired should perish, (inasmuch as Adam had acquainted them that a universal aphanism, or destruction of all things, would take place alternately by the force of fire and the overwhelming powers of water), they erected two columns, the one of brick and the other of stone, and engraved upon each of them their discoveries; so that, in case the brick pillar should be dissolved by the waters, the stone one might survive to teach men the things engraved upon it, and at the same time inform them that a brick one had formerly been also erected by them. It remains even to the present day in the land of Siriad.' From Cory, *Ancient Fragments*, p. 151]

[92] [Cory, *Ancient Fragments*, p. 152. "'We do not here propose to renew the inquiry concerning the celebrated antediluvian columns, or stelae, on which the lore of this primaeval world, with all its wisdom, was said to be transmitted. Plato, it is well-known, speaks of these columns in the opening of the *Timaeus*. We shall examine, in the 5th book, whether this be anything more than a figurative description, and how far we may be justified in assuming any connection between the Egyptian legend and the two pillars of Seth mentioned by Josephus. (*Antiq.* i., ch. 2). These pillars, it is obvious, have reference to the *Book of Enoch*; perhaps also to the pillars of Akikarus, or Akicharus, the Prophet of Babylon, (or the Bosphorus), whose wisdom Democritus is said to have stolen, and on which Theophrastus composed a treatise. In the Egyptian traditions that have come down to us, these primaeval stelae do not make their appearance until the third and fourth centuries. They are first mentioned in the so-called Fragments of Hermes, in Stobaeus; afterwards, in Zosimus of Panopolis, evidently in the colouring of Judaising-Christian writers; but, in their worst shape, in the fourth century, in the work of an impostor who assumed the name of Manetho. That in this latter instance, at least, they were connected with the narrative of Josephus, is shown by their allusion to the 'Syriadic Country.'"—Extracted from Bunsen's *Egypt's Place in History*, vol. 1, p. 7, 8.' Note by Editor.]

[93] [*Fragments of Hermes*, in *Eclogarum physicarum et ethicarum*. See above note.]

[94] [Sut = Seth. See note 91 above.]

[95] [Brugsch, *History of Egypt Under the Pharaohs*, vol. 1, p. 437. 'It is difficult to say how far south the Egyptian boundary extended during the reign of our hero. The

inscriptions commonly designate by the general expression Ap-ta or Up-ta, that is, horn, point of the land, the farthest southern boundary for the time being; while other inscriptions designate the region on the south frontier as Kali, and as the country of Karu, Kahi, or Kari.']

[96] [*Ibid.*, vol. 1, p. 438. 'These names have been supposed to refer to the present Galla tribes, but I would rather connect them, with the old name Koloe. This was the name of a place in the far south, which, according to the statement of Ptolemy, was situated in 4° 15' of north latitude. In these regions all monumental history is naturally silent. The works of Thutmes III. first appear sixteen degrees further north, in the lower Nubian country, from the frontier fortress of Semneh as far as the island of Elephantine, opposite to the present town of Assouan. The king erected the temple of Semneh in honour of the Nubian-Libyan god Didun or Didiun, and in memory of his great ancestor Usurtasen III., as we have already related.']

[97] [*Geographiæ*. See above note.]

[98] [Mariette, *The Monuments of Upper Egypt*, p. 259. 'In describing Gebel-Silsileh we alluded to the custom which prevailed among the Egyptians of recording their passage through certain places by a *stela* or an inscription. Of this we have innumerable instances along the route from Assouan to Philae—incriptions on the rocks abound on all sides. Sometimes they consist merely of proper names, but more often they assume the proportions of a tableau. The passer-by has represented himself as adoring the gods of the cataract; underneath is the inevitable form of prayer. On more memorable occasions we read of generals, princes, and even kings returning from an expedition into Soudan who have left on the rock by the wayside a lasting record of their passage. It is easy to realise what valuable data may occasionally be supplied by these memorials, which bear more upon history than on religion. Schayl, a small island in the cataract, not always easily accessible, is, so to speak, covered with such records, some of which have yielded a clue to historical facts now universally accepted.']

[99] [*Hieroglyphica*, bk. 1:21. 'To signify the *rising of the Nile*, which they call in the Egyptian language NOUN, and which, when interpreted, signifies New, they sometimes pourtray a LION, and sometimes THREE LARGE WATERPOTS, and at other times HEAVEN AND EARTH GUSHING FORTH WITH WATER. And they depict a LION, because when the sun is in Leo it augments the rising of the Nile, so that oftentimes while the sun remains in that sign of the zodiac, half of the new water [Noun, the entire inundation?] is supplied; and hence it is, that those who anciently presided over the sacred works, have made the spouts [?] and passages of the sacred fountains in the form of lions.'

See also *BB* 1:[103](#), [186](#), *BB* 2:[586](#), *NG* 1:[40](#), *NG* 2:[194](#), [316](#), *AE* 1:[286](#), [295](#).]

[100] [Uncertain of source, but see his intro to the *Annals of Sargon*, *RP*, 7, [21](#).]

[101] [*Argonautics*, bk. 4. v. 259. 'Apidanean Arcadians alone existed, Arcadians who lived even before the moon, it is said, eating acorns on the hills; nor at that time was the

Pelasgian land ruled by the glorious sons of Deucalion, in the days when Egypt, mother of men of an older time, was called the fertile Morning-land, and the river fair-flowing Triton, by which all the Morning-land is watered; and never does the rain from Zeus moisten the earth; but from the flooding of the river abundant crops spring up.' Tr., R.C. Seaton, p. 154 of Penguin ed.]

[102] [Scholiast to Apollonius, 4. 262.]

[103] [*Histories*, bk. 2:15. 'But the Delta, as the Egyptians affirm, and as I myself am persuaded, is formed of the deposits of the river, and has only recently, if I may use the expression, come to light. If, then, they had formerly no territory at all, how came they to be so extravagant as to fancy themselves the most ancient race in the world? Surely there was no need of their making the experiment with the children to see what language they would first speak. But in truth I do not believe that the Egyptians came into being at the same time with the Delta, as the Ionians call it; I think they have always existed ever since the human race began; as the land went on increasing, part of the population came down into the new country, part remained in their old settlements. In ancient times the Thebais bore the name of Egypt, a district of which the entire circumference is but 6120 furlongs.' Tr., Rawlinson.

'If, I say, we should follow this account, we should thereby declare that in former times the Egyptians had no land to live in; for, as we have seen, their Delta at any rate is alluvial, and has appeared (so to speak) lately, as the Egyptians themselves say and as my opinion is. If then at the first there was no land for them to live in, why did they waste their labour to prove that they had come into being before all other men? They needed not to have made trial of the children to see what language they would first utter. However I am not of opinion that the Egyptians came into being at the same time as that which is called by the Ionians the Delta, but that they existed always ever since the human race came into being, and that as their land advanced forwards, many of them were left in their first abodes and many came down gradually to the lower parts. At least it is certain that in old times Thebes had the name of Egypt, and of this the circumference measures six thousand one hundred and twenty furlongs.' Tr., Macauley.]

[104] [*Ibid.*, bk. 2:2. 'Now the Egyptians, before the reign of their king Psammetichus, believed themselves to be the most ancient of mankind. Since Psammetichus, however, made an attempt to discover who were actually the primitive race, they have been of opinion that while they surpass all other nations, the Phrygians surpass them in antiquity.' Tr., Rawlinson.

'Now the Egyptians, before the time when Psammetichos became king over them, were wont to suppose that they had come into being first of all men; but since the time when Psammetichos having become king desired to know what men had come into being first, they suppose that the Phrygians came into being before themselves, but they themselves before all other men.' Tr., Macauley.]

[105] [*Ibid.*, bk. 2:4. 'And they told me that the first man who ruled over Egypt was Mên, and that in his time all Egypt, except the Thebaic canton, was a marsh, none of the land below lake Mæris then showing itself above the surface of the water. This is a distance of

seven days' sail from the sea up the river.' Tr., Rawlinson.

'They said also that the first man who became king of Egypt was Min; and that in his time all Egypt except the district of Thebes was a swamp, and none of the regions were then above water which now lie below the lake of Moiris, to which lake it is a voyage of seven days up the river from the sea.' Tr., Macauley.]

[106] [*Of Isis and Osiris*, ch. [40](#).]

[107] [*Library of History*, bk. 3. 'The Ethiopians likewise say, that the Egyptians are a colony drawn out from them by Osiris; and that Egypt was formerly no part of the continent, but a sea, at the beginning of the world; but that afterwards, it was by degrees made land by the river Nile, which brought down slime and mud out of Ethiopia. And that that country was made dry land, by heaps of earth forced down by the river, they say, is apparent by evident signs, about the mouths of the Nile. For always every year, may be seen fresh heaps of mud cast up at the mouths of the river by the working of the sea, and the land increased by it.' Booth's tr., vol. 1, p. 152.]

[108] [*Ezek.* 29:14. 'And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.']

[109] [*Is.* 43:3. 'For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.']

[110] [*Is.* 45:14. 'Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God.']

[111] [*Ez.* 23:42. 'And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.']

[112] [*Is.* 18:27. 'Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.']

[113] [*Library of History*, bk. 1. 'That Homer came into Egypt, amongst other arguments, they endeavour to prove it especially by the potion Helen gave Telemachts, (in the story of Menelaus), to cause him to forget all his sorrows past. For the poet seems to have made an exact experiment of the potion Nepeothes which he says Helen received from Polymnestes, the wife of Thonus, and brought it from Thebes in Egypt; and indeed in that city, even at this day, the women use this medicine with good success: and they say, that in ancient limes, the medicine for the cure of anger and sorrow, was only to be found among the Diospolitans; Thebes and Diospolis being by them affirmed to be one and the same city. And that Venus, from an ancient tradition, is called by the inhabitants. Golden

Venus; and that there is a field so called, within the liberties of Memphis: and that Homer derived from Egypt his story of the embraces between Jupiter and Juno, and their travelling into Ethiopia; because the Egyptians every year carry Jupiter's tabernacle over the river into Africa, and a few days after bring it back again, as if the god had returned out of Ethiopia: and that the fiction of the nuptials of these two deities was taken from the solemnization of their festivals, at which time both their tabernacles, adorned with all sorts of flowers, are carried by the priests to the top of a mountain.' Booth's tr. See full text [here](#).]

[114] [*Iliad*, bk. 1. See Smith, *Classical Dictionary*, under 'Æthiopia.']

[115] [Source.]

[116] [Cory, *Ancient Fragments*, p. 82. 'Another of his sons was Khum, (*i.e.*, Ham), who is called by the Greeks Asbolus, the father of the Ethiopians, and the brother of Mestram, the father of the Egyptians. The Greeks say, moreover, that Atlas was the discoverer of astrology.' Extracted from Eusebius, *Praeparatio Evangelica*, bk. 9. See note [12](#) above.]

[117] [Champollion, *Grammaire Égyptienne*, p. 90. Wrong p. no. Unable to trace.]

[118] [*History of Egypt Under the Pharaohs*, vol. 1, p. 32. 'The great pedigree of twenty-five court architects, to which we have already directed the attention of the learned world in the first edition of our history, and the last scion of which, the architect Khnum-ab-ra, was alive in the twenty-seventh year of the reign of Darius I., has given rise to the new method of fixing the dates of the Pharaohs anterior to the twenty-sixth dynasty, at least approximately, with the help of existing series of genealogies. The credit is due to a Swedish scholar, Mr. Lieblein, of having turned this new auxiliary to account, in his last work, as an aid to Egyptian chronology. The importance of this touchstone for all measurements of time in Egyptian history is incontestable; and it is strongly confirmed by the proofs adduced by Mr. Lieblein.']

[119] [Birch, *The Rede Lecture: The Monumental History of Egypt*,? pp. 24-5.]

[120] [Drummond, *Ædipus Judaicus, Allegory in the Old Testament*, pl. 2.]

[121] [Diodorus, *The Library of History*, bk. 2:113. Unable to trace.]

[122] [*Ibid.*, bk. 1, p. 82. 'In arithmetic and geometry, they keep them a long time: for in regard the river every year changes the face of the soil, the neighbouring inhabitants are at great difference among themselves concerning the boundaries of their land, which cannot be easily known but by the help of geometry. And as for arithmetic, as it is useful upon other occasions, so it is very helpful to the study of geometry, and no small advantage to the students of astrology; for the Egyptians, (as well as some others), are diligent observers of the course and motions of the stars; and preserve remarks of every one of them for an incredible number of years, being used to this study, and to endeavour

to out vie one another therein, from the most ancient times. They have with great cost and care, observed the motions of the planets; their periodical motions, and their stated stops; and the influences of everyone of them, in the nativity of living creatures, and what good or ill they foreshow; and very often they so clearly discover what is to come in the course of men's lives as if they pointed at the thing with the point of a needle.' Booth's tr.]

[123] [*The Lives and Views of Eminent Philosophers*, intro., p. 5. 'From his age to that of Alexander, king of the Macedonians were forty-eight thousand eight hundred and sixty-three years, and during this time there were three hundred and seventy-three eclipses of the sun, and eight hundred and thirty-two eclipses of the moon.' Yonge's tr.]

[124] [*The Laws*, bk. 2:657. 'And yet he may do this anywhere except in Egypt; for there ages ago they discovered the great truth which I am now asserting, that the young should be educated in forms and strains of virtue. These they fixed and consecrated in their temples; and no artist or musician is allowed to deviate from them. They are literally the same which they were ten thousand years ago. And this practice of theirs suggests the reflection that legislation about music is not an impossible thing. But the particular enactments must be the work of God or of some God-inspired man, as in Egypt their ancient chants are said to be the composition of the goddess Isis. The melodies which have a natural truth and correctness should be embodied in a law, and then the desire of novelty is not strong enough to change the old fashions.' Jowett's tr.]

[125] [De Rouge, *Recherches sur les monuments qu'on peut attribuer aux six premières dynasties de Manéthon*, p. 163.]

[126] [*Die Chronologie der Ägypter, bearbeitet, Einleitung und Esther Theil Kritik der Quellen*, p. 484.]

[127] [*Chronicon Libri Duo. (Armeniam versionem)*, bk. 1:19. 'In the Armenian version of Eusebius it is said, after the enumeration of the Gods, there were 13,900 years of reign down to Bytis. After that "heroes" reigned, and then three series of "other kings," and the stupid extract concludes with these words:

"Then followed the reign of the Manes (souls of the dead) and Heroes for 5813 years."

The confusion here is clear enough, for, had there been heroes and hero-worship in Egypt, their place would have been between the dynasties of Gods and Men. But here the Manes, who are clearly Nekyes, and the Heroes are said to reign, after at least three series of historical kings, of which the two latter are described locally and historically as Memphites and Thinites.' From Bunsen, *Egypt's Place in Universal History*, vol. 4, p. 335.]

[128] [*Egypt's Place in Universal History*, vol. 4, p. 335. 'Neither the "Book of the Dead" nor the monuments contain any mention of heroes or hero-worship. The Gods not comprised in the first seven, or their compendium the eighth, are evidently from their name and worship purely ideal, and so they seem to be indeed from their genealogies, which have been traced in the First Book.

But the only way of rendering the proof complete is by discountenancing the notion



that Manetho described deified men in his human dynasties prior to Menes.' See also, *ibid.*, vol. 4, pp. 327-30. 'Historical elements were introduced into the myth of Osiris, possibly already in the oldest time, prior to Menes. But there is nothing so alien to the Egyptian mind as hero-worship, and upon this point, as well as others, Herodotus has given us correct information.

We shall find positive proof of this in Manetho's account of the kings prior to Menes, which will be hereafter discussed. The historical criticism of that statement will show that nothing was farther from the intention of Manetho and his authorities, than tracing the succession from the rule of Gods to that of men by means of deified mortals.

The dynasties of Gods, and the basis of them, the four Powers, are philosophical forms of mind, and of the consciousness which recognized God in the universe and in the mind.

What did the Egyptians understand by rule of the Gods, and succession of the rule of different Gods?

It appears from the foregoing observations, and from the facts of the case, that this does not imply, as some have supposed, a series of different worships and religions. The very dates attached to the reigns of the Gods are self-evidently not historical. They are astronomical cycles, most of which, as Lepsius has shown, prove at once that such is their character. But as dates they naturally have no value at all, except in so far as they give us an insight into the notions and the dreams of the Egyptians about matters which they did not understand. They imply two things, which are comparatively modern: first, the discovery of the Sothic cycle, which cycle could astronomically not exist earlier than three thousand years b.c., a very late date for the formation of a mythology: secondly, that the union of the cycle of Gods which has been described, and which had been gradually effected in the different Nomes, was complete when those lists were made.

The real problem to be solved lies in the question just alluded to: "What was the fundamental idea in the series of dynasties of Gods?"

The proper method of research will here be the exhaustive one, by first of all gradually eliminating everything which is inadmissible. The idea of astronomical periods in which the world gradually came to existence, as devised in modern systems of natural science, cannot now be seriously entertained. Yet who will venture to deny that there may have been two views about these natural periods, an ideal and an historical one? The former is based upon the assumption adopted by all ancient peoples, we might say upon the primitive consciousness of the qualified unity of, and distinction between, God and World. The visible creation exhibits forces which animate and give shape to matter: this thought is reflected, when viewed historically, as the ideal Foretime in which divine powers predominated, either as world-forming, or as preparatory to the formation of the world. We call this accordingly the ideal element. The historical element, therefore, in these series of Gods could only be at most a reminiscence of those struggles of nature, of which the earliest race of men were witnesses. But here we are not called upon to resort to an assumption which is so difficult of proof. Even without vast revolutions, many violent transitions, disturbances, and destructive agencies must have been at work, which were very detrimental to life. Human society then was incompletely organized. There existed no combination of power furnishing the means of counter-acting them by systematic efforts and preconcerted arrangements, by which man himself, his domestic animals, his crops and fruits were protected.

It is true that all this will not explain the development of the series, the idea of a

succession of individual reigns of Gods. But we have, at all events, obtained a landmark for understanding this succession, in the well-established historical fact, that the series of the seven predominating deities was only gradually formed, and that indeed by a mixed process, partly ideal, partly historical and local. By this means we arrived at four original representations; and the deities who corresponded to them, which we have accordingly called the Powers or Knots of the development of religious feeling, were the following four:

The kosmogonical, or world-creating, power in Ptah-Hephaistos;

The solar power in Ra-Helios (Mau, Mentu, Atumu, Hor), as the highest power of nature;

Time and space, as the conditions of human development (Seb and Nu);

The psychical power, or rule of divine mind in man (Osiris).

Now when later Egyptian or Egyptianizing philosophers say that Hephaistos (Ptah) was the first king, and in fact endless time, because no separation had then taken place, whereas with his successor, Helios, the limitation is introduced, this cannot be taken in a material sense. For how are we to explain the series of the other reigns and their succession?']

[129] [*De Mysteriis Liber*, bk. 8:5, 9:7. Unable to trace, but see text [here](#).]

[130] [*Chronicon Libri Duo. (Armeniam versionem)*. Unable to trace this amount of years in this work, but see Bunsen, *Egypt's Place in Universal History*, vol. 4, p. 837. 'But then what becomes of the 13,900 years of Eusebius? Nothing at all—they are mythological, but still not cyclical. Eusebius, with his usual want of thought, supposed Manetho's list of human kings before Menes to constitute a new epoch, which is said to have lasted 5,813 years. The sum total of the four preceding series of human kings, however, comprises 5,212 years. Lepsius, therefore, has suggested in his "Introduction," that the reading is 1,255 instead of 1,855 years, when the reigns of the Blessed are mentioned. In that case the sum total would be 5,812 years, or only one year less than Eusebius has assigned to what has been misunderstood as the reigns of Manes and Heroes. The statements in Manetho, therefore, as to the dates prior to Menes, would stand thus:

After the Gods the Blessed reigned - - - 1855 years,

then other kings - - - - 1817

then other kings (Memphites) - - 1790

then other kings (Thinities) - - 350

Sum total of the rule of mortals [5812 years,  
before Menes - - - ] (5813)

In other words, the reigns of real human kings prior to Menes, not mere provincial princes, but such as claimed either to have governed the whole of Upper Egypt or the Lower Country, comprised nearly six thousand years. It is not impossible that the two latter series were contemporaneous, namely, the Thinities in Upper Egypt, and those who were inaccurately called Memphites in Central Egypt (for as Memphis was founded by Menes, the above title is not literally and historically exact); but still the contrast between the Upper and Lower Country is obvious. The Nome, indeed, in which Memphis was situated may have existed as a distinct district long before the building of the city of Menes; but the two former series, and those who are merely designated as "other kings,"

were evidently not contemporaneous. The simple question is, whether the second were also sacerdotal kings, or whether they were taken from the warrior caste? They were probably secular elected monarchs, a transitional class: they were no longer called "Blessed."

Manetho's statement, therefore, was this: that after the Gods (immediately or mediately after Horus), 13,900 years elapsed before the reign of Bytis, which is the version of Eusebius. This can only mean that, according to him, the reigns of the Gods after Horus lasted 13,900 years, a speculative assumption, probably connected with the Sothiac period. This must be the age of the later Gods, to whom, according to Herodotus, Hercules belonged. In the Papyrus they begin with Thoth; and there is a break at the twelfth reign, so that at the thirteenth a new series commenced. The extract in Eusebius gives neither dates nor names, it merely states that the rule of the Gods lasted till the reign of Bytis. The annalists, as well as poets, make no mention of Bytis as a God, although, as we have seen, Jamblichus introduces him as a priest of Ammon.']

[131] [Cory, *Ancient Fragments*, p. [104](#). As above note. Unable to trace such a figure in this work.]

[132] [*Histories*, bk. 2.142. 'Thus far I have spoken on the authority of the Egyptians and their priests. They declare that from their first king to this last-mentioned monarch, the priest of Vulcan, was a period of three hundred and forty-one generations; such, at least, they say, was the number both of their kings, and of their high-priests, during this interval. Now three hundred generations of men make ten thousand years, three generations filling up the century; and the remaining forty-one generations make thirteen hundred and forty years. Thus the whole number of years is eleven thousand, three hundred and forty; in which entire space, they said, no god had ever appeared in a human form; nothing of this kind had happened either under the former or under the later Egyptian kings. The sun, however, had within this period of time, on four several occasions, moved from his wonted course, twice rising where he now sets, and twice setting where he now rises. Egypt was in no degree affected by these changes; the productions of the land, and of the river, remained the same; nor was there anything unusual either in the diseases or the deaths.' Tr. Rawlinson.

'So far in the story the Egyptians and the priests were they who made the report, declaring that from the first king down to this priest of Hephaistos who reigned last, there had been three hundred and forty-one generations of men, and that in them there had been the same number of chief-priests and of kings: but three hundred generations of men are equal to ten thousand years, for a hundred years is three generations of men; and in the one-and-forty generations which remain, those I mean which were added to the three hundred, there are one thousand three hundred and forty years. Thus in the period of eleven thousand three hundred and forty years they said that there had arisen no god in human form; nor even before that time or afterwards among the remaining kings who arose in Egypt, did they report that anything of that kind had come to pass. In this time they said that the sun had moved four times from his accustomed place of rising, and where he now sets he had thence twice had his rising, and in the place from whence he now rises he had twice had his setting; and in the meantime nothing in Egypt had been changed from its

usual state, neither that which comes from the earth nor that which comes to them from the river nor that which concerns diseases or deaths.' Tr. Macauley.]

[133] [*Ibid.*, bk. 2.43. 'The account which I received of this Hercules makes him one of the twelve gods. Of the other Hercules, with whom the Greeks are familiar, I could hear nothing in any part of Egypt. That the Greeks, however (those I mean who gave the son of Amphitryon that name), took the name from the Egyptians, and not the Egyptians from the Greeks, is I think clearly proved, among other arguments, by the fact that both the parents of Hercules, Amphitryon as well as Alcmena, were of Egyptian origin. Again, the Egyptians disclaim all knowledge of the names of Neptune and the Dioscûri, and do not include them in the number of their gods; but had they adopted the name of any god from the Greeks, these would have been the likeliest to obtain notice, since the Egyptians, as I am well convinced, practised navigation at that time, and the Greeks also were some of them mariners, so that they would have been more likely to know the names of these gods than that of Hercules. But the Egyptian Hercules is one of their ancient gods.

Seventeen thousand years before the reign of Amasis, the twelve gods were, they affirm, produced from the eight: and of these twelve, Hercules is one.' Tr. Rawlinson.

'About Heracles I heard the account given that he was of the number of the twelve gods; but of the other Heracles whom the Hellenes know I was not able to hear in any part of Egypt: and moreover to prove that the Egyptians did not take the name of Heracles from the Hellenes, but rather the Hellenes from the Egyptians,—that is to say those of the Hellenes who gave the name Heracles to the son of Amphitryon,—of that, I say, besides many other evidences there is chiefly this, namely that the parents of this Heracles, Amphitryon and Alcmena, were both of Egypt by descent, and also that the Egyptians say that they do not know the names either of Poseidon or of the Dioscuroi, nor have these been accepted by them as gods among the other gods; whereas if they had received from the Hellenes the name of any divinity, they would naturally have preserved the memory of these most of all, assuming that in those times as now some of the Hellenes were wont to make voyages and were sea-faring folk, as I suppose and as my judgment compels me to think; so that the Egyptians would have learnt the names of these gods even more than that of Heracles. In fact however Heracles is a very ancient Egyptian god; and (as they say themselves) it is seventeen thousand years to the beginning of the reign of Amasis from the time when the twelve gods, of whom they count that Heracles is one, were begotten of the eight gods.' Tr. Macauley.]

[134] [Bunsen, *Egypt's Place in Universal History*, vol. 3, pp. 60-1. 'Tacitus likewise mentions the number 1,460 as that of the Phoenix period, which, according to Herodotus and others, consisted of 500 years. Ptolemy, lastly, has clearly adopted the computation for the epoch of 25 years, for the length of a cycle of 1,460 years.

If, then, all the notices regarding the Sothic year tend to the conclusion that the sacred ordinances were based upon it, by the commencement of which, as being the representation of the primeval and model year, all computations were made, the simple conclusion will follow, that we require no other assumption, and are not justified in making any. The coincidence of the heliacal rising of Sirius with the summer solstice is the grand fixed point of Egyptian observation. To this point all their observations of the heavens and earth were directed during a period of nearly a thousand years ending 2800

B.C., the signs of which never did and never could recur. This, then, must have been the commencement of the Sothiac cycle, which, again, implies an earlier or contemporary assumption of the Epagomenae. Now the year 2782 happens to be precisely the commencement of the divine Sothiac year preceding 1322. The notation of the months, according to which Thoth (the beginning of the civil year) was placed unchangeably 120 days after the solstice, may then have long been in use. The excess of the quarter of a day, owing to the connexion between its heliacal rising on the day of the solstice and the year of 365 days, may have been long known. The notion might therefore naturally arise of making the coincidence of the civil year, commencing with Sirius, the beginning of the great cycle which the year must pass through before it could again be in harmony with the stars and with nature. No change was allowed to be made: the arrangement of the festivals remained bound up with the model year, and the secret of the true year was as completely kept as the key to it was carefully preserved.']

[135] [See note below.]

[136] [*History of Egypt Under the Pharaohs*, vol. 1, p. 33. 'The new table of Abydos, discovered eleven years ago in a corridor of the temple of Seti I. at Harabat-el-Madfouneh, gives a succession of sixty-five kings from Mena, the founder of the line, down to the last reign of the twelfth dynasty. To these sovereigns therefore would be assigned a period of  $65/3 \times 100 = 2166$  years, leaving the fractional remainder out of the account.']

[137] [Source below.]

[138] [*Notice des Principaux Monuments*, pp. 76-8. 'Belle stèle funéraire, couverte de figures et descriptions. Ce monument a été grave pour perpetuer la memoire d'Entef, personnage qui vivait au commencement de la XII<sup>e</sup> dynastie, Les lois religieuses de l'Egypte obligeaient les familles à venir, à certains jours de l'annee, presenter des offrandes aux parents morts. Notre stèle n'est que la representation de l'une de ces fetes funèbres. Entef siege à cote de sa femme; ses fils, ses filles se presentent devant lui. Les uns prononcent les prieres consacrées; les autres apportent des victuailles, des parfums. Au dernier registre, la scene est curieuse à étudier par la variete des tableaux. Outre les parties d'animaux déjà sacrifiés, des serviteurs amènent des animaux vivants. La plupart des membres de la famille d'Entef ont des noms qui sont comme autant de dates: ils s'appellent Entef comme leur père, *Ameni*, *Mentou-hotep*. Tous ces noms appartiennent a des rois de la XI<sup>e</sup> dynastie; la stèle remonte en effet aux deux premiers regnes de la XI<sup>e</sup>.

Cette mention est d'ailleurs clairement exprimée dans le cintre du monument, ou on lit: *l'an 30 du roi Amenha I<sup>er</sup>, vivant a toujours* (I<sup>er</sup>, roi de la XII<sup>e</sup> l'dynastie,), *et l'an 10 du roi Ousertasen I<sup>er</sup> vivant a toujours* (2<sup>e</sup> roi). On savait déjà, par une inscription conservée au Musée du Louvre, qu'a une certaine époque le premier de ces rois avait associé le second au trone; mais la date précise de cet événement était encore enveloppée de mystère; notre stèle se charge de lever le voile. Par elle, nous apprenons que l'an 30 d'Amenemha est égal à l'an 10 de son fils Ousertasen. C'est donc vers l'an 21 du règne de son pere que celui-ci commença à prendre une part officielle aux affaires de l'Egypte, et par consequent le commencement de l'ere royale qui porte sur les monuments le nom

d'Ousertasen I<sup>er</sup> se compte de l'an 21 d'Amenemha. Quant aux inscriptions (celle du Louvre, par exemple, ainsi qu'une autre du même Musée) qui sont datées de l'an 8 et de l'an 9 du seul règne d'Ousertasen, elles s'expliquent par la vieillesse d'Amenemha et par le plus grand rôle que jouait à cette époque celui qui était déjà de fait son successeur.

Stèle funéraire du style large et ample de la XI<sup>e</sup> dynastie. Elle est datée de l'an 10 d'Ousertasen I<sup>er</sup>. Le texte est un acte d'adoration au dieu Ap-herou en faveur du défunt *Sebek-tata-ou, royal parent de son matt-re*, qui est représenté lui-même, au bas de la stèle, assis devant une table d'offrandes richement garnie. Parmi les noms propres de ses enfants, on remarque celui de *Sebek-hotep* qui doit être porté plus tard par plusieurs rois de la XII<sup>e</sup> dynastie.

Stèle funéraire. Le champ est évidé et a reçu une stèle plus petite de grès fin, encadrée dans le creux.

Sur le sommet du pourtour, légende (nom et prénom) du roi Amenemha II, *vivant à toujours*; aux côtés, prières pour le noble chef, l'intendant de toutes les constructions du roi, etc., *Ra-Kheper-Ke*. Notre personnage avait ainsi pris pour nom le prénom d'Ousertasen I<sup>er</sup>, prédécesseur d'Amenemha II, sous lequel il était probablement né.

Au centre, Ra-Kheper-Ke est assis. Il a derrière lui son père, l'air, et devant lui Ameni, sa mère. Deux frères, Entef, et Sar, une sœur, *Set-Hathor*, sont agenouillés au bas de la stèle. Le nu des femmes est peint en jaune, selon l'usage du temps.

Belle et large gravure de la XII<sup>e</sup> dynastie. Grand tableau de famille. Tous les personnages cités, au nombre de vingt-deux, sont invariablement *proclamés justes*, ce qui prouve que cette appellation n'est pas seulement donnée aux morts. Parmi eux est un Sebekhotep. Ce nom est propre à la XII<sup>e</sup> dynastie, et l'on peut s'étonner de le trouver ici. J'ai déjà noté ce point, et je crois nécessaire d'y revenir. Il est à remarquer, en effet, que, tandis que les stèles de la XII<sup>e</sup> dynastie nous laissent lire des noms propres comme Sebekhotep, Sebekemsaf et autres noms principalement usités sur les monuments de la XII<sup>e</sup>, ceux-ci, au contraire, ne nous livrent aucun des noms (Amenemha, Ousertasen) qui, comme des médailles, trahissent la XI<sup>e</sup>. Il faudrait en conclure, ce me semble, ou que les monuments de cette époque sont à revoir quant à l'ordre de succession de ces deux familles royales, ou plutôt que la plus récente de ces familles fut l'ennemie de la plus ancienne, dont elle proscrivit jusqu'au souvenir.']

[139] [*Histoire d'Égypte*, plate 6, fig. [109](#).]

[140] [See note 142 below.]

[141] [*History of Egypt Under the Pharaohs*, vol. 1, p. 198. 'Amenemhat IV. and (VIII.) the queen Sebek-Nofru-Ra conclude the Twelfth Dynasty.

The monuments throw no special light on the history of the king and his sister the queen Sebek-nofru-ra by any inscriptions of real value. This princess was an heiress-daughter, the Nitaker at the close of the Sixth, and Nofertari at the close of the Seventeenth Dynasty. The inheritance of the empire passed by marriage to a new family, which will occupy us more particularly in the chapter on the Thirteenth Dynasty. The word Sebek, which appears in the name of the queen, reminds us again of the god of the Fayoum, or 'country of the Lake,' which through the works of Amenemhat III. had obtained such great significance for Egypt. The proper names compounded with Sebek

become constantly more frequent towards the end of the Twelfth Dynasty, and prepare us for the many kings named Sebekhotep of the Thirteenth Dynasty.']

[142] [*Egypt's Place in Universal History*, vol. 2, [scutcheons](#). Lepsius, *Königsbuch der Alten Ägypter*.]

[143] [*History of Egypt Under the Pharaohs*, vol. 2, app. [1](#).]

[144] [Wilkinson, *Materia Hieroglyphica*, pl. 27, f. 2.]

[145] [*History of Egypt Under the Pharaohs*, vol. 2, app. [1](#).]

[146] [Drummond, *Ædipus Judaicus, Allegory in the Old Testament*, pl. 4.]

[147] [Goodwin, 'Hymn to Amen-Ra,' *RP*, 2, [127](#). See p. 129.]

[148] [Mariette, *Notice des Principaux Monuments*, p. 298. Wrong p. no. Unable to trace.]

[149] [*History of Egypt Under the Pharaohs*, vol. 1, ch. [9](#). See p. 173.]

[150] [*Ibid.*]

[151] [*Ibid.*, vol. 2, app. [1](#).]

[152] [No. 231, Birch's department.]

[153] [See [illustration](#) and *AE* 1:[343](#).]

[154] [Chabas, *Le Calendrier des Jours Fastes et Néfastes de l'Année Égyptienne*.]

[155] [*Gen.* 10:5. 'By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.']

[156] [*De l'origine et du progrès de l'astronomie?*]

[157] [Poss. in *Ædipus Judaicus, Allegory in the Old Testament*. Unable to trace in this work but see the text [here](#).]

## A BOOK OF THE BEGINNINGS



## NOTES TO SECTION 2

[1] [See [Bibliography](#).]

[2] [In vol. 5 of Bunsen's *Egypt's Place*. See [Bibliography](#).]

[3] [See [Bibliography](#).]

[4] [See [Bibliography](#).]

[5] [1 *Cor.* 4:4. 'For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.']

[5a] [*Five Hundreth Pointes of Good Husbandrie*, (1580 ed.), p. 35. 'No storing of pasture with baggedglie tit, With ragged, with aged, and euil *athit*.' Or *athyt* in the 1577 ed.]

[6] [*Comparative Grammar*, (4th ed.), p. 1270. 'Among substantives, the neuter base *basya*, "berry" (n.a. *basi*), belongs to this class, if it corresponds, as I conjecture it does, to the Sanscrit *bhaksh-ya-m*, "food," properly, "to be eaten" (from *bhaksh*, "to eat,")']

[6a] [*Pembr. Arc.* Unable to trace this title.]

[7] [See Champollion, *Nub. Dict.* 373. Unable to trace this title.]

[7a] [More, 'The Praeexistency of the Soul,' ver. 81, in *The Complete Poems*, p. 126. 'And 'tis an art well known to Wizards old

And wily Hags, who oft for fear and shame  
Of the coarse halter, do themselves with-hold  
From bodily assisting their night game:  
Wherefore their carkasses at home retain,  
But with their soules at those bad feasts they are,  
And see their friends and call them by their name,  
And dance around the Goat and sing, har, har,  
And kisse the Devils breech, and taste his deadly chear.'

Also, app. 'Glossarial Index,' p. 215. 'Har, har = witches' cry.']

[7b] [*Guy of Warwick*, p. 68. Unable to trace ed. used.]

[7c] [1 *Cor.* 13:13. 'And now abideth faith, hope, charity, these three; but the greatest of these is charity.']

[7d] [Rit. ch. [15](#).]

[8] [*Gammer Gurton's Needle*, act 1, sc. 3. 'My gammer sat her downe on her pes, & bad me reach thy breeches.' (P. 6 of 1575 ed., or p. 9 of 1920 ed., ed. by Brett-Smith.)]

[8a] [Carr's *Craven Glossary*, (2nd ed.), vol. 2, p. 51. 'Pobs, poddish, porridge—Pottage, a mixture of meal and water, or milk, boiled together.'

See also 1st ed., *Horae Momenta Cravenae*, p. 100. which adds that the word derives from *porrum*, a leek.

*OED* has *pobs* (n. pl.), which is a dialect and nursery name for porridge, bread, pap, bread, milk.]

[9] [Marston, *What you Will*, act 1, sc. 1. 'FEEDE, and be fat, my fayre Calipolis. Rivo, heer 's good juice, fresh burrage, boy!' (Vol. 1, p. 284, of *The Works of John Marston*, London, 1856.)]

[10] [*Is.* 34:7. 'And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.'

*Prov.* 7:18. 'Come, let us take our fill of love until the morning: let us solace ourselves with loves.']

[10a] [Brand, *Observations on Popular Antiquities*, vol. 2, p. 362. 'The following is an extract from the *World of Wonders*, 1607, p. 125. Speaking of the "gross ignorance" of the barbers, the author says: "This puts me in minde of a barber who after he had cupped me (as the physitian had prescribed) to turne away a catarrhe, asked me if I would be sacrificed. Sacrificed? said I; did the physitian tell you any such thing? No (quoth he), but I have sacrificed many, who have bene the better for it. Then musing a little with myselfe, I told him, Surely, sir, you mistake yourself, you meane scarified, sir, by your favour (quoth he), I have ever heard it called sacrificing, and as for scarifying I never heard of it before. In a word, I could by no means perswade him but that it was the barber's office to sacrifice men. Since which time I never saw any man in a barber's hands, but that sacrificing barber came to my mind."']

[11] [Parker, *Dives and Pauper*.]

[12] [Brand, *Observations on Popular Antiquities*, vol. 1, p. 391. 'The same writer, speaking of the Isle of Lewis, p. 28, says, "The inhabitants of this island had an ancient custom to sacrifice to a sea god, call'd Shony, at Hallow-tide, in the manner following: the inhabitants round the island came to the church of St. Mulvay, having each man his provision along with him; every family furnish'd a peck of malt, and this was brewed into ale: one of their number was picked out to wade into the sea, up to the middle, and carrying a cup of ale in his hand, standing still in that posture, cried out with a loud voice, saying, 'Shony, I give you this cup of ale, hoping that you'll be so kind as to send us plenty of sea-ware for enriching our ground the ensuing year;' and so threw the cup of ale into the sea. This was performed in the night time. At his return to land they all went to church, where there was a candle burning upon the altar: and then standing silent for a

little time, one of them gave a signal, at which the candle was put out, and immediately all of them went to the fields, where they fell a drinking their ale, and spent the remainder of the night in dancing and singing, &c." He adds, "the ministers in Lewis told me they spent several years before they could persuade the vulgar natives to abandon this ridiculous piece of superstition.""]

[12a] [Used in Norfolk.]

[13] [*Arthour and Merlin.*]

[14] [Rosellini, *Monumenti del Culto*, p. 72. Unable to trace.]

[15] [*Nomenclature.*]

[15a] [Used in Gloucester.]

[16] [Lane. Not identified,]

[17] [Wright & Halliwell, *Reliquae Antiquae*, vol. 2, p. 28. 'But with her prety tytmouse to encrece and multeply.' From MS. Lansdown, 416.]

[17a] [Used in Lancashire.]

[17b] [Pliny, *Natural History*, bk. [35](#), ch. 27.]

[18] [*BB* 1:[71](#).]

## A BOOK OF THE BEGINNINGS

## NOTES TO SECTION 4

[1] [Muller, *Introduction to the Science of Religion (with Two Essays)*, (1873 ed.) pp. 301-2. 'Comparative Philology has taught us again and again that when we find a word exactly the same in Greek and Sanskrit, we may be certain that it cannot be the same word; and the same applies to Comparative Mythology. The same god or the same hero cannot have exactly the same name in Sanskrit and Greek, for the simple reason that Sanskrit and Greek have deviated from each other, have both followed their own way, have both suffered their own phonetic corruptions; and hence, if they do possess the same word, they can only possess it either in its Greek or its Sanskrit disguise. And if the caution applies to Sanskrit and Greek, members of the same family of language, how much more strongly must it apply to Sanskrit and Hebrew! If the first man were called in Sanskrit *Adima*, and in Hebrew *Adam*, and if the two were really the same word, then Hebrew and Sanskrit could not be members of two different families of speech, or we should be driven to admit that Adam was borrowed by the Jews from the Hindus, for it is in Sanskrit only that *Adima* means the first, whereas in Hebrew it has no such meaning.' See also note [16](#) below.]

[2] [Whitney, *Oriental and Linguistic Studies*, vol. 1, p. 259. 'But we have no inclination to enter into criticism of matters of detail like this, respecting which individual opinions cannot but differ. The title of the chapter seems to us a little too pretentious, since the examples and accompanying arguments are directed to the illustration of only a single etymological principle, which is thus stated: "Etymology is indeed a science in which identity, or even similarity, whether of sound or meaning, is of no importance whatever. Sound etymology has nothing to do with sound." Of course, our author [Muller] does not mean precisely what this says; he has only given way, perhaps not altogether wisely, to an inclination to put forth his proposition in a paradoxical and punning form. What he intends, as appears abundantly from the context, is that similarity or dissimilarity of form or meaning is no decisive evidence for or against the relationship of words.']

[3] [Sayce, *Introduction to the Science of Language*, vol. 1, p. 347. 'To compare words of different languages together because they agree in sound is to contravene all the principles of scientific philology; agreement of sound is the best possible proof of their want of connection, since each language has its own phonology and consequently modifies the forms of words in a different fashion.']

[4] [*Ibid.*, vol. 2, p. 260. 'Like the lexicographer, too, the mythologist must group and compare his myths together. Just as a multitude of words can be followed back to a single root, so a multitude of myths, differing in form in their historical and geographical setting, may all be followed back to a single germ. An attempt has been made to reduce the manifold myths and folk-tales of the Aryan nations to about fifty originals, and whatever may be the value of the attempt, it is certain that the kaleidoscope patterns which the imagination of man has woven out of a few primaeval household tales are almost infinite.

But care must be taken to compare together only those myths which belong to the languages shown by comparative philology to be children of a common mother. Where

language demonstrates identity of origin, there will be identity of myths; but not otherwise. To lump together the legends of Greeks and Romans, of Fins, of Kafirs, and of Australians, will lead only to error and confusion. It is but to repeat the old mistake of the "philologists" of the last century, who heaped together words from the most diverse languages of the globe because they happened to be alike in sound and sense. The mind of primitive man is similar wherever he may chance to live, and the circumstances that surround him are much the same; his ideas, therefore, and his expression of them, will present what may seem to many a startling resemblance; the same problems will present themselves to him, and his answers will be of the same kind.']

[5] [I.e. *NG*.]

[6] [Source.]

[7] [Sayce, *Introduction to the Science of Language*, vol. 1, p. 161. 'By tracing the Greek *δα* to the root *da*, "to divide," he can show that private property in Attica originated in that allotment of land by the commune which still prevails among the Slavs, while not only the existence but even the mode of life and intellectual horizon of the primitive Aryans has been revealed by comparative philology with more certainty and minuteness than could have been done by any chronicle, however perfect. But perhaps the most important of the results obtained by the application of the comparative method to language, has been the light thrown upon the origin and nature of mythology and the history of religion.']

[8] [*HL*, p. 301. Lenormant lists 'id' as an Akkadian name for the hand. I can find no listing of the word 'it' or its connection with the Semitic variant.]

[9] [*The Itinerary of John Leland the Antiquary Publish'd by T. Hearne?*]

[10] [*Canterbury Tales*.]

[11] [*Hieroglyphica*, bk. 1:11. 'To denote a mother, or vision, or boundary, or foreknowledge, or a year, or heaven, or one that is compassionate, or Athena [*Neith*], or *Hera* [*Saté*], or *two drachmas*, they delineate it *a mother*, because in this race of creatures there is no male. *Gignuntur autem hunc in modum. Cum amore concipiendi vultur exarserit, vulvam ad Boream aperiens, ab eo velut comprimitur per dies quinque*, during which time she partakes neither of food nor drink, being intent upon procreation. There are also other kinds of birds which conceive by the wind, but their eggs are of use only for food, and not for procreation; but the eggs of the vultures that are impregnated by the wind possess a vital principle. The vulture is used also as a symbol of vision, because it sees more keenly than all other creatures; and by looking towards the west when the sun is in the east, and towards the east when the god is in the west, it procures its necessary food from afar. And it signifies a *boundary* [landmark?] because, when a battle is to be fought, it points out the spot on which it will take place, by betaking itself thither seven days beforehand:—and *foreknowledge*, both from the circumstance last mentioned, and because it looks towards that army which is about to have the greater number killed, and

be defeated, reckoning on its food from their slain: and on this account the ancient kings were accustomed to send forth observers to ascertain towards which part of the battle the vultures were looking, to be thereby apprized which army was to be overcome. And it symbolizes a *year*, because the 365 days of the year, in which the annual period is completed, are exactly apportioned by the habits of this creature; for it remains pregnant 120 days, and during an equal number it brings up its young, and during the remaining 120 it gives its attention to itself, neither conceiving nor bringing up its young, but preparing itself for another conception; and the remaining five days of the year, as I have said before, it devotes to another impregnation by the wind. It symbolises also a *compassionate person*, which appears to some to be the furthest from its nature, inasmuch as it is a creature that preys upon all things; but they were induced to use it as a symbol for this, because in the 120 days, during which it brings up its offspring, it flies to no great distance, but is solely engaged about its young and their sustenance; and if during this period it should be without food to give its young, it opens its own thigh, and suffers its offspring to partake of the blood, that they may not perish from want of nourishment:—and *Athena* [*Neith*], and *Hera* [*Saté*], because among the Egyptians *Athena* [*Neith*] is regarded as presiding over the upper hemisphere, and *Hera* [*Saté*] over the lower; whence also they think it absurd to designate the heaven in the masculine, τν ορᾶνν, but represent it in the feminine, τν ορᾶνν, inasmuch as the generation of the sun and moon and the rest of the stars, is perfected in it, which is the peculiar property of a female. And the race of vultures, as I said before, is a race of females alone, and on this account the Egyptians over any female hieroglyph place the vulture as a mark of royalty [maternity?]. And hence, not to prolong my discourse by mentioning each individually, when the Egyptians would designate any goddess who is a mother, they delineate a vulture, for it is the mother of a female progeny. And they denote by it (ορᾶνν) *heaven*, (for it does not suit them to say τν ορᾶνν, as I said before,) because its generation is from thence [by the wind]:—and *two drachmas*, because among the Egyptians the unit [of money] is the two drachmas, and the unit is the origin of every number, therefore when they would denote two drachmas, they with good reason depict a vulture, inasmuch as like unity it seems to be mother and generation.' See also *BB* 2:[422](#), *NG* 1:[193](#), [467](#), *NG* 2:[248](#), *AE* 1:[69](#), [130](#).]

[12] [Source.]

[13] [*Antony & Cleopatra*, act 2, sc. 2. 'That yarely frame the office. From the barge  
 A strange invisible perfume hits the sense  
 Of the adjacent wharfs. The city cast  
 Her people out upon her; and Antony,  
 Enthroned i' the market-place, did sit alone,  
 Whistling to the air; which, but for vacancy,  
 Had gone to gaze on Cleopatra too,  
 And made a gap in nature.']

[14] [Farrar, *Families of Speech*, p. 82. 'If we examine the words for oyster, we find that throughout Europe they all involve the same root, viz., Greek, Latin, Scandinavian, French, Irish, Welsh, Russian, Armenian, and so on, all derived probably from the same

root as the Latin *osy* and descriptive of the bony shell of the mollusc, and all totally different from the Sanskrit *pushtikou*. The only inference from this fact is that the Western Aryans became familiar with the Caspian Sea, and therefore with oysters, long before their Eastern brethren, who, not meeting with them till they reached the shores of the Indian Ocean, hit upon another name for them, derived from an entirely different root.']

[15] [Pierret, *Le Pantheon Égyptien*, p. [452](#).]

[16] [*Introduction to the Science of Religion*, p. 302. See note [1](#) above.]

[17] [*Rit.* ch. 79. 'I am Tum, maker of the Heaven, creator of beings, coming forth from the world, making all the generations of existences, giving birth to the Gods, creating himself, Lord of Life supplying the Gods.' Birch's tr. Cf. [Renouf](#).]

[18] [*Of Isis and Osiris*, ch. [65](#).]

[19] [Hazlewood, *A Feejeean and English Dictionary*, p. 48. '*Gata*, ad. a word used when addressing a heathen deity, so be it, so let it be. It is, rather, expressive of his power to perform. *Su guta cavuevu ua kalou*, the god speaks truly, he has performed, or caused to come to pass what he promises.']

[20] [*A Dictionary of English Etymology*, (2nd ed.) p. 713. 'To Wake. ON. *vaka*, Goth, *wakan*, AS, *wacian*, G. *wacken*, to wake. OHG, *wachal*, AS. *wacol*, Lat. *vigil*, waking. The original sense is probably to have the eyes open, to look; Swiss Rom. *vouaiti*, *vouaiki*, to look.']

[21] [Hotten, *A Dictionary of Modern Slang*; (2nd ed.) p. 115. 'Chi-ike, a hurrah, a good word, or hearty praise.']

[22] [Muller, *Lectures on the Science of Language*, (7th ed.) 1st ser. p. 262. 'But there is still more historical information to be gained from these phrases. The word *Yes* is Anglo-Saxon, the same as the German *Ja*, and it therefore reveals the fact that the white masters of the American slaves who crossed the Atlantic after the time of Chaucer, had crossed the Channel at an earlier period after leaving the continental fatherland of the Angles and Saxons. The words *Sir* and *Madam* tell us still more. They are Norman words, and they could only have been imposed on the Anglo-Saxons of Britain by Norman conquerors. They tell us more than this. For these Normans or Northmen spoke originally a Teutonic dialect, closely allied to Anglo-Saxon, and in that dialect words such as *Sir* and *Madam* could never have sprung up. We may conclude therefore that, previous to the Norman conquest, the Teutonic Northmen must have made a sufficiently long stay in one of the Roman provinces to forget their own and adopt the language of the Roman Provincials.']

[23] [Shakespeare, *Hamlet*, act 4, sc. 5. 'By Gis and by Saint Charity,  
Alack, and fie for shame!']



[24] [*Natural History*, bk. ? Unable to trace in this work or any translation.]

[25] [*Comparative Grammar*, (4th ed.), p. 1270. 'Among substantives, the neuter base *basya*, "berry" (n.a. *basi*), belongs to this class, if it corresponds, as I conjecture it does, to the Sanscrit *bhaksh-ya-m*, "food," properly, "to be eaten" (from *bhaksh*, "to eat,")' See also *BB* 1:[52](#).]

[26] [Wright & Halliwell, *Reliquiæ Antiquæ*, vol. 1, p. 153. 'And if ye se that hath be there at pasture, if it be tyme of grene corne, and you fvnde wel of hym, ye shalle seye, la, douce amy, la il a este,forhymsohow. And than ye shull blowe iij. motes, yf yowr hund ne chace not wel hym, there one and ther another, as he hath pasturyd hym, ye shull say, Uleosque, illeosque, illeosque. Alwey whan they fynde wele of hym, and then ye shul keste out assygge al abowte the feld, for to se where he be go out of the pasture, or ellis to his foorme.']

[27] [Brewer, *Dictionary of Phrase and Fable*, p. 393. 'Hearse (1 syl.)—means simply a harrow. Those harrows used in Roman Catholic churches (or frames with spikes) for holding candles are called in France *herse*s. These frames at a later period were covered with a canopy, and lastly were mounted on wheels.']

[28] [Drawings by Dr. Keller.]

[29] [*Canterbury Tales*.]

[30] [*Of Isis and Osiris*, ch. [43](#).]

[31] [In H. F. Hore?]

[32] [Lepsius, *Denkmalen*, vol. 2. 134.a.]

[33] [Rosellini, *Monumenti del Culto*, 33, 14.]

[34] [*Tam O'Shanter, and Souter Johnny, A Poem*, (1830 ed.), p. 10. 'That shaw'd the dead in their last dresses;  
And by some devilish cantrip slight.']

[35] [*Canterbury Tales*.]

[36] [[Barddas](#), vol. 2, p. 31.]

[37] [Furnivall, p. 22, note 14. 'THE LITTLE CHILDREN'S LITTLE BOOK—MSS. Harl. 541, fol. 210, and Egerton 1995, about 1480. Sub-title *Edyllyt be. Edylllys* may be the O. E. *athele*, German *edel*, meaning noble; but the sentence is then incomplete. Ends "Quod Whytyng." Whether he was author or scribe I do not know, more probably the latter. I have kept the rhyme in this version, because it is at once shorter and more interesting than the other.' *Notes*, p. 181, Chatto & Windus, London, 1908 ed.]

[38] [*Copious Dictionary?*]

[39] [Shakespeare, *Henry IV. Part II*, act 2, sc. 4. 'Here's a goodly tumult! I'll forswear keeping house, afore I'll be in these tiritts and frights. So; murder, I warrant now. Alas, alas! put up your naked weapons, put up your naked weapons.']

[40] [Massey errs here, for Petruchio appears in *The Taming of the Shrew*; there is no ref. to 'scambling' in this play. The actual quote, spoken by King Henry, appears in *Henry V*, act 5, sc. 2. 'If ever thou beest mine, Kate, as I have a saving faith within me tells me thou shalt, I get thee with scambling, and thou must therefore needs prove a good soldier-breeder.']

[41] [*Henry V*, act. 1, sc. 1. 'But that the scambling and unquiet time  
Did push it out of farther question.']

[42] [Source.]

[43] [Stevenson, *The Scottish Metrical Romance of Lancelot du Lak*.]

[44] [Beaumont & Fletcher, *The Loyal Subject, or, The Faithful General*, lines 1962-3. 'This is not so strongly built: but she is good mettle,  
Of a good stirring straine too: she goes tith sir.']

[45] [*Popular Music of the Olden Time*, vol. 1, p. 64. 'The copy here given is from the *Dancing Master*, 1650-51, where it is called *Dargason*, or the *Sedany*. The *Sedany* was a country dance, the figure of which is described in the *The Triumph of Wit*, or Ingenuity displayed, p. 206. In Ben Jonson's *Tale of a Tub*, we find, "But if you get the lass from Dargison, what will you do with her?" Gifford, in a note upon this passage, says, "In some childish book of knight-errantry, which I formerly read, but which I cannot now recall to mind, there is a dwarf of this name (*Dargison*), who accompanies a lady, of great beauty and virtue, through many perilous adventures, as her guard and guide." In the *Isle of Gulls*, played by the children of the Revels, in the Black Fryars, 1606, may be found the following scrap, possibly of the original ballad: "An ambling nag, and a-down, a-down, We have borne her away to Dargison."']

[46] [Brand, *Observations on Popular Antiquities*, vol. 3, p. 42. 'From a little black-letter book, entitled *Beware the Cat*, 1584, I find it was permitted to a witch "to take on her a catte's body nine times."']

[47] ['Shau,' not 'mau:' *Barker Papyrus*, 217.]

[48] [Adair, *History of the Indians*, p. 31. 'As North-America breeds no lions, the panther, of any animal it contains, is the nearest emblem of it. The Indian name of each cherub, both terrestrial and celestial, reflects great light on the present subject for they call the buffalo (bull) *Yanafa*; the panther, or supposed lion, *Koe-Ishto*, or *Koe-O*, "the cat of God;" the man, or human creature, *Ya-we*; and the eagle, *Ooóle*.']

[49] [*Canterbury Tales*.]

[50] [Brand, *Observations on Popular Antiquities*, vol. 1, p. 417, the 5th ed. 'St. Nicholas' Day.' 'A curious practice, still kept up in schools, refers to this patron saint. When a boy is hard pressed in any game depending upon activity, and perceives his antagonist gaining ground upon him, he cries out Nic'las, upon which he is entitled to a suspension of the play for a moment; and on any occasion of not being ready, wanting, for instance, to fasten his shoe, or remedy any accidental inconvenience, the cry of Nic'las always entitles him to protection.']

[51] [Tylor, *Primitive Culture*, vol. 1, p. 171. 'The Camacan Indians, when they wish to express the notion of 'much' or many, hold out their fingers and say hi. As this is an ordinary savage gesture expressing multitude, it seems likely that the hi is a mere interjection, requiring the visible sign to convey the full meaning.']

[52] [*Midrash Ekha rabba*, intro. § 25. See note below.]

[53] [Goldziher, *Mythology Among the Hebrews*, Martineau's trans., p. 341. 'In the *Midrash Ekha rabba*, Introduction, 25, the Sun himself complains that he will not go out till he has been struck with sixty whips, and received the command *Go out, and let thy light shine*. Among the Arabs the poet Uuiayya b. Abi-s-Salt discourses at length on the compulsion which must be exerted on the Sun before he is willing to bestow the benefit of his light and warmth on mortals:

*W-ash-shamsu tatla u kulla achiri leylatin hamra a matla u launiha muta-warridu.*

*Ta ba fala tabdu lana fi rasliha ilia mu addabatan wa-illa tujladu.*

The Sun rises at the close of every night commencing red in colour, slowly advancing. He refuses, and appears not to us during his delay until he is chastised, until he is whipped.']

[54] [Sayce, *The Principles of Comparative Philology*, p. 26, note. 'M. Antoine d'Abbadie has informed me of a curious custom among the Gallas. A Galla orator marks the punctuation of his speech by lashing a leathern whip which he holds in his hand. Thus a slight stroke denotes a comma, a harder cut a semicolon, a still harder one a full stop, while a note of admiration is represented by a furious cut through the air.']

[55] [*Histoire naturelle et morale des Isles Antilles de l'Amerique*. 'Rochefort describes the Caribs listening in reverent silence to their chief's discourse, and testifying their approval with a hun-hun, just as in his time (17th century) an English congregation would have saluted a popular preacher.' From Tylor, *Primitive Culture*, vol. 1, p. 186.]

[56] [From Tylor, *Primitive Culture*, vol. 1, p. 196. 'Among ourselves the sibilant interjection passes into two exactly opposite senses, according as it is meant to put the speaker himself to silence, or to command silence for him to be heard; and thus we find the sibilant used elsewhere, sometimes in the one way and sometimes in the other. Among the wild Veddass of Ceylon, *iss!* is an exclamation of disapproval, as in ancient or modern Europe; and the verb *sharak*, to hiss, is used in Hebrew with a like sense, 'they

shall hiss him out of his place.' But in Japan reverence is expressed by a hiss, commanding silence.']

[57] [Catlin, *North American Indians*, vol. 1, pp. 221, 39, 151, 162. 'Catlin describes a party of Sioux Indians, when they came to the portrait of a dead chief, each putting his hand over his mouth with a *hush-sh*; and when he himself wished to approach the sacred 'medicine' in a Mandan lodge, he was called to refrain by the same *hush-sh*!' From Tylor, *Primitive Culture*, vol. 1, p. 196.]

[58] [*Basutos*, p. 234. 'Casalis says of the Basutos, 'Hisses are the most unequivocal marks of applause, and are as much courted in the African parliaments as they are dreaded by our candidates for popular favour.' From Tylor, *Primitive Culture*, vol. 1, p. 196.]

[59] [Lubbock, *The Origin of Civilisation and the Primitive Condition of Man*, p. 36. 'Cook asserts that the people of Mallicollo show their admiration by hissing, and the same is the case, according to Casalis, among the Kaffirs.']

[60] [*Primitive Culture*, vol. 1, p. 195. 'This is a most ingenious conjecture, but unfortunately nothing more. It would be at any rate strengthened, though not established, if its supporters could prove that the *st!* used to call people in Germany, *pst!* in Spain, is itself a pure interjectional sound. Even this, however, has never been made out. The call has not yet been shown to be in use outside our own Indo-European family of languages; and so long as it is only found in use within these limits, an opponent might even plausibly claim it as an abbreviation of the very *sta!* (stay! stop!) for which the theory proposes it as an origin.']

[61] [*Grundzüge der Griechischen Etymologie?*]

[62] [*Hieroglyphica*, bk. 1:23. 'To symbolize *a man that has not travelled out of his own country*, they delineate an CYNOCEPHALUS [creature with an ass's head], because he is neither acquainted with history, nor conversant with foreign affairs.']

[63] [*Nederduitsch Taalkundig Woordenboek?*]

[64] [*Lectures on the Science of Language*, (1873 ed.) 1st ser, p. 422. 'A pantomime meant a person who could mimic everything, and there is hardly anything which cannot be thus expressed. We, having language at our command, have neglected the art of speaking without words; but in the south of Europe that art is still preserved. If it be time that one look may speak volumes, it is clear that we might save ourselves much of the trouble entailed by the use of discursive speech. Yet we must not forget that *hum!* *ugh!* *tut!* *pooh!* are as little to be called words as the expressive gestures which usually accompany these exclamations.']

[65] [Shakespeare, *The Merry Wives of Windsor*, act 1, sc. 1. 'Truely I will not goe first: truely-la: I will not doe you that wrong.'

*Ibid.*, act 1, sc. 4. 'This is all, indeed, la! but I'll ne'er put my finger in the fire, and need not.']

[66] [*Suffolk Words and Phrases*, p. 72. 'Caw-hoo—Caw-hoo. The common call or cry for scaring crows. *Crow*, *corvo*, and *cawhoe*, are nearly cognate; *Magara* and *Maha* are East Indian names for the same bird. All seem to have originated in its cacophonous note.' *Ibid.*, p. 513. 'Wahahow, R. C. a writer in Camden's *Remains* (Sir Robert Cotton) says that we use *wahahow*, in hallooing, as an interjection. *Rem.* p. 33. I have been curious to find an example of it, but have not succeeded.']

[67] [Tylor, *Primitive Culture*, vol. 1, p. 199. 'In Australia the imitative verb 'to eat' reappears as *g'nam-ang*. In Africa the Susu language has *nimnim*, 'to taste,' and a similar formation is observed in the Zulu *nambita* 'to smack the lips after eating or tasting, and thence to be tasteful, to be pleasant to the mind.' This is an excellent instance of the transition of mere imitative sound to the expression of mental emotion, and it corresponds with the imitative way in which the Yakama language, in speaking of little children or pet animals, expresses the verb 'to love' as *nem-no-sha* (to make *n'm-n'*). In more civilized countries these forms are mostly confined to baby-language.']

[68] [*Ibid.*, vol. 1, p. 189. 'The Zulu makes his panting *ha!* do duty as an expression of heat, when he says that the hot weather says *ha ha*; his way of pitching a song by a *ha!* *ha!* is apparently represented in the verb *hay a*, 'to lead a song,' *hayo* 'a starting song, a fee given to the singing-leader for the *hay a*'; and his interjectional expression *ba ba!* 'as when one smacks his lips from a bitter taste,' becomes a verb-root meaning 'to be bitter or sharp to the taste, to prick, to smart.'

Most of the examples here are taken from this chapter.]

[69] [*History of the Indians*, p. 97. 'While dancing they never fail to repeat those notes; and frequently the holy train strike up *Halelu, Halelu*; then *Haleluiab, Halelu-Yab* and *ALELUIAH* and *ALELU-YAH*, "Irradiation to the divine essence," with great earnestness and fervor, till they encircle the altar, while each strikes the ground with right and left feet alternately, very quick, but well-timed.']

[70] [Schoolcraft, *Archives of Aboriginal Knowledge*, vol. 2, p. 199. 'There is a class of Indians that say they can bring blessings or curses by their own power. This class is called *We-chas-tah-wah-kan*, or spiritual men. They attend the sick, and doctor them, when well paid for it. If an Indian is taken sick, some of the family will go to the lodge of the juggler, carrying with him a gun, a new blanket, or some other article; sometimes a horse. With a pipe filled with tobacco, this messenger approaches the juggler, pipe and payment in hand. The pipe is lighted, and the messenger presents the stem to him. Sometimes the messenger makes great lamentations while the doctor or juggler is smoking. He then takes the payment, puts it aside, and goes to see the sick man, but seldom takes any medicine with him. When he arrives at the lodge he walks in, and sits down a little distance from the sick. He never touches his pulse to see what state he is in, but calls for a rattle, (which is made of a gourd-shell, cleaned out, with beads put inside.) Sometimes birch-bark is used for a rattle, when gourds cannot be had. The doctor then

strips himself naked, except the cloth around the loins; the leggings and moccasins are also kept on. In this state of nudity the doctor or juggler commences to sing, and shake his rattle to charm away the disease. The words of the song are, *hi, le, li, lah hi, le, li, lah hi, le, li, lah*, uttered in quick succession for half a minute; then a chorus commences, *ha ha ha ha-ha-ha-ha*. This is gone over three or four times, and then the juggler stops to smoke; after which, he sings and rattles again, and commences to suck the parts supposed to be diseased. After he sucks and draws for half a minute, shaking the shell all the time, he rises half-way up from his seat, apparently almost suffocated, hawking and gagging, and thrusts his face into a little bowl of water, gurgling and making all sorts of gestures and noises. This water is used to wash his mouth with, and cleanse it from the disease that he has drawn from the sick person. They pretend that they can draw bile from a sick person in this way; but a disease that has been brought on by super natural powers must be treated in another manner. Many of the Indians have faith in this mode of doctoring; but it had not the desired effect in the summer of 1847, when about one hundred and fifty of them died of bilious and other fevers, which they were compelled to confess. Some Indians punctually attend funerals, and in many instances appropriate addresses are made; the habits of the deceased are narrated; advice is given; the customs of their forefathers they are admonished to keep, &c. Any of his relations may draw devices on the grave-post of the deceased. The only device I ever saw on a grave-post was the number of persons he had killed or taken prisoners of his enemies, men, women, and children. For a person killed, it was represented without a head; for a prisoner, a full figure with the hands tied; for a female, a woman s dress was on it.']

[71] [Pentaur. On this poem, see Brugsch, [History of Egypt Under the Pharaohs](#), vol. 1, p. 373.]

[72] [Source. But see also the above note.]

[73] [[The Mythology and Rites of the British Druids](#), p. 364. See note below.]

[74] [*Ibid.*, note to p. 534. 'The phrase *Rhwyv Trydar*, lord, or leader of the din, which Taliesin and Aneurin apply to the sun, with others of similar import, seem to denote, that the Druids welcomed his risings with frantic shouts of joy, accompanied with vocal hymns and instrumental music.']

[75] [Pierret, *Vocabulaire Hieroglyphique*, under the entry '[Met.](#)']

## A BOOK OF THE BEGINNINGS

### NOTES TO SECTION 5

[1] [Fergusson, *Rude Stone Monuments in All Countries*, 1872.]

[2] [*Chips From A German Workshop*, vol. 3, p. 52. 'Abelard was persecuted and imprisoned, but his spirit revived in the Reformers of the sixteenth century, and the shrine of Abelard and Heloise in the Pere La Chaise is still decorated every year with garlands of immortelles. Barbarossa was drowned in the same river in which Alexander the Great had bathed his royal limbs, but his fame lived on in every cottage of Germany, and the peasant near the Kyffhauser still believes that some day the mighty Emperor will awake from his long slumber, and rouse the people of Germany from their fatal dreams. We dare not hold communion with such stately heroes as Frederick the Red-beard and Richard the Lion-heart; they seem half to belong to the realm of fable. We feel from our very school-days as if we could shake hands with a Themistocles and sit down in the company of a Julius Caesar, but we are awed by the presence of those tall and silent knights, with their hands folded and their legs crossed, as we see them reposing in full armour on the tombs of our cathedrals.']

[3] [Unable to trace, but see *Cormac's Glossary* (1868 ed.), p. 64. '*Dobur*, i.e. two things it signifies (c): *dobur* first, is water, *unde dicitur dobarchu*, i.e. water-dog, i.e. an otter. *Dobar* also everything dark (d) i.e. everything opaque: *do-* a negative and *pur* from [Lat.] *purus* i.e. transparent. *Dobur* then i.e. *di-phur* i.e. impure i.e. impure or opaque.']

[4] [*Polyolbion*, in the *Complete Works*, vol. 3, p. 161, song 26. 'Two rivers of one name in one Shire.']

[5] [*Ibid.*, in the *Complete Works*, vol. 2, p. 174, song 15, for example: 'But Cotswold, be this spoke to th' only praise of thee,

That thou of all the rest, the chosen soil should'st be,  
Fair Isis to bring forth (the Mother of great Tames)  
With those delicious Brooks, by whose immortal streams,  
Her greatness is begun: so that our Rivers' King,  
When he his long descent shall from his bel-sires bring.  
Must needs (Great Pastures' Prince) derive his stem by thee.  
From kingly Cotswolds self, sprung of the third degree:  
As th' old world's Heroes wont, that in the times of yore,  
On Neptune, Jove, and Mars, themselves so highly bore.

But eas'ly from her source as Isis gently dades;  
Unto her present aid, down through the deeper slades,  
The nimble-footed Churne, by Cissder doth slide;  
And first at Greeklade gets pre-eminence, to guide  
Queen Isis on her way, ere she receive her train.  
Clear Colne, and lively Leech, so down from Cotswold's Plain,  
At Leechlade linking hands, come likewise to support  
The Mother of great Tames. When, seeing the resort.  
From Cotswold Windrush scours; and with herself doth cast  
The train to overtake, and therefore hies her fast  
Through the Oxf(yrdian fields; when (as the last of all  
Those Floods, that into Tames out of our Cotswold fall.' *Etc.*]



[6] [*Ibid.*, in the *Complete Works*, vol. 1, p. 8, song 1. 'The Nine-ston'd Trophy thus whilst she doth entertain,  
Proud Tamer swoops along, with such a lusty train  
As fits so brave a flood two Countries that divides.']

[7] [*Britannia*. Unable to trace.]

[8] [Author and title still unidentified.]

[9] [*Rit.* ch. 109. 'Its corn rises 7 cubits, the ears of 5 cubits, the stalks of 4 cubits, for [say] its Spirits, each of them 8 cubits in length.' Birch's tr. Cf. [Renouf](#).]

[10] [*A New Voyage Around the World*, (1699 ed.), vol. 1, p. 82. 'We had the Wind at N. N. W. a fresh gale, and seeing the Opening of the Streights, we ran in with it; till within four Mile of the Mouth, and then, it fell calm, and we found a strong Tide setting out of the Streights to the Northward, and like to founder our Ship; but whether flood or ebb I know not only it made such a short cockling Sea, as if it had been in a Race, or place where two Tides meet.']

[11] [*The New Testament in English*. Unable to trace in Wycliffe. But see *Acts* 27:41. 'And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.' AV.]

[12] [Brand, *Observations on Popular Antiquities*, vol. 2, p. 414, the 5th ed. 'Cockle Bread.' 'This singular game is thus described by Aubrey and Kennett: "Young wenches have a wanton sport which they call moulding of cockle-bread, viz. they get upon a table-board, and then gather up their knees as high as they can, and then they wobble to and fro, as if they were kneading of dough, and say these words:

"My dame is sick, and gone to bed,  
And I'll go mould my cockle-bread!  
Up with my heels and down with my head,  
And this is the way to mould cockle-bread."'

Brand gives no ref. for Aubrey & Kennet, but see [Bibliography](#).]

[13] [*Ibid.*, vol. 1, p. 136, the 5th ed. 'April's Fools Day.' 'Calling this All Fools' Day seems to denote it to be a different day from the "Feast of Fools," which was held on the 1st of January, of which a very particular description may be found in Du Cange's learned *Glossary*, under the word *Kalendae*. And I am inclined to think the word "All" here is a corruption of our Northern word "auld" for old; because I find in the ancient Romish Calendar which I have so often cited mention made of a "Feast of old Fools." It must be granted that this Feast stands there on the first day of another month, November; but then it mentions at the same time that it is by a removal. "The Feast of old Fools is removed to this day." Such removals, indeed, in the very crowded Romish Calendar were often obliged to be made, the wise men, who, contrary to his orders and expectation,\* returned to their own country another way."

(\*Brand here introduces a conjecture that the term was a corruption of Old Fools' Day, for which, as Mr. Soane says, he does not offer even the shadow of a reason.—Ellis' note.)']

[14] [*A Compleat Collection of English Proverbs*, p. 260. 'April Dove's floods  
Is worth a King's good.'

Footnote: 'Dove is a river parting this and Derbyshire, which when it over-flows its banks in April is the Nilus of Staffordshire, much battling the meadows thereof.']

[15] ['The following popular sayings for the month of April may find a place here:

"The nightingale and cuckoo sing both in one month.

Timely blossom, timely ripe.

April showers bring milk and meal.

April fools or gowks.

Sweet as an April meadow.

To smell of April and May

Black-Cross Day.

April showers

Bring Summer flowers.

April weather

Rain and sunshine,

Both together.

In April a Dove's flood

Is worth a king's good."

From Brand, *Observations on Popular Antiquities*, vol. 1, p. 196. See also Camden, *Britannia*, col. 535.]

[16] [*Hieroglyphica*, bk. 1:21. 'To signify the *rising of the Nile*, which they call in the Egyptian language NOUN, and which, when interpreted, signifies New, they sometimes pourtray a LION, and sometimes THREE LARGE WATERPOTS, and at other times HEAVEN AND EARTH GUSHING FORTH WITH WATER. And they depict a LION, because when the sun is in Leo it augments the rising of the Nile, so that oftentimes while the sun remains in that sign of the zodiac, half of the new water [Noun, the entire inundation?] is supplied; and hence it is, that those who anciently presided over the sacred works, have made the spouts [?] and passages of the sacred fountains in the form of lions. Wherefore, even to this day in prayer for an abundant inundation. And they depict THREE WATERPOTS, or HEAVEN AND EARTH GUSHING FORTH WITH WATER, because they make a waterpot like a heart having a tongue,—like a heart, because in their opinion the heart is the ruling member of the body, as the Nile is the ruler of Egypt, and like [a heart with?] a tongue, because it is always in a state of humidity, and they call it the producer of existence. And they depict three waterpots, and neither more nor less, because according to them there is a triple cause of the inundation. And they depict one for the Egyptian soil, as being of itself productive of water; and another for the ocean, for at the period of the inundation, water flows up from it into Egypt; and the third to symbolise the rains which prevail in the southern parts of Ethiopia at the time

of the rising of the Nile. Now that Egypt generates the water, we may deduce from this, that in the rest of the earth the inundations of the rivers take place in the winter, and are caused by frequent rains; but the country of the Egyptians alone, inasmuch as it is situated in the middle of the habitable world, like that part of the eye, which is called the pupil, of itself causes the rising of the Nile in summer.'  
For previous refs to this verse, see *BB* 1:[32](#).]

[17] [*EBR* 8, see 'Limerick.'

In *EBR* 9 there is no mention of *caucasses*, but see vol. 14, p. 649. 'The Shannon is navigable to Limerick, above which are the rapids of Doonas and Castleroy. The Maig, which rises in the Galtees, and flows into the Shannon, is navigable as far as the town of Adara. Limerick includes the greater part of the Golden Vale, the most fertile district of Ireland, which stretches across the centre of the county from Cashel in Tipperary to near the town of Limerick. Along the banks of the Shannon there are large tracts of flat meadow land formed of deposits of calcareous and peaty matter, and possessing extraordinary fertility. The soil in the mountainous districts is, for the most part, thin and poor, and incapable of improvement.']

[18] [*The 'Historia Brittonum' commonly attributed to Nennius*, ch. 68. 'The reading of L. has been followed. In the Latin, "Duo Rig Habren," which is interpreted, "duo reyes Sabrina;" is a king in Irish; but could *duo rig* mean the two rams, from the Celtic *peire*, which would be easily confounded with *pi* in sound? The Latin adds: "etbellum faciunt inter se in modum arietum." (T.) The Latin says, "When the sea is poured into the mouth of the Severn to a fall head of water..." The Irish version of Nennius.]

[19] [*Polyolbion*, in the *Complete Works*, vol. 1, p. 45, song 2. 'Until she lastly reach clear Alen in her race:

Which calmly cometh down from her dear mother Chase,  
Of Cranburn that is call'd; who greatly joys to see  
A riveret born of her, for Stoufs should reckon'd be.']

[20] [*Chronica Majora*, Unable to trace.]

[21] [*Ireland's Natural History*.]

[22] [Birch, *Dictionary of Hieroglyphics*, p. 548. Wrong p. no. Unable to trace.]

[23] [*The Library*, bk. 1:19. 'While they were thus employed, it is said that the river Nile, about the dog-days, (at which time it uses to be the highest), broke down its banks, and overflowed the greatest part of Egypt, and that part especially where Prometheus governed, insomuch as almost all the inhabitants were drowned; so that Prometheus was near unto killing of himself for very grief of heart: and, from the sudden and violent eruption of the waters, the river was called Eagle.' Booth's tr., ch. 7. See full text [here](#).]

[24] [Layamon, *Brut*, MS. Cott. Titus. a, 23, f. 49.]

[25] [*Shropshire Word-Book*, p. 217. 'HUMBER. *sb.* the common cockshafer.—CLEE HILLS. Compare 'Humber [of *Hummen*, Teut. to make a humming Noise, because it flows with a murmuring Noise], the Name of a River,' in BAILEY, ed. 1727.']

[26] [*Ath.* July 3, 1880.]

[27] [Shakespeare, *King Lear*, act 3, sc. 6. 'Look, where he stands and glares!  
Wantest thou eyes at trial, madam?  
Come o'er the bourn, Bessy, to me,—']

[28] [*Polyolbion*, in the *Complete Works*, vol. 1, p. 200, song 8. 'When first the furious  
Teame, that on the Cambrian side  
Doth Shropshire as a meere from Hereford divide.']

[29] [Leemans, *Monumens Égyptiens Portant des Légendes Royales*, vol. 2, pp. 11, 45.]

[30] [*Polyolbion*, in the *Complete Works*, vol. 3, p. 221, song 30. 'Comes Irt, of all the  
rest, though small, the richest girl,  
Her costly bosom strew'd with precious orient pearl,  
Bred in her shining shells, which to the dew doth yawn.']

[31] [Lepsius, *Denkmaler*, vol. 3, p. 279, b.]

[32] [*EBR* 8, see 'Kent.']

[33] [*Polyolbion*, in the *Complete Works*, vol. 1, p. 88, song 3. 'Wockey hole (so called in  
my conceit, from *poez*, which is the same with *pic*, signifying a *hollow* or *creeky*  
*passage*) in Mendip Hills by Wells, for her spacious vaults, stony walls.']

[34] [Dyer, *British Popular Customs*, p. 173. 'Deering, in his *Historical Account of Nottingham* (1751, p. 125), says: By a custom time beyond memory, the mayor and aldermen of Nottingham and their wives have been used on Monday in Easter week, morning prayer ended, to march from the town to St. Anne's Well, having the town waits to play before them, and attended by all the clothing, *i.e.*, such as have been sheriffs, and ever after wear scarlet gowns, together with the officers of the town, and many other burgesses and gentlemen, such as wish well to the woodward this meeting being first instituted, and since continued for his benefit.']

[35] [Brand, *Observations on Popular Antiquities*, vol. 2, p. 377, the 3rd ed. 'Wells and Fountains.' '*Statistical Account of Scotland*, xii. 463, parish of Kirkmichael, Banffshire, we read: "The same credulity that gives air-formed habitations to green hillocks and solitary groves has given their portion of genii to rivers and fountains. The presiding spirit of that element, in Celtic mythology, was called Neithe. The primitive of this word signifies to wash or purify with water. To this day fountains are regarded with particular veneration over every part of the Highlands. The sick, who resort to them for health, address their vows to the presiding powers, and offer presents to conciliate their favour.

These presents generally consist of a small piece of money, or a few fragrant flowers. The same reverence, in ancient times, seems to have been entertained for fountains by every people in Europe.' Also in Hazlitt, *Faiths*, p. 324.]

[36] [Dyer, *British Popular Customs*, p. 209. 'The following extract is taken from the *Whitby Gazette* of May 28th 1870: THE PENNY HEDGE. The formality of planting the penny hedge in the bed of the River Esk, on Ascension Eve, was performed on Wednesday last by Mr. Isaac Herbert, who has for fifty years discharged this onerous duty. The "nine stakes," "the nine strout-stowers," and the "nine gedders" have all been once more duly "planted." The ceremony was witnessed by a number of ladies and gentlemen, and that highly important functionary, the bailiff of the lord of the manor, Mr. George Welburn, of Fylingdales, was present, and blew the usual malediction, "Out on you! Out on you! Out on you!" through the same identical horn which seventeen centuries ago roused with its lugubrious notes, on Ascension Eve, our ancestors from their peaceful slumbers. Whether the wood was cut at the "stray head," and with a "knife of a penny price," we are not able to say, but a good hedge was planted; and although each stake may not be quite "a yard from another," the hedge will doubtless be of such strength as to withstand the effect of the prescribed number of tides.—See Young's *History of Whitby*.']

[37] ['As soon as the last night of the year sets in, it is the signal with the Strathdown Highlander for the suspension of his usual employment, and he directs his attention to more agreeable callings. The men form into bands, with tethers and axes, and shaping their course to the juniper bushes, they return home laden with mighty loads, which are arranged round the fire to dry until morning. A certain discreet person is despatched to the dead and living ford to draw a pitcher of water in profound silence, without the vessel touching the ground, lest its virtue should be destroyed, and on his return all retire to rest. Early on New Year's morning the *usque-cashrichd*, or water from the dead and living ford, is drunk, as a potent charm until next New Year's Day, against the spells of witchcraft, the malignity of evil eyes, and the activity of all infernal agency. The qualified Highlander then takes a large brush, with which he profusely asperses the occupants of all beds; from whom it is not unusual for him to receive ungrateful remonstrances against ablution. This ended, and the doors and windows being thoroughly closed, and all crevices stopped, he kindles piles of the collected juniper in the different apartments, till the vapour from the burning branches condenses into opaque clouds, and coughing, sneezing, wheezing, gasping, and other demonstrations of suffocation ensue. The operator, aware that the more intense the "smuchdan" the more propitious the solemnity, disregards these indications, and continues, with streaming eyes and averted head, to increase the fumigation, until in his own defence he admits the air to recover the exhausted household and himself. He then treats the horses, cattle, and other bestial stock in the town with the same smothering, to keep them from harm throughout the year. When the gude wife gets up, and having ceased from coughing, has gained sufficient strength to reach the bottle *dhu*, she administers its comfort to the relief of the sufferers; laughter takes the place of complaint, all the family get up, wash their faces, and receive the visits of their neighbours, who arrive full of congratulations peculiar to the day. *Mu nase choil orst*, "My Candlemas bond upon yon," is the customary salutation, and means,

in plain words, "You owe me a New Year's gift." A point of great emulation is, who shall salute the other first, because the one who does so is entitled to a gift from the person saluted. Breakfast, consisting of all procurable luxuries, is then served, the neighbours not engaged are invited to partake, and the day ends in festivity. *Popular Superstitions of the Highlanders of Scotland*, Stewart, 1851.' From Dyer, *British Popular Customs*, pp. 17-8.]

[38] [Brand, *Observations on Popular Antiquities*, vol. 2, p. 376, the 3rd ed. 'Wells and Fountains.' 'In the *Statistical Account of Scotland*, vii. 213, parish of Nigg, co. Kincardine, we read: "Customs. In the month of May, many of the lower ranks from around the adjacent city (Aberdeen) come to drink of a well in the bay of Nigg, called Downy Well; and, proceeding a little farther, go over a narrow pass, the Brigge of ae Hair (Bridge of one Hair), to Downy-Hill, a green island in the sea, where young people cut their favourites' names in the sward. It seems to be the remains of some superstitious respect to the fountain and retreat of a reputed saint, gone into an innocent amusement."']

[39] [Dyer, *British Popular Customs*, p. 211. 'One of the prettiest customs of the county of Derby is that of well-dressing on Holy Thursday or Ascension Day at Tissington, near Dovedale. In the village are five springs or wells, and these are decorated with flowers, arranged in the most beautiful devices. Boards are cut into arches, pediments, pinnacles, and other ornamental forms, and are covered with moist clay to the thickness of about half-an-inch; the flowers are cut off their stems and impressed into the clay as closely together as possible, forming mottoes, borders, and other devices; these are then placed over the wells, and it is impossible to conceive a more beautiful appearance than they present, the water gurgling from beneath them, and overhung by the fine foliage of the numerous evergreens and forest trees by which they are surrounded. There is one particular variety of the double daisy known to gardeners as the Tissington daisy, which appears almost peculiar to the place, and is in much repute for forming the letters of the texts and mottoes, with which the wells are adorned. The day is observed as a complete holiday, and the festival attracts a considerable number of visitors from all the neighbouring towns and villages. Divine Service is performed in the Church, and on its conclusion the minister and congregation join in procession and visit each well. A portion of Scripture is read at each, and a psalm or appropriate hymn is sung. The whole of the wells being visited, and a prayer offered up, the company separate and, from the absence of public-houses in the village, spend the rest of the day in temperate enjoyment. The same custom was observed at Brewood and Bilbrook, in the County of Stafford.—*Gent. Mag.* 1794, lxiv. pp. 115, 226; *Jour. of the Arch. Assoc.* 1852, vol. vii. p. 205; vide *Times*, May 19th, 1874.']

[40] ['Pennant tells us, "They visit the well of Spey, in Scotland, for many distempers, and the well of Drachaldy for as many, offering small pieces of money and bits of rags." Pennant's *Additions*, p. 18.' From Brand, *Observations on Popular Antiquities*, vol. 2, p. 380.]

[41] ['The following account borders more closely upon the marvellous and incredible: "In Northamptonshire I observed, as in most other places, the superstition of the country people with regard to their local wonders. The well at Oundle is said to drum against any

important event; yet nobody in the place could give me a rational account of their having heard it, though almost every one believes the truth of the tradition." *Travels of T. Thumb*, p. 174.' From Brand, *Observations on Popular Antiquities*, vol. 2, 369. *The Travels of Tom Thumb* is now attributed to Dodsley.]

[42] ['Baxter, in his *World of Spirits*, p. 157, says: "When I was a schoolboy at Oundle, in Northamptonshire, about the Scots coming into England, I heard a well, in one Dob's yard, drum like any drum beating a march. I heard it at a distance: then I went and put my head into the mouth of the well and heard it distinctly, and nobody in the well. It lasted several days and nights, so as all the country people came to hear it. And so it drummed on several changes of times. When King Charles the Second died I went to the Oundle carrier at the Ram Inn, in Smithfield, who told me their well had drummed, and many people came to hear it. And, I heard, it drummed once since.'" From Brand, *op. cit.*, footnote to note 41 above.]

[43] ['Borlase, in his *Natural History of Cornwall*, p. 31, speaking of Madern Well, in the parish of Madern, tells us: "Here people who labour under pains, aches, and stiffness of limbs come and wash, and many cures are said to have been performed. Hither also, upon much less justifiable errands, come the uneasy, impatient, and superstitious, and by dropping pins or pebbles into the water, and by shaking the ground round the spring, so as to raise bubbles from the bottom, at a certain time of the year, moon, and day, endeavour to settle such doubts and inquiries as will not let the idle and anxious rest. As great a piece of folly as this is, 'tis a very ancient one. The Castalian fountain, and many others among the Grecians, were supposed to be of a prophetic nature. By dipping a fair mirror into a well, the Patraeans of Greece received, as they supposed, some notice of ensuing sickness or health, from the various figures portrayed upon the surface. In Laconia they cast into a pool, sacred to Juno, cakes of bread-corn; if they sunk, good was portended; if they swam, something dreadful was to ensue. Sometimes they threw three stones into the water, and formed their conclusions from the several turns they made in sinking." He mentions, in the same page, another such well: St. Eunys, in the parish of Sancred. Here he happened to be upon the last day of the year, on which (according to the vulgar opinion) it exerts its principal and most salutary powers; though two women assured him that people who had a mind to receive any benefit from St. Euny's Well must come and wash upon the first three Wednesdays in May.' From Brand, *Observations on Popular Antiquities*, vol. 2, p. 370.]

[44] ['Martin, in his *History of the Western Islands of Scotland*, p. 7, speaking of the Isle of Lewis, says that "St. Andrew's Well, in the village of Shadar, is by the vulgar natives made a test to know if a sick person will die of the distemper he labours under. They send one with a wooden dish, to bring some of the water to the patient; and if the dish, which is then laid softly upon the surface of the water, turn round sunways, they conclude that the patient will recover of that distemper; but if otherwise, that he will die.'" From Brand, *Observations on Popular Antiquities*, vol. 2, p. 383.]

[45] [Birch, *Dictionary of Hieroglyphics*, p. [456](#).]



# A BOOK OF THE BEGINNINGS

## NOTES TO SECTION 6

[1] [Rabelais, *Gargantua and Pantagruel*, bk. 4. 'What thinkest thou of it, say, thou bawdy Priapus? I have found thy counsel just before now, *et habet tua mentula mentem.*' Uquhart's tr.]

[2] [Brewer, *Dictionary of Phrase and Fable*, p. 720. 'Mr. Punch.  
A Roman mime called Maccus was the original of Punch. A statuette of this buffon

was discovered in 1727, containing all the well-known features of our friend—the long nose and goggle eyes, the hunch back and protruding breast.

The most popular derivation of Punch and Judy is *Pontius cum Judæis* (*Matt.* xxvii. 19), an old mystery play of Pontius Pilate and the Jews; but the Italian *policinello* seems to be from *pollice*, a thumb (Tom—thumb figures), and our Punch is from *paunch*.

*The drama or story of our Punch and Judy*, is attributed to Silvio Fiorillo, an Italian comedian of the seventeenth century. The tale is this: Punch, in a fit of jealousy, strangles his infant child, when Judy flies to her revenge. She fetches a bludgeon, with which she belabours her husband, till Punch, exasperated, seizes another bludgeon and beats her to death, then flings into the street the two dead bodies. The bodies attract the notice of a police officer, who enters the house. Punch flees for his life; being arrested by an officer of the Inquisition, he is shut up in prison, from which he escapes by means of a golden key. The rest is an allegory, showing how Punch triumphs over all the ills that flesh is heir to. (1) Ennui, in the shape of a dog, is overcome; (2) Disease, in the disguise of a doctor, is kicked out; (3) Death is beaten to death; and (4) the Devil himself is outwitted.']

[3] [Gwynvardd Brecheiniog, 12th c. See Davies, [\*The Mythology and Rites of the British Druids\*](#), p. 140.]

[4] [Lottner, 'On the Forms and Origin of the Pronouns of the First and Second Persons,' *PTRS*, 1859, 38. 'We may therefore fairly assert, that in the Negro languages there is a strong tendency to use nasals for the first person. Nor is this tendency restricted to them; for we find the same thing also in the Basque *ni*, in Quasi-Qumuq (Caucasus) *na*, in the Georgian *me* (compare the cognate Lazian *ma*), in Japanese *my*, Korean *nai*, in Zamuca *nu*, Aymara *na*.' Lottner explains that the nasal sound, *i.e.*, *ng*, is more commonly associated with the first person, whereas the second person is guttural, *i.e.*, *k*.']

[5] [*The Anglo-Saxon Chronicle*, 'A.D. 547. This year Ida began his reign; from whom first arose the royal kindred of the Northumbrians. Ida was the son of Eoppa, Eoppa of Esa, Esa of Ingwy, Ingwy of Angenwit, Angenwit of Alloc, Alloc of Bennoc, Bennoc of Brand, Brand of Balday, Balday of Woden. Woden of Fritholaf, Fritholaf of Frithowulf, Frithowulf of Finn, Finn of Godolph, Godolph of Geata. Ida reigned twelve years. He built Bamburgh-Castle, which was first surrounded with a hedge, and afterwards with a wall.'

*Ibid.*, 'A.D. 670. This year died Oswy, King of Northumberland, on the fifteenth day before the calends of March; and Egferth his son reigned after him. Lothere, the nephew of Bishop Egelbert, succeeded to the bishopric over the land of the West-Saxons, and held it seven years. He was consecrated by Archbishop Theodore. Oswy was the son of Ethelfrith, Ethelfrith of Ethelric, Ethelric of Ida, Ida of Eoppa.' Tr., Rev. James Ingram.]

[6] [Robert of Gloucester, *Chronicle*, rendered by Earle, *Philology of the English Tongue*, p. 299. 'The old Saxon title *Æceling*, for the Crown Prince, was thus formed, as it were the son of the *Æcel* or Estate. About the year 1300, Robert of Gloucester considered this word as needing an explanation: (Note: these lines contains Old Eng. characters.)

"Ac pe gode tryw men of be lond wolde abbe ymade kyng

pe kunde eyr, pe 3onge chyld, Edgar Apelyng.  
Wo so were next kyng by kunde, me clupez hym Athelyng.  
Fervor me clupedr hym so, vor by kunde he was next kyng."

Translation.—But the good true men of the land would have made king the natural heir, the young Chyld, Edgar Atheling. Whoso were next king by birthright, men call him Atheling: therefore men called him so, for by birth he was next king.']

[7] [*Morte Arthure*, Ed., Robert Thornton's *MS.*, (AB. 1440 A.D), by G. G. Perry. See for example line 3632: 'And a beryne with his bronde, and ane helme betyne.'

The glossarial index gives the following examples: 'Bernes, biernes, byernes, berynes, s. men, knights, 255, etc.']

[8] ['Borlase, in his *Antiquities of Cornwall*, p. 168, tells us: "The Cornish to this day invoke the spirit Brownyn, when their bees swarm; and think that their crying Brownyn, Brownyn, will prevent their returning into their former hive, and make them pitch and form a new colony." From Brand, *Observations on Popular Antiquities*, vol. 3, p. 225.]

[9] [*Rit.* ch. 126. 'Giving truth to all the created just Spirits who serve the Taser, in all the places in which the Soul lives, adoring like the Sun, adoring like Osiris.' Birch's tr. Cf. [Renouf.](#)]

[10] [*Histories*, bk. 2:106. 'The pillars which Sesostris erected in the conquered countries have for the most part disappeared; but in the part of Syria called Palestine, I myself saw them still standing, with the writing above-mentioned, and the emblem distinctly visible. In Ionia also, there are two representations of this prince engraved upon rocks, one on the road from Ephesus to Phocæa, the other between Sardis and Smyrna. In each case the figure is that of a man, four cubits and a span high, with a spear in his right hand and a bow in his left, the rest of his costume being likewise half Egyptian, half Ethiopian. There is an inscription across the breast from shoulder to shoulder, in the sacred character of Egypt, which says, "With my own shoulders I conquered this land." The conqueror does not tell who he is, or whence he comes, though elsewhere Sesostris records these facts. Hence it has been imagined by some of those who have seen these forms, that they are figures of Memnon; but such as think so err very widely from the truth.' Tr., Rawlinson. 'The pillars which Sesostris of Egypt set up in the various countries are for the most part no longer to be seen extant; but in Syria Palestine I myself saw them existing with the inscription upon them which I have mentioned and the emblem. Moreover in Ionia there are two figures of this man carved upon rocks, one on the road by which one goes from the land of Ephesos to Phocaia, and the other on the road from Sardis to Smyrna. In each place there is a figure of a man cut in the rock, of four cubits and a span in height, holding in his right hand a spear and in his left a bow and arrows, and the other equipment which he has is similar to this, for it is both Egyptian and Ethiopian: and from the one shoulder to the other across the breast runs an inscription carved in sacred Egyptian characters, saying thus, "This land with my shoulders I won for myself." But who he is and from whence, he does not declare in these places, though in other places he has declared this. Some of those who have seen these carvings conjecture that the figure is that of Memnon, but herein they are very far from the truth.' Tr., Macauley.]

[11] [Brand, *Observations on Popular Antiquities*, vol. 1, p. 499, the 3rd ed. 'Lord of Misrule.' 'Dugdale, in his *Origines Juridiciales*, p. 156, speaking of the fooleries of the Lord of Misrule in the Inner Temple on St. Stephen's Day, says: "Supper ended, the constable-marshal presented himself with drums afore him, mounted upon a scaffold borne by four men, and goeth three times round about the harthe, crying out aloud, 'A lord, a lord,' &c. Then he descendeth, and goeth to dance, &c.; and after he calleth his court, every one by name, e.g. Sir Randle Rackabite, of Raskall Hall, in the county of Rake-Hell, &c. &c. This done, the Lord of Misrule addresseth himself to the banquet; which ended with some minstralsye, mirth, and dancing, every man departeth to rest."\*

(\* In the feast of Christmas, says Stow, in his Survey, there was in the king's house, wheresoever he lodged, a Lord of Misrule, or Master of merry Disports, and the like had ye in the house of every nobleman of honour or good worship, were he spiritual or temporal. The Mayor of London and either of the sheriffs had their several Lords of Misrule, ever contending, without quarrel or offence, who should make the rarest pastime to delight the beholders. These Lords, beginning their rule at Allhallow's Eve, continued the same till the morrow after the Feast of the Purification, commonly called Candlemas Day: in which space there were fine and subtle disguisings, masks, and mummeries, with playing at cards for counters, nayles, and points, in every house, more for pastimes than for gaine.)']

[12] [*Old English Chronicles*, p. 4. 'Already two young men, Hengist and Horsa, were pre-eminent. They were the grandsons of Woden, king of the barbarians, whom the pagans have since raised to an abominable dignity, and honouring him as a god, offer sacrifice to him for the sake of victory or valour, and the people, deceived, believe what they see, as is their wont.' Tr., Giles, based on Ethelwerd's chronicle.]

[13] [*Layamon's Brut*, MS. Cott. Calig. A. 9, lines 4765-6. 'Belin in Euerewic; huld eorlene husting.' Madden's ed.]

[14] [*Barddas*. Unable to trace.]

[15] [Chabas, 'Travels of an Egyptian,' *RP*, 2, [107](#), sect. 4, line 9.]

[16] [*Rit.* ch. 32. 'Back, Crocodile of the West, living off those never at rest! What thou hatest is in my belly. I have eaten the limbs of Osiris.' Birch's tr. Cf. [Renouf](#).]

[17] ['Vallancey, in his *Collectanea de Rebus Hibernicis*, No. xiii. 10, tells us that in Ireland they are called Tamans. "I know," says he, "a farmer's wife in the county of Waterford, that lost a parcel of linen. She travelled three days' journey to a taman, in the county of Tipperary: he consulted his black book, and assured her she would recover the goods. The robbery was proclaimed at the chapel, offering a reward, and the linen was recovered. It was not the money but the taman that recovered it.'" From Brand, *Observations on Popular Antiquities*, vol. 3, p. 64.]

[18] ['On the passage in *Macbeth*—

"By the pricking of my thumbs,  
Something wicked this way comes,"

Steevens observes: "It is a very ancient superstition that all sudden pains of the body, and other sensations which could not naturally be accounted for, were presages of somewhat that was shortly to happen." Hence Mr. Upton has explained a passage in the

Miles Gloriosus of Plautus: "Timeo quod rerum gesserim hie, ita dorsus totus prurit."  
From Brand, *Observations on Popular Antiquities*, vol. 3, p. 179.]

[19] [*Natural History*, bk. [30.4](#).]

[20] [*Geography*. Unable to trace in this work.]

[21] [*Natural History*, bk. [16.95](#).]

[22] [Source]

[23] [*Saxon Chronicle*, E. 1048.]

[24] [Lepsius, *Denkmaler*, vol. 2, p. 143, b.]

[25] [*Works*, Paris, 1686, vol. 1, col. 1528. 'After the Christian era the influence of the scarab was still felt. St Ambrose, Archbishop of Milan, calls Jesus: "The good Scarabaeus, who rolled up before him the hitherto unshapen mud of our bodies."' See Myers, *Scarabs*, p. 63.  
See also *BB* 2:[317](#), *NG* 2:[408](#) & *AE* 2:[732](#).]

[26] [See *BB* 1:[118](#)]

[27] [*Denkmaler*, p. 117.]

[28] [*Cyvoesi* 1; see Davies, [\*The Mythology and Rites of the British Druids\*](#), p. 467.]

[29] [Correct spelling is *Myrddin*.]

[30] [Myrddin.]

[31] [Source]

[32] [Muller, *Lectures on the Science of Language*, 1st ser., p. 258. 'This root we expect to find in Sanskrit and the other Aryan languages; and so we do. In Sanskrit the more usual form is *pas*, to see, without the *s*; but *spas* also is found in *spasa*, a spy, in *spashta* (in *vi-spashta*), clear, manifest, and in the Vedic *spas*, a guardian. In the Teutonic family we find *spehon* in Old High-German meaning to look, to spy, to contemplate; and *speha*, the English spy. In Greek, the root *spek* has been changed into *skep*, which exists in *skeptomai*, I look, I examine; from whence *skeptikos*, an examiner or inquirer, in theological language, a sceptic; and *episkopos*, an overseer, a bishop.' Or p. 298 of 7th ed., or p. 261 of 3rd ed.]

[33] [Lepsius, *Denkmaler*, 4.63. C.]

[34] [Portrait, *JAS*, June 1874.]

[35] [Renouf, 'Inscription of Aahmes, son of Abana,' *RP*, 6, [5](#). See p. 9, lines 20, 21.]

[36] [Sayce, *Introduction to the Science of Language*, vol. 1, p. 342. Wrong p. no., unable to trace.]

[37] [Galfridus, *Mss. Harleian 221*, BM.]

[38] [*A Dictionary of the Chinese Language*.]

[39] [*Rit.* ch. 42. 'The redness of their faces is unknown to him.' Birch's tr. Cf. [Renouf](#).]

[40] ['Old Nick is the vulgar name of this evil being in the North of England, and is a name of great antiquity. There is a great deal of learning concerning it in Olaus Wormius's *Danish Monuments*. We borrowed it from the title of an evil genius among the ancient Danes. They say he has often appeared on the sea and on deep rivers in the shape of a sea-monster, presaging immediate shipwreck and drowning to seamen.\*

\* See Lye's *Junii Etymolog.* in v. Nick. A writer in the *Gent. Mag.* for March 1777, xlvi. 119, says: Nobody has accounted for the devil's having the name of Old Nick. Keyser *de Dea Nehalunia*, p. 33, and *Antiq. Septentr.* p. 261, mentions a deity of the waters worshipped by the ancient Germans and Danes under the name of Nocka, or Nifren, styled in the Edda Nilcur, which he derives from the German Nugen, answering to the Latin necare. Wormius' *Mon. Dan.* p. 17, says the redness in the faces of drowned persons was ascribed to this deity's sucking their blood out at their nostrils. Wasthovius, *Pref. ad Vit. Sanctorum*, and Loccenius, *Antiq. Sueo-Goth.*, p. 17, call him Neccus, and quote from a *Belgo-Gallic Dictionary*, *Necer spiritus aquaticus*, and *Necce necare*. The *Islandic Dictionary* in Hicke's *Thesaur.*, p. iii. p. 85, renders *Nikur bell a aquatica*. Lastly, Rudbekius, *Atlant.* p. i. c. vii. 5, p. 192, and c. xxx. p. 719, mentions a notion prevalent among his countrymen, that Neckur, who governed the sea, assumed the form of various animals, or of a horseman, or of a man in a boat. He supposes him the same with Odin; but the above authorities are sufficient to evince that he was the Northern Neptune, or some subordinate sea-god of a noxious disposition. It is not unlikely but the name of this evil spirit might, as Christianity prevailed in these northern nations, be transferred to the Father of evil."

From Brand, *Observations on Popular Antiquities*, vol. 2, p. 520.]

[41] [Wallace, *The Malay Archipelago*, vol. 2, ch. 31. "'Ung-lung!" said he, "who ever heard of such a name?—*ang lang*—*anger-lung*—that can't be the name of your country; you are playing with us." Then he tried to give a convincing illustration. "My country is Wanumbai—anybody can say Wanumbai. I'm an 'orang-Wanumbai; but, N-glung! who ever heard of such a name? Do tell us the real name of your country, and then when you are gone we shall know how to talk about you." To this luminous argument and remonstrance I could oppose nothing but assertion, and the whole party remained firmly convinced that I was for some reason or other deceiving them.')

[42] [From Tylor, [Researches into the Early History of Mankind](#), p. 149.]

[43] [*Zohar*, f. 137, c. 4.]

[44] [*Ex.* 23:21. 'Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.')

[45] [*Mishna*, tr. 5, ch. 4.]

[46] [*Ibid.*]

[47] [*Rit.* ch. [125](#). Birch's tr. Cf. [Renouf](#).]

[48] [*The Gospel of John*. See note below.]

[49] [*John* 12:28. 'Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.']

[50] [*John* 17:6. 'I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.']

[51] [Caesar, *Commentaries on the Gallic Wars*, bk. 5, ch. 14. 'The most civilized of all these nations are they who inhabit Kent, which is entirely a maritime district, nor do they differ much from the Gallic customs. Most of the inland inhabitants do not sow corn, but live on milk and flesh, and are clad with skins. All the Britains, indeed, dye themselves with woad, which occasions a bluish colour, and thereby have a more terrible appearance in fight. They wear their hair long, and have every part of their body shaved except their head and upper lip. Ten and even twelve have wives common to them, and particularly brothers among brothers, and parents among their children; but if there be any issue by these wives, they are reputed to be the children of those by whom respectively each was first espoused when a virgin.']

[52] [Marsden, *The History of Sumatra*, p. 286. 'The father, in many parts of the country, particularly in Passummah, is distinguished by the name of his first child, as *Pa-Ladin*, or *Pa-Rindu* (*Pa* for *bapa*, signifying the *father of*), and loses in this acquired his own proper name. This is a singular custom, and surely less conformable to the order of nature than that which names the son from the father. There it is not usual to give them a *galar* on their marriage, as with the *Rejangs*, among whom the filionymic is not so common, though sometimes adopted, and occasionally joined with the *galar*; as *Radin-pa-Chirano*. The women never change the name given them at the time of their birth; yet frequently they are called, through courtesy, from their eldest child, *Ma-si-ano*, the mother of such a one; but rather as a polite description than a name. The word or particle *Si* is prefixed to the birth-names of persons, which almost ever consist of but a single word, as *Si Bintang*, *Si Tolong*; and we find from Captain Forrest's voyage that in the island of Mindanao the infant son of the Raja Muda was named *Se Mama*.']

[53] [Hardisty, 'Notes on the Tinneh,' *ARSI*, 1866, 326.]

[54] [Davis, *Dictionary of the Kaffir Language*, p. 80. 'Hlohipa, *v.t.x,z*, To avoid, from a sense of shame. The Kaffir women have a superstitious fear or shame of being near their father-in-law or any other male relation. They, and their children, avoid mentioning their own father's name. This word is used to describe this avoidance of the father-in-law, and of the name of the father. The women also avoid the cattle kraal, and in passing the kraal gate they make a circuit, so as to avoid going too near this also is called *Uku-Hlonipa*. Hence the word also denotes modesty, bashfulness. They also refuse to pronounce or use



words which have for their principal syllable any part or syllable of the father's or father-in-law's name, or that of their paramount chief. This custom of *ukurhlonipa* is thus always coining new words. Such words are known as "*Ukuteta kwaba-fazi*:" The language of the women.']

[55] [Cory, *Ancient Fragments*, p. [1](#).]

[56] [*Rit.* ch. 165. 'I do as ye takers say ye did to the Soul, Paba, giving him a burial.' Birch's tr. Cf. [Renouf](#).]

[57] [This chapter was never written. Massey changed his mind and concentrated instead on the 'Typology of Primordial Onomatopoeia.' See *NG* [5](#).]

[58] [Campbell, *Popular Tales of the West Highlands*, vol. 2, tale 25. 'THE ISLE OF PABAIDH.

From Alexander M 'Donald, tenant, and others, Barra. July 1859.

There came a woman of peace (a fairy) the way of the house of a man in the island of Pabaidh, and she had the hunger of motherhood on her. He gave her food, and that went well with her. She staid that night. When she went away, she said to him, "I am making a desire that none of the people of this island may go in childbed after this." None of these people, and none others that would make their dwelling in the island ever departed in childbed from that time.']

[59] [(Poss. in Chabas, 'The Magic Papyrus,' *RP*, 10, [135](#). See p. 3? Unable to trace.)]

[60] [*Stele naoph of Turin*.]

[61] [*Royal King And Loyal Subject*, (1850 ed.), p. 48. 'Whore. Trust you? come up! canst thou pay the hackney for the hire of a horse, and think'st thou to breathe me upon trust?']

[62] [Lepsius, *Denkmaler*, vol. 4, p. 63, c.]

[63] [*Chips From A German Workshop*, vol. 2, p. [21](#).]

## A BOOK OF THE BEGINNINGS

### NOTES TO SECTION 7

[1] [Brugsch, *ZA*, 1868, 73.]

[2] [Stevenson, *A Ryght Pithy, Pleasaunt and merie Comedie: Intytuled Gammer gurtons Nedle*, (1575 ed.), p. 40. 'By gys master cham not sick, but yet chauce a disease. Chad a foule turne now of late, chill tell it you by gigs.']

[3] [Lady Holland, *A Memoir of the Rev. Sydney Smith*, vol. 1, p. 217. 'In the summer he welcomed Dr. Holland's three children, as if they had been his own, to spend the whole autumn in his house at Combe Florey. While we were there, he was writing one morning in his favourite bay-window, when a pompous little man, in rusty black, was ushered in. "May I ask what procures me the honour of this visit?" said my father. "Oh," said the little man, "I am compounding a history of the distinguished families in Somersetshire, and have called to obtain the Smith arms." "I regret, sir," said my father, "not to be able to contribute to so valuable a work; but the Smiths never had any arms, and have invariably sealed their letters with their thumbs."']

[4] [The pseudonym of Alexander Croucher Schomberg; *Ode on Present State of English Poetry?*]

[5] [See above note.]

[6] [Brand, *Observations on Popular Antiquities*, vol. 2, p. 99, the 3rd ed. 'Peascod Wooing.' 'Mr. Davy, of Ufford, in Suffolk, informs me that the efficacy of peascods in the affairs of sweethearts is not yet forgotten among our rustic vulgar. The kitchen-maid, when she shells green peas, never omits, if she finds one having nine peas, to lay it on the lintel of the kitchen-door, and the first clown who enters it is infallibly to be her husband, or at least her sweetheart. Anderson mentions a custom in the North, of a nature somewhat similar. A Cumbrian girl, when her lover proves unfaithful to her, is, by way of consolation, rubbed with peas-straw by the neighbouring lads; and when a Cumbrian youth loses his sweetheart, by her marriage with a rival, the same sort of comfort is administered to him by the lasses of the village. "Winter time for shoeing, peascod time for wooing," is an old proverb in a MS.

In the south of Scotland the superstition about the cod with nine peas in it is equally prevalent; and the present statement will explain a line in a beautiful Scottish pastoral, perhaps little understood:

"If you meet a bonnie lassie,  
Gie her a kiss and let her gae;  
If you meet a dirty hussey,  
Fie, gae rub her o'er wi' strae!""]

[7] [*Ibid.*, vol. 2., p. 135, the 3rd ed. 'The Marriage Ceremony'. 'In the *Sarum Manual* there is this remarkable variation in the woman's speech: "to be bonere and buxom in bedde and at borde," &c. *Bonaire* and *buxom* are explained in the margin by "meek and obedient." In the *York Manual* the woman engages to be "buxom" to her husband; and the man takes her "for fairer for fouler, for better for worse."']

[8] [*Ibid.*, vol. 2, p. 167, the 3rd ed. 'Divinations at Weddings.' Hutchinson, in his *History of Durham*, i. 33, speaking of a cross near the ruins of the church in Holy Island, says: "It

is now called the Petting Stone. Whenever a marriage is solemnised at the church, after the ceremony the bride is to step upon it; and if she cannot stride to the end thereof, it is said the marriage will prove unfortunate." The etymology there given is too ridiculous to be remembered: it is called petting, lest the bride should take pet with her supper.']

[9] [Grose, in his *Provincial Glossary*, explains *hob-nob* (sometimes pronounced *hob-nab*) as a north-country word, signifying, At a venture, rashly. He tells us, also, that hob or hub is the north-country name for the back of the chimney. We find the following in his *Classical Dictionary of the Vulgar Tongue*: "Will you hob or nob with me? a question formerly in fashion at polite tables, signifying a request or challenge to drink a glass of wine with the proposer: if the party challenged answered Nob, they were to chuse whether white or red." His explanation of the origin of this custom is extremely improbable.' From Brand, *Observations on Popular Antiquities*, vol. 2, p. 348. The Editor adds the following note: "This foolish custom is said to have originated in the days of good Queen Bess, thus: When great chimneys were in fashion, there was, at each corner of the hearth or grate, a small elevated projection called the hob, and behind it a seat. In winter time the beer was placed on the hob to warm, and the cold beer was set on a small table, said to have been called the nob; so that the question 'Will you have hob or nob!' seems only to have meant, 'Will you have warm or cold beer?' *i.e.* beer from the hob, or beer from the nob.']

[10] [Montagu, *A Guide to the Study of Heraldry*, p. 48. 'Badges were a sort of subsidiary arms, used to commemorate family alliances, or some territorial rights or pretensions. Crests seem to have been purely personal, and to have been chosen mostly for the sake of the gracefulness of their form, or for their formidable and warlike aspect. Thus we see, upon the first introduction of crests, that immense plumes of ostrich or swan feathers, wings, griffons' and Saracens' heads predominated.']

[11] [Skene, *Four Ancient Books of Wales*, vol. 1, p. 273. 'The sluggish animals of Seithin.']

[12] [Quoted in Kent, *Sylvan Sketches*, London, 1825, p. 24. 'Lightfoot says that, in the Highlands of Scotland, at the birth of an infant, the nurse takes a green stick of Ash, one end of which she puts into the fire, and, while it is burning, receives in a spoon the sap that oozes from the other, which she administers to the child as its first food.' Kent gives no source for the Lightfoot reference. From Kelly, *Curiosities of Indo-European Tradition and Folklore*, p. 145.]

[13] [""The reason," we are told by a modern native authority, "for giving ash-sap to newborn children in the Highlands of Scotland, is, first, because it acts as a powerful astringent; and, secondly, because the ash, in common with the rowan, is supposed to possess the property of resisting the attacks of witches, fairies, and other imps of darkness. Without some precaution of this kind they would change the child, or possibly steal it away altogether. The herd boys in the district of Buchan, in Aberdeenshire, always prefer a herding stick of ash to any other wood, as in throwing at their cattle it is sure not to strike on a vital part, and so kill or injure the animal as a stick of any other

kind of wood might do:

*Rowan, ash, and red thread*

*Keep the devils frae their speed.*

"It is a common practice with the housewives in the same district to tie a piece of red worsted thread round their cows' tails previous to turning them out to grass for the first time in the spring. It secures their cattle, they say, from an evil eye, from being elfshot by fairies," &c. "Choice Notes," p. 24. Red thread is typical of lightning.' From Kelly, *Curiosities of Indo-European Tradition and Folklore*, pp. 146-7.]

[14] [Kelly, *Curiosities of Indo-European Tradition and Folklore*, p. 145. 'Amazing toughness of popular tradition! Some thousands of years ago the ancestors of this Highland nurse had known the *Fraocinus omus* in Arya, or on their long journey thence through Persia, Asia Minor, and the South of Europe, and they had given its honey-like juice, as divine food, to their children; and now their descendant, imitating their practice in the cold North, but totally ignorant of its true meaning, puts the nauseous sap of her native ash into the mouth of her hapless charge, because her mother and her grandmother, and her grandmother's grandmother had done the same thing before her.']

[15] [Source]

[16] ['Shakespeare has also given us a description of Robin Good-fellow in the *Midsummer Night's Dream*:

"Either I mistake your shape and making quite,  
Or else you are that shrewd and knavish sprite,  
Call'd Robin Goodfellow: are you not he,  
That fright the maidens of the villagery,  
Skim milk, and sometimes labour in the quern,  
And bootless make the breathless housewife churn;  
And sometimes naake the drink to bear no barm;  
Mislead night-wanderers, laughing at their harm?  
Those that Hobgoblin call you, and sweet Puck,  
You do their work, and they shall have good luck."

From Brand, *Observations on Popular Antiquities*, vol. 2, p. 512.]

[17] [*Rit.* ch. [86](#). Birch's tr. Cf. [Renouf](#).]

[18] ['Borlase, in his *Antiquities of Cornwall*, p. 138, tells us: "Another relic of these Druid fancies and incantations is doubtless the custom of sleeping on stones, on a particular night, in order to be cured of lameness." He observes (*Natural History of Cornwall*, p. 302): "A very singular manner of curing madness, mentioned by Carew, p. 123, in the parish of Altarnun to place the disordered in mind on the brink of a square pool, filled with water from St. Nun's Well. The patient, having no intimation of what was intended, was, by a sudden blow on the breast, tumbled into the pool, where he was tossed up and down by some persons of superior strength, till, being quite debilitated, his fury forsook him; he was then carried to church, and certain masses sung over him. The Cornish call this immersion *Boossenning*, from *Beuzi* or *Bidhyzi*, in the Cornu-British and

Armoric, signifying to *dip* or *drown*." From Brand, *Observations on Popular Antiquities*, vol. 3, p. 395.]

[19] [Champollion, *Nubian Dictionary?*, 209.]

[20] [*The Monuments of Upper Egypt*, p. 93. 'It is well known that the exploration of this tomb has furnished science with un hoped-for results. For what the traveller now sees of it is merely its skeleton. But the fact is that, although it had been rifled by the early Christians, the tomb, when first discovered, still possessed nearly all that it had ever contained that was not gold or other precious matter. There existed a custom which had especially contributed to enrich the tomb with valuable documents. On certain days in the year, or on the occasion of the death and funeral rites of an Apis, the inhabitants of Memphis came to pay a visit to the god in his burial-place. In memory of this act of piety they left a stela, *i.e.* a square-shaped stone, rounded at the top, which was let into one of the walls of the tomb, having been previously inscribed with an homage to the god in the name of his visitor and his family. Now these documents, to the number of about five hundred, were found, for the most part, in their original position (see especially the entrance chamber to the N.); and as many of them were dated according to the fashion of the time, that is with the year, month and day of the reigning king, a comparison of these inscribed tablets must necessarily prove of the greatest importance, especially in fixing chronology.']

[21] [*Rit.* ch. [17](#). Birch's tr. Cf. [Renouf](#).]

[22] [*Book of Common Prayer*, (1794 ed.), p. 376. 'Then while the earth shall be call upon the Body by some standing by, the Priest shall say, FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.']

[23] [*The History of the Common Law of England*, intro. 'And possibly the Grandfather might be the first Collector of them into a Body, and afterwards Edward might add to the Composition, and give it the Denomination of the Common Law, but the Original of it cannot in Truth be referred to either, but is much more ancient, and is as undiscoverable as the Head of Nile: Of which more at large in the following Chapter.']

[24] ['The curfew is commonly believed to have been of Norman origin. A law was made by William the Conqueror that all people should put out their fires and lights at the eight o'clock bell, and go to bed. See Seymour's edit, of Stow's *Survey of London*, book i. cap. 15. The practice of this custom, we are told, to its full extent, was observed during that and the following reign only. In Bridges's *History of Northamptonshire*, i. 110, speaking of Byfield church, the author tells us: "A bell is rung here at four in the morning, and at eight in the evening, for which the clerk hath 20s. yearly paid him by the rector." A bell

was formerly rung at Newcastle-upon-Tyne, also, at four in the morning.' From Brand, *Observations on Popular Antiquities*, vol. 2, p. 223.]

[25] ['In this instance no particular time is specified, but in *Romeo and Juliet*, iv. 4, he makes Lord Capulet say:

"Come, stir, stir, stir, the second cock hath crow'd,  
The curphew bell hath rung, 'tis three o'clock."

From Brand, *Observations on Popular Antiquities*, vol. 2, p. 222.]

[26] ['And in *King Lear*, iii. 4, Edgar exclaims: "This is the foul fiend Flibbertigibbet: he begins at curfew, and walks to the first cock." From Brand, *Observations on Popular Antiquities*, vol. 2, p. 223.]

[27] ['The following occurs in Peshall's *History of the City of Oxford*, p. 177: "The custom of ringing the bell at Carfax every night at eight o'clock (called Curfew Bell, or Cover-fire Bell), was by order of King Alfred, the restorer of our University, who ordained that all the inhabitants of Oxford should, at the ringing of that bell, cover up their fires and go to bed, which custom is observed to this day, and the bell as constantly rings at eight, as Great Tom tolls at nine. It is also a custom added to the former, after the ringing and tolling this bell, to let the inhabitants know the day of the month by so many tolls." (We are indebted for some of our additions to this article to a very valuable paper on the subject by Mr. Syer Cuming.) From Brand, *Observations on Popular Antiquities*, vol. 2, p. 221.]

[28] ['Dr. Owen Pughe, the British lexicographer, differing from his martial countrymen, supposes that the custom originated in the *Cymhortha*, still observed in Wales, in which the farmers reciprocate assistance in ploughing their land, when every one contributes his leek to the common repast. Hampson's *Kalend.* i. 170.' From Brand, *Observations on Popular Antiquities*, vol. 1, p. 105.

See also *ibid.*, p. 107: 'Owen, in his *Cambrian Biography*, 1803, p. 86, says: "In consequence of the romances of the middle ages which created the Seven Champions of Christendom, St. David has been dignified with the title of the Patron Saint of Wales: but this rank, however, is hardly known among the people of the Principality, being a title diffused among them from England in modern times. The writer of this account never heard of such a Patron Saint, nor of the Leek as his symbol, until he became acquainted therewith in London." He adds, "The wearing of the Leek on Saint David's Day probably originated from the custom of Cymhortha, or the neighbourly aid practised among farmers, which is of various kinds. In some districts of South Wales, all the neighbours of a small farmer without means appoint a day when they all attend to plough his lands and the like; and at such a time it is a custom for each individual to bring his portion of Leeks, to be used in making pottage for the whole company; and they bring nothing else but the Leeks in particular for the occasion."']

[29] [Shakespeare, *Hamlet*, act 1, sc. 1. 'The old quarto reads:

*as by the same comart;*

and this is right. *Comart* signifies a bargain, and carriage of the articles, the covenants

entered into to confirm that bargain. Hence we see the common reading makes a tautology.' Warburton's note to vol. 10, p. 176, *The Plays of William Shakespeare*, London, 1778 ed.]

[30] [A curious custom, known as the *Quaaltagh*, is still partially observed in the Isle of Man, and is thus related in Train's history of that island. In almost every parish, on New Year's Day, a party of young men go from house to house singing the verses of which the following is a translation:

"Again we assemble, a merry new year  
To wish to each one of the family here,  
Whether man, woman, or girl, or boy,  
That long life and happiness all may enjoy.  
May they of potatoes and herrings have plenty,  
With butter and cheese and each other dainty,  
And may their sleep never, by night or by day,  
Disturbed be by even the tooth of a flea,  
Until at the Quaaltagh again we appear  
To wish you, as now, all a happy new year!"

When these lines are repeated at the door, the whole party are invited into the house to partake of the best the family can afford. On these occasions, a person of dark complexion always enters first, as a light-haired male or female is deemed unlucky to be a first-foot or *quaaltagh* on New Year's morning. The actors of the *quaaltagh* do not assume fantastic habiliments like the mummers of England or the *guisards* of Scotland, nor do they appear ever to have been attended by minstrels playing on different kinds of musical instruments. It would be considered a most grievous affair, were the person who first sweeps the floor on New Year's morning to brush the dust to the door, instead of beginning at the door, and sweeping the dust to the hearth, as the good fortune of the family individually would thereby be considered to be swept from the house for that year. On New Year's Eve, in many of the upland cottages, it is yet customary for the housewife, after raking the fire for the night, and just before stepping into bed, to spread the ashes smooth over the floor with the tongs, in the hope of finding in it, next morning, the track of a foot: should the toes of this ominous print point towards the door, then, it is believed, a member of the family will die in the course of that year; but should the heel of the fairy foot point in that direction, then it is as firmly believed that the family will be augmented in the same period. *An Hist. and Stat. Acc. of Isle of Man.*, vol. 2, p. 115.' From Brand, *Observations on Popular Antiquities*, vol. 1, p. 538.]

[31] [Plot, *The Natural History of Staffordshire*, p. 433. 'That the Lord of the Manor of Essington shall bring a goose every New Year's Day, and drive it round the fire in the Hall at Hilton, at least three times, whilst Jack of Hilton is blowing the fire. Now, Jack of Hilton is a little hollow image of brass of about twelve inches high, kneeling upon his left knee, and holding his right hand upon his head, and his left upon *Pego* or his *veretrum* erected (as shown in the figure), having a little hole in the place of the mouth, about the bigness of a great pin's head, and another in the back about two-thirds of an inch diameter, at which last hole it is filled with water, it holding about four pints and a quarter, which, when set to a strong fire, evaporates after the same manner as in an

Aolipile, and vents itself at the smaller hole at the mouth in a constant blast, blowing the fire so strongly that it is very audible, and makes a sensible impression in that part of the fire where the blast lights, as I found by experience.'

See illus. in Scott, *Phallic Worship*, pp. 186-7.]

[32] [*Chambers Book of Days*, vol. 1, p. 52. 'The first Monday of the year is a great holiday among the peasantry of Scotland, and children generally, as being the day peculiarly devoted in that country to the giving and receiving of presents. It is on this account called Handsel Monday, *handsel* being in Scotland the equivalent of a Christmas box, but more specially inferring a gift at the commencement of a season or the induing of some new garment. The young people visit their seniors in expectation of tips (the word, but not the action, unknown in the north). Postmen, scavengers, and deliverers of newspapers look for their little annual guerdons. Among the rural population, Aull Hansel Monday, *i.e.* Handsel Monday old style, or the first Monday after the 12th of the month, is the day usually held.']

[33] [Brand, *Observations on Popular Antiquities*, vol. 1, p. 18, the third ed. 'New Year's Day.' 'Our English nobility, every New Year's tide, still send to the King a purse with gold in it. Reason may be joined to custom to justify the practice; for, as passages are drawn from the first things which are met on the beginning of a day, week, or year, none can be more pleasing than of those things that are given us. We rejoice with our friends after having escaped the dangers that attend every year, and congratulate each other for the future by presents and wishes for the happy continuance of that course which the ancients called *Strenarum Commercium*. And as, formerly, men used to renew their hospitalities by presents, called *Xenia*, a name proper enough for our New Year's Gifts, they may be said to serve to renew friendship, which is one of the greatest gifts imparted by Heaven to men: and they who have always assigned some day to those things which they thought good, have also judged it proper to solemnize the Festival of Gifts, and, to show how much they esteemed it, in token of happiness, made it begin the year. The value of the thing given, or, if it is a thing of small worth, its novelty, or the excellency of the work, and the place where it is given, makes it the more acceptable, but above all, the time of giving it, which makes some presents pass for a mark of civility on the beginning of the year, that would appear unsuitable in another season.']

[34] [*Ibid.*, vol. 1, p. 31, the 3rd ed. 'Twelfth Day.' 'The same is done in Herefordshire, under the name of Wassailing, as follows: At the approach of the evening on the vigil of the Twelfth Day, the farmers, with their friends and servants, meet together, and about six o'clock walk out to a field where wheat is growing. In the highest part of the ground, twelve small fires, and one large one, are lighted up. The attendants, headed by the master of the family, pledge the company in old cider, which circulates freely on these occasions. A circle is formed round the large fire, when a general shout and hallooing takes place, which you hear answered from all the adjacent villages and fields. Sometimes fifty or sixty of these fires may be all seen at once. This being finished, the company return home, where the good housewife and her maids are preparing a good supper. A large cake is always provided, with a hole in the middle. After supper, the company all attend the bailiff (or head of the oxen) to the wain-house, where the



following particulars are observed: The master, at the head of his friends, fills the cup (generally of strong ale), and stands opposite the first or finest of the oxen. He then pledges him in a curious toast: the company follow his example, with all the other oxen, and addressing each by his name. This being finished, the large cake is produced, and, with much ceremony, put on the horn of the first ox, through the hole above-mentioned. The ox is then tickled, to make him toss his head: if he throw the cake behind, then it is the mistress's perquisite; if before (in what is termed the *boosy*), the bailiff himself claims the prize. The company then return to the house, the doors of which they find locked, nor will they be opened till some joyous songs are sung. On their gaining admittance, a scene of mirth and jollity ensues, which lasts the greatest part of the night. *Gentleman's Magazine*, Feb. 1791.']

[35] [Dyer, *British Popular Customs*, p. 29. 'In many of the small towns they partake of scalded field-peas, and a hare or some other kind of game. The peas are brought to table with the hare, and are scalded in water with the husks on, after which a lump of butter is put in the middle, and they are picked out as they are eaten. The supper concludes with a *tharve*-cake, a large, flat, oaten cake, baked on a girdle, sometimes with plums in it. Dancing and drinking then occupy the remainder of the evening. Tar barrels are common at all their festivals, and scarcely a town is without them.—*Time's Telescope*, 1829, p. 11.']

[36] [Brand, *Observations on Popular Antiquities*, vol. 1, p. 505. 'Fool Plough.' 'In the North of England there is a custom used at or about this time, which, as will be seen, was anciently observed also in the beginning of Lent. The Fool-Plough goes about, a pageant that consists of a number of sword-dancers dragging a plough, with music, and one, sometimes two, in very strange attire; the Bessy, in the grotesque habit of an old woman, and the Fool, almost covered with skins, a hairy cap on, and the tail of some animal hanging from his back. The office of one of these characters, in which he is very assiduous, is to go about rattling a box amongst the spectators of the dance, in which he receives their little donations.']

[37] [Walker, *The Costume of Yorkshire*, 4to. 1814, plate xi. gives a representation of the Fool Plough. "The principal characters, in this farce are the conductors of the plough, the plough driver with a blown bladder at the end of a stick, by way of whip, the fiddler, a huge clown in female attire, and the commander-in-chief, Captain Caufs tail, dressed out with a cockade and a genuine calf's tail, fantastically crossed with various coloured ribands. This whimsical hero is also an orator and a dancer, and is ably supported by the manual wit of the plough driver, who applies the bladder with great and sounding effect on the heads and shoulders of his team." From Brand, *Observations on Popular Antiquities*, vol. 1, p. 511.]

[38] [Davies, [The Mythology and Rites of the British Druids](#), p. 438.]

[39] [ARC, p. 73. From Davies, [The Mythology and Rites of the British Druids](#), p. 438.]

[40] [*Rit.* ch. [17](#). Birch's tr. Cf. [Renouf](#).]

[41] [ARC, p. 44. From Davies, [The Mythology and Rites of the British Druids](#), p. 438.]

[42] [*Rit.* ch. 6. 'Oh Figures! Should this Osiris have been deemed for all the work to be done in Hades, when the evil has dragged a person beneath it. Let me call on you to perform constantly what is to be done there, to plough the fields, to draw waters out of the wells to transport the food of the East to the West. Let me call you to obey the Osiris.' Birch's tr. Cf. [Renouf](#).]

[43] [*Rit.* ch. 1. 'I am the receiver of the Festival of ploughing the Earth [*khebsta*] in the land of Suten-Khen [Bubastis].' Birch's tr. Cf. [Renouf](#).]

[44] [Dyer, *British Popular Customs*, p. 85. 'In *The History and Antiquities of Ludlow*, 1822 (pp. 188-189), occurs the following account of a custom formerly observed on this day: "The corporation provide a rope, three inches in thickness, and in length thirty-six yards, which is given out at one of the windows of the Market-House as the clock strikes four, when a large body of the inhabitants divided into two parties one contending for Castle Street and Broad Street wards, and the other for Old Street and Corve Street wards commence an arduous struggle, and as soon as either party gains the victory by pulling the rope beyond the prescribed limits, the pulling ceases, which is, however, renewed by a second, and sometimes by a third contest; the rope being purchased by subscription from the victorious party, and given out again. Without doubt this singular custom is symbolical of some remarkable event, and a remnant of that ancient language of visible signs, which, says a celebrated writer, "imperfectly supplies the want of letters, to perpetuate the remembrance of public or private transactions." The sign, in this instance, has survived the remembrance of the occurrence it was designed to represent, and remains a profound mystery. It has been insinuated that the real occasion of this custom is known to the corporation, but that for some reason or other, they are tenacious of the secret. An obscure tradition attributes this custom to circumstances arising out of the siege of Ludlow by Henry VI., when two parties arose within the town, one supporting the pretensions of the Duke of York, and the other wishing to give admittance to the king; one of the bailiffs is said to have headed the latter party. History relates that, in this contest, many lives were lost, and that the bailiff, heading his party in an attempt to open Dinham Gate, fell a victim there."']

[45] [*Rit.* ch. 17. 'It is the day of the battle between Horus and Set, when [Set] he puts forth the ropes against Horus, when Horus has [not] taken the gemelli of Set.' Birch's tr. Cf. [Renouf](#).]

[46] [*Rit.* ch. 39. 'I act peaceably, [oh] Sun! I make the haul of thy rope, oh Sun! The Apophis is overthrown; their cords bind the South, North, East, and West. Their cords are on him.' Birch's tr. Cf. [Renouf](#).]

[47] ['At Westminster School, London, the following is observed to this day. At 11 o'clock A.M. a verger of the Abbey, in his gown, bearing a silver baton, emerges from the college kitchen, followed by the cook of the school, in his white apron, jacket, and cap, and carrying a pancake. On arriving at the school-room door, he announces himself, 'The

Cook;' and having entered the school-room, he advances to the bar which separates the upper school from the lower one, twirls the pancake in the pan, and then tosses it over the bar into the upper school, among a crowd of boys, who scramble for the pancake; and he who gets it unbroken, and carries it to the deanery, demands the honorarium of a guinea (sometimes two guineas) from the Abbey funds, though the custom is not mentioned in the Abbey Statutes: the cook also receives two guineas for his performance.—*Book of Days*, vol. i. p. 237.' From Dyer, *British Popular Customs*, p. 80.]

[48] [Brand, *Observations on Popular Antiquities*, vol. 1, p. 167. 'Easter Day.' 'The following is taken from the *Antiquarian Repertory*, 1780, iii. 44, from the MS. Collection of Aubrey, in the Ashmolean Museum at Oxford, dated 1678: "The first dish that was brought up to the table on Easter Day was a red-herring riding away on horseback; *i.e.* a herring ordered by the cook something after the likeness of a man on horseback, set in a corn salad. The custom of eating a gammon of bacon at Easter, which is still kept up in many parts of England, was founded on this, *viz.* to shew their abhorrence to Judaism at that solemn commemoration of our Lord's Resurrection.'" Or in Hazlitt's *Dictionary of Faiths and Folklore*, p. 344. Aubrey's *MS.*, in the Ashmolean Museum, remains still unpublished.]

[49] [Brand, *ibid.*, vol. 1, p. 68. 'Shrove Tuesday.' 'Among the records of the city of Norwich, mention is made of one John Gladman, "who was ever, and at thys our is a man of sad disposition, and trewe and feythfull to God and to the Kyng, of disporte as hath ben acustomed in any cite or burgh thorowe alle this reame, on Tuesday in the last ende of Crestemesse [1440,] *viz.* Fastyngonge Tuesday, made a disport with hys neyghbours, havynge his hors trappyd with tynnsoyle and other nyse disgisy things, corouned as Kyng of Crestemesse, in tokyn that seson should end with the twelve monethes of the yere; aforne hym went yche moneth dysguysed after the seson requiryd, and Lenton clad in white and red heryngs skinns, and his hors trappyd with oystershells after him, in token that sadnesse shuld folowe and an holy tyme, and so rode in divers stretis of the cite with other people with hym dysguysed, makyng myrth, disportes, and plays, &c." Bloomfield's *Norfolk*, ed. 1745, ii. 111.' See also Hazlitt, *ibid.*, p. 546.]

[50] [Dyer, *British Popular Customs*, pp. 210-1. 'Formerly there existed at Frodsham the following custom: In the walking of the boundaries of the parish the "men of Frodsham" passed, across the brook dividing it from Helsby (then in the adjoining parish of Durham), the Frodsham banner to the "men of Helsby," who in their turn passed over the Helsby banner.']

[51] ['Hasted, in his *History of Kent*, iii. 380, speaking of Folkstone, says, "there was a singular custom used of long time by the fishermen of this place. They chose eight of the largest and best whittings out of every boat, when they came home from that fishery, and sold them apart from the rest, and out of the money arising from them they made a feast every Christmas Eve, which they called a Rumbald. The master of each boat provided this feast for his own company. These whittings which are of a very large size, and are sold all round the country, as far as Canterbury, are called Rumbald whittings. This custom (which is now left off, though many of the inhabitants still meet socially on a

Christmas Eve, and call it Rumbald night) might have been anciently instituted in honour of St. Rumbald, and at first designed as an offering to him for his protection during the fishery.'" From Brand, *Observations on Popular Antiquities*, vol. 1, p. 515.]

[52] [Pegge, *Forme of Curry*, p. 12. 'Take Eelys and hilde hem and kerue hem to pecys and do hem to seeþ in water and wyne so þat it be a litel ouer stepid do þerto sawge and ooper erbis with few oynouns ymynced, whan the Eelis both soden ynowz do hem in a vessel, take a pyke and kerue it to gobettes and seeþ hym in the same broth do þerto powdour gynger galyngale canel and peper, salt it and cast the Eelys þerto & messe it forth.']

[53] [Dyer, *British Popular Customs*, p. 95. 'P. Le Neve Foster, Esq., who in 1835 held the rectorial tithes of the parish of Great Witchingham, under a lease from the warden and fellows of New College, Oxford, was bound by a covenant contained therein, to provide and distribute to and amongst the poor inhabitants and parishioners, two seams of peas, containing in all sixteen bushels. The practice has been to give to every person who happens to be in the parish on Ash Wednesday, whether rich or poor, one quart of peas each.—*Old English Customs and Charities*, 1842, p. 34.']

[54] [Dyer, *ibid.*, p. 94. 'At Felstead the churchwardens distribute, as the gift of Lord Eich, seven barrels of white herrings and three barrels and a half of red on Ash Wednesday, and the six following Sundays, to ninety-two poor householders of the parish, selected by the churchwardens, in shares of eight white herrings and four red a piece. A list is kept of the persons receiving this donation, and they continue to receive it during their lives, unless they misconduct themselves or enter the workhouse.—*Old English Customs and Charities*, 1842, p. 9.']

[55] [Denham, *Narrative of the Travels and Discoveries in Northern and Central Africa*, vol. 3, p. 175. 'The Bornouese in Central Africa have twenty cuts or lines on each side of the face, which are drawn from the corners of the mouth towards the angles of the lower jaw and cheekbone. They have also one cut in the centre of the forehead, six on each arm, six on each leg, four on each breast, and nine on each side, just above the hips. This makes 91 large cuts, and the process is said to be extremely painful on account of the heat and flies.' From Lubbock, *The Origin of Civilisation and the Primitive Condition of Man*, p. 60 of 5th ed.]

[56] [*Travels in Brazil in the Years 1817-1820*, vol. 2, p. 224. 'Spix and Martius thus describe the ornaments of a Coroado woman: —"On the cheek she had a circle, and over that two strokes; under the nose several marks resembling an M: from the corners of the mouth to the middle of the cheek were two parallel lines, and below them on both sides many straight stripes; below and between her breasts there were some connected segments of circles, and down her arms the figure of a snake was depicted. This beauty wore no ornaments, except a necklace of monkeys' teeth.'" From Lubbock, *ibid.*, p. 55 of 5th ed.]

[57] [*Travels in Southern Africa in the Years 1803, 1804, 1805, and 1806*. 'The Savage also wears necklaces and rings, bracelets and anklets, armlets and leglets—even, if I may say so, bodylets. Round their bodies, round their necks, round their arms and legs, their fingers, and even their toes, they wear ornaments of all kinds. From their number and weight these must sometimes be very inconvenient. Lichtenstein saw the wife of a Beetuan chief wearing no less than seventy-two brass rings.' From Lubbock, *ibid.*, p. 56 of 5th ed., who gives no p. no.

But see, *ibid.*, vol. 2, p. 311. 'He brought two of his wives with him, who came on purpose to see our camp: he addressed a few words to them, and then left them, together with the men of his train, to amuse themselves, while he retired where he could be quiet. Kok, who was now summoned again to take upon himself the office of interpreter, introduced us in all due form to the ladies. The one was the king's third wife, Makaitschosh, about two-and-twenty: she had regular features, a fine form, and was very pleasing in her whole appearance. The other was the youngest of all the queens, scarcely fifteen years old, with brisk animated eyes, but somewhat of a negro countenance: her name was Marani. The high rank of both might be presumed at first sight from their cloathing: they wore cloaks striped alternately with the skins of the *gerboa*, and of genet cats, and the eldest had a bunch of grey cats tails fastened to her left shoulder, which hung very ornamentally over the cloak, both before and behind. Over the breast of both was a piece of leather finely tanned, which was fastened with straps over the shoulders, as well as round the body: they had both a profusion of necklaces, made of glass beads, of pieces of cut bone, and little plates of copper: a small part of the body was bare, but from the hips, some way below the knee, hung leather aprons both before and behind, which only, occasionally in walking, allowed the knee to be seen; the legs were wound round with leather, and on the feet were sandals fastened with several leather straps crossed over each other. The lower part of the arm was ornamented with a number of rings, made of giraffe's hair, twined round brass wire. Makaitschosh wore on her left arm, as a token of her rank, no less than seventy-two of these rings, which must have weighed some pounds, and was exceedingly pleased with our taking notice of them and counting them. Her hair was dressed with great care; it was divided into small bunches, which were well rubbed over with the shining ointment, and hung down from the crown of the head, looking like a profusion of silver thread or cord. She invited us to examine it more accurately, and informed us that the hair of the young girls was always kept cut very closely round the face, that it might grow more profusely upon the crown of the head, and that the bunches might fall more gracefully about, than could be the case if the whole hair were suffered to grow.']

[58] ['It is a ceremony, says Bourne, never omitted among the vulgar, to draw lots, which they term Valentines, on the eve before Valentine Day. The names of a select number of one sex are, by an equal number of the other, put into some vessel; and after that every one draws a name, which, for the present, is called their Valentine, and is looked upon as a good omen of their being man and wife afterwards. He adds, there is a rural tradition, that on this day every bird chooses its mate, and concludes that perhaps the youthful part of the world hath first practised this custom, so common at this season.' From Brand, *Observations on Popular Antiquities*, vol. 1, p. 53, citing Bourne's *Antiquities Vulgares*.]

[59] [Dyer, *British Popular Customs*, pp. 112-3. 'The goat has by time-honoured custom been attached to the regiment of the Royal Welsh (23rd) Fusiliers, and the following extract, taken from the Graphic (No. 171, March, 8th, 1873), shows how St. David's Day is observed by the officers and men of this regiment: The drum-major, as well as every man in the regiment, wears a leek in his *busby*; the goat is dressed with rosettes and ribbons of red and blue. The officers have a party, and the drum-major, accompanied by the goat, marches round the table after dinner, carrying a plate of leeks, of which he offers one to each officer or guest who has never eaten one before, and who is bound to eat it up, standing on his chair, with one foot on the table, while a drummer beats a roll behind his chair. All the toasts given are coupled with the name of St. David, nor is the memory of Toby Purcell forgotten. This worthy was gazetted major of the regiment when it was first raised, and was killed in the Battle of the Boyne.']

[60] ['In Wright's *Vocabularies* it appears thus: "*Hic artascopus, symnylle.*" This form was in use during the fifteenth century. In the *Dictionarius* of John de Garlande, compiled at Paris in the thirteenth century, it appears thus: "Simeneus=placentae=simmels." Such cakes were signed with the figure of Christ, or of the Virgin.' From Dyer, *British Popular Customs*, p. 113.]

[61] [See above quote.]

[62] [*Observations on Popular Antiquities*, vol. 1, p. 115, the 3rd ed. 'Our Popish ancestors celebrated (as it were by anticipation) the funeral of our Lord on this Care Sunday, with many superstitious usages, of which this only, it should seem, has travelled down to us.']

[63] ['Rites, peculiar, it should seem, to Good Friday, were used on this day, which the Church of Rome called, therefore, Passion Sunday. Durand assigns many superstitious reasons to confirm this, but they are too ridiculous to be transcribed. Lloyd tells us, in his *Dial of Days*, that on the 12th of March, at Rome, they celebrated the Mysteries of Christ and his Passion with great ceremony and much devotion.' From Brand, *Observations on Popular Antiquities*, vol. 1, p. 114.]

[64] [*Of Isis and Osiris*, ch. [65](#).]

[65] [*Ibid.*, ch. [52](#).]

[66] [*Opuscula*, p. 128, quoting 1 *Cor.* 15:36. 'Thou fool, that which thou sowest is not quickened, except it die.']

[67] [*Histories*, bk. 2.79. 'The Egyptians adhere to their own national customs, and adopt no foreign usages. Many of these customs are worthy of note: among others their song, the Linus, which is sung under various names not only in Egypt but in Phoenicia, in Cyprus, and in other places; and which seems to be exactly the same as that in use among the Greeks, and by them called Linus. There were very many things in Egypt which filled me with astonishment, and this was one of them. Whence could the Egyptians have got

the Linus? It appears to have been sung by them from the very earliest times. For the Linus in Egyptian is called Manerôs; and they told me that Manerôs was the only son of their first king, and that on his untimely death he was honoured by the Egyptians with these dirgelike strains, and in this way they got their first and only melody.' Tr., Rawlinson.

'The customs which they practise are derived from their fathers and they do not acquire others in addition; but besides other customary things among them which are worthy of mention, they have one song, that of Linos, the same who is sung of both in Phenicia and in Cyprus and elsewhere, having however a name different according to the various nations. This song agrees exactly with that which the Hellenes sing calling on the name of Linos, so that besides many other things about which I wonder among those matters which concern Egypt, I wonder especially about this, namely whence they got the song of Linos. It is evident however that they have sung this song from immemorial time, and in the Egyptian tongue Linos is called Maneros. The Egyptians told me that he was the only son of him who first became king of Egypt, and that he died before his time and was honoured with these lamentations by the Egyptians, and that this was their first and only song.' Tr., Macauley.]

[68] [Brand, *Observations on Popular Antiquities*, vol. 1, p. 392. 'All-Hallows Eve.' 'I find the following, which is much to my purpose, in *Festa Anglo-Romana*, p. 109: "All Souls' Day, Nov. 2d: the custom of Soul Mass cakes, which are a kind of oat cakes, that some of the richer sorts of persons in Lancashire and Herefordshire (among the Papists there) use still to give the poor on this day; and they, in retribution of their charity, hold themselves obliged to say this old couplet:

'God have your saul,  
Beens and all."]

[69] [*Of Isis and Osiris*, ch. [65](#).]

[70] [Diodorus, *Library*, bk. [1](#).]

[71] [See also Arnobius, *Adversus Gentes*, 5.7: 'Then Midas, king of Pessinus, wishing to withdraw the youth from so disgraceful an intimacy, resolves to give him his own daughter in marriage, and caused the [gates of the] town to be closed, that no one of evil omen might disturb their marriage joys. But the mother of the gods, knowing the fate of the youth, and that he would live among men in safety [only] so long as he was free from the ties of marriage, that no disaster might occur, enters the closed city raising its walls with her head, which began to be crowned with towers in consequence. Accestis, bursting with rage because of the boy's being torn from himself, and brought to seek a wife, fills all the guests with frenzied madness: the Phrygians shriek aloud, panic-stricken at the appearance of the gods; a daughter of adulterous Gallus cuts off her breasts; Attis snatches the pipe borne by him who was goading them to frenzy; and he, too, now filled with furious passion, raving frantically [and] tossed about, throws himself down at last, and under a pine tree mutilates himself, saying, Take these Accestis for which you have stirred up so great and terribly perilous commotions. With the streaming blood his life flies; but the Great Mother of the gods gathers the parts which had been cut off, and



throws earth on them, having first covered them, and wrapped them in the garment of the dead. From the blood which had flowed springs a flower, the violet, and with this the tree is girt. Thence the custom began and arose, whereby you even now veil and wreath with flowers the sacred pine. The virgin who had been the bride (whose name, as Valerius the pontifex relates, was Ia) veils the breast of the lifeless [youth] with soft wool, sheds tears with Accestis, and slays herself. After her death her blood is changed into purple violets. The mother of the gods shed tears also, from which springs an almond tree, signifying the bitterness of death. Then she bears away to her cave the pine tree, beneath which Attis had unmanned himself; and Accestis joining in her wailings, she beats and wounds her breast, [pacing] round the trunk of the tree now at rest. Jupiter is begged by Accestis that Attis may be restored to life: he does not permit it. What, however, fate allowed, he readily grants, that his body should not decay, that his hairs should always grow, that the least of his fingers should live, and should be kept ever in motion; content with which favours, [it is said] that Accestis consecrated the body in Pessinus, [and] honoured it with yearly rites and priestly services.' Trs., Bryce and Campbell.

Smith, *Dictionary of the Bible*, vol. 3, p. 1434. Unable to trace.]

[72] [*Rit.* ch. [17](#). Birch's tr. Cf. [Renouf](#).]

[73] [*Rit.* ch. [84](#). Birch's tr. Cf. [Renouf](#).]

[74] [Lepsius, *Denkmaler*, vol. 4, p. 51, b.]

[75] ['Youth of Thirty.' Compare *Gen.* 41:46. 'And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.'

*Luke* 3:23. 'And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli.']

[76] ["'If this does not please, the Saxon *sciran* signifies *dividere*, and the name may come from the distribution of alms upon that day; for which see *Archaeol. Soc. Antiq.*, i. 7, seq. Spelman, *Gloss*, v. Mandatum; and Du Fresne, iv. 400. Please to observe too, that on that day they also washed the altars, so that the term in question may allude to that business. See Collier's *Eccles. Hist.* ii. 197.'" From Brand, *Observations on Popular Antiquities*, vol. 1, p. 143.]

[77] [Eaton, *Rome in the Nineteenth Century*, vol. 3, pp. 144-5. 'What could be a more clear and unequivocal act of fire-worship than this? Now, view this in connection with the fact stated in the following extract from the same work, and how does the one cast light on the other: "With Holy Thursday our miseries began [that is, from crowding]. On this disastrous day we went before nine to the Sistine chapel .... and beheld a procession led by the inferior orders of clergy, followed up by the Cardinals in superb dresses, bearing long wax tapers in their hands, and ending with the Pope himself, who walked beneath a crimson canopy, with his head uncovered, bearing the Host in a box; and this being, as you know, the real flesh and blood of Christ, was carried from the Sistine chapel through the intermediate hall to the Paulina chapel, where it was deposited in the



sepulchre prepared to receive it beneath the altar ... I never could learn why Christ was to be buried before He was dead, for, as the crucifixion did not take place till Good Friday, it seems odd to inter Him on Thursday. His body, however, is laid in the sepulchre, in all the churches of Rome, where this rite is practised, on Thursday forenoon, and it remains there till Saturday at mid-day, when, for some reason best known to themselves, He is supposed to rise from the grave amidst the firing of cannon, and blowing of trumpets, and jingling of bells, which have been carefully tied up ever since the dawn of Holy Thursday, lest the devil should get into them." The worship of the cross of fire on Good Friday explains at once the anomaly otherwise so perplexing, that Christ should be buried on Thursday, and rise from the dead on Saturday. If the festival of Holy Week be really, as its rites declare, one of the old festivals of Saturn, the Babylonian fire-god, who, though an infernal god, was yet Phoroneus, the great "Deliverer," it is altogether natural that the god of the Papal idolatry, though called by Christ's name, should rise from the dead on his own day the *Dies Saturni*, or "Saturn's day." On the day before the Miserere is sung with such overwhelming pathos, that few can listen to it unmoved, and many even swoon with the emotions that are excited. What if this be at bottom only the old song of Linus, of whose very touching and melancholy character Herodotus speaks so strikingly? Certain it is, that much of the pathos of that Miserere depends on the part borne in singing it by the sopranos; and equally certain it is that Semiramis, the wife of him who, historically, was the original of that god whose tragic death was so pathetically celebrated in many countries, enjoys the fame, such as it is, of having been the inventress of the practice from which soprano singing took its rise.' From Hislop, *The Two Babylons*, pp. 155-6.

Hislop adds, *ibid.* 'The above account referred to the ceremonies as witnessed by the authoress in 1817 and 1818. It would seem that some change has taken place since then, caused probably by the very attention called by her to the gross anomaly mentioned above; for Count Vlodaik, formerly a Roman Catholic priest, who visited Rome in 1845, has informed me that in that year the resurrection took place, not at mid-day, but at nine o'clock on the evening of Saturday. This may have been intended to make the inconsistency between Roman practice and Scriptural fact appear somewhat less glaring. Still the fact remains, that the resurrection of Christ, as celebrated at Rome, takes place, not on His own day "The Lord's day" but on the day of Saturn, the god of fire!']

[78] [As above note.]

[79] [Also spelt *Festyval*.]

[80] ["This reason is indeed assigned in the English festival, f. 55. "It is saved of his fader, hyght Epiphanius, and his moder Joanna, &c., and when he was born, &c. they made him Christin, and called hym Nycholas, that was a mannes name; but he kepeth the name of the child, for he chose to kepe vertues, meknes, and simpleness he fasted Wednesday and Friday; these dayes he would souke but ones of the day, and therwyth held him plesed. Thus he lyved all his lyf in vertues with his childes name, and therefore children doe him worship before all other saints, &c." *Liber Festivalis in die S. Nicholai*.' From Brand, *Observations on Popular Antiquities*, vol. 1, p. 416, the 3rd ed.]

[81] [From Sharpe, *Egyptian Mythology*, fig. 23.]

[82] [Dyer, *British Popular Customs*, p. 128. 'The return of Palm Sunday has, from time immemorial, been observed at Hentland Church in a peculiar manner. The minister and congregation receive from the church-wardens a cake or bun, and, in former times, a cup of beer also. This is consumed within the church, and is supposed to imply a desire on the part of those who partake of it to forgive and forget all animosities, and thus prepare themselves for the festival of Easter.—*N. & Q.* 3rd S. vol. vii. p. 275.']

[83] [Dyer, *ibid.*, pp. 128-32. 'A curious and quaint custom existed for very many years at Caistor Church, in Lincolnshire, on Palm Sunday, connected with a tenure of property; and in the particulars of sale, circulated in 1845, is the following account of it: "This estate is held subject to the performance, on Palm Sunday in every year, of the ceremony of cracking a whip in Caistor Church, in the said county of Lincoln, which has been regularly and duly performed on Palm Sunday, from time immemorial, in the following manner:

"The whip is taken every Palm Sunday by a man from Broughton to the parish of Caistor, who, while the minister is reading the first lesson, cracks it three distinct times in the church porch, then folds it neatly up, and retires to a seat. At the commencement of the second lesson, he approaches the minister, and kneeling opposite to him with the whip in his hand, and the purse at the end of it, held perpendicularly over his head, waves it thrice, and continues in a steadfast position throughout the whole of the chapter. The ceremony is then concluded. The whip has a leathern purse tied at the end of it, which ought to contain thirty pieces of silver, said to represent, according to Scripture, "the price of blood." Four pieces of *weechelm* tree, of different lengths, are affixed to the stock, denoting the different Gospels of the holy Evangelists; the three distinct cracks are typical of St. Peter's denial of his Lord and Master three times; and the waving it over the minister's head as an intended homage to the Blessed Trinity."

In an article on this subject in the *Archaeological Journal* (1849, vol. vi. p. 239), the writer says: "I have not been able to trace this custom to its source. It would appear to have prevailed in very primitive times, and yet the circumstance of the custom requiring the more essential part of the ceremony to be performed during the reading of the second lesson is scarcely reconcilable with this idea; but I am induced to think that the custom prevailed long before our present ritual existed, and that it has in this respect been accommodated to the changes which time has effected in the services of the Church. Unfortunately, the title-deeds do not contain the slightest reference to the custom. I have no means of tracing the title beyond 1675. The parish of Broughton is a very large one, and anterior to 1675 belonged, Properly Wych elm (*Ulmus montana*), with small exceptions, to the Anderson family; but whether Stephen Anderson, the then owner of the manor, and the 2200 acres of land sold in 1845, was owner of the other part of Broughton, which has long been in the possession of Lord Yarborough's ancestors, I cannot say. A partition of the property appears to have been made between the co-heiresses, and the manor and 2200 acres being settled in 1772 by Sir Stephen Anderson, of Eyeworth, on his niece, Frances Elizabeth Stephens, and her issue; upon her death it became the property of her son, Ellys Anderson Stephens, who died in 1844, leaving four daughters and co-heiresses, and who, in 1845, sold the property to a client of mine, Mr.

John Coupland, and who afterwards sold the manor and about 600 acres to Lord Yarborough, 982 acres to myself, and other portions to different purchasers, reserving to himself about 200 acres. I cannot make out when this partition (above alluded to) took place. The deed or will by which it was effected would probably refer to the custom and provide for the performance of it, but there is no document with the title deeds tending to show whether the custom was due only in respect of the manor, and 2200 acres, or in respect of Lord Yarborough's portion of the parish as well. The fact of a partition having taken place, rests rather upon tradition than evidence; but supposing it, as I do, to be a fact, it seems strange that the title-deeds should be silent as to the obligation imposed upon the owner of the manor to perform the service by which the whole property was held. The manor and estate sold in 1845, were of the tenure of ancient demesne; a tenure which is very rare at this time of day, at least in this part of the world. Probably a reference to Lord Yarborough's title-deeds would clear up the mystery, or Sir Charles Anderson may have the means of doing so.

"I may also refer to Sir Culling Eardley as possibly in a position to throw some light on the subject; for it was to him and his ancestors, as lords of the manor of Hundon, in Caistor, to whom this service was due, and for whose use the whip was deposited after the service in the pew of Caistor Church, belonging to the lord of the manor of Hundon. All the versions that I have seen of the custom favour the opinion that it had some reference to the subject of the second lesson for Palm Sunday, which is the 26th chapter of St. Matthew, and if so, it would seem likely to follow, that the principal part of the ceremony took place at the reading of that chapter; but in that case it has clearly undergone some change, because, until the last revision of the *Book of Common Prayer*, there was no proper second lesson for the morning of Palm Sunday; but the 26th chapter of St. Matthew was part of the Gospel for that day, and had been so from Anglo-Saxon times.

Perhaps the better opinion is, that this custom, recently discontinued, had been so varied from time to time as to have borne at last little resemblance to what originally took place. I do not suppose at its commencement it was regarded as at all irreverent, or was intended to be otherwise than most decorous, according to the idea of a semi-barbarous age; what it really was at first it is now impossible to conjecture or discover. The explanation suggested in the particulars of sale appears too much in accordance with modern notions to be altogether correct. Some allege a tradition that it was a self-inflicted penance by a former owner of the Broughton estate for killing a boy with such a whip."

In May, 1836, the following petition was presented to the House of Lords by the lord of the manor against the annual observance of this custom; but without effect:

"To the Lords Spiritual and Temporal in Parliament assembled.

"The petition of the undersigned Sir Culling Eardley Smith, of Bedwell Park, in the county of Hertford, sheweth, that your petitioner is lord of the manor of Hundon, near Caistor, in the county of Lincoln.

"That the lord of the manor of Broughton, near Brigg, in the same county, yearly, on Palm Sunday, employs a person to perform the following ceremony in the parish church at Caistor, *etc.*; that the performance of this superstitious ceremony is utterly inconsistent with a place of Christian worship.

"That it is generally supposed that it is a penance for murder, and that, in the event of the performance being neglected, the lord of the manor of Broughton would be liable to

the penalty to the lord of the manor of Hundon.

"That your petitioner being extremely anxious for the discontinuance of this indecent and absurd practice, applied to the lord of the manor of Broughton for the purpose, who declined entering into any negotiation until the deed should be produced under which the ceremony was instituted, which deed (if it has ever existed) your petitioner is unable to produce.

"That your petitioner subsequently applied to the Bishop of Lincoln to use his influence to prevent the repetition of the ceremony, and offered to guarantee the churchwardens against any loss in consequence of their refusal to permit it.

"That your petitioner believes there are no trustees of a dissenting chapel who would permit the minister or officers of their chapel to sanction such a desecration.

"That the ceremony took place, as usual, on Palm Sunday, in this year.

"Your petitioner therefore prays that your Lordships will be pleased to ascertain from the bishop of the diocese why the ceremony took place; that, if the existing law enables any ecclesiastical persons to prevent it. the law may be hereafter enforced; and that, if the present law is insufficient, a law may be passed enabling the bishop to interfere for the purpose of saving the national Church from scandal.

"And your petitioner will ever pray.""]

[84] [*HM*, July, 1817.]

[85] [*History of Devon?*]

[86] [Dyer, *British Popular Customs*, p. 327. 'It is customary on this day to dress out stools with a cushion of flowers. A layer of clay is placed on the stool, and therein is stuck, with great regularity, an arrangement of all kinds of flowers, so close as to form a beautiful cushion. These are exhibited at the doors of houses in the villages, and at the ends of streets and cross lanes of larger towns, where the attendants beg money from passengers to enable them to have an evening fete and dancing.

This custom is evidently derived from the "Ludi Compitalii" of the Romans; this appellation was taken from the *compita*, or cross lanes, where they were instituted and celebrated by the multitude assembled before the building of Rome. It was the feast of the lares, or household gods, who presided as well over houses as streets.—Hutchinson's *History of Northumberland*.']

[87] [L'Ancre, *Tableau de l'inconstance des mauvais anges et demons*, p. 209. 'La seconde c'ell a fauts, comme noz artisans fontes villeset villages, par les rues et par les champs: et ces deux sont en rond. Et la troisieme ell auffi le dos tourne, mais se tenant tous en long, et, sans se deprendre des mains, ils s'approchent de si pres qu'ils se touchent, et se rencontrent dos a dos, un homme avec une femme: et a certaine cadence ils se choquent et frappent inpuement cul centre cul. Mais auffi il nous sut dit que le Diable bizarre ne les failoit pas tous mettrc rangement le dos tourne vers la couronne de la dance, comme communement dist tout le monde: ains l'un ayant le dos tourne, et l'autre non: et ainfi tout a suite jusqu'a la fin de la dance. .... Or elles dancent au son du petit tabourin et de la flufte, et parfois avec ce long instrument qui'ls portent sur le col, puis s'allongeant jusqu'aupres de la ceinture, ils le batent avec un petit baston: parfois avec un

violon. Mais ce ne font les seuls instrumens du Sabbat, car nous avons appris de plusieurs qu'on y oyt toute forte d'instrumens, avec une telle harmonic qu'il n'y a concert au monde qui le puiffe efgaler.

"The second is with jumping, as our working men practrise in towns and villages, along the streets and fields; and these two are in round. The third is also with the back turned, but all holding together in length, and, without disengaging hands, they approach so near as to touch, and meet back to back, a man with a woman; and at a certain cadence they push and strike together immodestly their two posteriors. And it was also told us that the devil, in his strange humours, did not cause them all to be placed in order, with their backs turned towards the crown of the dance, as is commonly said by everybody; but one having the back turned, and the other not, and so on to the end of the dance .... They dance to the found of the tabor and flute, and sometimes with the long instrument they carry at the neck, and thence stretching to near the girdle, which they beat with a little stick; sometimes with a violin (fiddle). But these are not the only instruments of the Sabbath, for we have learnt from many of them that all forts of instruments are seen there, with such harmony that their is no concert in the world to be compared to it." From Knight, *Discourse on the Worship of Priapus*, p. 241.]

[88] ['At one time a custom was observed at Birmingham, on the Easter Monday, called "Clipping the Church." This ceremony was performed amid crowds of people and shouts of joy, by the children of the different charity schools, who at a certain hour flocked together for the purpose. The first comers placed themselves hand in hand with their backs against the Church, and were joined by their companions, who gradually increased in number, till at last the chain was of sufficient length completely to surround the sacred edifice. As soon as the hand of the last of the train had grasped that of the first, the party broke up, and walked in procession to the other Church (for in those days Birmingham boasted but of two), where the ceremony was repeated.—*Every Day Book*, vol. i. p. 431.' From Dyer, *British Popular Customs*, p. 176.]

[89] ['It was with the view, no doubt, of carrying out this decree that the calendar was, a few years after, readjusted by Dionysius. This decree could not be carried out all at once. About the end of the sixth century, the first decisive attempt was made to enforce the observance of the new calendar. It was in Britain that the first attempt was made in this way; (GIESELER, vol. i. p. 54.) and here the attempt met with vigorous resistance. The difference, in point of time, betwixt the Christian Pasch, as observed in Britain by the native Christians, and the Pagan Easter enforced by Rome, at the time of its enforcement, was a whole month; (CUMMIANUS, quoted by Archbishop USSHER, *Sylloge*, p. 34.) and it was only by violence and bloodshed, at last, that the Festival of the Anglo-Saxon or Chaldean goddess came to supersede that which had been held in honour of Christ.

Note: Those who have been brought up in the observance of Christmas and Easter, and who yet abhor from their hearts all Papal and Pagan idolatry alike, may perhaps feel as if there were something "untoward" in the revelations given above in regard to the origin of these festivals. But a moment's reflection will suffice entirely to banish such a feeling. They will see, that if the account I have given be true, it is of no use to ignore it. A few of the facts stated in these pages are already known to Infidel and Socinian writers of no mean mark, both in this country and on the Continent, and these are using them in such a

way as to undermine the faith of the young and uninformed in regard to the very vitals of the Christian faith. Surely, then, it must be of the last consequence, that the truth should be set forth in its own native light, even though it may somewhat run counter to preconceived opinions, especially when that truth, justly considered, tends so much at once to strengthen the rising youth against the seductions of Popery, and to confirm them in the faith once delivered to the Saints. If a heathen could say, "Socrates I love, and Plato I love, but I love truth more," surely a truly Christian mind will not display less magnanimity. Is there not much, even in the aspect of the times, that ought to prompt the earnest inquiry, if the occasion has not arisen, when efforts, and strenuous efforts, should be made to purge out of the National Establishment in the south those observances, and everything else that has flowed in upon it from Babylon's golden cup? There are men of noble minds in the Church of Cranmer, Latimer, and Ridley, who love our Lord Jesus Christ in sincerity, who have felt the power of His blood, and known the comfort of His Spirit. Let them, in their closets, and on their knees, ask the question, at their God and at their own consciences, if they ought not to bestir themselves in right earnest, and labour with all their might till such a consummation be effected. Then, indeed, would England's Church be the grand bulwark of the Reformation then would her sons speak with her enemies in the gate then would she appear in the face of all Christendom, "clear as the sun, fair as the moon, and terrible as an army with banners." If, however, nothing effectual shall be done to stay the plague that is spreading in her, the result must be disastrous, not only to herself, but to the whole empire.' From Hislop, *The Two Babylons*, p. 107.]

[90] [Brand, *Observations on Popular Antiquities*, vol. 1, p. 161, the 3rd ed. "The day before Easter Day is in some parts called "Holy Saturday."

On the evening of this day, in the middle districts of Ireland, great preparations are made for the finishing of Lent. Many a fat hen and dainty piece of bacon is put into the pot, by the cotter's wife, about eight or nine o'clock, and woe be to the person who should taste it before the cock crows. At twelve is heard the clapping of hands, and the joyous laugh, mixed with an Irish phrase which signifies "out with the Lent:" all is merriment for a few hours, when they retire, and rise about four o'clock to see the sun dance in honour of the Resurrection. This ignorant custom is not confined to the humble labourer and his family, but is scrupulously observed by many highly respectable and wealthy families, different members of whom I have heard assert positively that they had seen the sun dance on Easter morning.'

Hone, *Every Day Book*, (3 vol. ed.), vol. 1, p. 422. 'Dancing of the Sun. (As above paragraph.)

It is inquired in Dunton's "Athenian Oracle," "Why does the sun at his rising play more on Easter-day than Whit-Sunday?" The question is answered thus: "The matter of fact is an old, weak, superstitious error, and the sun neither plays nor works on Easter-day more than any other. It is true, it may sometimes happen to shine brighter that morning than any other; but, if it does, it is purely accidental. In some parts of England they call it the lamb-playing, which they look for, as soon as the sun rises, in some clear or spring water, and is nothing but the pretty reflection it makes from the water, which they may find at any time, if the sun rises clear, and they themselves early, and unprejudiced with fancy." The folly is kept up by the fact, that no one can view the sun steadily at any hour, and

those who choose to look at it, or at its reflection in water, see it apparently move, as they would on any other day. Brand points out an allusion to this vulgar notion in an old ballad:

But, Dick, she dances such away!  
No sun upon an Easter day  
Is half so fine a sight.

Again, from the "British Apollo," a presumed question to the sun himself upon the subject, elicits a suitable answer:

Q. Old wives, Phoebus, say  
That on Easter-day  
To the music o' th' spheres you do caper;  
Is the fact, sir, be me  
Pray let's the cause know,  
When you have any room in your paper.  
A. The old wives get merry  
With spic'd ale or sherry,  
On Easter, which makes them romance;  
And whilst in a rout  
Their brains whirl about,  
They fancy we caper and dance.

A bit of smoked glass, such as boys use to view an eclipse with, would put this matter steady to every eye but that of wilful self-deception, which, after all, superstition always chooses to see through.']

[91] [*Rit.* ch. 15. 'I do not dance like thy form, oh Sun! not being the Great Ruler borne along in the river of millions and billions of moments.' Birch's tr. Cf. [Renouf.](#)]

[92] [*Rit.* ch. 15. 'Thou hast traversed the heaven, thou hast perambulated the earth, thou hast followed above in yellow, thou hast lodged dancing.' Birch's tr. Cf. [Renouf.](#)]

[93] [*Rit.* ch. 44. 'The Eye of Horus takes me, Apheru dandles me, I am hidden by [or from] ye, oh Incorruptible!' Birch's tr. Cf. [Renouf.](#)]

[94] [Dyer, *British Popular Customs*, p. 168. 'Two farms lying in the township of Swinton, and which belong to Earl Fitzwilliam, every year change their parish. For one year, from Easter Day at twelve at noon till next Easter Day at the same hour, they lie in the parish of Mexbrough, and then till Easter Day following at the same hour, they are in the parish of Wath-upon-Deerne, and so alternately.—Blount's *Ancient Tenures of Land.*']

[95] [*Ibid.*, p. 168. 'Cole in his *Hist. of Filey* (1828, p. 136) mentions a similar custom as practised in that place. He says, the young men seize the shoes of the females, collecting as many as they can, and, on the following day, the girls retaliate by getting the men's hats, which are to be redeemed on a subsequent evening, when both parties assemble at one of the inns, and partake of a rural repast.—*Gent. Mag.* 1790, vol. ix. p. 719.']

[96] [*Ibid.*, pp. 188-90. 'The following remarks are taken from *Book of Days* vol. I. p. 499: The meaning of the word *hoke* or *hock* seems to be totally unknown, and none of the derivations yet proposed seem to be deserving of our consideration. The custom may be traced, by its name at least, as far back as the thirteenth century, and appears to have prevailed in all parts of England, but it became obsolete early in the last century. At Coventry, which was a great place for pageantry, there was a play or pageant attached to the ceremony, which, under the title of "The old Coventry play of Hock Tuesday," was performed before Queen Elizabeth during her visit to Kenilworth, in July 1575. It represented a series of combats between the English and Danish forces, in which twice the Danes had the better, but at last, by the arrival of the Saxon women to assist their countrymen, the Danes were overcome, and many of them were led captive in triumph by the women. Queen Elizabeth laughed well at this play, and is said to have been so much pleased with it that she gave the actors two bucks and five marks in money. The usual performance of this play had been suppressed in Coventry soon after the Reformation, on account of the scenes of riot which it occasioned.

It will be seen that this Coventry play was founded on the statement which had found a place in some of our chronicles as far back as the fourteenth century, that these games of hock-tide were intended to commemorate the massacre of the Danes on St. Brice's Day, 1002; while others, alleging the fact that St. Brice's Day is the 13th of November, suppose it to commemorate the rejoicings which followed the death of Hardicanute, and the accession of Edward the Confessor, when the country was delivered from Danish tyranny. Others, however, and probably with more reason, think that these are both erroneous explanations; and this opinion is strongly supported by the fact that Hock Tuesday is not a fixed day, but a movable festival, and dependent on the great Anglo-Saxon pagan festival of Easter, like the similar ceremony of heaving, still practised on the borders of Wales on Easter Monday and Tuesday. Such old pagan ceremonies were preserved among the Anglo-Saxons long after they became Christians, but their real meaning was gradually forgotten, and stories and legends, like this of the Danes, afterwards invented to explain them. It may also be regarded as a confirmation of the belief that this festival is the representation of some feast connected with the pagan superstitions of our Saxon forefathers, that the money which was collected was given to the church, and was usually applied to the reparation of the church buildings. We can hardly understand why a collection of money should be thus made in commemoration of the overthrow of the Danish influence, but we can easily imagine how, when the festival was continued by the Saxons as Christians, what had been an offering to some one of the pagan gods might be turned into an offering to the church. The entries on this subject in the old churchwardens' registers of many of our parishes not only show how generally the custom prevailed, but to what an extent the middle classes of society took part in it.

In Reading these entries go back to a rather remote date, and mention collections by men as well as women, while they seem to show that there the women "hocked," as the phrase was, on the Monday, and the men on the Tuesday.']

[97] [Egyptian Saloon, British Museum, 573.]

[98] [Champollion.

See Pierret, 'Kab-t' in *Vocabulaire Hieroglyphique*. Unable to trace.]



[99] [Brand, *Observations on Popular Antiquities*, vol. 2, p. 414. 'Cockle-Bread.' 'This singular game is thus described by Aubrey and Kennett: "Young wenches have a wanton sport which they call moulding of cockle-bread, viz. they get upon a table-board, and then gather up their knees as high as they can, and then they wobble to and fro, as if they were kneading of dough, and say these words:

"My dame is sick, and gone to bed,  
And I'll go mould my cockle-bread!  
Up with my heels and down with my head,  
And this is the way to mould cockle-bread."

Aubrey, *Remaines*, p. 43. 'In Oxfordshire the maids, when they have put themselves into the fit posture, say thus:

My granny is sick, and now is dead,  
And wee'l goe mould some cockle-bread.  
Up w<sup>th</sup> my heels, and down w<sup>th</sup> my head,  
And this is the way to mould cocklebread. [W. K.]

I did imagine nothing to have been in this but meer Wantonnesse of Youth—*rigidas prurigine vulvae*. Juven. *Sat.* 6 [129.] But I find in Burchardus, in his *Methodus Confitendi* on the VII. Commandement, one of ye articles of interrogating a young Woman is, if she did ever *subigere panem clunibus*, and then bake it, and give it to one that she loved to eate: *ut in majorem modum exardesceret amor?* So here I find it to be a relique of Naturall Magick, an unlawfull Philtrum. 'Tis a poetically expression, to kisse like cockles:

"The Sea nymphes that see us shall envy our bliss,  
Wee'll teach them to love, and {like the} Cockles to kiss."

An old filthy Rhythme used by base people, viz.:

"When I was a young Maid, and wash't my Mothers Dishes,  
I putt my finger in my [—] and pluck't-out little Fishes."

See also *BB* 1:[185](#).]

[100] [Brand, *ibid.*, vol. 2, p. 414. 'Here we have a difficult passage in a well-known early dramatist explained by the evidence of an uneducated rustic girl; and such instances illustrate the use of collecting the quickly vanishing fragments of our provincial customs and language. The Westmoreland version runs thus:

"My grandy's seeke,  
And like to dee,  
And I'll make her  
Some cockelty bread, cockelty bread,  
And I'll make her  
Some cockelty bread.""]

[101] [See note below.]

[102] [Dyer, *British Popular Customs*, p. 165. 'Hasted, in his *History of Kent* (1798, vol. vii. p. 138), states that, in the parish of Biddenden there is an endowment of old but unknown date for making a distribution of cakes among the poor every Easter Day in the afternoon. The source of the benefaction consists in twenty acres of land, in five parcels,

commonly called the Bread and Cheese Lands. Practically, in Mr. Hasted's time, six hundred cakes were thus disposed of, being given to persons who attended service, while two hundred and seventy loaves of three and a half pounds weight each, with a pound and a half of cheese, were given in addition to such as were parishioners.

The cakes distributed on this occasion were impressed with the figures of two females side by side, and close together.\* Amongst the country people it was believed that these figures represented two maidens named Preston, who had left the endowments; and they further alleged that the ladies were twins, who were born in bodily union, that is, joined side to side, as represented on the cakes; who lived nearly thirty years in this connection, when at length one of them died, necessarily causing the death of the other in a few hours. It is thought by the Biddenden people that the figures on the cakes are meant as a memorial of this natural prodigy, as well as of the charitable disposition of the two ladies. Mr. Hasted, however, ascertained that the cakes had only been printed in this manner within the preceding fifty years, and concluded more rationally that the figures were meant to represent two widows, "as the general objects of a charitable benefaction."

If Mr. Hasted's account of the Biddenden cakes be the true one, the story of the conjoined twins though not inferring a thing impossible or unexampled must be set down as one of those cases, of which we find so many in the legends of the common people, where a tale is invented to account for certain appearances, after the real meaning of the appearance was lost.—*Book of Days*, vol. i. p. 427; see Britton and Brayley, *Beauties of England and Wales*, 1803, vol. viii. p. 208; *Old English Customs and Charities*, 1842, p. 60.

\* An engraving of one of these cakes will be found in the *Every Day Book*, 1827, vol. ii. p. 443.']

[103] [Dyer, *British Popular Customs*, p. 86. 'At Bury St. Edmund's on Shrove Tuesday, Easter Monday, and the Whitsuntide festivals, twelve old women side off for a game at trap-and-ball, which is kept up with the greatest spirit and vigour until sunset. Afterwards they retire to their homes, where—

"Voice, fiddle, or flute,

No longer is mute,"

and close the day with apportioned mirth and merriment.—*Every Day Book*, vol. i. p. 430.']

[104] [Grimm, *Deutsch Mythologie*, p. 604. 'First we find the *Lex Visigoth.* vi. 2, 3 provides against the 'malifici et immissores tempestatum, qui quibusdam incantationibus grandinem in vineas messesque mittere perhibentur.' Then Charles the Great in his Capit. of 789 cap. 64 (Pertz 3, 64): 'ut nec cauculatores et incantatores, nec tempestarii vel obligatores non fiant, et ubicunque sunt, emendentur vel damnentur.' Soon after that king's death, about the beginning of Lewis the Pious's reign, bp. Agobard (d. 840) wrote 'Contra insulsam vulgi opinionem de grandine et tonitruis.' From this treatise, following Baluz's edit. of the works of Agobard, I take a few passages.

1, 145: In his regionibus pene omnes homines, nobiles et ignobiles, urbani et rustici, senes et juvenes, putant grandines et tonitrua hominum libitu posse fieri. Dicunt enim, mox ut audierint tonitrua et viderint fulgura: 'aura levatitia est.' Interrogati vero, quid sit aura levatitia? alii cum verecundia, parum remordente conscientia, alii autem confidenter, ut imperitorum moris esse solet, confirmant incantationibus hominum qui dicuntur

tempestarii, esse levatam, et ideo dici levatitiam auram.

1, 146: Plerosque autem vidimus et audivimus tanta dementia obrutos, tanta stultitia alienatos, ut credant et dicant, quandam esse regionem quae dicatur Magonia, ex qua naves veniant in nubibus, in quibus fruges quae grandinibus decidunt et tempestatibus pereunt, vehantur in eandem regionem, ipsis videlicet nautis aëreis dantibus pretia tempestariis, et accipientibus frumenta vel ceteras fruges. Ex his item tam profunda stultitia excoecatis, ut hoc posse fieri credant, vidimus plures in quodam conventu hominum exhibere vinctos quatuor homines, tres viros et unam feminam, quasi qui de ipsis navibus ceciderint: quos scilicet, per aliquot dies in vinculis detentos, tandem collecto conventu hominum exhibuerunt, ut dixi, in nostra praesentia, tanquam lapidandos. Sed tamen vincente veritate post multam ratiocinationem, ipsi qui eos exhibuerant secundum propheticum illud confusi sunt, sicut confunditur fur quando deprehenditur.

1, 153: Nam et hoc quidam dicunt, nosse se tales tempestarios, qui dispersam grandinem et late per regionem decidentem faciant unum in locum fluminis aut silvae infructuosae, aut super unam, ut ajunt, cupam, sub qua ipse lateat, defluere. Frequenter certe audivimus a multis dici quod talia nossent in certis locis facta, sed necdum audivimus, ut aliquis se haec vidisse testaretur.

1, 158: Qui, mox ut audiunt tonitrua vel cum levi flatu venti, dicunt 'levatitia aura est,' et maledicunt dicentes: 'maledicta lingua illa et arefiat et jam praecisa esse debebat, quae hos facit!'

1, 159: Nostris quoque temporibus videmus aliquando, collectis messibus et vindemiis, propter siccitatem agricolas seminare non posse. Quare non obtinetis apud tempestarios vestros, ut mittant auras levatitias, quibus terra inrigetur, et postea seminare possitis?

1, 161: Isti autem, contra quos sermo est, ostendunt nobis homunculos, a sanctitate, justitia et sapientia alienos, a fide et veritate nudos, odibiles etiam proximis, a quibus dicunt vehementissimos imbres, sonantia aquae tonitrua et levatitias auras posse fieri.

1, 162: In tantum malum istud jam adolevit, ut in plerisque locis sint homines miserrimi, qui dicant, se non equidem nosse immittere tempestates, sed nosse tamen defendere a tempestate habitatores loci. His habent statutum, quantum de frugibus suis donent, et appellant hoc canonicum. Many are backward in tithes and alms, canonicum autem, quem dicunt, suis defensoribus (a quibus se defendi credunt a tempestate) nullo praedicante, nullo admonente vel exhortante, sponte persolvunt, diabolo inlicente. Denique in talibus ex parte magnam spem habent vitae suae, quasi per illos vivant (see Suppl.).

It was natural for driving hail-clouds to be likened to a ship sailing across the sky; we know our gods were provided with cars and ships, and we saw at p. 332 that the very *Edda* bestows on a cloud the name of *vindflot*. But when the tempest-men by their spells call the air-ship to them or draw it on, they are servants and assistants rather than originators of the storm. The real lord of the weather takes the corn lodged by the hail into the ship with him, and remunerates the conjurors, who might be called his priests. The Christian people said: 'these conjurors sell the grain to the aëronaut, and he carries it away.' But what mythic country can Magonia mean? It is not known whether Agobard was born in Germany or Gaul, though his name is enough to show his Frankish or Burgundian extraction; just as little can we tell whether he composed the treatise at Lyons, or previously at some other place. The name Magonia itself seems to take us to

some region where Latin was spoken, if we may rely on its referring to magus and a magic land.' Or the Eng. ed., *Teutonic Mythology*, ch. 20.]

[105] [*Otia Imperial*, (1856 ed.), prima decisio, xv, p. 3. 'Accedit adhuc aliud in ea region e mira bilius. Est castrum in comitatu Claudii Castriae, Bristoldum nomine, opulentum et civibus ditissimis complantatum. Hic portus est; quo transitur a majori Britannia in Hiberniam. Uno tempore in Hiberniam cum illius loci indigena navigasset; domi relictis uxore et filiis; post emensa diutinae navigationis curricula cum in remotis Oceani partibus navis decurreret, civis memoratus cum nautis ad epulandum consedit circiter lioram tertiam. Cumque finita mensa civis cultellum ad spondam nayis ablueret, subito de manu lapsus; eadem hora per fenestram domus ipsius civis in culmine patentem^ quam lucernariam Angli nominant^ ad mensam coram uxore civis positam cultellus defigitur, cujus rei novitate tacta mulier obstupuit, et notum sibi pridem cultellum reponens, longo post tempore viro redeunte didicit, casum et diem navigationis cum die receptionis concordare. Quis ergo ex publicato facti hujus testimonio mare super nostram habitationem in aere vel super aerem positam dubitabit?']

[106] [*Histoire Abrégé de Differentes Cultes*, vol. 2, pp. 256-7. 'Quelquefois ces pains ou *miches* ont le formes du sexe féminin: tels sont ceux que l'on fabrique á Clermont en Auvergne et ail-leurs.']

[107] [Dyer, *British Popular Customs*, p. 191. 'Some singular Hocktide customs observed at Hungerford are thus described in the Standard of April 14th, 1874: These customs are connected with the Charter for holding by the Commons the rights of fishing, shooting, and pasturage of cattle on the lands and property bequeathed to the town by John O' Gaunt, Duke of Lancaster. The proceedings commenced on Friday evening with a supper, at which the fare was macaroni, Welsh rare-bits, watercress, salad, and punch. To-day John O' Gaunt's Day known in the town as "Tuth" Day, the more important business of the season is transacted at the Town Hall, from the window of which the town-crier blows the famous old horn, which has done service on these occasions for many long years. The *tything* or "tuth" men thereupon proceed to the high constable's residence, to receive their "tuth" poles, which are usually decorated with ribbons and flowers. The first business of these officials, who are generally tradesmen of the borough, is to visit the various schools and ask a holiday for the children; then to call at each house and demand a toll from the gentlemen, and a kiss from the ladies, and distribute oranges *ad libitum* throughout the day, in expectation of which a troop of children follow them through the streets, which are for several hours kept alive by the joyous shouts and huzzas. The high constable is elected at the annual court held to-day, and one of the curious customs is the sending out by that officer's wife of a bountiful supply of cheesecakes among the ladies of the place.']

[108] ["On Ascension Day," says Hawkins, in his *History of Music*, ii. 112, "it is the custom of the inhabitants of parishes, with their officers, to perambulate in order to perpetuate the memory of their boundaries, and to impress the remembrance thereof in the minds of young persons, especially boys; to invite boys, therefore, to attend to this business, some little gratuities were found necessary; accordingly it was the custom, at

the commencement of the procession, to distribute to each a willow-wand, and at the end thereof a handful of points, which were looked on by them as honorary rewards long after they ceased to be useful, and were called Tags." From Brand, *Observations on Popular Antiquities*, vol. 1, p. 205.]

[109] [Dyer, *British Popular Customs*, pp. 205-6. 'On Monday in Rogation week was formerly held in the town of Shaftesbury or Shastou a festival called the Bezant, a festival so ancient that no authentic record of its origin exists.

The borough of Shaftesbury stands upon the brow of a lofty hill, and until lately, owing to its situation, was so deficient in water that its inhabitants were indebted for a supply of this necessary article of life to the little hamlet of Enmore Green, which lies in the valley below. From two or three wells or tanks, situate in the village, the water with which the town was provided was carried up the then precipitous road, on the backs of horses and donkeys, and sold from door to door.

The Bezant was an acknowledgment on the part of the mayor, aldermen and burgesses of the borough to the lord of the manor of Mitcombe, of which Enmore Green forms a part, for the permission to use this privilege; no charter or deed, however, exists among their archives, as to the commencement of the custom, neither are there any records of interest connected with its observances beyond the details of the expenses incurred from year to year. On the morning of Rogation Monday, the mayor and aldermen accompanied by a lord and lady appointed for the occasion, and by their mace-bearers carrying the Bezant, went in procession to Enmore Green.

The lord and lady performed at intervals, as they passed along a traditional kind of dance to the sound of violins; the steward of the manor meeting them at the green, the mayor offered for his acceptance, as the representative of his lord, the Bezant, a calf's head, uncooked, a gallon of ale, and two penny loaves, with a pair of gloves edged with gold lace, and gave permission to use the wells, as of old, for another year. The steward, having accepted the gifts, retaining all for his own use, except the Bezant, which he graciously gave back, accorded the privilege, and the ceremony ended.

The Bezant, which gives its name to the festival is somewhat difficult to describe.\* It consisted of a sort of trophy, constructed of ribbons, flowers, and peacock's feathers, fastened to a frame, about four feet high, round which were hung jewels, coins, medals, and other things of more or less value, lent for the purpose by persons interested in the matter; and many traditions prevailed of the exceeding value to which in earlier times it sometimes reached, and of the active part which persons of the highest rank in the neighbourhood took in its annual celebration.

Latterly, however, the festival sadly degenerated, and in the year 1830, the town and the manor passing into the hands of the same proprietor, it ceased altogether, and is now one of those many observances which are numbered with the past. If this had not happened, however, the necessity for it no longer exists. The ancient borough is no longer indebted to the lord of the manor for its water, for, through the liberality of the Marquis of Westminster, its present owner, the town is bountifully supplied with the purest water from an artesian well sunk at his expense.—*The Book of Days*, vol. i. p. 585; Hutchins, *History of Dorset*, 1803, vol. ii. p. 425.

\* Bezant being the name of an ancient gold coin, the ceremony probably took its name from such a piece of money being originally tendered to the lord of the manor.—*Book of Days*, vol. i. p. 585.]

[110] ['Pennant's account of this rural sacrifice is more minute. He tells us in his *Tour in Scotland*, p. 90, that, on the 1st of May, in the Highlands of Scotland, the herdsmen of every village hold their Bel-tein. "They cut a square trench in the ground, leaving the turf in the middle; on that they make a fire of wood, on which they dress a large caudle of eggs, butter, oatmeal, and milk, and bring, besides the ingredients of the caudle, plenty of beer and whisky: for each of the company must contribute something. The rites begin with spilling some of the caudle on the ground, by way of libation: on that, every one takes a cake of oatmeal, upon which are raised nine square knobs, each dedicated to some particular being, the supposed preserver of their flocks and herds, or to some particular animal, the real destroyer of them. Each person then turns his face to the fire, breaks off a knob, and, flinging it over his shoulders, says: 'This I give to thee, preserve thou my horses.' 'This to thee, preserve thou my sheep'; and so on. After that they use the same ceremony to the noxious animals. When the ceremony is over, they dine on the caudle; and, after the feast is finished, what is left is hid by two persons deputed for that purpose; but on the next Sunday they reassemble, and finish the reliques of the first entertainment.'" From Brand, *Observations on Popular Antiquities*, vol. 1, p. 226.]

[111] [Dyer, *British Popular Customs*, p. 246. 'May Day is ushered in with blowing of horns on the mountains, and with a ceremony which, says Waldron, has something in the design of it pretty enough. In almost all the great parishes they choose from among the daughters of the most wealthy farmers a young maid for the Queen of May. She is dressed in the gayest and best manner they can, and is attended by about twenty others, who are called maids of honour. She has also a young man, who is her captain, and has under his command a good number of inferior officers. In opposition to her is the Queen of Winter, who is a man dressed in woman's clothes, with woollen hood, fur-tippets, and loaded with the warmest and heaviest habits one upon another. In the same manner are those, who represent her attendants, drest; nor is she without a captain and troop for her defence. Both being equipt as proper emblems of the Beauty of the Spring and the Deformity of the Winter, they set forth from their respective quarters, the one preceded by violins and flutes, the other with the rough music of the tongs and the cleavers. Both parties march till they meet on a common, and then their trains engage in a mock battle. If the Queen of the Winter's forces get the better, so as to take the Queen of May prisoner, she is ransomed for as much as pays the expenses of the day. After this ceremony Winter and her company retire, and divert themselves in a barn, and the others remain on the green, where, having danced a considerable time, they conclude the evening with a feast, the queen at one table with her maids, the captain with his troop at another. There are seldom less than fifty or sixty at each board.

For the seizure of her Majesty's person that of one of her slippers was substituted more recently, which was in like manner ransomed to defray the expenses of the pageant. The procession of the *Summer*—which was subsequently composed of little girls, and called the *Maceboard*\*—outlived that of its rival, the Winter, some years, and now, like many other remnants of antiquity, has fallen into disuse.—Train, *History of the Isle of Man*, 1845, vol. ii. p. 118; Waldron, *Description of the Isle of Man*, p. 154.

\* The maceboard (probably a corruption of May-sports) went from door to door inquiring if the inmates would buy the queen's favour, which was composed of a small piece of ribbon.']

[112] [*History of Kent*, vol. 2, p. 284. See note below.]

[113] ["There was, till of late years," says the same writer, "a singular, though a very ancient, custom kept up, of electing a Deputy to the Dumb Borsholder of Chart, as it was called, claiming liberty over fifteen houses in the precinct of Pizein-well; every householder of which was formerly obliged to pay the keeper of this Borsholder one penny yearly. This Dumb Borsholder was always first called at the Court-Leet holden for the hundred of Twyford, when its keeper, who was yearly appointed by that court, held it up to his call, with a neckcloth or handkerchief put through the iron ring fixed at the top, and answered for it. This Borsholder of Chart, and the Court-Leet, has been discontinued about fifty years: and the Borsholder, who is put in by the Quarter Sessions for Watringbury, claims over the whole parish. This Dumb Borsholder is made of wood, about three feet and half an inch long, with an iron ring at the top, and four more by the sides, near the bottom, where it has a square iron spike fixed, four inches and a half long, to fix it in the ground, or, on occasion, to break open doors, &c., which used to be done, without a warrant of any justice, on suspicion of goods having been unlawfully come by and concealed in any of these fifteen houses. It is not easy at this distance of time, to ascertain the origin of this dumb officer. Perhaps it might have been made use of as a badge or ensign by the office of the market here. The last person who acted as deputy to it was one Thomas Clampard, a blacksmith, whose heirs have it now in their possession." From Brand, *Observations on Popular Antiquities*, vol. 1, p. 221.]

[114] [*A Perambulation of Kent*, (1826 ed.), p. 19. 'Thus much therefore I thought good, now at the first to open, the more at large, because it may serve generally for all shyres, and shall heereafter deliver me from often repetition of one thing. Where, by the way, (least I might seeme to have forgotten the shyre that I have presently in hand) it is to be noted, that that which in the west cuntry was at that time (and yet is) called a *tithing*, is in Kent termed a *borow*, of the Saxon worde ..., which signifieth a pledge, or a suretie: and the chiefe of these pledges, which the westernmen call a *tithingman*, they of Kent name a *borsholder*, of the Saxon wordes ....., that is to say, the most auncient, or elder of the pledges: which thing being understood, the matter will come all to one end, and I may now go forward.']

[115] [*Rit.* ch. 48. 'I come forth with, or by, justification against my accusers. I pass from the heaven, I have passed through the earth, I have crossed the earth at the feet of the Spirits, a substitute, because I am prepared with millions of his charms, I eat with my mouth, I evacuate. I am the greatest of all the Gods of the Gate. I have done the same, firm in conduct.' Birch's tr. Cf. [Renouf](#).]

[116] [*Rit.* ch. 147. 'I have come, I have chased away evil from my father Osiris, I have slashed his accusers in the bend of the great Void.' Birch's tr. Cf. [Renouf](#).]

[117] [*Rit.* ch. 147. '... He washes his face in the water [basin] of the Sun, the day of the festival of the Adjustment of the Year.' Birch's tr. Cf. [Renouf](#).]

[118] [*Rit.* ch. [147](#). Birch's tr. Cf. [Renouf](#).]

[119] ['At Helston the day used to be ushered in very early in the morning by the music of drums and kettles, and other pleasant sounds, the accompaniments of a song:

"Robin Hood and Little John,  
They both are gone to the fair, O;  
And we will to the merry greenwood,  
To see what they do there, O.  
And for to chase, O,  
To chase the buck and doe  
With Hal-an-tow,  
Jolly rumble, O.  
And we were up as soon as any day, O  
And for to fetch the summer home,  
The summer and the may, O,  
For the summer is a come, O,  
And winter is a go, O.  
Where are those Spaniards  
That make so great a boast, O?  
They shall eat the grey goose-feather,  
And we will eat the roast, O.  
In every land, O,  
The land that ere we go,  
With Hal-an-tow, &c.,  
And we were up, &c.  
As for St. George, O,  
St. George he was a knight, O,  
Of all the kings in Christendom,  
King George is the right, O.  
In every land, O,  
The land that ere we go  
With Hal-an-tow, &c.  
God bless Aunt Mary Moses,  
With all her power and might, O;  
And send us peace in merry England,  
Both day and night, O."

It was a general holiday: so strict, indeed, used the observance of this jubilee to be held that if any person chanced to be found at work, he was instantly seized, set astride on a pole, and hurried on men's shoulders to the river, where he was sentenced to leap over a wide space, which if he failed in attempting he of course fell into the water. There was always, however, a ready compromise of compounding for a leap. About nine o'clock the revellers appeared before the grammar-school, and demanded a holiday for the school-boys, after which they collected money from house to house. They then used to fade into the country (*fade* being an old English word for to go), and about the middle of the day returned with flowers and oak-branches in their hats and caps, and spent the rest of the day until dusk in dancing through the streets to the sound of the fiddle, playing a particular tune; and threaded the houses as they chose claiming a right to go through any person's house, in at one door and out of the other. In the afternoon the ladies and



gentlemen visited some farmhouse in the neighbourhood; whence, after regaling themselves with syllabubs, they returned, after the fashion of the vulgar, to the town, dancing as briskly the fade-dance, and entering the houses as unceremoniously. In later times a select party only made their progress through the streets very late in the evening, and having quickly vanished from the scene, reappeared in the ballroom. Here meeting their friends, they went through the usual routine of dancing till supper; after which they all padded it out of the room, breaking off by degrees to their respective houses. At present this custom is fast falling into disuse, and the day is only celebrated by a few of the lower classes.

Murray, in his *Handbook for Cornwall*, 1865, p. 301, says that the furry festival is in commemoration of the following curious legend: A block of granite, which for many years had lain in the yard of the Angel Inn, was in the year 1783 broken up and used as a part of the building materials for the assembly-room. This stone, says the legend, was originally placed at the mouth of hell, from which it was one day carried away by the devil as he issued forth in a frolicsome mood on an excursion into Cornwall. Here he traversed the country, playing with his pebble; but it chanced that St. Michael (who figures conspicuously in the town arms and is the patron saint of the town) crossed his path; a combat immediately ensued, and the devil, being worsted, dropped the *Hell's stone* in his flight; hence the name of the town." From Dyer, *British Popular Customs*, p. 277.]

[120] [See note below.]

[121] [Dyer, *British Popular Customs*, pp. 302, 305. 'In the *Every Day Book* (1826, vol. i. p. 718) occurs the following:

At Tiverton, on the 29th of May, it is customary for a number of young men, dressed in the style of the seventeenth century, and armed with swords, to parade the streets, and gather contributions from the inhabitants. At the head of the procession walks a man called "Oliver," dressed in black, with his face and hands smeared over with soot and grease, and his body bound by a strong cord, the end of which is held by one of the men to prevent his running too far. After these come another troop, dressed in the same style, each man bearing a large branch of oak; four others, carrying a kind of throne made of oaken boughs, on which a child is seated, bring up the rear. A great deal of merriment is excited among the boys at the pranks of "Master Oliver," who capers about in a most ludicrous manner. Some of them amuse themselves by casting dirt, whilst others, more mischievously inclined, throw stones at him: but woe betide the young urchin who is caught; his face assumes a most awful appearance from the soot and grease with which "Oliver" begrimes it, whilst his companions, who have been lucky enough to escape his clutches, testify their pleasure by loud shouts. In the evening the whole party have a feast, the expenses of which are defrayed by the collection made in the morning.

The working men of Basingstoke and other towns in Hampshire arise early on the 29th of May to gather slips of oak with the galls on; these they put in their hats or anywhere about their persons. They also hang pieces to the knockers, latches, or other parts of the house-doors of the wealthy, who take them in to place in their halls, &c. After breakfast these men go round to such houses for beer, &c.

Should they not receive anything the following verses should be said:

"Shig-shag, penny a rag  
[Bang his head in Croommell's bag],  
All up in a bundle."

but fear often prevents them. However, the lads have no fear, and use it freely to any one without an oak-apple or oak-leaf on some part of his person, and visible ill-treating him for his want of loyalty. After noon the loyalty ceases and then if any one be charged with having *shig-shag*, the following verses are said:

"Shig-shag's gone past,  
You're the biggest fool at last;  
When shig-shag comes again,  
You'll be the biggest fool then."

And the one who charges the other with the oak-leaf receives the ill-treatment.—*N. & Q. Ist S.* vol. xii. p. 100.']

[122] [*Researches in the South of Ireland*, p. 233. 'On the eve of St. John's Day, and some other festivals, a broom stick dressed up as a figure, and called a *Bredogue*, is borne about in the twilight from one cabin to another, and suddenly pushed in at the door. The alarm or surprize occasioned by this feat produces some mirth.']

[123] ['On this day a tent is erected on the summit of the Tynwald Hill (called also Cronk-y-Keeillown, *i.e.*, St. John's Church Hill, a mound said to have been originally brought from each of the seventeen parishes of the island), and preparations are made for the reception of the officers of state, according to ancient custom. Early in the morning the Governor proceeds from Castletown under a military escort to St. John's Chapel, situated a few hundred yards to the eastward of the Tynwald Hill. Here he is received by the Bishop, the Council, the clergy, and the keys, and all attend Divine service in the chapel, the Government chaplain officiating. This ended, they march in a procession from the chapel to the mount, the military formed in line on each side of the green turf walk. The clergy take the lead, next comes the Vicar-General, and the two Deemsters, then the bearer of the sword of state in front of the Governor, who is succeeded by the Clerk of the Rolls, the twenty-four keys, and the captains of the different parishes. The ceremony of the Tynwald Hill is thus stated in the *Lex Scripta* of the Isle of Man, as given for law to Sir John Stanley, in 1417:

"This is the constitution of old time, how yee should be governed on the Tinwald day. First you shall come thither in your royal array, as a king ought to do by the prerogatives and royalties of the land of Mann, and upon the hill of Tinwald sitt in a chair covered with a royal cloath and quishions, and your visage in the east, and your sword before you, holden with the point upward. Your Barrens in the third degree sitting beside you, and your beneficed men and your Deemsters before you sitting, and your clarke, your knight, esquires, and yeomen about you in the third degree, and the worthiest men in your land to be called in before your Deemsters, if you will ask anything of them, and to hear the government of your land and your will; and the Commons to stand without the circle of the hill, with three clearkes in their surplices, and your Deemsters shall call the coroner of Glanfaba, and he shall call in all the coroners of Man, and their yardes in their hands, with their weapons upon them, either sword or axe; and the moares, that is to witt, of every sheading; then the chief coroner, that is, the coroner of Glanfaba, shall make

affence upon pain of life or lyme, that no man make a disturbance or stirr in the time Tinwald, or any murmur, or rising in the King's presence, upon pain of hanging and drawing and then to proceed in your matters whatsoever you have to doe, in felonie or treason, or other matters that touch the government of your land of Manne."—Cumming's *History of the Isle of Man*, 1848, pp. 185, 186.' From Dyer, *British Popular Customs*, p. 325.]

[124] [See note above.]

[125] [Dyer, *British Popular Customs*, p. 335. 'In an old account of Gisborough, in Cleveland, and the adjoining coast, printed in the *Antiquarian Repertory* (1808, vol. iii. p. 304) from an ancient MS. in the Cotton Library (marked Julius F. C., fol. 455), speaking of the fishermen, it is stated that "Upon St. Peter's Daye they invite their friends and kinsfolk to a festyvall kept after their fashion with a free hearte, and noe shew of niggardnesse; that daye their boates are dressed curiously for the shewe, their mastes are painted, and certain rytes observed amongst them, with sprinkling their prowes with good liquor, sold with them at a groate the quarte, which custom or superstition, suckt from their auncestors, even contynueth down unto this present tyme."'

The feast day of Nun-Monkton is kept on St. Peter's Day, and is followed by the "Little Feast Day," and a merry time extending over a week. On the Saturday evening preceding the 29th a company of the villagers, headed by all the fiddlers and players on other instruments that could be mustered at one time went in procession across the great common to "May-pole Hill," where there is an old sycamore (the pole being near it) for the purpose of "rising Peter," who had been buried under the tree. This effigy of St. Peter, a rude one of wood, carved no one professed to know when and in these later times clothed in a ridiculous fashion, was removed in its box-coffin to the neighbourhood of the public-house, there to be exposed to view, and, with as little delay as possible, conveyed to some out-building, where it was stowed away and thought no more about till the first Saturday after the feast day (or the second if the 29th had occurred at the back end of a week), when it was taken back in procession again, and re-interred with all honour which concluding ceremony was called "Buryin' Peter." In this way did St. Peter preside over his own feast. On the evening of the first day of the feast, two young men went round the village with large baskets for the purpose of collecting tarts, cheese-cakes, and eggs for mulled ale all being consumed after the two ceremonies above indicated. This last good custom is not done away with yet, suppers and, afterwards, dancing in a barn being the order while the feast lasts.—*N & Q. 4th S.* vol. 1, p. 361.]

[126] ['The stranger who chances to attend Divine service in Farnborough parish church on the Sunday next after the feast of St. Peter, has his attention arrested by the floor of the porch being strewed with reeds. By an abstract of the will of George Dalton, Gent., of Farnborough, dated December 3rd, 1556, set forth on a mural tablet in the interior of the church, he learns that this gentleman settled a perpetual annuity of 13s. 4d. chargeable upon his lands at Tuppence: 10s. to the preacher of a sermon on the Sunday next after the feast of St. Peter, and 3s. 4d. to the poor. Local traditional lore affirms that Mr. Daltou was saved from drowning by reeds, and that the annual sermon and odd manner of decorating the porch are commemorative of the event. This day is called by the

inhabitants of the village, Reed Day or Flag Day.—*Maidstone Gazette*, 1859.' From Dyer, *British Popular Customs*, p. 332.]

[127] [Sharp, *A Dissertation on the Pageants or Dramatic Mysteries Anciently Performed at Coventry*, p. 187.]

[128] ['At Diss, it is customary for the juvenile populace, on the Thursday before the third Friday in September (on which latter day a fair and session for hiring servants are held), to mark and disfigure each other's dresses with white chalk, pleading a prescriptive right to be mischievous on "Chalk-Back Day."—*N. & Q. Ist. S.* vol. iv. p. 501.' From Dyer, *British Popular Customs*, p. 370.]

[129] ['Whitsunday is observed as a Scarlet Day in the Universities of Oxford and Cambridge.—*Kalendar of the English Church*, 1865, p. 73.' From Dyer, *British Popular Customs*, p. 278.]

[130] ['A custom exists amongst harvest-men in Suffolk, which is called Ten-pounding. In most reaps there is a set of rules agreed upon amongst the reapers before harvest, by which they are to be governed during its continuance. The object of these rules is usually to prevent or punish loss of time by laziness, drunkenness, &c.; and to correct swearing, lying, or quarrelling amongst themselves; or any other kind of misbehaviour which might slacken the exertions, or break the harmony of the reap. One of the modes of punishment directed by these rules, is called Ten-pounding, and it is executed in the following manner: Upon a breach of any of the rules, a sort of drum-head court-martial is held upon the delinquent; and if he is found guilty he is instantly seized, and thrown down flat on his back. Some of the party keep his head down, and confine his arms; whilst others turn up his legs in the air, so as to exhibit his posteriors. The person who is to inflict the punishment then takes a shoe, and with the heel of it (studded as it usually is with hob-nails) gives him the prescribed number of blows upon his breech, according to the sentence. The rest of the party sit by, with their hats off, to see that the executioner does his duty; and if he fails in this, he undergoes the same punishment. It sometimes happens, that, from the prevailing use of highlows, a shoe is not to be found amongst the company. In this case, the hardest and heaviest hand of the reap is selected for the instrument of correction, and, when it is laid on with hearty good will, it is not inferior to the shoe. The origin of the term Ten-pounding is not known; but it has nothing to do with the number of blows inflicted.—Forby's *Vocabulary*, vol. ii.' From Brand, *Observations on Popular Antiquities*, vol. 2, p. 23.]

[131] ['Owen, in his *Welsh Dictionary*, voce *Cyniver*, mentions "A play in which the youth of both sexes seek for an even-leaved sprig of the ash; and the first of either sex that finds one calls out Cyniver, and is answered by the first of the other that succeeds; and these two, if the omen fails not, are to be joined in wedlock." From Brand, *Observations on Popular Antiquities*, vol. 1, p. 379.]

[132] [Davies, [The Mythology and Rites of the British Druids](#), p. 187.]

[133] ['This festival, called by the islanders *Sauin*, was formerly observed in the Isle of Man by kindling of fires with all the accompanying ceremonies, to prevent the baneful influence of fairies and witches. The island was perambulated at night by young men who stuck up at the door of every dwelling-house, a rhyme in Manks, beginning:

"Noght oie howney hop-dy-naw,  
This is Hollantide Eve," &c.

On Hollantide Eve, boys go round the town shouting out doggrel, of which the following is an extract:

"This is old Hollantide night;  
The moon shines fair and bright;  
I went to the well  
And drank my fill;  
On the way coming back  
I met a pole-cat;  
The cat began to grin  
And I began to run;  
Where did you run to?  
I ran to Scotland;  
What were they doing there?  
Baking bannocks and roasting collops.  
If you are going to give us anything, give us it soon,  
Or we'll be away by the light of the moon!"

For some peculiar reason, potatoes, parsnips, and fish, pounded together and mixed with butter, form always the evening meal.—Train, *History of the Isle of Man*, 1845, vol. ii. p. 123.' From Dyer, *British Popular Customs*, p. 396.]

[134] ['Martin tells us that the inhabitants of St. Kilda, on the festival of All Saints, baked "a large cake in the form of a triangle, furrowed round, and which was to be all eaten that night." The same, or a custom nearly similar, seems to have prevailed in different parts of England. The same writer, speaking of the Isle of Lewis, p. 28, says, "The inhabitants of this island had an ancient custom to sacrifice to a sea god, call'd *Shony*, at Hallow-tide, in the manner following: the inhabitants round the island came to the church of St. Mulvay, having each man his provision along with him; every family furnish'd a peck of malt, and this was brewed into ale: one of their number was picked out to wade into the sea, up to the middle, and carrying a cup of ale in his hand, standing still in that posture, cried out with a loud voice, saying, 'Shony, I give you this cup of ale, hoping that you'll be so kind as to send us plenty of sea-ware for enriching our ground the ensuing year;' and so threw the cup of ale into the sea. This was performed in the night time. At his return to land they all went to church, where there was a candle burning upon the altar: and then standing silent for a little time, one of them gave a signal, at which the candle was put out, and immediately all of them went to the fields, where they fell a drinking their ale, and spent the remainder of the night in dancing and singing, &c." He adds, "the ministers in Lewis told me they spent several years before they could persuade the vulgar natives to abandon this ridiculous piece of superstition.'" From Brand, *Observations on Popular Antiquities*, vol. 1, p. 392.]

[135] [Gill, *Myths and Songs from the South Pacific*, pp. 157-9. 'Many months might elapse ere the projected departure of the ghosts took place. This weary interval was spent in dances and in revisiting their former homes, where the living dwell affectionately remembered by the dead. At night-fall they would wander amongst the trees and plantations nearest to these dwellings, sometimes venturing to peep inside. As a rule, these ghosts were well-disposed to their own living relatives; but often became vindictive if a pet child was ill-treated by a step-mother or other relatives, *etc.*

Sometimes wearied with these wanderings, the ghosts huddled together in the Red-cave, the stony base of which is constantly laved by the waves of the Pacific, rolling in with terrific violence from the east. Or, if it so pleased their fancy, they clambered up the open, lawn-like place above the cave, out of reach of the billows and foam of the ocean (now a favourite resting-place for fishermen, where they cook and eat part of their finny spoil). This open grassy space, so renowned in their songs and myths concerning the dead, is known as "One-ma-kenu-kenu" = The smooth spot, or the well-weeded spot. A coarse species of grass covers the sandy soil, pleasingly contrasting with the utter barrenness beyond, where Desolation seems to be enthroned. The precise period for final departure was fixed by the leader of the band. But if no distinguished person was amongst them, they must of course wait on until such a leader was obtained. Thus in the beautiful classic laments for Vera, he is represented as the chosen captain of the dead, as his uncle Nagara ruled over the living about 125 years ago. The chief of this disconsolate throng resolves to depart. Messages are sent to collect those stray ghosts who may yet be lingering near their ancient haunts. With many tears and last lingering looks they assemble at the Red-cave, or on the grassy lawn above it, intently watching the rising of the sun. At the first streak of dawn the entire band take their departure to meet the rising sun. This done, they follow in his train as nearly as may be: he in the heavens above, they at first on the ocean beneath, but afterwards over the rocks and stones (always avoiding the interior of the island), until late in the afternoon of the appointed day they are all assembled at Vairorongo, facing the setting sun. "Vairorongo" means "Kongo's sacred stream." It is a little rivulet rushing out of the stones at the marae of Rongo, where in the olden time only the priests and kings might bathe.

At last the congregated throng, whose eyes are fixed upon the setting sun, feel that the moment has come when they must for ever depart from the cherished scenes of earth despite the tears and solicitations of relatives, who are frequently represented as chasing their loved ones over rocks and across fearful precipices, round half the island. The sun now sinks in the ocean, leaving a golden track; the entire band of ghosts take a last farewell, and following their earthly leader, flit over the ocean in the train of the Sun-god Ra, but not like him destined to reappear on the morrow. The ghostly train enter Avaiki through the very aperture by which the Sun-god descends in order to lighten up for a time those dark subterranean regions. This view is expressed in the beautiful myth of Vehini. After the crowd of spirits had taken their departure, a solitary laggard might sometimes be left behind arriving at the appointed rendezvous only in time to see the long annual train disappear with the glowing sun. The unhappy ghost must wait till a new troop be formed for the following winter, its only amusement being "to dance the dance of the tiitii, or starved!" or to "toss pebbles in the air" through the weary months that intervene.

The point of departure for spirit-land is called a "reinga vaerua." There are three on Mangaia, all facing the setting sun. The boundary of the Mission premises at Oneroa is

marked on one side by a bluff rock standing out by itself like a giant facing the west. It was believed that the spirits of those buried in that grand repository of the dead "Auraka," at the proper season left its gloomy, winding subterranean passages and divided themselves into two bands: the majority starting from "Araia" and lodging on the fatal bua tree; some those issuing from "Kauava" going in mournful procession to the projecting rock alluded to, thence leapt one by one to a second and much smaller block of stone resting on the inner edge of the reef, and thence again to the outer and extreme edge of the reef on which the surf ceaselessly beats. From this point they take their final departure to the shades in the track of the sun. At Atua-koro, on the north-west coast of the island, are two great stones very similarly placed by the hand of nature. This was considered to be an arrangement for the convenience of ghosts on that part of the island. Like the former these stones are known as "Reinga vaerua," i.e. Leafing-face-of-souh! These are but trifling modifications of the highly poetical representation of disembodied spirits, NOT the slain, being impelled to follow in the train of the setting sun to spirit-land.' See full text [here](#).]

[136] [*Rit.* ch. 3. 'The blessed Osiris has come from their corner doing all thy work ordered. Oh Workmen of the Sun, by day and by night! the Osiris lives after he dies like the Sun daily; for [as] the Sun died, and was born yesterday, [so] the Osiris is born.' Birch's tr. Cf. [Renouf](#).]

[137] [Source.]

[138] [*Of Isis and Osiris*, ch. [17](#). Herodotus, *Histories*, bk. 2, 78. 'In social meetings among the rich, when the banquet is ended, a servant carries round to the several guests a coffin, in which there is a wooden image of a corpse, carved and painted to resemble nature as nearly as possible, about a cubit or two cubits in length. As he shows it to each guest in turn, the servant says, "Gaze here, and drink and be merry; for when you die, such will you be."' Tr., Rawlinson. 'In the entertainments of the rich among them, when they have finished eating, a man bears round a wooden figure of a dead body in a coffin, made as like the reality as may be both by painting and carving, and measuring about a cubit or two cubits each way; and this he shows to each of those who are drinking together, saying: "When thou lookest upon this, drink and be merry, for thou shalt be such as this when thou art dead."' Tr., Macauley.]

[139] ['Every tenant of the Manor of Wittell, upon St. Leonard's Day, pays to the lord for everything under a year old a half-penny, for every yearling pig a penny, and for every hog above a year old twopence, for the privilege of pawnage in the lord's woods: and this payment is called *Avage* or *Avisage*.—Blount's *Law Dictionary*, 1717.' From Dyer, *British Popular Customs*, p. 416.]

[140] ['Dugdale, in his *Antiquities of Warwickshire* (1730, vol. i. p. 4), says: There is a certain rent due unto the lord of the Hundred of Knightlow, called *Wroth* money or *Warth* money or *Swarff* penny, probably the same with Ward penny. This rent must be paid every Martinmas Day, in the morning, at Knightlow Cross, before the sun riseth: the

party paying it must go thrice about the cross, and say "The Wrath money," and then lay it in the hole of the said cross before good witness, for if it be not duly performed the forfeiture is thirty shillings and a white bull.' From Dyer, *British Popular Customs*, p. 420.]

[141] [Egyptian Saloon, British Museum, 254.]

[142] ['The charter for Exeter Lammas Fair is perpetuated by a glove of immense size, stuffed and carried through the city on a very long pole, decorated with ribbons, flowers, &c., and attended with music, parish beadles, and the mobility. It is afterwards placed on the top of the Guildhall, and then the fair commences; on the taking down of the glove the fair terminates.—*Every Day Book*, vol. ii. p. 1059.' From Dyer, *British Popular Customs*, p. 348.]

[143] ['Tander and Tandrew are the names given to the festival of St. Andrew, of which they are corruptions. The anniversary of this saint is, or rather was, kept by the lacemakers as a day of festivity and merry-making; but since the use of pillow-lace has in a great measure given place to that of the loom, this holiday has been less and less observed. The day in former times was one of unbridled licence: village "scholars" barred out their master; the lace schools were deserted; and drinking and feasting prevailed to a riotous extent. Towards evening the villagers used to become suddenly smitten with a violent taste for masquerading. Women might be seen walking about in male attire, while men and boys clothed in female dress visited each other's cottages, drinking hot "eldern wine," the staple beverage of the season. Then commenced the mumming.—Sternberg, *Dialect and Folk Lore of Northamptonshire*, 1851, p. 183; A. E. Baker, *Glossary of Northamptonshire Words and Phrases*, 1854, vol. ii. p. 326.' From Dyer, *British Popular Customs*, p. 430.]

[144] [Brand, *Observations on Popular Antiquities*, vol. 1, p. 414, the 3rd ed. 'St. Andrew's Day.' 'Googe, in the translation of Naogorus, probably alludes to some such homely dishes of Scotland for which the place has been long celebrated. The use of singed sheep's heads, boiled or baked, so frequent in this village, is supposed to have arisen from the practice of slaughtering the sheep fed on the neighbouring hill for the market, removing the carcasses to town, and leaving the heads, &c., to be consumed in the place. Singed sheep's heads are borne in the procession before the Scots in London, on St. Andrew's day.']

[145] [Chambers, *Book of Days*, vol. 2, p. 636. 'The commencement of the ecclesiastical year is regulated by the feast of St Andrew, the nearest Sunday to which, whether before or after, constitutes the first Sunday in Advent, or the period of four weeks which heralds the approach of Christmas. St Andrew's Day is thus sometimes the first, and sometimes the last festival in the Christian year.']

[146] [Brand, *Observations on Popular Antiquities*, vol. 1, p. 400, the 3rd ed. 'Martinmas.' "'Almost no beef, and very little mutton, was formerly used by the common people; generally no more than a sheep or two, which were killed about Martinmass, and



salted up for the provision of the family during the year." *Ibid.* xvi. 460, parishes of Sandwick and Stromness, Orkney, we read: "In a part of the parish of Sandwick, every family that has a herd of swine, kills a sow on the 17th day of December, and thence it is called Sow-day. There is no tradition as to the origin of this practice.""]

[147] [*Histories*, bk. 2. 47. 'The pig is regarded among them as an unclean animal, so much so that if a man in passing accidentally touch a pig, he instantly hurries to the river, and plunges in with all his clothes on. Hence, too, the swineherds, notwithstanding that they are of pure Egyptian blood, are forbidden to enter into any of the temples, which are open to all other Egyptians; and further, no one will give his daughter in marriage to a swineherd, or take a wife from among them, so that the swineherds are forced to intermarry among themselves. They do not offer swine in sacrifice to any of their gods, excepting Bacchus and the Moon, whom they honour in this way at the same time, sacrificing pigs to both of them at the same full moon, and afterwards eating of the flesh. There is a reason alleged by them for their detestation of swine at all other seasons, and their use of them at this festival, with which I am well acquainted, but which I do not think it proper to mention. The following is the mode in which they sacrifice the swine to the Moon: As soon as the victim is slain, the tip of the tail, the spleen, and the caul are put together, and having been covered with all the fat that has been found in the animal's belly, are straightway burnt. The remainder of the flesh is eaten on the same day that the sacrifice is offered, which is the day of the full moon: at any other time they would not so much as taste it. The poorer sort, who cannot afford live pigs, form pigs of dough, which they bake and offer in sacrifice.' Tr., Rawlinson.

'The pig is accounted by the Egyptians an abominable animal; and first, if any of them in passing by touch a pig, he goes into the river and dips himself forthwith in the water together with his garments; and then too swineherds, though they be native Egyptians, unlike all others do not enter any of the temples in Egypt, nor is anyone willing to give his daughter in marriage to one of them or to take a wife from among them; but the swineherds both give in marriage to one another and take from one another. Now to the other gods the Egyptians do not think it right to sacrifice swine; but to the Moon and to Dionysos alone at the same time and on the same full-moon they sacrifice swine, and then eat their flesh: and as to the reason why, when they abominate swine at all their other feasts, they sacrifice them at this, there is a story told by the Egyptians; and this story I know, but it is not a seemly one for me to tell. Now the sacrifice of the swine to the Moon is performed as follows: When the priest has slain the victim, he puts together the end of the tail and the spleen and the caul, and covers them up with the whole of the fat of the animal which is about the paunch, and then he offers them with fire; and the rest of the flesh they eat on that day of full moon upon which they have held the sacrifice, but on any day after this they will not taste of it: the poor however among them by reason of the scantiness of their means shape pigs of dough and having baked them they offer these as a sacrifice.' Tr., Macauley.]

[148] ['Mart, according to Skinner, is a fair. Methinks it a contraction of Market. These cattle are usually bought at a kind of cow fair, or mart, at this time. Had it not been the general name for a fair, one might have been tempted to suppose it a contraction of Martin, the name of the saint whose day is commemorated. This word occurs in 'the

Lawes and Constitutions of Burghs made be King David the 1st at the New Castell upon the Water of Tyne,' in the *Regiam Majestatem*, 1609, "Chap. 70, of buchers and selling of flesh. 2. The fleshours shall serve the burgessis all the time of the slauchter of Nairts; that is, fra Michaelmes to Zule, in preparing of their flesh and in preparing of their flesh and in laying in of their lardner.'" Skene, from Brand, *Observations on Popular Antiquities*, vol. 1, p. 400.]

[149] [Plutarch, *Of Isis and Osiris*, ch. [13](#).]

[150] [Brand, *Observations on Popular Antiquities*, vol. 1, p. 60, the 3rd ed. 'St Valentine'. 'In Oxfordshire the children go about collecting pence, singing:

"Good morrow, Valentine,  
First 'tis yours, then 'tis mine,  
So please give me a Valentine."]

[151] [Brand, *ibid.*, vol. 1, p. 150, the 3rd ed. 'Good Friday'. 'Hospinian tells us that the kings of England had a custom of hallowing rings, with much ceremony, on Good Friday, the wearers of which will not be afflicted with the falling sickness. He adds, that the custom took its rise from a ring which had been long preserved, with great veneration, in Westminster Abbey, and was supposed to have great efficacy against the cramp and falling sickness, when touched by those who were afflicted with either of those disorders. This ring is reported to have been brought to King Edward by some persons coming from Jerusalem, and which he himself had long before given privately to a poor person, who had asked alms of him for the love he bare to St. John the Evangelist.' Brand gives no ref.]

[152] ['Train, in his *History of the Isle of Man* (1845, vol. ii. p. 127), says, that the fiddlers go round from house to house, in the latter part of the night for two or three weeks before Christmas, playing a tune called the Andisop. On their way they stop' before particular houses, wish the inmates individually "good morning," call the hour, then report the state of the weather, and after playing an air, move on to the next halting-place.' From Dyer, *British Popular Customs*, p. 431.]

[153] [*Dictionary of Archaic Words*, (1874), vol. 1, p. 433. 'HAPPER. To crackle; to patter. *West*.'

Halliwell distinctly has 'happer' not 'haffer.' M. errs here. This paragraph therefore loses its significance.]

[154] ['Troutbeck, in his *State of the Stilly Isles* (1796, p. 172), gives the following account of how Christmas was celebrated in his time. The young people, he says, exercise a sort of gallantry among themselves, which they call goose-dancing, when the maidens are dressed up for young men and the young men for maidens. In the day time they dance about the streets in masquerade, vying with each other who can appear the most uncouth. In the evenings they visit their neighbours in companies, where they dance and make their jokes upon what has happened in the islands. By this sort of sport according to yearly custom and toleration, there is a spirit of wit and drollery kept up

among the people. The maidens, who are sometimes dressed up for sea captains and other officers, display their alluring graces to the ladies, who are young men equipped for that purpose; and the ladies exert their talents to them in courtly addresses, their hangers are sometimes drawn, &c., after which, and other pieces of drollery, the scene shifts to music and dancing, which being over they are treated with liquor and then go to the next house of entertainment.' From Dyer, *British Popular Customs*, p. 479.]

[155] [Brand, *Observations on Popular Antiquities*, vol. 1, p. 414, the 3rd ed. 'Christmas.' 'At Ramsgate, in Kent, they commenced the festivities of Christmas by a curious procession. A party of young people procured the head of a dead horse, which was affixed to a pole about four feet in length; a string was affixed to the lower jaw; a horse-cloth was also attached to the whole, under which one of the party got, and by frequently pulling the string, kept up a loud snapping noise, and was accompanied by the rest of the party, grotesquely habited, with hand-bells. They thus proceeded from house to house, ringing their bells, and singing carols and songs. They were commonly offered refreshments or money. This custom was provincially called *going a hodenning*, and the figure above described a hoden or wooden horse. It is now discontinued, but the singing of carols at Christmas is still called *hodenning*.']

[156] ['Aubrey, in the *Remains of Gentilisme*, MS. Lansd. 226, says: "On St. Stephen's Day the farrier came constantly and bloued all our cart-horses.'" From Brand, *Observations on Popular Antiquities*, vol. 1, p. 533.]

[157] ['In Tusser's *Five Hundred Points of Husbandry*, under December, are the following lines:

"Yer Christmas be passed, let horsse be let blood,  
For manie a purpose it dooth them much good:  
The day of S. Steeven old fathers did use;  
If that do mislike thee, some other day chuse." From Brand, *Observations on Popular Antiquities*, vol. 1, p. 533.]

[158] ['Popular Tales of Ireland,' *RC*, 4, 193. 'In this conception is to be sought the key to the meaning of the obscure name Beltene (May). The theory that the first element is the lame of an old solar- or fire-god has many adherents yet, not by any means confined to the class of the superficial and half-educated. As hinted above, the editor has here only space to state conclusions, and will leave detailed inquiry for another occasion. The following however would seem to be the true explanation. First, the Northern antiquaries seem to have been quite accurate in seeing a representative of the world-tree in the May-tree, or May-pole, and the Christmas tree. It will be noticed that the *Féilire* reference occurs in the period of the great spring solar celebration. The usage yet survives in Galway, Donegal, Westmeath and elsewhere of planting a May-Tree or May-Bush [Crann-Bealtaine, Dos-Bealtaine] on the dunghill or before the farmhouse door, and eventually throwing it into the bonfire. The name of the festival, La Beltene, was the same as La Bile-tenidh (or Bele-tenidh), day of the Fire-Tree, and came from the bonfire and May-tree usage.']

[159] [Brand, *Observations on Popular Antiquities*, vol. 1, p. 318, the 3rd ed., note 2. 'Midsummer Eve.' 'The boundary of each tin-mine in Cornwall is marked by a long pole, with a bush at the top of it. These on St. John's Day are crowned with flowers.']

[160] ['In the neighbourhood of Ross, it is deemed most unfortunate for a woman to enter the house first, and therefore an inquiry is generally made whether a male has previously been there. It is customary for the peasantry to send about on this day a small pyramid, made of leaves, apples, nuts, &c.—Fosbroke, *Sketches of Ross*, 1822, p. 58.' From Dyer, *British Popular Customs*, p. 7 (or *Sketches of Ross*, p. 70, 1821 ed).]

[161] ['At Huddersfield the children carry about a "wessel-bob," or large bunch of evergreens hung with oranges and apples, and coloured ribbons, singing the following carol:

"Here we come a wassailing  
Among the leaves so green,  
Here we come a wandering  
So fair to be seen.

*Chorus.*

For it is in Christmas time  
Strangers travel far and near,  
So God bless you and send you a happy New year.' From Dyer, *British Popular Customs*, p. 483.]

[162] [Dyer, *British Popular Customs*, p. 484. 'Some years ago it was the custom in Leeds, and the neighbourhood, for children to go from house to house singing and carrying what they called a "wesley-bob." This they kept veiled in a cloth till they came to a house door, when they uncovered it.

The wesley-bob was made of holly and evergreens, like a bower, inside were placed a couple of dolls, adorned with ribbons, and the whole affair was borne upon a stick. Whilst the wesley-bob was being displayed, a song or ditty was sung.

At Aberford, near Leeds, two dolls are carried about in boxes in a similar way, and such an affair here is called a wesley-box.—*N. & Q. 3rd S.* vol. vi. p. 494.']

[163] [*Ibid.*, p. 464. 'There is a very pretty custom, now nearly obsolete, of bearing the "vessel," or, more properly, the wassail-cup, at Christmas. This consists of a box containing two dolls, dressed up to represent the Virgin and the Infant Christ, decorated with ribbons and surrounded by flowers and apples; the box has usually a glass lid, is covered over by a white napkin, and carried from door to door on the arms of a woman; on the top, or in the box, a china bason is placed, and the bearer on reaching a house, uncovered the box and sung the carol known as the "Seven Joys of the Virgin." The carrying of the "vessel-cup" is a fortuitous speculation, as it is considered so unlucky to send any one away unrequited, that few can be found whose temerity is so great as to deter them from giving some halfpence to the singer.']

[164] [*Ibid.*, p. 493. 'In Bedfordshire there formerly existed a custom of the poor begging the broken victuals the day after Christmas Day.—*Time's Telescope*, 1822, p. 298.']

[165] ['Hogmanay is the universal popular name in Scotland for the last day of the year. It is a day of high festival among young and old but particularly the young, who do not regard any of the rest of the Daft Days with half so much interest. It is still customary, in retired and primitive towns, for the children of the poorer class of people to get themselves on that morning swaddled in a great sheet, doubled up in front, so as to form a vast pocket, and then to go along the streets in little bands, calling at the doors of the wealthier classes for an expected dole of oaten bread. Each child gets one quadrant section of oat-cake (sometimes, in the case of particular cases, improved by an addition of cheese), and this is called their hogmanay. In expectation of the large demands thus made upon them, the housewives busy themselves for several days beforehand in preparing a suitable quantity of cakes. The children, on coming to the door, cry "Hogmanay!" which is in itself a sufficient announcement of their demands; but there are other exclamations, which either are or might be used for the same purpose. One of these is:

"Hogmanay,  
Trollolay,  
Give us of your white bread, and none of your grey!"

What is precisely meant by the word *hogmanay*, or by the still more inexplicable *trollolay*, has been a subject fertile in dispute to Scottish antiquaries, as the reader will find by an inspection of the *Archceologia Scotica*. A suggestion of the late Professor Robison of Edinburgh seems the best, that the word *hogmanay* was derived from *Au qui menez*, ("To the misletoe go"), which mummers formerly cried in France at Christmas.' From Dyer, *British Popular Customs*, p. 505.]

[166] [Lepsius, *Denkmaler*, vol. 2, p. 28.]

[167] [Brand, *Observations on Popular Antiquities*, vol. 1, p. 14, the 3rd ed. 'New Year's Day.' 'In Scotland, upon the last day of the old year, the children go about from door to door asking for bread and cheese, which they call Nog-Money, in these words:

"Get up, gude wife, and binno sweir (i.e. be not lazy)  
And deal your cakes and cheese while you are here;  
For the time will come when ye'll be dead,  
And neither need your cheese nor bread.""]

[168] [Dyer, *British Popular Customs*, p. 469. 'Christmas festivities are well observed in Derbyshire; mummers or guisers go from house to house, and perform a play of St. George. They are dressed up in character and decorated with ribbands, tinsel, and other finery, and on being admitted into the house commence their performance by St. George announcing himself by beginning his oration:

"I am St. George, the noble champion bold,  
And with my glittering sword  
I've won three crowns of gold;  
It's I who fought the fiery dragon,  
And brought it to the slaughter;  
And so I won fair Sabra,  
The king of Egypt's daughter.

Seven have I won, but married none,  
And bear my glory all alone,  
With my Sword in my hand,  
Who dare against me stand?  
I swear I'll cut him down  
With my victorious brand."

A champion is soon found in the person of Slasher, who, accepts the challenge. St. George then replies in a neat speech, when they sing, shake hands, and fight with their wooden swords, and Slasher is slain. The King then enters, saying: "I am the King of England, the greatest man alive," and after walking round the dead body, calls for, "Sir Guy, one of the chiefest men in the world's wonder," who shows his wonderful courage and prowess in calling for a doctor. The doctor, on making his appearance, gives a long and quaint account of his birth, parentage, education, and travels, whilst perambulating around the fallen Slasher, and ends his oration by saying:

"Here take a little out of my bottle,  
And put it down thy throttle."

The drunk man is thus cured, and having received the advice of, "Rise, Jack, and fight again, the play is ended."—*Jour. of the Arch. Assoc.* 1852, vol. vii. p. 206.]

[169] [*Ibid.*, p. 461. 'These were amusements derived from the Saturnalia, and so called from the Danish *Mumme*, or Dutch *Momme*, disguise in a mask. Christmas was the grand scene of mumming, and some mummers were disguised like bears, others like unicorns, bringing presents. Those who could not procure masks rubbed their faces with soot, or painted them. In the Christmas mummeries the chief aim was to surprise by the oddity of the masques and singularity and splendour of the dresses. Everything was out of nature and propriety. They were often attended with an exhibition of gorgeous machinery.—Fosbroke's *Encyclopaedia of Antiquities*, 1840, p. 669; see Strutt's *Sports and Pastimes*, 1801, pp. 124, 189, 190; also *N. & Q.* 2nd S. vol. X. pp. 464, 465, vol. XI. p. 271, vol. XII. p. 407; 3rd S. vol. I. p. 66, vol. IV. p. 486.]

[170] [Eisenlohr, 'Annals of Rameses III: Great Harris Papyrus,' *RP*, 8, [5](#). See p. 19, pl. 53, line 12.]

[171] [*Rit.* ch. [17](#). See Birch's tr. Cf. [Renouf](#).]

[172] ['And in Marston's play, called the *Dutch Courtezan*, we read: "Yet all will scarce make me so high as one of the gyant's stilts that stalks before my Lord Maior's pageants.'" From Brand, *Observations on Popular Antiquities*, vol. 1, p. 323. Act 3, sc. 1, line 110—said by Crispinella. See *Marston's Works*, vol. 2, p. 147, ed. J. O. Halliwell, London, 1856.]

[173] [Bancroft, *The Native Races of the Pacific States of North America*, vol. 3, p. 145. 'There are dim Aleutian traditions of certain religious night-dances held in the month of December. Wooden idols, or figures of some kind, were made for the occasion, and carried from island to island with many esoteric ceremonies. Then was to be seen a marvellous sight. The men and women were put far apart; in the middle of each party a

wooden figure was set up; certain great wooden masks or blinders were put on each person, so contrived that the wearer could see nothing outside a little circle round his feet. Then every one stripped, and there upon the snow, under the moonlight, in the bitter Arctic night, danced naked before the image say rather before the god, for as they danced a *kugan* descended and entered into the wooden figure. Woe to him or to her whose drift-wood mask fell, or was lifted, in the whirl of that awful dance; the stare of the Gorgon was not more fatal than a glance of the demon that possessed the idol; and for any one to look on one of the opposite sex, however it came about, he might be even counted as one dead. When the dance was over, the idols and the masks were broken and cast away.']

[174] [Massey's own words.]

## A BOOK OF THE BEGINNINGS

### NOTES TO SECTION 8

[1] [*Commentaries on the Gallic Wars*, bk. 6, chs. 17 and 18. 'They worship as their divinity, Mercury in particular, and have many images of him, and regard him as the inventor of all arts, they consider him the guide of their journeys and marches, and believe him to have great influence over the acquisition of gain and mercantile transactions. Next to him they worship Apollo, and Mars, and Jupiter, and Minerva; respecting these deities they have for the most part the same belief as other nations: that Apollo averts diseases, that Minerva imparts the invention of manufactures, that Jupiter possesses the sovereignty of the heavenly powers; that Mars presides over wars. To him,

when they have determined to engage in battle, they commonly vow those things which they shall take in war. When they have conquered, they sacrifice whatever captured animals may have survived the conflict, and collect the other things into one place. In many states you may see piles of these things heaped up in their consecrated spots; nor does it often happen that any one, disregarding the sanctity of the case, dares either to secrete in his house things captured, or take away those deposited; and the most severe punishment, with torture, has been established for such a deed.

All the Gauls assert that they are descended from the god Dis, and say that this tradition has been handed down by the Druids. For that reason they compute the divisions of every season, not by the number of days, but of nights; they keep birthdays and the beginnings of months and years in such an order that the day follows the night. Among the other usages of their life, they differ in this from almost all other nations, that they do not permit their children to approach them openly until they are grown up so as to be able to bear the service of war; and they regard it as indecorous for a son of boyish age to stand in public in the presence of his father.']

[2] [*Chips From A German Workshop*, vol. 3, p. 241. 'For even the tale that is told in "Little Arthur's History of England" about the ancient Britons and the Druids is extremely doubtful. Druids are never mentioned before Cæsar. Few writers, if any, before him were able to distinguish between Celts and Germans, but spoke of the barbarians of Gaul and Germany as the Greeks spoke of Scythians, or as we ourselves speak of the negroes of Africa, without distinguishing between races so different from each other as Hottentots and Kaffirs. Cæsar was one of the first writers who knew of an ethnological distinction between Celtic and Teutonic barbarians, and we may therefore trust him when he says that the Celts had Druids, and the Germans had none. But his further statements about these Celtic priests and sages are hardly more trustworthy than the account which an ordinary Indian officer at the present day might give us of the Buddhist priests and the Buddhist religion of Ceylon. Cæsar's statement that the Druids worshipped Mercury, Apollo, Mars, Jupiter, and Minerva, is of the same base metal as the statements of more modern writers that the Buddhists worship the Trinity, and that they take Buddha for the Son of God. Cæsar most likely never conversed with a Druid, nor was he able to control, if he was able to understand, the statements made to him about the ancient priesthood, the religion and literature of Gaul. Besides, Cæsar himself tells us very little about the priests of Gaul and Britain; and the thrilling accounts of the white robes and the golden sickles belong to Pliny's "Natural History," by no means a safe authority in such matters.']

[3] [*The Ancient State of Britain*, bk. 1, ch. 4. 4. 'Among their gods, the principal object of their worship was Mercury. Next to him they adored Justice (under the name of Astarte), then Apollo, and Mars (who was called Vitucadrus) Jupiter, Minerva, Hercules, Victory (called Andate), Diana, Cybele, and Pluto. Of these deities they held the same opinions as other nations.' Bertram's tr., p. 19, 1809 ed.]

[4] [*Dionysii Orbis Descriptio*.]

[5] [*History of the Kings of Great Britain*. 'Now, whilst I was thus thinking upon such matters, Walter Archdeacon of Oxford, a man learned not only in the art of eloquence,



but in the histories of foreign lands, offered me a certain most ancient book in the British language that did set forth the doings of them all in due succession and order from Brute, the first King of the Britons, onward to Cadwallader, the son of Cadwallo, all told in stories of exceeding beauty.' Tr., S. Evans, p. 4, 1904 ed.]

[6] [Source.]

[7] [*Brut, MS. Cott. Calig. A. 9*, lines 4829-35, Madden's ed. 'Heo lið hut of Toteneis. a þet came to Catenes;

Toteneis is in Cornwale. Cateneis in Scot-dale;

An-oðer stret. he makede swiðe hendi; from Suð-hamtone to Seint Deuwi.']

[8] [*Ibid.*, lines 6050-60. 'He came to a spot, in a fair field, he had obtained a hide to his need, of a wild bull that was wondrously strong. He had a wise man, who well knew of craft, who took this hide, and laid it on a board, and whet his shears, as if he would shear. Of the hide he carved a thong, very small and very long, the thong was not very broad, but as it were a thread of twine; when the thong was all slit, it was wondrously long, about therewith he encompassed a great deal of land. He began to dig a ditch very mickle, there upon a stone wall, that was strong over all, a burgh he areared, mickle and lofty. When the burgh was all ready, then shaped he to it a name, he named it full truly Kaer-Carrai in British, and English knights they called it Thongchester.' There is no ref. to a Billingsgate nor a tower. But as Massey has given this as a ref. this is the exact lines he mentions.]

[9] [*Hanes Taliesin*. Unable to trace.]

[10] [*Brut*, lines 6060-4. 'Now and evermore the name standeth there, and for no other adventure had the burgh the name, until that Danish men came, and drove out the Britons.']

[11] [Geoffrey, *History of the Kings of Great Britain*. 'Nor were the wizards out in their forecast, for when the day came that she should be delivered of a child, the mother bare a son, but herself died in his birth. Howbeit, the child was given in charge unto a nurse, and was named Brute. At last, after thrice five years had gone by, the lad, bearing his father company out a-hunting, slew him by striking him unwittingly with an arrow. For when the verderers drave the deer in front of them, Brute, thinking to take aim at them, smote his own father under the breast. Upon the death of his father he was driven out of Italy, his kinsfolk being wroth with him for having wrought a deed so dreadful. He went therefore as an exile into Greece, and there fell in with the descendants of Helenus, the son of Priam, who at that time were held in bondage under the power of Pandrasus, King of the Greeks. For Pyrrhus, the son of Achilles, after the overthrow of Troy, had led away with him in fetters the foresaid Helenas and a great number of others besides, whom he commanded to be held in bondage by way of revenging upon them his fathers death. And when Brute understood that they were of the lineage of his former fellow-citizens, he sojourned amongst them. Howbeit, in such wise did he achieve renown for his knighthood and prowess, that he was beloved by kings and dukes above all the other

youths of the country. For among the wise he was as wise as he was valiant among warriors, and whatsoever gold or silver or ornaments he won, he gave it all in largess to his comrades in battle. His fame was thus spread abroad among all nations, and the Trojans flocked unto him from all parts, beseeching him that he should be their King and deliver them from the slavery of the Greeks; the which they declared might easily be done, seeing that they had now so multiplied in the land as that without making count of little ones and women they were already reckoned to be seven thousand.' Tr., S. Evans, p. 5, 1904 ed.]

[12] [Geoffrey, *ibid.*, 10.3: 'Natheless, he bade that they who came to look upon it should keep their tongues quiet, inasmuch as never had he forgathered with none other of so puissant hardihood since he slew the giant Ritho upon Mount Eryri, that had challenged him to fight with him. For this Ritho had fashioned him a furred cloak of the beards of the kings he had slain, and he had bidden Arthur heedfully to flay off his beard and send it unto him with the skin, in which case, seeing that Arthur did excel other kings, he would sew it in his honour above the other beards on his cloak.' Tr., S. Evans, p. 264, 1904 ed.]

[13] ['Colonel Vallancey, in the 13th number of his *Collectanea de Rebus Hibernicis*, p. 97, speaking of the wren, the augur's favourite bird, says that "the Druids represented this as the king of all birds. The superstitious respect shown to this little bird gave offence to our first Christian missionaries, and, by their commands, he is still hunted and killed by the peasants on Christmas Day, and on the following (St. Stephen's Day) he is carried about hung by the leg in the centre of two hoops crossing each other at right angles, and a procession made in every village, of men, women, and children, singing an Irish catch, importing him to be the king of all birds. Hence the name of this bird in all the European languages Greek, Trochilus, Basileus; Rex Avium; Senator; Latin, Regulus; French, Roytelet, Berichot, but why this nation call him Bosuf-de-Dieu I cannot conjecture; Welsh, Bren, King; Teutonic, Koning Vogel, King Bird; Dutch, Koriije, little King.'" From Brand, *Observations on Popular Antiquities*, vol. 3, p. 195.]

[14] [Taliesin, *Poem in Praise of Lludd the Great*, in Davies, [\*The Mythology and Rites of the British Druids\*](#), p. 563.]

[15] [*Gen.* 10:5. 'By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.']

[16] [Cynddelw, *In Praise of Owen Gwynwedd*. In Davies, [\*The Mythology and Rites of the British Druids\*](#), p. 165.]

[17] [Davies, [\*The Mythology and Rites of the British Druids\*](#), p. 567.]

[18] [Davies, [\*The Mythology and Rites of the British Druids\*](#), p. 188.]

[19] [*Hanes Taliesin*, in Davies, [\*The Mythology and Rites of the British Druids\*](#), p. 187.]

[20] [*Englynion y Gorugiau (Iolo MSS, 263)*], in Rhys, *Lectures on Welsh Philology*, p. 325. "Goruc Arthen ap Arth Hen

Rhag ffwyr esgar ac aagen,  
Llafn yngbad ynghadr aerfen;"

*i.e.*, Arthur ap Arth Hen against foeman's attack and injury made the blade (for use) in battle, in stout war.']

[21] [*ARC, 43*, in Davies, [\*The Mythology and Rites of the British Druids\*](#), p. 409.]

[22] [*Gwawd Lludd y Mawr, ARC, 74*, in Davies, [\*The Mythology and Rites of the British Druids\*](#), p. 122.]

[23] [*ARC*, in Davies, [\*The Mythology and Rites of the British Druids\*](#), p. 8.]

[24] [Camden, *Britannia*, in Davies, [\*The Mythology and Rites of the British Druids\*](#), p. 609.]

[25] [*Ibid.*, p. 609.]

[26] [*Ibid.*, p. 609.]

[27] [*Ibid.*, p. 620.]

[28] [Camden, *Britannia*, tables, no. 13, in Davies, [\*The Mythology and Rites of the British Druids\*](#), p. 607.]

[29] [[\*The Mythology and Rites of the British Druids\*](#), [plate](#).]

[30] [*The History of Manchester*, vol. 1, p. 342. From Davies, *ibid.*, [plate](#).]

[31] [Coin 6, Camden, *Britannia*, in Davies, [\*The Mythology and Rites of the British Druids\*](#), p. 599.]

[32] ['The Wife of Bath, Prologue,' in Chaucer, *Canterbury Tales*, (1822 ed), vol. 2, p. 126, lines 6185-6. 'Gat-tothed I was, and that became me wele,

I had the print of Seinte Venus sele.'

Tyrwhitt's ed. The Wife was a lecherous woman, signified by her gapped teeth, a supposed sign of lechery. She, still in her prime, had already worn out four husbands, and was now on her fifth!]

[33] ['The following curious love divinations are extracted from the old chap-book, entitled *Mother Bunch's Closet Newly Broke Open*: "First, if any one here desires to know the name of the man whom she shall marry, let her who desires this seek a green peascod, in which there are full nine peas; which done, either write or cause to be written, on a small slip of paper, these words 'Come in, my dear, and do not fear;' which writing you must inclose within the aforesaid peascod, and lay it under the door, then mind the next

person who comes in, for you'll certainly marry one of the same name. Secondly, she who desires to be satisfied whether she shall enjoy the man desired or no, let her take two lemon-peels, in the morning, and wear them all day under her arm-pits; then at night let her rub the four posts of the bed with them; which done, in your sleep he will seem to come and present you with a couple of lemons, but if not, there is no hope.' From Brand, *Observations on Popular Antiquities*, vol. 1, p. 386.]

[34] [Dyer, *British Popular Customs*, p. 429. 'The Chapter of Worcester have a practice of preparing a rich bowl of wine and spices, called the "Cathern bowl," for the inhabitants of the college upon this day. Halliwell's *Popular Rhymes*, (1849 ed.), p. 238; see *N. & Q.* 2nd S. vol. iv. pp. 495, 496.']

[35] [Strype, *Ecclesiastical Memorials*, (1822 ed.?), vol. 3, pt. 2, p. 507. Unable to trace.]

[36] [ARC, 66, in Davies, [The Mythology and Rites of the British Druids](#), p. 266.]

[37] [Dyer, *British Popular Customs*, p. 426. 'On Catter Day the lace makers hold merry-makings, and eat a sort of cakes called "wigs"\* and drink ale. Tradition says it is in remembrance of Queen Catherine, who, when the trade was dull, burnt all her lace, and ordered new to be made. The ladies of the court could not but follow her example, and the consequence was a great briskness in the manufacture. *N. & Q.* 3rd S. vol. i. p. 387.

\* Cakes called "wigs" were very commonly sold in the Midland counties some years ago, and they are even mentioned as allowable at the collation in Lent by a Catholic writer nearly two centuries ago. They were light and spongy, and something like very light ginger-bread. As to the derivation of the name "wig" as applied to them, a correspondent of *Notes and Queries* says he never dreamed of seeing it any where but in the shape of these cakes, which greatly resembled a wig; being round, and having a thick rim round them, which turned up like the curls of a wig of the olden times. See *N. & Q.* 3rd. S. vol. i. p. 436.']

[38] [Jewitt, 'On Ancient Customs and Sports in the County of Derby,' *JBAA*, 7 (1852): 208. See the whole article [here](#).]

[39] [*Rev.* 17:9. 'And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.']

[40] [Oliver, *The Monumental Antiquities of Great Grimsby*, p. 39.]

[41] [Gibson, *Camden's Britannia*, cols. 772-3, in Davies, [The Mythology and Rites of the British Druids](#), p. 397.]

[42] [*Hanes Taliesin*, ch. 3, in Davies, [The Mythology and Rites of the British Druids](#), p. 397.]

[43] [Goodwin, 'Story of Saneha,' *RP*, 6, [131](#). See p. 138.]

[44] [*Rit.* ch. 125. 'Come, come in peace, say those who see them, because the Osiris has heard the great words said by the Ass and the Cat in the house of Pet, whose mouth is twisted when he looks, because his face is behind him.' Birch's tr. Cf. [Renouf](#).]

[45] [*Rit.* ch. 17. 'I am the Great Cat which is in the Pool of Persea, which is at Annu [Heliopolis], the night of the battle made to bind the wicked, the day of strangling the enemies of the Universal Lord there.' Birch's tr. Cf. [Renouf](#).]

[46] [De L'Ancre, *Tableau de l'inconstance des mauvais anges et demons*, pp. 67-72. See also Knight, *A Discourse on the Worship of Priapus*, pp. 176-7. 'In the course of the eleventh century the sestarians appeared in Italy under the name of Patarini, Paterini, or Patrini, which is said to have been taken from an old quarter of the city of Milan named Pataria, in which they first held their assemblies. A contemporary Englishman, Walter Mapes, gives us a singular account of the Paterini and their secret rites. Some apostates from this heresy, he tells us, had related that, at the first watch of night, they met in their synagogues, closed carefully the doors and windows, and waited in silence, until a black cat of extraordinary bigness descended among them by a rope, and that, as soon as they saw this strange animal, they put out the lights, and muttering through their teeth instead of singing their hymns, felt their way to this object of their worship, and kissed it, according to their feelings of humility or pride, some on the feet, some under the tail, and others on the genitals, after which each seized upon the nearest person of a different sex, and had carnal intercourse as long as he was able. Their leaders taught them that the most perfect degree of charity was "to do or suffer in this manner whatever a brother or sister might desire and ask," and hence, says Mapes, they were called *Paterini, a-patiendo*.']

[47] [Baronius, *Annales Ecclesiastici*, 21, 89. 'It has been already remarked that people soon seized upon accusations of this kind as excuses for persecution, religious and political, and we meet with a curious example in the earlier half of the thirteenth century. The district of Steding, in the north of Germany, now known as Oldenburg, was at the beginning of the thirteenth century inhabited by a people who lived in sturdy independence, but the archbishops of Bremen seem to have claimed some sort of feudal superiority over them, which they resisted by force. The archbishop, in revenge, declared them heretics, and proclaimed a crusade against them. Crusades against heretics were then in fashion, for it was just at the time of the great war against the Albigeois. The Stedingers maintained their independence successfully for some years. In 1232 and 1233, the pope issued two bulls against the offending Stedingers, in both of which he charges them with various heathen and magical practices, but in the second he enters more fully into details. These Stedingers, the pope (Gregory IX.) tells us, performed the following ceremonies at the initiation of a new convert into their fed. When the novice was introduced, a toad presented itself, which all who were present kissed, some on the posteriors, and others on the mouth, when they drew its tongue and spittle into their own mouths. Sometimes this toad appeared of only the natural size, but sometimes it was as big as a goose or duck, and often its size was that of an oven. As the novice proceeded, he encountered a man who was extraordinarily pale, with large black eyes, and whose body was so wafted that his flesh seemed to be all gone, leaving nothing but the skin hanging on his bones. The novice kissed this personage, and found him as cold as ice; and after this kiss all traces of the Catholic faith vanished from his heart. Then they all fat down to a banquet; and when this was over, there stepped out of a statue, which stood in their place of meeting, a black cat, as large as a moderate sized dog, which advanced backwards to them, with its tail turned up. The novice first, then the master, and then all

the others in their turns, kissed the cat under the tail, and then returned to their places, where they remained in silence, with their heads inclined towards the cat. Then the master suddenly pronounced the words "Spare us!" which he addressed to the next in order; and the third answered, "We know it, lord;" and a fourth added, "We ought to obey." At the close of this ceremony the lights were extinguished, and each man took the first woman who came to hand, and had carnal intercourse with her. When this was over, the candles were again lighted, and the performers resumed their places. Then out of a dark corner of the room came a man, the upper part of whom, above the loins, was bright and radiant as the sun, and illuminated the whole room, while his lower parts were rough and hairy like a cat. The master then tore off a bit of the garment of the novice, and said to the shining personage, "Master, this is given to me, and I give it again to thee." The master replied, "Thou hast served me well, and thou wilt serve me more and better; what thou hast given me I give unto thy keeping." When he had said this, the shining man vanished, and the meeting broke up. Such were the secret ceremonies of the Stedingers, according to the deliberate statement of pope Gregory IX, who also charges them with offering direct worship to Lucifer.' From Knight, *A Discourse on the Worship of Priapus*, pp. 184-5.]

[48] [*Rit.* ch. [17](#). See note 45 above.]

[49] [Davies, [The Mythology and Rites of the British Druids](#), p. 438.]

[50] [*Natural History*, bk. [22.2](#).]

[51] [*Ibid.*]

[52] [*Commentaries on the Gallic Wars*, 5.14. "The most civilized of all these nations are they who inhabit Kent, which is entirely a maritime district, nor do they differ much from the Gallic customs. Most of the inland inhabitants do not sow corn, but live on milk and flesh, and are clad with skins. All the Britains, indeed, dye themselves with woad, which occasions a bluish colour, and thereby have a more terrible appearance in fight. They wear their hair long, and have every part of their body shaved except their head and upper lip. Ten and even twelve have wives common to them, and particularly brothers among brothers, and parents among their children; but if there be any issue by these wives, they are reputed to be the children of those by whom respectively each was first espoused when a virgin.'

Anton, the translator, notes, '*Se vitro inficiunt*. "Stain themselves with woad," *i.e.*, of a blue colour. The Greek name for this plant is *isatis*; its other appellation in Latin, besides *vitrum*, is *glastum*. This last is supposed to be derived from the old British word *glas*, which means not only "green," but also "blue." The Romans, it is thought, confounded the *glas* of the Britons with the old German word *glas*, applied first to "amber," and afterward to "glass," and hence gave the name of *vitrum* to the plant in question.' P. 351 of the 1856 ed.]

[53] ['Ex Jornandes Historia de Getarum sive Gothorum Origine,'—in Bouquet?]

[54] [Unable to trace.]

[55] [*Egyptian Belief and Modern Thought*, [frontis.](#)]

[56] [*Rit.* ch. 23. 'I am Pahst and Uat, seated in the Great Quarter, the greatest of the heaven.' Birch's tr. Cf. [Renouf.](#)]

[57] [Birch makes no mention of the Northern quarter.]

[58] [*Rit.* ch. 110. 'Oh, great Land, I have come from thee. I have prepared, I have irrigated, I have ... the meadows. I am the Bull painted [drawn] blue, the Lord of the Fields; the Bull called [by] Sothis at her time. Oh Ukbauaha [Meadow], I have come from thee eating, strengthened by the thighs of bulls, and by birds, I serve the Earth [Type]. Oh Utet [Green], I have come putting on my clothes! I have put on me the woof of the Sun when within the Heaven. I serve the Gods, I follow the Sun in Heaven. Oh Usert [Sustenance], at the head of the place where Hu has been born! Oh divine Land of Corn and Barley, I have come from thee! I have stopped my arm from working at my service in thee, who art called Ruler of Purity—Pure Mistress. I have passed and anchored from thy upper waters. I have given adoration from the cabin. They salute the Osiris.' Birch's tr. Cf. [Renouf.](#)]

[59] [Ap Hywell Dda, *Laws of Wales*, in Davies, [The Mythology and Rites of the British Druids](#), p. 286.]

[60] [*Polyolbion*, in *Complete Works*, vol. 1, p. 130, song 5. 'No fish in this wide waste but with exceeding cost

Was there in antique work most curiously imboost.  
She, in a watchet weed, with many a curious wave,  
Which as a princely gift great Amphitrite gave;  
Whose skirts were to the knee, with coral fring'd below  
To grace her goodly steps. And where she meant to go.']

[61] [*Natural History*, bk. 4.30.]

[62] [Oliver, *The History of Initiation in Twelve Lectures*, (new ed., 1855), p. 156, n. 24. 'In war, the British armies were attended by a magical banner, which had been ritually consecrated by the Druids, and emblazoned with a symbolical device. In the centre was a serpent, surmounted by the meridian sun, and supported by the great father and mother of the human species, personified in Hu and Ceridwen.']

[63] [Stock, *Clavis linguæ sanctæ veteris Testamenti?* Horapollo, *Hieroglyphica*, bk. 1:27. 'To denote *speech* they depict a TONGUE, and a BLOODSHOT EYE; because they allot the principal parts of speech to the tongue, but the secondary parts thereof to the eyes. For these kinds of discourses are strictly those of the soul varying in conformity with its emotions; more especially as they are denominated by the Egyptians as different languages. And to symbolize *speech*



differently, they depict a TONGUE and a HAND BENEATH; allotting the principal parts of speech to the tongue to perform, and the secondary parts to the hand as effecting the wishes of the tongue.' See also *BB* 2:[638](#), *NG* 1:[284](#)]

[64] [Gibson, *Camden's Britannia*, tab. 1. fig. 3, in Davies, [The Mythology and Rites of the British Druids](#), p. 604.]

[65] [Davies, [The Mythology and Rites of the British Druids](#), p. 107.]

[66] [Iolo Goch. *Iolo MSS.* Rhys?]

[67] [*Rit.* ch. 17. 'Those Gods who are made attached to the generation of the Sun are Hu [taste], Ka [touch]: they are followers of their father Tum daily.' Birch's tr. Cf. [Renouf](#).]

[68] [Davies, [The Mythology and Rites of the British Druids](#), p. 121.]

[69] [*Rit.* ch. 17. See note 67 above.]

[70] [*Ancient Welsh Poem* by Gwarchan Maelderw—see *BB* 1:[342](#). Davies, [ibid.](#), p. 576. See also p. 172.]

[71] [*Natural History*, bk. [29](#).12.]

[72] [Maspero, 'Stele of the Excommunication,' *RP*, 4, [93](#). See p. 95.]

[73] [*Rit.* ch. [15](#). See Birch's tr. Cf. [Renouf](#).]

[74] [Birch, 'Inscription of Darius at El-Khargeh,' *TSBA*, 5, 301. 'Thou hast rested in the cow, thou seizest the horns, thou hast been immersed in the cow Mehur. No germ grows, rising from its entirety to earth from the ether, sound in the roots.'  
Birch, 'Inscription of Darius at El-Khargeh,' *RP*, 8, [135](#). See p. 140.]

[75] [*Rit.* ch. 17. 'The Osiris has seen the Sun who is born in the star [morn] at the thigh of the Great Water [Cow].' Birch's tr. Cf. [Renouf](#).]

[76] [*Rit.* ch. 17. 'Nefer-Tum son of Bast.' This is the only ref. I can find in Birch. Cf. [Renouf](#).]

[77] [Fosbroke, *Companion to the Wye Tour. Ariconensia; or Archæological Sketches of Ross, and Archenfield*, p. 58. Not in 1821 ed.]

[78] [Basse and Philips. 'In *Sphinx and Œdipus, or a Helpe to Discourse*, 8vo. Lond. 1632, p. 271, we read, that "the devil never appears in the shape of a dove, or a lamb, but in those of goats, dogs, and cats, or such like; and that to the witch of Edmunton he appeared in the shape of a dog, and called his name Dora."' From Brand, *Observations on Popular Antiquities*, vol. 2, p. 517.]



[79] [Knight, *A Discourse on the Worship of Priapus*, p. 151. 'So profound is the belief of its efficacy in Italy, that it is commonly believed and reported there that, at the battle of Solferino, the king of Italy held his hand in his pocket with this arrangement of the fingers as a protection against the shots of the enemy. There were personages connected with the worship of Priapus who appear to have been common to the Romans under and before the empire, and to the foreign races who fettled upon its ruins.']

[80] [*Topographic Poems?*]

[81] [Lefebure, 'The Book of Hades,' *RP*, 10, [79](#). See p. 88, 1st div. pls.]

[82] [Bancroft, *The Native Races of the Pacific States of North America*, vol. 3, p. 400. 'In depicting this constellation, Teoyatlatohua Huitzilopochtli was represented with only half his body, as it were, seated on a bench, and with his mouth open as if speaking. His head was decorated after a peculiar fashion with feathers, his arms were made like trunks of trees with branches, while from his girdle there issued certain herbs that fell downwards over the bench.']

[83] [*Rit.* ch. 79. 'The Gods live, they see it. I prevail as ye do with that God taller than his box [place]. He has come; the Gods rejoice; the Goddess-wives rejoice at him [when] they see him, I have come to ye.' Birch's tr. Cf. [Renouf](#).]

[84] [*Rit.* ch. 125. 'Oh, Taller than his box, [?] Lord of the crown Atef, to whom has been given the name of Lord of the Winds!' Birch's tr. Cf. [Renouf](#).]

[85] [Lefebure, 'The Book of Hades,' *RP*, 10, [79](#). See p. 109.]

[86] [Naville, 'The Litany of Ra,' *RP*, 8, [103](#). See p. 116.]

[87] [Source.]

[88] [*Every Day Book*, vol. 1, p. 562. 'About a fortnight previous to the day, the interesting question among the lads and lasses is, "Who will turn out to dance in the summer this year?" From that time the names of the gay performers are buzzed in the village, and rumour "with her hundred tongues" proclaims them throughout the surrounding neighbourhood. Nor is it asked with less interest, "Who will carry the garland?" and "Who will be the Cadi?" Of the peculiar offices of these two distinguished person ages you shall hear presently.

About nine days or a week previous to the festival, a collection is made of the gayest ribbons that can be procured. Each lad resorts to his favoured lass, who gives him the best she possesses, and uses her utmost interest with her friends or her mistress to obtain a loan of whatever may be requisite to supply the deficiency. Her next care is to decorate a new white shirt of fine linen. This is a principal part of her lover's dress. The bows and puffs of ribbon are disposed according to the peculiar taste of each fair girl who is rendered happy by the pleasing task; and thus the shirts of the dancers, from the various fancies of the adorners, form a diversified and lively appearance.']

[89] [*NQ*, 2nd ser., (1856) 2, 229. 'Coventry God-cakes. Can any of your readers give me information respecting the ancient custom in the city of Coventry of sending God-cakes on the first day of the year. They are used by all classes, and vary in price from a half-penny to one pound. They are invariably made in a triangular shape, an inch thick, and filled with a kind of mince-meat. I believe the custom is peculiar to that city, and should be glad to know more about its origin. So general is the use of them on January 1, that the cheaper sorts are hawked about the streets, as hot-cross-buns are on Good Friday in London. J. W. S.']

[90] ["To dance Curcuddie or Curcuddoch," says Dr. Jamieson, in his *Etymological Dictionary*, "is a phrase used (in Scotland) to denote a play among children, in which they sit on their houghs, and hop round in a circular form. Many of these old terms, which now are almost entirely confined to the mouths of children, may be overlooked as nonsensical or merely arbitrary. But the most of them, we are persuaded, are as regularly formed as any other in the language. The first syllable of this word is undoubtedly the verb *curr*, to sit on the houghs or hams. The second may be from Teut. *kudde*, a flock; *kudd-en*, *coire*, *convenire*, *congregari*, *aggregari*; *kudde wijs*, *gregatim*, *catervatim*, q. 'to curr together.' The same game is called Harry Hurcheon in the north of Scotland, either from the resemblance of one in this position to a hurcheon, or hedge-hog, squatting under a bush; or from the Belg. *hurk-en*, to squat, to hurkle." From Brand, *Observations on Popular Antiquities*, vol. 2, p. 415.]

[91] [Dawkins, *Early Man in Britain and his Place in the Tertiary Period*, p. [378](#).]

[92] [Birch, *Gallery of Antiquities*, p. 18. 'Among the Egyptians the cat was an animal sacred to the Sun and Bubastis; and in the Ritual the cat of the sun lays hold of the reptile or *apoph*, while certain inscriptions mention "the cat devouring the abominable rat" apparently alluding to the antagonist principles of the sun and night—of good and evil.']

[93] [Bancroft, *The Native Races of the Pacific States of North America*, vol. 3, p. 340. 'These revels began at midnight and ceased at dawn. Then indeed did the priests array themselves in all their glory: underneath was a jacket, over that a thin transparent mantle called *aiauhquemiltl*, decorated with parrot-feathers set crosswise. Between the shoulders they fastened a great round paper flower, like a shield. To the nape of the neck they attached other flowers of crumpled paper of a semi-circular shape; these hung down on both sides of the head like ears. The forehead was painted blue, and over the paint was dusted powder of incarosite. In the right hand was carried a bag made of tiger-skin, and embroidered with little white shells which clattered as one walked. The bag seems to have been three-cornered; from one angle hung down the tiger's tail, from another his two fore feet, from another his two hind feet. It contained incense made from a certain herb called *yiauhтли*. There went one priest bearing a hollow board filled with wooden rattles, as before described. In advance of this person age there marched a number of others, carrying in their arms images of the gods made of that gum that is black and leaps, called *ulli* (India-rubber); these images were called *ulteteu*, that is to say, gods of *ulli*. Other ministers there were carrying in their arms lumps of copal, shaped like sugar loaves; each pyramid having a rich feather, called quetzal, stuck in the peak of it like a plume. In this

manner went the procession with the usual horns and shells, and the purpose of it was to lead to punishment those that had transgressed in any of the points we have already discussed.']

[94] [*Rit.* ch. 15. 'Thou hast traversed the heaven, thou hast perambulated the earth, thou hast followed above in yellow, thou hast lodged dancing.' Birch's tr. Cf. [Renouf.](#)]

[95] [*Rit.* ch. 15. 'The great light shining in the heaven, supporting its adorers by thy stream, making festive all countries, cities, gates, and houses daily supported by thy goodness, preparing food, things, supplies, giving victory, prevailer of prevailers [first of the first], obliterating every place for faults, the great king crowned in the cabin, the great one capped in the Ark.' Birch's tr. Note: Massey has 'crossed in the cabin,' whereas Birch has 'crowned.' Cf. [Renouf.](#)]

[96] [*Rit.* ch. 15. 'I saw the Sun in the midst of his box when I hailed the disk daily.' Birch's tr. Cf. [Renouf.](#)]

[97] [*Kadair Teyrn On*, in Davies, [The Mythology and Rites of the British Druids](#), p. 120.]

[98] [Davies, [The Mythology and Rites of the British Druids](#), p. 528.]

[99] [*Rit.* ch. 72. 'My father Tum did it for me, he placed my house above the earth; there are corn and barley in it, unknown is their quantity. I made in it the Festival of passing the Soul to my body. I made in it the Festival of Tum for [is said by] my Soul, for [to] my body.' Birch's tr. Cf. [Renouf.](#)]

[100] [*Rit.* ch. [78](#). Not in Birch.'s tr, nor [Renouf's.](#)]

[101] [Davies, [The Mythology and Rites of the British Druids](#), p. 531.]

[102] [See *NG* 2:[11](#).]

[103] [Wilkinson, *Materia Hieroglyphica*, pl. 65.]

[104] [[The Mythology and Rites of the British Druids](#), pp. 527-32.]

[105] [Source.]

[106] ['The facetious author of *Hudibras* (in ii. 303) gives us the following chief reasons why the Puritans wished it to be set aside:

"Others were for abolishing  
That tool of matrimony, a ring,  
With which th' unsanctify'd bridegroom  
Is marry'd only to a thumb  
(As wise as ringing of a pig

That us'd to break up ground and dig);  
The bride to nothing but her will,  
That nulls the after-marriage still."

Butler, in Brand, *Observations on Popular Antiquities*, vol. 2, p. 102.]

[107] ['In the Hereford, York, and Salisbury Missals the ring is directed to be put first upon the thumb, afterwards upon the second, then on the third, and lastly, on the fourth finger, where it is to remain, "quia in illo digito est queedam vena procedens usque ad cor." It is very observable that none of the above Missals mention the hand, whether right or left, upon which the ring is to be put.' From Brand, *Observations on Popular Antiquities*, vol. 2, p. 103.]

[108] ["'At Kidlington, in Oxfordshire, the custom is, that on Monday after Whitsun week there is a fat live lamb provided; and the maids of the town, having their thumbs tied behind them, run after it, and she that with her mouth takes and holds the lamb, is declared Lady of the Lamb, which being dressed, with the skin hanging on, is carried on a long pole before the lady and her companions to the Green, attended with music, and a Morisco dance of men, and another of women, where the rest of the day is spent in dancing, mirth, and merry glee. The next day the lamb is part baked, boiled, and roast, for the Lady's Feast, where she sits majestically at the upper end of the table, and her companions with her, with music and other attendants, which ends the solemnity." (Beckwith's edition of Blount's *Jocular Tenures*, p. 281.)' From Brand, *Observations on Popular Antiquities*, vol. 1, p. 283.]

[109] [Gubernatis, *Zoological Mythology*, vol. 1, p. 166. 'The little finger, although the smallest, is the most privileged of the five. It is the one that knows everything; and in Piedmont, when the mothers wish to make their children believe that they are in communication with a mysterious spy, who sees everything that they do, they are accustomed to awe them by the words, "My little finger tells me everything."']

[110] [*Num.* 15:32. 'And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.']

[111] [Wright, *Dictionary of Obsolete and Provincial English*, vol. 2, p. 711. 'ONION-PENNIES. The name given at Silchester to Roman coins found there, and derived, according to the legend, from a giant named Onion.']

[112] ['Martin, p. 262, speaking of Jona, says: "There is a stone erected here, concerning which the credulous natives say, that whoever reaches out his arm along the stone three times, in the name of the Father, Son, and Holy Ghost, shall never err in steering the helm of a vessel." *Ibid.* p. 59, speaking of the island Borera, he says: "There is a stone in the form of a cross, in the row opposite to St. Mary's church, about five foot high: the natives call it the Water-cross, for the ancient inhabitants had a custom of erecting this sort of cross to procure rain, and when they had got enough they laid it flat on the ground; but this custom is now disused.'" From Brand, *Observations on Popular Antiquities*, vol. 3, p. 319.]

[113] [*Anglosaxisk Grammatika?*]

[114] [Source.]

[115] [*Observations Relatives à La Physique du Globe?*]

[116] [*Satires*, (1813 ed.), vol. 2, p. 198, 15.9. 'There sea-fish, here a fish of the river; there

Whole towns worship a dog, nobody Diana.

It is a sin to violate a leek or onion, or to break them with a bite.

O holy nations, for whom are born in gardens.'

"Perhaps our poet here goes a little beyond the strict truth, to heighten the ridicule, though there might be possibly some foundation for such an opinion, from the scrupulous abstinence of some of that nation from particular vegetables, as lentils, beans and onions, the latter of which the priests abominated, as some pretend, because Dictys, who had been brought up by Isis, was drowned in seeking after them; or rather, because onions alone, of all plants, thrive when the moon is in the wane." See ANT. *Univ. Hist.* vol. i. p. 484. For the religion of Ægypt, see also *ib.* p. 467, *et seq.*; and *Abr. of Hutchinson*, p. 122.' Madan's tr.]

[117] ['BURTON, in his *Anatomy of Melancholy*, ed. 1660, p. 538, speaks of "cromnysmantia," a kind of divination with onions laid on the altar at Christmas Eve, practised by girls, to know when they shall be married, and how many husbands they shall have. This appears also to have been a German custom.' From Brand, *Observations on Popular Antiquities*, vol. 3, p. 356.]

[118] [CN, p. 244. '*Onions*, "In buying onions always go in by one door of the shop, and come out by another. Select a shop with two doorways. These onions, placed under your pillow on St. Thomas's Eve, are sure to bring visions of your true-love, your future husband." (London, &c.)']

[119] [Title unknown. Not in Duke. Source.]

[120] ['A superstitious notion appears anciently to have prevailed in England, that "whatsoever one did ask of God upon Whitsunday morning, at the instant when the sun arose and play'd, God would grant it him." See Arise Evans's *Echo to the Voice from Heaven; or, a Narration of his Life*, 1652, p. 9. He says, "he went up a hill to see the sun rise betimes an Whitsunday morning," and saw it at its rising "skip, play, dance, and turn about like a wheel.'" From Brand, *Observations on Popular Antiquities*, vol. 1, p. 283.]

[121] [Poste, *Celtic Inscriptions on Gaulish and British Coins*, pl. 7, coin [5](#).]

[122] [Davies, [The Mythology and Rites of the British Druids](#), p. 585.]

[123] [Jamieson, *An Historical Account of the Ancient Culdees*, p. 112. 'Carpull is now written and pronounced *Carpow*, the name still given to a gentleman's seat here. Hence

we may have some notion of the former extent of Abernethy, now reduced to a poor village. Carpow is about a mile east from the present town. The situation of Ethan, called *Athan* in the *Pictish Chronicle*, seems to be now unknown. The limits mentioned in this extract, may indeed denote only the extent of the territory annexed to Abernethy. But, according to tradition, the vestiges of streets and buildings have been discovered a great way to the east of the present town.' Or p. 88 of 1890, pop. ed.]

[124] [In Davies, [\*The Mythology and Rites of the British Druids.\*](#)]

[125] [*Ancient Welsh Poem by G.W.*—Davies, [\*The Mythology and Rites of the British Druids.\*](#)]

[126] [Aneurin or Aneirin, in Davies, [\*The Mythology and Rites of the British Druids.\*](#)]

[127] [See Davies, [\*The Mythology and Rites of the British Druids.\*](#) p. 292, for authorities.]

[128] ['The following most curious passage from the "Status Scholae Etonensis," A.D. 1560, shows that in the Papal times the Eton scholars (to avoid interfering, as it should seem, with the boy-bishop of the college there on St. Nicholas's Day,) elected their boy-bishop on St. Hugh's Day, in the month of November. St. Hugh was a real boy-bishop at Lincoln. His day was on November 17th.' From Brand, *Observations on Popular Antiquities*, vol. 1, p. 431.]

[129] [*Ancient Welsh Poem by Gwarchan Maelderw*, in Davies, [\*The Mythology and Rites of the British Druids.\*](#)]

[130] ['And in the *Gent. Mag.* 156, "The manner of making freemen of Alnwick Common is not less singular than ridiculous. The persons that are to be made free, or, as the phrase is, that are to leap the well, assemble in the market-place very early in the morning, on the 25th of April, being St. Mark's day. They are on horseback, with every man his sword by his side, dressed in white with white nightcaps, and attended by the four Chamberlains and the Castle Bailiffe, who are also mounted and armed in the same manner. From the market-place they proceed in great order, with musick playing before them, to a large dirty pool, called the Freemen's Welly on the confines of the Common. Here they draw up in a body, at some distance from the water, and then, all at once, rush into it, like a herd of swine, and scramble through the mud as fast as they can. As the water is generally breast high, and very foul, they come out in a condition not much better than the heroes of the DUNCIAD after diving in Fleet Ditch; but dry cloathes being ready for them on the other side, they put them on with all possible expedition, and, then, taking a dram, remount their horses, and ride full gallop round the whole confines of the district, of which, by this achievement, they are become free. And, after having completed this circuit, they again enter the town sword in hand, and are generally met by women dressed up with ribbons, bells, and garlands of gum-flowers, who welcome them with dancing and singing, and are called timber-waits (perhaps a corruption of timbrel-waits, players on timbrels, waits being an old word for those who play on musical instruments in the streets.) The heroes then proceed in a body till they come to the house of one of their

company, where they leave him, having first drank another dram; the remaining number proceed to the house of the second, with the same ceremony, and so of the rest, till the last is left to go home by himself.

The houses of the new freemen are, on this day, distinguished by a great holly-bush, which is planted in the street before them, as a signal for their friends to assemble and make merry with them at their return. This strange ceremony is said to have been instituted by King John, in memory of his having once bogged his horse in this pool, called Freemen's Well." Brand, *Observations on Popular Antiquities*, vol. 1, p. 197. 'St. Mark's Day is observed at Alnwick by a ridiculous custom in connection with the admission of freemen of the common, alleged to have reference to a visit paid by King John to Alnwick. It is said that this monarch, when attempting to ride across Alnwick Moor, then called the Forest of Aidon, fell with his horse into a bog or morass where he stuck so fast that he was with great difficulty pulled out by some of his attendants.

Incensed against the inhabitants of that town for not keeping the roads over the moor in better repair, or at least for not placing some post or mark pointing out the particular spots which were impassable, he inserted in their charter, both by way of memento and punishment, that for the future all new created freemen should on St. Mark's Day pass on foot through that morass, called the Freemen's Well. In obedience to this clause of their charter, when any new freeman is to be made, a small rill of water which passes through the morass is kept dammed up for a day or two previous to that on which this ceremonial is to be exhibited, by which means the bog becomes so thoroughly liquified that a middle sized man is chin deep in mud and water in passing over it. Besides which, not unfrequently, holes and trenches are dug; in these, filled up and rendered invisible by the liquid mud, several freemen have fallen down and been in great danger of suffocation. In later times, in proportion as the new-made freemen are more or less popular the passage is rendered more or less difficult.

Early in the morning of St. Mark's Day the houses of the new freemen are distinguished by a holly-tree planted before each door, as the signal for their friends to assemble and make merry with them. About eight o'clock the candidates for the franchise, being mounted on horseback and armed with swords, assemble in the market place, where they are joined by the chamberlain and bailiff of the Duke of Northumberland, attended by two men armed with halberds. The young freemen arranged in order, with music playing before them and accompanied by a numerous cavalcade, march to the west end of the town, where they deliver their swords. They then proceed under the guidance of the moorgrievs through a part of their extensive domain, till they reach the ceremonial well. The sons of the oldest freemen have the honour of taking the first leap. On the signal being given they pass through the bog, each being allowed to use the method and pace which to him shall seem best, some running, some going slow, and some attempting to jump over suspected places, but all in their turns tumbling and wallowing like porpoises at sea, to the great amusement of the populace, who usually assemble in vast numbers on this occasion. After this aquatic excursion, they remount their horses and proceed to perambulate the remainder of their large common, of which they are to become free by their achievement. In passing the open part of the common the young freemen are obliged to alight at intervals, and place a stone on a cairn as a mark of their boundary, till they come near a high hill called the Twinlaw or Tounlaw Cairns, when they set off at full speed, and contest the honour of arriving first on the hill, where



the names of the freemen of Alnwick are called over. When arrived about two miles from the town they generally arrange themselves in order and, to prove their equestrian abilities, set off with great speed and spirit over bogs, ditches, rocks, and rugged declivities till they arrive at Rottenrow Tower on the confines of the town, the foremost claiming the honour of what is termed "winning the boundaries," and of being entitled to the temporary triumphs of the day. Having completed the circuits the young freemen, with sword in hand, enter the town in triumph,\* preceded by music, and accompanied by a large concourse of people in carriages, &c. Having paraded the streets, the new freemen and the other equestrians enter the Castle, where they are liberally regaled, and drink the health of the lord and lady of the manor. The newly-created burgesses then proceed in a body to their respective houses, and around the holly-tree drink a friendly glass with each other. After this they proceed to the market-place, where they close the ceremony over an enlivening bowl of punch. *Antiquarian Repertory*, 1809, vol. iv. p. 387; *History of Alnwick*, 1822, pp. 304-309; *Gent. Mag.*, 1756, vol. xxvi. p. 73.

\* It appears by a traditionary account that at one time they were met by women dressed up with ribbons, bells, and garlands of gum-flowers, who welcomed them with dancing and singing; they were called timber-waits, probably a corruption of timbrel-waits, players on timbrels, waits being an old appellation for those who play on musical instruments in the street.'

From Dyer, *British Popular Customs*, pp. 201-3.]

[131] [Davies, [The Mythology and Rites of the British Druids](#), p. 194.]

[132] [Davies, [The Mythology and Rites of the British Druids](#), p. 167.]

[133] [Gwalchmai, *ARC*, 202, in Davies, [The Mythology and Rites of the British Druids](#), p. 168.]

[134] [Source.]

[135] [Cory, *Ancient Fragments*, p. [148](#).]

[136] [*Natural History*. Unable to trace.]

[137] [Davies, [The Mythology and Rites of the British Druids](#), p. 421.]

[138] [*Commentaries on the Gallic Wars*, bk. 6. 17. 'They worship as their divinity, Mercury in particular, and have many images of him, and regard him as the inventor of all arts, they consider him the guide of their journeys and marches, and believe him to have great influence over the acquisition of gain and mercantile transactions. Next to him they worship Apollo, and Mars, and Jupiter, and Minerva; respecting these deities they have for the most part the same belief as other nations: that Apollo averts diseases, that Minerva imparts the invention of manufactures, that Jupiter possesses the sovereignty of the heavenly powers; that Mars presides over wars. To him, when they have determined to engage in battle, they commonly vow those things which they shall take in war. When they have conquered, they sacrifice whatever captured animals may have survived the conflict, and collect the other things into one place. In many states you may see piles of these things heaped up in their consecrated spots; nor does it often happen that any one,



disregarding the sanctity of the case, dares either to secrete in his house things captured, or take away those deposited; and the most severe punishment, with torture, has been established for such a deed.']

[139] [*Rit.* ch. 24. 'When I have got the charm from each place in which I have been, of that person who has been to me, swifter than the Dogs following the Shu or the Shade ... The Osiris shoots through every place in which he has been, through a person who has been to him swifter than the Dogs following after Shade ... The Osiris has made there his charms to the person who has been to him swifter than the Dogs following Shade, or the Person of Shu.' Birch's tr. Cf. [Renouf](#).]

[140] [*Rit.* ch. [17](#), on 'Two Lion Gods.' Cf. [Renouf](#).]

[141] [[The Mythology and Rites of the British Druids](#). See pp. 407 & 515.]

[142] [Eisenlohr, 'Great Harris Papyrus.' *RP*, 8, [5](#). See p. 24, etc.]

[143] [Brugsch, *Dictionary of Geography*, p. 95.]

[144] [[Barddas](#), vol. 1, p. 218.]

[145] ['For a Life of St. David, Patron Saint of Wales, who, according to a Welsh pedigree, was son of Caredig, Lord of Cardiganshire, and his mother Non, daughter of Ynyr, of Caer Gawch, see [Wharton] *Anglia Sacra*, vol. ii.' From Brand, *Observations on Popular Antiquities*, vol. 1, p. 107.]

[146] [Smith, *Loch Etive*, p. 105. 'But Naisi said, "I have a sword which Mananan MacLir gave me, and it leaves no remains of a blow; let us three be struck together with it, and we shall all be killed at once." So the three heads were laid on the block together, and were severed by one blow.']

[147] [Bathurst, *Roman Antiquities at Lydney Park*, pp. 39-40. 'DEUS NODENS. Plate [XIII](#).

Bb. McCaul quotes from a letter from Meyrick to Lysons that 'Deus Nodens seems to be Romanised British, which correctly written in the original language would be Deus Noddyns, the "God of the abyss," or it may be "God the preserver," from the verb *noddi*, to preserve; both words being derived from *nawdd*, which signifies protection.' Prof. Jarrett, a profound Celtic scholar, to whom I applied for a translation of 'Deus Noddyns' without mentioning Meyrick's explanation, at once rendered it as 'God of the deeps,' a sense that every circumstance confirms. With so many dedications extant to 'Deo Ceado,' 'Suli Minervae,' 'Jovi Dolicheno,' and 'Deæ Cioventinas,' and other British deities with names thus rudely Latinised, there is no necessity for our resorting, like Sir W. Drummond, to the Greek, in order to find a title for the 'Greatest God' of the Silurians.

The title 'God of the abyss' is well suited to the character of Deus Nodens, for that he was a sea—or river-god is placed out of all doubt by the design of the pavement, dedicated to him, be it observed, that decorates the floor of his temple. The centre is

formed by two sea-serpents, represented in the usual form given by the Greek painters to the dreaded [Greek], as it is seen in the Pompeian wall-painting of Perseus and Andromeda. This sea-monster closely resembles the ichthyosaurus of geologists, with its elongated neck and pectoral paddles, or 'flippers,' which are coloured bright red in our mosaic to augment the savageness of its aspect. The field is occupied with figures of fish, evidently salmon, the chief glory of the Severn. That the most conspicuous part of the ornamentation of a temple was intended to indicate the power and attributes of the deity therein adored, is so obvious a fact, that it is mere waste of time to notice the argument based on the small figures of dogs, serpents, and the like, found in the same locality, but not necessarily belonging to the temple itself. The votive limbs and the imprecation of Silvanus are apparently more to the purpose for discovering Æsculapius here, but such offerings would be fitly dedicated to the 'Supreme God' of any people, considered in his general character of the preserver of life and giver of all good.

There is every reason to believe that we have Deus Nodens himself figured upon this most curious bronze plaque (Pl. [XIII](#)), clearly intended for personal decoration: the most obvious purpose to which it can be assigned being that of the frontlet of the head-dress worn either by the idol itself or by the officiating priest, after the manner of the large ornamented disks of thin gold so frequently turned up in Ireland. In the centre rises a youthful deity (and therefore not 'Paunus,' who has wrongfully usurped the honours of his temple and worship in the 'Corpus Inscr. Lat. '); he is crowned with rays like Phoebus (or more probably 'his bonnet sedge,' like Camus), carries a sceptre, and is borne over the waters in a car drawn by four sea-horses, like the Roman Neptune. On each side floats in the air a winged Genius, clearly typifying the Winds, one holding forth in his right the leaf-shaped fan commonly seen in the hands of Roman ladies; the other Zephyr similarly waves a handkerchief; both grasp in the left hand the end of the shawl or chlamys, thrown loosely over each arm. Rude as is the engraving, there is a lightness and freedom in the drawing of these figures much to be admired, and expressing with great truth the airy nature of the beings it attempts to embody. Each end of the composition is filled up with a reclining Triton; the one brandishing two paddles of the very shape still employed by those that navigate the primitive British bark, the coracle; the other, an anchor, and his proper attribute, the shell-trumpet, the 'cava buccina,' assigned to him by Ovid.

On the smaller fragment, evidently part of the same decoration, Triton is yet more distinctly represented; he is here winding a blast on his conch to call the winds to do him service, whilst he wields the anchor for sceptre; on the other side sits the votary of Nodens, the Silurian fisherman, enveloped in the hooded frieze mantle worn to this day by his brethren of Naples, and who, by the favour of the god, has just hooked a magnificent salmon.']

[148] [*Ibid.*, pp. 45-6. 'Of these tablets Nos. 1 and 2 are on plates of bronze, of the size figured; the lettering formed by dots made with a punch (*pointillé* to use the more expressive French term); No. 3 is carelessly scratched with a graver upon a sheet of lead. No specimens of the sort have been discovered in this country, except a few at York, some forty years ago, and now preserved in the local museum. Of these the only two still legible are similarly of bronze, with the letters stippled in the same manner: one is dedicated by 'Demetrius the Scribe [secretary] to the gods of the governmental palace;' the other, by the same person, 'To Ocean and his consort Tethys:' the language is Greek.

Of the tablets found at Lydney, No. 3 is infinitely the most interesting and uncommon: it is not an expression of gratitude to the god, but the promise of a fee to him for the recovery of stolen goods. In its nature it may be compared with the leaden scrolls discovered in the 'Demetrium' at Cnidus, which similarly invoke the wrath of heaven upon certain obnoxious parties.

As the meaning of this inscription has not been exactly detected in former publications, it will be advisable to subjoin a translation in full: 'To the god Nodens. Silvianus has lost a ring: he has made offering (vowed) half (its value) to Nodens. Amongst all who bear the name of Senecianus, refuse thou to grant health to exist, until he bring back the ring to the Temple of Nodens.' There is something very humorous to the modern mind, though doubtless grave enough in its primary intention, in this earnest appeal to divine aid in such a case. It is clear that the loser suspects Senecianus of the theft, but can produce no legal proof to compel restitution; he therefore begs the god of the abyss, who, like Serapis, was the giver of health, to afflict Senecianus and his kith and kin with all manner of disease, until the stealer bring back the lost article and deposit it in the temple. This no doubt, was to be done secretly, so as to spare the feelings of the penitent Senecianus. The punishment invoked may seem to us out of all proportion to the offence; but we must remember that Roman rings were often very weighty, and the British provincials extremely poor. 'Silvianus' being a man of only one name, must have been a plebeian, and probably carried all the gold he ever possessed, made up into the 'uncialis' or 'semiuncialis annulus,' upon his finger.

The blunders in the spelling are worthy of notice: the 'Devo' shows that the writer was sorely puzzled between 'Deus' and 'Divus,' and so compromised the matter by uniting both; whilst the 'demediam' for 'dimidiam' would make us suspect that the popular pronunciation of such words was verging into the sound of the Italian 'mezzo'—its ultimate contraction.']

[149] [*Mic.* 6:14. 'Thou shalt eat, but not be satisfied; and thy casting down shall be in the midst of thee; and thou shalt take hold, but shalt not deliver; and that which thou deliverest will I give up to the sword.']

[150] [*Jer.* 34:2. 'Thus saith the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire.']

[151] [*Ez.* 24:8. 'That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.']

[152] [*Ex.* 29:20. 'Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.']

[153] [*Ez.* 16:33. 'They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.']

[154] [*Lev.* 15:33. 'And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.']

[155] [Dyer, *British Popular Customs*, p. 295. 'A very ancient custom is observed on Trinity Sunday in Carnarvonshire: the offerings of calves and lambs which happen to be born with the Nod Beuno, or mark of St. Beuno a certain natural mark in the ear, have not yet entirely ceased. They are brought to church (but formerly to the monastery\*) of Clynnok Vaur on Trinity Sunday, and delivered to the churchwardens, who sell and account for them, depositing the money in a great chest, called Cyff St. Beuno, made of one oak, and secured with three locks.

From this, the Welsh have a proverb for attempting any very difficult thing. "You may as well try to break open St. Beuno's chest." The little money resulting from the sacred beasts, or casual offerings, is applied either to the relief of the poor or in aid of repairs. Pennant, *Tour through North Wales*, 1781, vol. ii. p. 210.

\* This monastery was founded A.D. 616, by Guithin of Gwydaint. It was afterwards turned into a monastery of white monks, but these seem soon to have been suppressed, for, at the time of Pope Nicholas IV's taxation it was a collegiate church, consisting of five Portionists or Prebendaries, and continued so to the time of the dissolution. Leland, *Itin.* vol. v. p. 15; Dugdale, *Monast. Anglic.* 1825, vol. v. p. 631.']

[156] [*Chronicle of Ethelwerd.* In Giles, *Six Old English Chronicles*, p. 7. 'A. 508. Seven years after his arrival, Cerdic with his son Cynric slay Natan-Leod, king of the Britons, and five thousand men with him.']

[157] [Bathurst, *Roman Antiquities at Lydney Park*, with notes by King. See note [147](#) above.]

[158] [*Arch. Journal*, (JBAA?) 31. 41.]

[159] [Renouf, 'Tale of the Two Brothers,' *RP*, 2, [137](#).]

[160] [Goodwin, 'Tale of the Doomed Prince,' *RP*, 2, [153](#).]

[161] ['Waldron, in his description of the Isle of Man (*Works*, 1731, p. 128), tells us: "The old story of infants being changed in their cradles is here in such credit, that mothers are in continual terror at the thoughts of it. I was prevailed upon myself to go and see a child, who, they told me, was one of these changelings, and indeed must own was not a little surprised as well as shocked at the sight. Nothing under heaven could have a more beautiful face; but though between five and six years old, and seemingly healthy, he was so far from being able to walk or stand, that he could not so much as move any one joint: his limbs were vastly long for his age, but smaller than an infant's of six months: his complexion was perfectly delicate, and he had the finest hair in the world: he never spoke nor cryed, eat scarce any thing, and was very seldom seen to smile; but if any one called him a fairy-elf he would frown, and fix his eyes so earnestly on those who said it, as if he would look them through. His mother, or at least his supposed mother, being very poor, frequently went out a chairing, and left him a whole day together: the neighbours, out of curiosity, have often looked in at the window to see how he behaved when alone, which, whenever they did, they were sure to find him laughing, and in the utmost delight. This

made them judge that he was not without company more pleasing to him than any mortal's could be; and what made this conjecture seem the more reasonable, was, that if he were left ever so dirty, the woman at her return saw him with a clean face, and his hair combed with the utmost exactness and nicety." He mentions (*ibid.* p. 132,) "Another woman, who, being great with child, and expecting every moment the good hour, as she lay awake one night in her bed, she saw seven or eight little women come into her chamber, one of whom had an infant in her arms. They were followed by a man of the same size, in the habit of a minister." A mock christening ensued, and "they baptized the infant by the name of Joan, which made her know she was pregnant of a girl, as it proved a few days after, when she was delivered." From Brand, *Observations on Popular Antiquities*, vol. 2, p. 75.]

[162] ['Mother Bunch mentions "the old experiment of the Midsummer shift." It is thus: "My daughters, let seven of you go together on a Midsummer's Eve, just at sunset, into a silent grove, and gather every one of you a sprig of red sage, and return into a private room, with a stool in the middle: each one having a clean shift turned wrong side outwards, hanging on a line across the room, and let every one lay their sprig of red sage in a clean basin of rose-water set on the stool; which done, place yourselves in a row, and continue until twelve or one o'clock, saying nothing, be what it will you see; for, after midnight, each one's sweetheart or husband that shall be, shall take each maid's sprig out of the rose-water, and sprinkle his love's shift; and those who are so unfortunate as never to be married, their sprigs will not be moved, but in lieu of that, sobs and sighs will be heard. This has been often tried, and never failed of its effects." Another edition of Mother Bunch says: "On Midsummer Eve three or four of you must dip your shifts in fair water, then turn them wrong side outwards, and hang them on chairs before the fire, and lay some salt in another chair, and speak not a word. In a short time the likeness of him you are to marry will come and turn your smocks, and drink to you; but, if there be any of you will never marry, they will hear a bell, but not the rest." From Brand, *Observations on Popular Antiquities*, vol. 1, p. 334.]

[163] [*Hanes Taliesin*, ch. 2. From Davies, [\*The Mythology and Rites of the British Druids\*](#), p. 213.]

[164] [Taliesin, 'Kadair Teyn On,' *ARC*, 65. From Davies, [\*The Mythology and Rites of the British Druids\*](#), p. 530.]

[165] [Aneirin, *Gododin*, song 15. From Davies, [\*The Mythology and Rites of the British Druids\*](#), p. 640.]

[166] [Stuart, *The Sculptured Stones of Scotland*, pp. 90-1.]

[167] [*Histories*, bk. 2:91. 'At Chemmis, however, which is a large city in the Thebaic canton, near Neapolis, there is a square enclosure sacred to Perseus, son of Danaë. Palm trees grow all round the place, which has a stone gateway of an unusual size, surmounted by two colossal statues, also in stone. Inside this precinct is a temple, and in the temple an image of Perseus. The people of Chemmis say that Perseus often appears to them,

sometimes within the sacred enclosure, sometimes in the open country: one of the sandals which he has worn is frequently found—two cubits in length, as they affirm—and then all Egypt flourishes greatly. In the worship of Perseus Greek ceremonies are used; gymnastic games are celebrated in his honour, comprising every kind of contest, with prizes of cattle, cloaks, and skins. I made inquiries of the Chemmites why it was that Perseus appeared to them and not elsewhere in Egypt, and how they came to celebrate gymnastic contests unlike the rest of the Egyptians: to which they answered, "that Perseus belonged to their city by descent. Danaüs and Lynceus were Chemmites before they set sail for Greece, and from them Perseus was descended," they said, tracing the genealogy; "and he, when he came to Egypt for the purpose" (which the Greeks also assign) "of bringing away from Libya the Gorgon's head, paid them a visit, and acknowledged them for his kinsmen—he had heard the name of their city from his mother before he left Greece—he bade them institute a gymnastic contest in his honour, and that was the reason why they observed the practice." Tr., Rawlinson.

'This rule is observed by most of the Egyptians; but there is a large city named Chemmis in the Theban district near Neapolis, and in this city there is a temple of Perseus the son of Danae which is of a square shape, and round it grow date-palms: the gateway of the temple is built of stone and of very great size, and at the entrance of it stand two great statues of stone. Within this enclosure is a temple-house and in it stands an image of Perseus. These people of Chemmis say that Perseus is wont often to appear in their land and often within the temple, and that a sandal which has been worn by him is found sometimes, being in length two cubits, and whenever this appears all Egypt prospers. This they say, and they do in honour of Perseus after Hellenic fashion thus,—they hold an athletic contest, which includes the whole list of games, and they offer in prizes cattle and cloaks and skins: and when I inquired why to them alone Perseus was wont to appear, and wherefore they were separated from all the other Egyptians in that they held an athletic contest, they said that Perseus had been born of their city, for Danaos and Lynceus were men of Chemmis and had sailed to Hellas, and from them they traced a descent and came down to Perseus: and they told me that he had come to Egypt for the reason which the Hellenes also say, namely to bring from Libya the Gorgon's head, and had then visited them also and recognised all his kinsfolk, and they said that he had well learnt the name of Chemmis before he came to Egypt, since he had heard it from his mother, and that they celebrated an athletic contest for him by his own command.' Tr., Macauley. See also *BB* 1:[97](#).]

[168] [*Gibson's Camden*, col. 803, in Davies, [The Mythology and Rites of the British Druids](#), p. 300.]

[169] [*Mishna*, t. 11. ch. 2.]

[170] [Horrack, 'Lamentations of Isis and Nephthys,' *RP*, 2, [117](#). See p. 123.]

[171] [Davies, [The Mythology and Rites of the British Druids](#), p. 313.]

[172] [[The Mythology and Rites of the British Druids](#), p. 315.]



[173] [*Of Isis and Osiris*, ch. [54](#).]

[174] [*Rit.* ch. 17. 'Osiris goes into Tattu, he binds the soul of the Sun there. One and the other are united. He is transformed into his soul from his two halves, who are the sustainer of his father, and Horus who dwells in the shrine.' Birch's tr. Cf. [Renouf](#).]

[175] [Davies, [The Mythology and Rites of the British Druids](#), pp. 190, 203, 263.]

[176] [*Collectanea de Rebus Hibernicis*, vol. 5, p. 75. 'Aire and *fo* are titles of dignity and honour, and *creat* signifies knowledge, science, wisdom; and it also signifies *sieve* (cribrum), and it signifies writing, literary characters. It is very singular, that in Horapollo, the Egyptian symbol of wisdom, science and learning is a groupe of a *sieve*, a *bull-rush* (of which paper was made), and a *stylus* or *pen*; *creat* must have had the same significations in the Egyptian language, but *phach-rat*, in Egyptian, and *pocrat* or *boc-rat*, in Irish, signify *lame in the foot*, and from the double meaning of the Egyptian word, Jablonsky observes that Harpocrates is always represented lame: all these are strong evidences of our Scythians having dwelt in Egypt.']

[177] [*Of Isis and Osiris*, ch. [19](#).]

[178] [*Hanes Taliesin*, in Davies, [The Mythology and Rites of the British Druids](#), p. 213.]

[179] [*Ibid.*]

[180] [*ARC*, 19, in Davies, [The Mythology and Rites of the British Druids](#), p. 260.]

[181] [Campbell, *West Highland Tales*, no. 7. 'THE TALE OF CONNAL. There was a king over Eirinn once, who was named King Cruachan, and he had a son who was called Connal MacRigh Cruachan, The mother of Connal died, and his father married another woman. She was for finishing Connal, so that the kingdom might belong to her own posterity. He had a foster mother, and it was in the house of his foster mother that he made his home. He and his eldest brother were right fond of each other; and the mother was vexed because Connal was so fond of her big son. There was a bishop in the place, and he died; and he desired that his gold and silver should be placed along with him in the grave. Connal was at the bishop's burying, and he saw a great bag of gold being placed at the bishop's head, and a bag of silver at his feet, in the grave. Connal said to his five foster brothers, that they would go in search of the bishop's gold; and when they reached the grave, Connal asked them which they would rather; go down into the grave, or hold up the flagstone. They said that they would hold up the flag. Connal went down; and whatever the squealing was that they heard, they let go the flag and they took to their soles home. Here he was, in the grave on top of the bishop. When the five of foster brothers reached the house, their mother was somewhat more sorrowful for Connal than she would have been for the five. At the end of seven mornings, there went a company of young lads to take the gold out of the bishop's grave, and when they reached the grave they threw the flag to the side of the further wall; Connal stirred below, and when he stirred they went, and they left each arm and dress they had. Connal arose, and

he took with him the gold, and arms and dress, and he reached his foster mother with them. They were all merry and lighthearted as long as the gold and silver lasted.

There was a great giant near the place, who had a great deal of gold and silver in the foot of a rock; and he was promising a bag of gold to any being that would go down in a creel. Many were lost in this way; when the giant would let them down, and they would fill the creel, the giant would not let down the creel more till they died in the hole.

On a day of days, Connal met with the giant, and he promised him a bag of gold, for that he should go down in the hole to fill a creel with the gold. Connal went down, and the giant was letting him down with a rope; Connal filled the giant's creel with the gold, but the giant did not let down the creel to fetch Connal, and Connal was in the cave amongst the dead men and the gold.

When it beat the giant to get another man who would go down in the hole, he sent his own son down into the hole, and the sword of light in his lap, so that he might see before him.

When the young giant reached the ground of the cave, and when Connal saw him he caught the sword of light, and he took off the head of the young giant.

Then Connal put gold in the bottom of the creel, and he put gold over him; and then he hid in the midst of the creel, and he gave a pull at the rope. The giant drew the creel, and when he did not see his son, he threw the creel over the top of his head. Connal leaped out of the creel, and the black back of the giant's head (being) towards him, he laid a swift hand on the sword of light, and he took the head off the giant. Then he betook himself to his foster mother's house with the creel of gold and the giant's sword of light.

After this, he went one day to hunt on Sliamh na leirge. He was going forwards till he went into a great cave. He saw, at the upper part of the cave, a fine fair woman, who was thrusting the flesh stake at a big lump of a baby; and every thrust she would give the spit, the babe would give a laugh, and she would begin to weep. Connal spoke, and he said,— "Woman, what ails thee at the child without reason?" "Oh," said she, "since thou art an able man thyself, kill the baby and set it on this stake, till I roast it for the giant." He caught hold of the baby, and he put a plaid that he had on about the babe, and he hid the baby at the side of the cave.

There were a great many dead bodies at the side of the cave, and he set one of them on the stake, and the woman was roasting it.

Then was heard under ground trembling and thunder coming, and he would rather that he was out. Here he sprang in the place of the corpse that was at the fire, in the very midst of the bodies, The giant came, and he asked, "Was the roast ready?" He began to eat, and he said, "Fiu fau hoagrich; it's no wonder that thy own flesh is tough; it is tough on thy brat."

When the giant had eaten that one, he went to count the bodies; and the way he had of counting them was, to catch hold of them by the two smalls of the leg, and to toss them past the top of his head; and he counted them back and forwards thus three or four times and as he found Connal somewhat heavier, and that he was soft and fat, he took that slice out of him from the back of his head to his groin. He roasted this at the fire, and he ate it, and then he fell asleep. Connal winked to the woman to set the flesh stake in the fire. She did this, and when the spit grew white after it was red, he thrust the spit through the giant's heart, and the giant was dead.

Then Connal went and he set the woman on her path homewards, and then he went



home himself. His stepmother sent him and her own son to steal the whitefaced horse from the King of Italy, "Eadailt;" and they went together to steal the whitefaced horse, and every time they would lay hand on him, the whitefaced horse would let out an *ialt* (neigh?). A "company" came out, and they were caught. The binding of the three smalls was laid on them straitly and painfully. "Thou big red man," said the king, "wert thou ever in so hard a case as that?" "A little tightening for me, and a loosening for my comrade, and I will tell thee that," said Connal.

The Queen of the Eadailt was beholding Connal.

Then Connal said:

"Seven morns so sadly mine,  
As I dwelt on the bishop's top,  
That visit was longest for me,  
Though I was the strongest myself.  
At the end of the seventh morn  
An opening grave was seen,  
And I would be up before  
The one that was soonest down.  
They thought I was a dead man,  
As I rose from the mould of earth  
At the first of the harsh bursting  
They left their arms and their dresses,  
I gave the leap of the nimble one,  
As I was naked and bare.  
'Twas sad for the, a vagabond,  
To enjoy the bishop's gold."

"Tighten well, and right well," said the king; "it was not in one good place that he ever was; great is the ill he has done." Then he was tightened somewhat tighter, and somewhat tighter and the king said, "Thou great red man, wert thou ever in a harder case than that?" "Tighten myself, and let a little slack with this one beside me, and I will tell thee that."

They did that. "I was," said he,  
"Nine morns in the cave of gold;  
My meat was the body of bones,  
Sinews of feet and hands.  
At the end of the ninth morn  
A descending creel was seen;  
Then I caught hold on the creel,  
And laid gold above and below;  
I made my biding within the creel,  
I took with me the glaive of light,  
The luckiest turn that I did."

They gave him the next tightening, and the king asked him, "Wert thou ever in case, or extremity, as hard as that?" "A little tightening for myself, and a slack for my comrade, and I will tell thee that."

They did this.

"On a day on Sliabh na leirge,  
As I went into a cave,

I saw a smooth, fair, mother-eyed wife,  
 Thrusting the stake for the flesh  
 At a young unreasoning child. 'Then,' said I,  
 'What causes thy grief, oh wife,  
 At that unreasoning child?'  
 'Though he's tender and comely,' said she,  
 'Set this baby at the fire.'  
 Then I caught bold on the boy,  
 And wrapped my 'maundal' around;  
 Then I brought up the great big corpse  
 That was up in the front of the heap;  
 Then I heard, Turstar, Tarstar, and Turaraich,  
 The very earth mingling together  
 But when it was his to be fallen  
 Into the soundest of sleep,  
 There fell, by myself, the forest fiend  
 I drew back the stake of the roast,  
 And I thrust it into his maw."

There was the Queen, and she was listening to each thing that Connal suffered and said; and when she heard this, she sprang and cut each binding that was on Connal and on his comrade: and she said, "I am the woman that was there;" and to the king, "thou art the son that was yonder."

Connal married the king's daughter, and together they rode the whitefaced horse home; and there I left them.']

[182] [*Saturnalia*, bk. 1.20.]

[183] [*Rit.* ch. 83. The word 'rebels' only appears in ch. 95; 'I AM the victorious lord against the rebels, being as it were the guardian of the crown against the rebels.' Birch's tr. Cf. [Renouf](#).]

[184] [Campbell, *West Highland Tales*, no. 29. 'THE FINE. THE Feen were once, and their hunting failed, and they did not know what they should do. They were going about strands and shores gathering limpets, and to try if they should fall in with a pigeon or a plover. They were holding counsel together how they should go to get game. They reached a hill, and sleep came on them. What should Fionn see but a dream. That it was at yon crag of rock that he would be, the longest night that came or will come; that he would be driven backwards till he should set his back to the crag of rock. He gave a spring out of his sleep. He struck his foot on Diarmid's mouth, and he drove out three of his teeth. Diarmid caught hold of the foot of Fionn, and he drove an ounce of blood from every nail he had. "Ud! what didst thou to me?"—"What didst thou thyself to me?"—"Be not angry, thou son of my sister. When I tell thee the reason, thou wilt not take it ill."—"What reason?"—"I saw a dream that at yonder crag I would pass the hardest night I ever passed; that I should be driven backwards till I should set my back to the crag, and there was no getting off from there." "What's our fear! Who should frighten us! Who will come!" "I fear, as we are in straits just now, that if this lasts we

may become useless." They went and they cast lots who should go and who should stay. The Feinn altogether wished to go. Fionn was not willing to go, for fear the place should be taken out before they should come (back). "I will not go," said Fionn. "Whether thou goest or stayest, we will go," said they.

The rest went, but Fionn did not go. They stopped, on the night when they went, at the root of a tree; they made a booth, and they began to play at cards. Said Fionn, when the rest were gone, "I put him from amongst heroes and warriors any man that will follow me out." They followed after Fionn. They saw a light before them, and they went forward where the light was. Who were here but the others playing at cards, and some asleep; and it was a fine frosty night. Fionn hailed them so stately and bravely. When they heard the speaking of Fionn, those who were laid down tried to rise, and the hair was stuck to the ground. They were pleased to see their master. Pleasant to have a stray hunting night. They went home. Going past a place where they used to house, they saw a house. They asked what house was that. They told them there was the house of a hunter. They reached the house, and there was but a woman within, the wife of the fine green kirtle. She said to them, "Fionn, son of Cumal, thou art welcome here." They went in. There were seven doors to the house. Fionn asked his gillies to sit in the seven doors. They did that. Fionn and his company sat on the one side of the house to breathe. The woman went out. When she came in, she said, "Fionn, son of Cumal, it is long since I was wishing thy welfare, but its little I can do for thee to-night. The son of the king of the people of Danan is coming here, with his eight hundred full heroes, this night." "Yonder side of the house be theirs, and this side ours, unless there come men of Eirinn." Then they came, and they sat within. "You will not let a man on our side," said Fionn, "unless there comes one that belongs to our own company." The woman came in again, saying, "The middle son of the king of the people of Danan is coming, and his five hundred brave heroes with him." They came, and more of them staid without on a knoll. She came in again, saying, "The youngest son of the king of the people of Danan is coming, and his five hundred swift heroes with him." She came in again, saying, "That Gallaidh was coming, and five hundred full heroes."—"This side of the house be ours, and that be theirs, unless there come of the men of Eirinn." The people of Danan made seven ranks of themselves, and the fourth part of them could not cram in. They were still without a word. There came a gillie home with a boar that had found death from leanness and without a good seeming, and he throws that in front of Fionn with an insult. One of Fionn's gillies caught hold of him, and he tied his four smalls, and threw him below the board, and they spat on him. "Loose me, and let me stand up; I was not in fault, though it was I that did it, and I will bring thee to a boar as good as thou ever ate."—"I will do that," said Fionn; "but though thou shouldst travel the five-fifths of Eirinn, unless thou comest before the day comes, I will catch thee." They loosed him; he went away, and gillies with him. They were not long when they got a good boar. They came with it, and they cooked it, and they were eating it. "A bad provider of flesh art thou," said Gallaidh to Fionn. "Thou shalt not have that any longer to say;" and the jawbone was in his hand. He raised the bone, and he killed seven men from every row of the people of Danan, and this made them stop. Then a gillie came home, and the black dog of the people of Danan with him, seeking a battle of dogs. Every one of them had a pack of dogs, and a dozen in every pack. The first one of them went and slipped the first dozen. The black dog killed the dozen; he killed them by the way of dozen and dozen, till there was left but Bran in loneliness. Said Fionn to

Conan, "Let slip Bran, and, unless Bran makes it out, we are done." He loosed him. The two dogs began at each other. It was not long till Bran began to take driving; they took fear when they saw that; but what was on Bran but a venomous claw. There was a golden shoe on the claw of Venom, and they had not taken off the shoe. Bran was looking at Conan, and now Conan took off the shoe; and now he went to meet the black dog again; and at the third "spoch" he struck on him; he took his throat out. Then he took the heart and the liver out of his chest. The dog took out to the knoll; he knew that foes were there. He began at them. A message came in to Fionn that the dog was doing much harm to the people without. "Come," said Fionn to one of the gillies, "and check the dog." The gillie went out, and (was) together with the dog; a message came in that the gillie was working worse than the dog. From man to man they went out till Fionn was left within alone. The Feen killed the people of Danan altogether. The lads of the Feen went out altogether, and they did not remember that they had left Fionn within. When the children of the king saw that the rest were gone, they said that they would get the head of Fionn and his heart. They began at him, and they drove him backwards till he reached a crag of rock. At the end of the house he set his back to it, and he was keeping them off. Now he remembered the dream He was tightly tried. Fionn had the "Ord Fianna," and when he was in extremity it would sound of itself, and it would be heard in the five-fifths of Eirinn. The gillies heard it; they gathered and returned. He was alive, and he was no more. They raised him on the point of their spears: he got better. They killed the sons of the king, and all that were alive of the people, and they got the chase as it ever was.']

[185] [Davies, [The Mythology and Rites of the British Druids](#), p. 418.]

[186] ['Martin, in his description of the Western Islands, 1716, p. 119, mentions an ancient custom observed on the second of February: "The mistress and servants of each family take a sheaf of oats and dress it up in woman's apparel, put it in a large basket, and lay a wooden club by it, and this they call Briid's Bed; and then the mistress and servants cry three times, Briid is come, Briid is welcome. This they do just before going to bed, and when they rise in the morning they look among the ashes, expecting to see the impression of Briid's club there; which if they do, they reckon it a true presage of a good crop and prosperous year, and the contrary they take as an ill omen.'" From Brand, *Observations on Popular Antiquities*, vol. 1, p. 51.]

[187] [Scott, *Tales and Tradition of Tenby*, p. 19.]

[188] [See note below.]

[189] ['Battle of Ardderyd,' in Skene, [Four Ancient Books of Wales](#), p. 369.]

[190] [Davies, [The Mythology and Rites of the British Druids](#), p. 621.]

[191] [Unable to trace.]

[192] [Davies, [The Mythology and Rites of the British Druids](#), p. 276.]

[193] [Davies, [The Mythology and Rites of the British Druids](#), p. 513.]

[194] [Davies, [The Mythology and Rites of the British Druids](#), p. 517.]

[195] [Talbot, 'Bel and the Dragon,' *RP*, 9, [135](#). See p. 140.]

[196] [*Rit.* ch. 17. 'The Osiris has filled the Eye after he went and woke it the day of contending of the two Lion-Gods. Let him explain it. It is the day of the battle between Horus and Set, when [Set] he puts forth the ropes against Horus, when Horus has [not] taken the gemelli of Set. Thoth did the same with his own fingers.' Birch's tr. Cf. [Renouf](#).]

[197] [*Historia Brittonum*, ch. 50. 'Then it was, that the magnanimous Arthur, with all the kings and military force of Britain, fought against the Saxons. And though there were many more noble than himself, yet he was twelve times chosen their commander, and was as often conqueror. The first battle in which he was engaged, was at the mouth of the river Gleni. The second, third, fourth, and fifth, were on another river, by the Britons called Duglas, in the region Linuis. The sixth, on the river Bassas. The seventh in the wood Celidon, which the Britons call *Cat Coit Celidon*. The eighth was near Gurnion castle, where Arthur bore the image of the Holy Virgin, mother of God, upon his shoulders, and through the power of our Lord Jesus Christ, and the holy Mary, put the Saxons to flight, and pursued them the whole day with great slaughter. The ninth was at the City of Legion, which is called Cair Lion. The tenth was on the banks of the river Trat Treuroit. The eleventh was on the mountain Breguoin, which we call Cat Bregon. The twelfth was a most severe contest, when Arthur penetrated to the hill of Badon. In this engagement, nine hundred and forty fell by his hand alone, no one but the Lord affording him assistance. In all these engagements the Britons were successful. For no strength can avail against the will of the Almighty.' Giles' tr.]

[198] [*Commentaries on the Gallic Wars*, bk. 6 ch. 17. 'They worship as their divinity, Mercury in particular, and have many images of him, and regard him as the inventor of all arts, they consider him the guide of their journeys and marches, and believe him to have great influence over the acquisition of gain and mercantile transactions. Next to him they worship Apollo, and Mars, and Jupiter, and Minerva; respecting these deities they have for the most part the same belief as other nations: that Apollo averts diseases, that Minerva imparts the invention of manufactures, that Jupiter possesses the sovereignty of the heavenly powers; that Mars presides over wars. To him, when they have determined to engage in battle, they commonly vow those things which they shall take in war. When they have conquered, they sacrifice whatever captured animals may have survived the conflict, and collect the other things into one place. In many states you may see piles of these things heaped up in their consecrated spots; nor does it often happen that any one, disregarding the sanctity of the case, dares either to secrete in his house things captured, or take away those deposited; and the most severe punishment, with torture, has been established for such a deed.']

[199] [*Rit.* ch. 44. Not this ch. Possibly ch. 125 where Thoth is described as follows: 'Thou art called Reckoner of the Earth. Explain; the Reckoner of the Earth is Thoth.' Birch's tr. Cf. [Renouf](#).]

[200] [Davies, [The Mythology and Rites of the British Druids](#), p. 264.]

[201] [Davies, [The Mythology and Rites of the British Druids](#), pp. 263-4.]

[202] [Skene, [Four Ancient Books of Wales](#), vol. 1, p. 296.]

[203] [Skene, [Four Ancient Books of Wales](#), vol. 1, p. 275.]

[204] [*Battle of the Trees*, in Davies, [The Mythology and Rites of the British Druids](#), p. 538, and in Skene, [Four Ancient Books of Wales](#), vol. 1, p. 281.]

[205] [*Chair of Keridwen*, in Skene, [Four Ancient Books of Wales](#), vol. 1, p. 297.]

[206] [Davies, [The Mythology and Rites of the British Druids](#), pp. 263-4.]

[207] [*A New System, or, An Analysis of Ancient Mythology*, (2nd ed.), vol. 2, p. 323. 'In respect to Typhon, it must be confessed that the history given of him is attended with some obscurity. The Grecians have comprehended several characters under one term, which the Egyptians undoubtedly distinguished. The term was used for a title, as well as a name: and several of those personages, who had a relation to the Deluge, were styled Typhonian, or Diluvian. All these the Grecians have included under one and the same name, Typhon. The real Deity, by whom the Deluge was brought upon the earth, had the appellation of Typhonian; by which was meant Diluvii Deus. It is well known that the Ark was constructed by a divine commission: in which, when it was completed, God inclosed the Patriarch and his family.'

And Davies, [The Mythology and Rites of the British Druids](#), p. 142.]

[208] [Davies, [The Mythology and Rites of the British Druids](#), p. 91.]

[209] [*Rit.* ch. [1](#). Cf. [Renouf](#).]

[210] [*Commentaries on the Gallic Wars*, bk. 6 ch. 17. 'They worship as their divinity, Mercury in particular, and have many images of him, and regard him as the inventor of all arts, they consider him the guide of their journeys and marches, and believe him to have great influence over the acquisition of gain and mercantile transactions. Next to him they worship Apollo, and Mars, and Jupiter, and Minerva; respecting these deities they have for the most part the same belief as other nations: that Apollo averts diseases, that Minerva imparts the invention of manufactures, that Jupiter possesses the sovereignty of the heavenly powers; that Mars presides over wars. To him, when they have determined to engage in battle, they commonly vow those things which they shall take in war. When they have conquered, they sacrifice whatever captured animals may have survived the conflict, and collect the other things into one place. In many states you may see piles of

these things heaped up in their consecrated spots; nor does it often happen that any one, disregarding the sanctity of the case, dares either to secrete in his house things captured, or take away those deposited; and the most severe punishment, with torture, has been established for such a deed.']

[211] [Mallet, *Northern Antiquities*, (new ed.), p. 289. 'When a chieftain had taken possession of a district, he allotted to each of the freemen who accompanied him a certain portion of land, erected a temple (*hof*), and became, as he had been in Norway, the chief, the pontiff, and the judge of the *herad*. Such a chieftain was called a *godi* or *hofgodi*, and all to whom he had allotted land were bound to accompany him on his journeys, and to pay a tax for the support of the temple. We thus find these sacerdotal magistrates appearing at the public assemblies with a number of armed followers, not retainers, but *odal*-born freemen. When they went on their private affairs, they were generally accompanied by their retainers and guests, and we rarely meet with an instance either of a *godi* or a wealthy landowner going out alone. The whole frame of society in Iceland was, in fact, essentially aristocratic. The laws only recognised four classes, as in Norway; freemen, unfree, freedmen, and thralls, but among the freemen themselves a distinction was made between the *godar* or pontiff chieftains, and the opulent landed proprietors called *stormenn*, or magnates, who had also taken possession of extensive territories, and allotted land to their followers, and a still greater distinction between these and the less wealthy freeholders to whom, generally speaking, land had been allotted.']

[212] [*Description of Greece*, bk. 10, 12. 'Seventy stades distant from Tithorea is a temple of Asclepius, called Archagetas (Founder).']

[213] [*ARC*, 2. 4 and 26. Davies, [The Mythology and Rites of the British Druids](#), p. 198.]

[214] [*Of Isis and Osiris*, ch. [43](#).]

[215] [Saxon MS. in Earle, *Gloucester Fragments*, p. ?]

[216] ['GRANGER, in his *Biographical History of England*, iii. 54, quotes the following passage from Sir John Birkenhead's Assembly Man: "As many Sisters flock to him as at Paris on St. Margaret's Day, when all come to church that are or hope to be with child that year." From Brand, *Observations on Popular Antiquities*, vol. 1, p. 345.]

[217] [Pierret, *Vocabulaire Hieroglyphique*, 'Knufi.']

[218] [P. 109, he says: "It was an ancient custom among the islanders to hang a he-goat to the boat's mast, hoping thereby to procure a favourable wind." From Brand, *Observations on Popular Antiquities*, vol. 1, p. 319.]

[219] [Knight, *A Discourse on the Worship of Priapus*, pp. 216-20. 'At these meetings, sometimes, but rarely, Satan was absent, in which case a little devil took his place. De Lancre enumerates the various forms which the devil usually assumed on these occasions, with the remark that these forms were as numerous as "his movements were

inconstant, full of uncertainty, illusion, deception, and imposture." Some of the witches he examined, among whom was a girl thirteen years of age, named Marie d'Aguerre, said that at these assemblies there appeared a great pitcher or jug in the middle of the Sabbath, and that out of it the devil issued in the form of a goat, which suddenly became so large that it was "frightful," and that at the end of the Sabbath he returned into the pitcher. Others described him as being like the great trunk of a tree, without arms or feet, seated in a chair, with the face of a great and frightful looking man. Others spoke of him as resembling a great goat, with two horns before and two behind, those before turned up in the semblance of a woman's perruque. According to the most common account, De Lancre says he had three horns, the one in the middle giving out a flame, with which he used at the Sabbath to give both light and fire to the witches, some of whom who had candles lit them at his horn, in order to hold them at a mock service of the mass, which was one of the devil's ceremonies. He had also, sometimes, a kind of cap or hat over his horns. "He has before him his member hanging out, which he exhibits always a cubit in length; and he has a great tail behind, with a form of a face under it, with which face he does not utter a word, but it serves only to offer to kiss to those he likes, honouring certain witches of either sex more than the others." The devil, it will be observed, is here represented with the symbol of Priapus. Marie d'Aspilecute, aged nineteen years, who lived at Handaye, deposed that the first time she was presented to the devil she kissed him on this face behind, beneath a great tail, and that she repeated the kiss three times, adding that this face was made like the muzzle of a goat. Others said that he was shaped like a great man, "enveloped in a cloudiness, because he would not be seen clearly," and that he was all "flamboyant," and had a face red like an iron coming out of the furnace. Corneille Brolic, a lad of twelve years of age, said that when he was first introduced to him he had the human form, with four horns on his head, and without arms. He was seated in a pulpit, with some of the women, who were his favourites, always near him. "And they are all agreed that it is a great pulpit, which seems to be gilt and very pompous." Janette d'Abadie, of Siboro, sixteen years old, said that Satan had a face before and another behind his head, as they represent the god Janus. De Lancre had also heard him described as a great black dog, as a large ox of brass lying down, and as a natural ox in repose.

Although it was stated that in former times the devil had usually appeared in the form of a serpent,—another coincidence with the priapic worship,—it appears certain that in the time of De Lancre his favourite form of showing himself was that of a goat. At the opening of the Sabbath the witches, male or female, presented formally to the devil those who had never been at the Sabbath before, and the women especially brought to him the children whom they allured to him. The new converts, the novices, were made to renounce Christ, the Virgin Mary, and the saints, and they were then re-baptized with mock ceremonies. They next performed their worship to the devil by kissing him on the face under the tail, or otherwise. The young children were taken to the edge of a stream—for the scene was generally chosen on the banks of a stream—and white wands were placed in their hands, and they were entrusted with the care of the toads which were kept there, and which were of importance in the subsequent operations of the witches. The renunciation was frequently renewed, and in some cases it was required every time the witch attended the Sabbath. Janette d'Abadie, a girl of sixteen, said that he made her repeatedly go through the ceremony of kissing him on the face, and afterwards on the



navel, then on the virile member, and then on the posteriors. After rebaptism, he put his mark on the body of his victim, in some covered part where it was not likely to be seen. In women it was often placed on or within the sexual parts.

De Lancre's account of the proceedings at the Sabbath is very full and curious. He says that it "resembled a fair of merchants mingled together, furious and in transports, arriving from all parts—a meeting and mingling of a hundred thousand subjects, sudden and transitory, novel, it is true, but of a frightful novelty, which offends the eye and sickens you. Among these same subjects some are real, and others deceitful and illusory. Some are pleasing (but very little), as are the little bells and melodious instruments of all sorts, which only tickle the ear and do not touch the heart at all, confiding more in noise which amazes and stuns than in harmony which pleases and rejoices, the others displeasing, full of deformity and horror, tending only to desolation, privation, ruin, and destruction, where the persons become brutish and transformed to beasts, losing their speech while they are in this condition, and the beasts, on the contrary, talk, and seem to have more reason than the persons, each being drawn out of his natural character."

The women, according to De Lancre, were the active agents in all this confusion, and had more employment than the men. They rushed about with their hair hanging loose, and their bodies naked; some rubbed with the magical ointment, others not. They arrived at the Sabbath, or went from it, on their errands of mischief, perched on a stick or besom, or carried upon a goat or other animal, with an infant or two behind, and guided or driven on by the devil himself. "And when Satan will transport them into the air (which is an indulgence only to the most superior), he sets them off and launches them up like fired rockets, and they repair to and dart down upon the said place a hundred times more rapidly than an eagle or a kite could dart upon its prey."

These women, on their arrival, reported to Satan all the mischief they had perpetrated. Poison, of all kinds and for all purposes, was there the article most in vogue. Toads were said to form one of its ingredients, and the charge of these animals, while alive, was given to the children whom the witches brought with them to the Sabbath, and to whom, as a sort of ensign of office, little white rods were given, "just such as they give to persons infected with the plague as a mark of their contagion."

The devil was the sovereign master of the assembly, and appeared at it sometimes in the form of a stinking and bearded goat, as one, De Lancre says, which was especially repulsive to mankind. The goat, we know, was dedicated to Priapus. Sometimes he assumed a form, if we clearly understand De Lancre, which presented a confused idea of something between a tree and a man, which is compared, for he becomes rather poetical, to the old decayed cypresses on the summit of a high mountain, or to aged oaks whose heads already bear the marks of approaching decay.

When the devil appeared in human form, that form was horribly ugly and repulsive, with a hoarse voice and an imperious manner. He was seated in a pulpit, which glittered like gold; and at his side sat the queen of the Sabbath, one of the witches whom he had debauched, to whom he chose to give greater honour than to the others, and whom he decked in gay robes, with a crown on her head, to serve as a bait to the ambition of the rest. Candles of pitch, or torches, yielded a false light, which gave people in appearance monstrous forms and frightful faces.

Here you see false fires, through which some of the demons were first passed, and afterwards the witches, without suffering any pain, which, as explained by De Lancre,

was intended to teach them not to fear the fire of hell. But we see in these the need-fires, which formed a part of the priapic orgies, and of which we have spoken before. There women are presenting to him children, whom they have initiated in sorcery, and he shows them a deep pit, into which he threatens to throw them if they refuse to renounce God and to adore Satan.']

[220] [*Ibid.*, p. 217. As above note.]

[221] [Source.]

[222] [Knight, *A Discourse on the Worship of Priapus*. As note 219 above.]

[223] [*Egyptian Mythology*, p. 80. 'Within the temple the hierophant wore the dress and mask of the god Kneph, the crier the mask of Thoth, the priest at the altar the emblem of the moon, while another with the dress of Ra carried a torch. The celebration of these mysteries, whatever their meaning was, was said to be a screen for immorality and vice, and probably with much truth.' P. 85, second ed.]

[224] [Knight, *A Discourse on the Worship of Priapus*. As note 219 above.]

[225] [Joyce, *Origin and History of Irish Names and Places*, 1st ser., pp. 77-8. 'I will illustrate these remarks by an example: The city of Armagh is mentioned in numerous Irish documents, many of them of great antiquity, such as the *Book of Leinster*, &c., and always in the form *Ard-Macha*, except when the Latin equivalent is used. The oldest of these is the *Book of Armagh*, which is known to have been transcribed about the year 807; in this we find the name translated by *Altitudo Machce*, which determines the meaning, namely, *Macha's height*.

But in this same *Book of Armagh*, as well as in many other ancient authorities, the place is mentioned in connection with St. Patrick, who is recorded to have founded the cathedral about the year 457, the site having been granted to him by Daire, the chief of the surrounding district; and as the history of St. Patrick, and of this foundation, is accepted on all hands as authentic, we have undoubted evidence that the name existed in the fifth century, though we possess no document of that age in which it is written. And even without further testimony we are able to say that it is older, for it was in use before St. Patrick's arrival, who only accepted the name as he found it.']

[226] [*Book of Armagh*. As above note.]

[227] [*Book of Lecan*. Unable to trace a 'Dinnsenchas' in this book.]

[228] [*Manners and Customs of the Ancient Egyptians*, second series, vol. 3, p. 85, pl. 70, [4](#).]

[229] [*Dictionary of Hieroglyphics*, (poss. p. [435](#)).]

[230] [Fergusson, *Rude Stone Monuments*. For example see p. 3. 'This theory was attacked by Dr. Charleton, one of the physicians of Charles II. He had corresponded for some time with Olaus Wormius, the celebrated Danish antiquary, and struck with the similarity in form and of construction that existed between the monuments in Denmark and those of this country, he came to the conclusion that Stonehenge and other similar monuments were erected by the Danes, and consequently after the departure of the Romans. This attack on the theory of Inigo Jones raised the wrath of a Mr. Webb, by marriage a relative, who replied in a very angry treatise, in which he reiterates all Jones's arguments, and then, adding a considerable number of his own, he concludes by triumphantly—as he supposes—restoring Stonehenge to the Romans.']

[231] [*Origin and History of Irish Names and Places*, 1st ser., p. 81. 'The name Howth is Danish. It is written in ancient letters *Hofda*, *Houete*, and *Howeth*, all different forms of the northern word *hoved*, a head (Worsae).']

[232] [Drummond, *Ædipus Judaicus*, pl. 3.]

[233] [*Manners and Customs of the Ancient Egyptians*, 2nd ser., vol. 1, p. 391. 'The Persea was sacred to her, as the Sycomore to Netpe; and in the funereal subjects of the Theban tombs, she is seen performing the same office to the deceased and his friends, as that Goddess,—giving them the fruit and drink of heaven. But the title "Lady of Het," bestowed on Athor at Thebes, Memphis, and other places, appears to signify "Lady of the tree," and not exclusively "of the Persea;" the same being applied to Netpe, to whom the Sycomore was sacred.']

[234] [Joyce, *Origin and History of Irish Names and Places*, 1st ser., p. 161. 'The first leader of a colony after the flood was Parthalon, who, with his followers, ultimately took up his residence on the plain anciently called *Seanmhagh Ealta-Edair* [Shan-va-alta-edar], the old plain of the flocks of Edar, which stretched along the coast by Dublin, from Tallaght to Edar, or Howth. The legend which is given in several very ancient authorities relates that after the people of this colony had lived there for 300 years, they were destroyed by a plague, which in one week carried off 5,000 men and 4,000 women; and they were buried in a place called, from this circumstance, *Taimhleacht-Mhuintire-Parthaloin* (Four Mast.), the *Tamlaght* or plague-grave of Parthalon's people.']

[235] [*Geographia*.]

[236] [Wilkinson, *Materia Hieroglyphica*, p. 129. 'A strong relationship exists between this goddess in one of her characters (as nurse of Horus) and Isis; whence we find Harpocrates called, son of Athor. In a papyrus, published by Monsr Champollion, she is said to be "Neith, in the eastern country and Sme. in the lotus and waters of the western country." She was also represented under the form of a spotted cow; which is frequently seen coming from behind the mountain of Thebes; and from this the Greeks probably borrowed their Venus, the daughter of Coelus and Light.']

[237] [CN, pp. 66-7. 'The perusal of a good-natured notice in *The Athenaeum* of December 6th, in which your contemporary suggests that communications on the subject of Folk Lore should be addressed "to N. & Q.," has reminded me of two Queries upon the subject, which I had originally intended to address to the editor of that paper, as they refer to articles which appeared in his own pages. On his hint, however, I will transfer them to your columns; and avail myself of the opportunity of thanking the editor of *The Athenaeum* for having for so long a period and so effectually directed the attention of the readers of that influential journal to a subject of great interest to many, and of considerable historical value. The first relates to a song sung by the children in South Wales on New Year's morning, when carrying a jug full of water newly drawn from the well. It is given in *The Athenaeum*, No. 1058., for the 5th Feb., 1848, and there several references will be found to cognate superstitions. My object is to ask if the song is known elsewhere; and if so, whether with any such varieties of readings as would clear some of the obscurities of the present version:

"Here we bring new water  
From the well so clear,  
For to worship God with  
This happy New Year.  
Sing levez dew, sing levez dew,  
The water and the wine;  
The seven bright gold wires  
And the bugles they do shine.  
Sing reign of Fair Maid  
With gold upon her toe,  
Open you the West Door,  
And let the Old Year go.  
Sing reign of Fair Maid  
With gold upon her chin,  
Open you the East Door,  
And let the New Year in."]

[238] [*Ibid.*, p. 67. As above note.]

[239] [*Commentaries on the Gallic Wars*, bk. 6. 17. 'They worship as their divinity, Mercury in particular, and have many images of him, and regard him as the inventor of all arts, they consider him the guide of their journeys and marches, and believe him to have great influence over the acquisition of gain and mercantile transactions. Next to him they worship Apollo, and Mars, and Jupiter, and Minerva; respecting these deities they have for the most part the same belief as other nations: that Apollo averts diseases, that Minerva imparts the invention of manufactures, that Jupiter possesses the sovereignty of the heavenly powers; that Mars presides over wars. To him, when they have determined to engage in battle, they commonly vow those things which they shall take in war. When they have conquered, they sacrifice whatever captured animals may have survived the conflict, and collect the other things into one place. In many states you may see piles of these things heaped up in their consecrated spots; nor does it often happen that any one, disregarding the sanctity of the case, dares either to secrete in his house things captured,

or take away those deposited; and the most severe punishment, with torture, has been established for such a deed.']

[240] [*Ibid.* See above note.]

[p.370]

# A BOOK OF THE BEGINNINGS

## SECTION 9

EGYPTIAN PLACE-NAMES AND THE RECORD OF THE STONES

Some consciousness of the sacred significance of certain words seems to have yet lingered livingly in the mind of the people of the Western Islands of Scotland when **Martin** visited them nearly two centuries since. In St. Kilda they had common and sacred words for the same things. They held it absolutely unlawful, he says, to call the island by its proper Irish name of 'Hirt,' but only designated it the 'High Country.' St. Kilda is the farthest west of the Scottish Isles; in this, Conachan, the highest point, is 1,450 feet above the sea.

In Egyptian the word *hert* means the *high country*. *Hert* is *height, above, over*, the name for *heaven*, and either they did not know that 'Hirt' was the proper name of the high country, or this was their mode of preserving the fact that it signified the high country, and so they kept the old name as too hallowed for common use, this being one of the most effective means of preserving the mental impress.

*Hert*, as the height, the upper land of England, would seem to have given the name to Hertfordshire, for it is the summit of the land. The Grand Junction Canal reaches its summit in Hertfordshire, and descends both ways for Middlesex and 'the Shires.' This is the highest of the counties south called by the name of shires, so that it is the Hert, the land above, in a double sense; highest in altitude and by name as the upper boundary of the shires. 'Scarce one county in England,' says **Camden**, 'can show more footsteps of antiquity' than Hertfordshire[1]. The highest hill in the county is named Kensworth, and *worth* answers to *hert* (Eg.), the *highest* or *uppermost*, as an enclosure.

The shore, **Martin** remarks, which in their language is expressed by 'Claddach,' must be called 'Vah.' [2] *Fa*, in Egyptian, denotes *canals* or *water enclosed*, and the *peh* is the hieroglyphic sign of a water-frontier. *Pa* is the *shore* or *bank* in Maori. These people were preserving their hieroglyphics; *v* or *f* being the earlier form of [p.371] *tep* or *tef* (Eg.) signifies the point of commencement. This enters into the name of Dover. *Tep-ru* (Eg.) is the first *outlet, gate* or *port*. *Tepru* is the Egyptian name of Tabor, the sacred hill, a point of commencement in the solar allegory. Dover is our outlet and point of commencement. From Dover starts the great road called Watling Street; this runs northward on its way through the island. It is called the Roman Road, but *uat* is a name of the north in Egyptian; *Uati* is goddess of the north. *Uat* also means distance, the long, long road, and is determined by three roads arranged lengthwise[3]. So interpreted, the *Watling* is the long long north road, and the *ling* does but repeat one meaning of *uat*, a common mode of compounding English names.

*Uat* is both *water* and *way*, the water of Nile was the first road in Egypt. This dual meaning survives in English. Watford (Uatford) is the Waterford, and *wat* is the name for the ford, so that Watford is the ford of the *uat* (water), and the way (*uat*) across the water. The north where the three water-signs are placed was the *uat* (wet) quarter.

To wattle is to intertwine osiers and make wickerwork, and this *watling* was an early form of Irish bridge or *uat* for crossing over water. Tiling a roof is still called *watling*.

The naming of the Isle of Thanet is a curious relic of Egyptian. It is not an island in the ordinary sense, not an isle of the sea, but is insulated by the aid of the river Stour forming two branches, which separate Thanet from the rest of Kent. A thousand years ago the arms of the Stour formed a channel three or four miles in width, named the Wantsume[4]. *Tnat* means *divided in two, cut off, insulated*, the river constituting the boundary line and landmark of the division called Thanet.

Our word *gate* is the Egyptian *khet*, which, in relation to the water, is a *ford, port, or harbour; khet, a port, to navigate, go, stop, be enclosed*. This supplies the water-gate as in Margate and Ramsgate. *Mer* (Eg.) is the *sea* and also a *land-limit*, the boundary of a region on the water. *Mer-gate* (Margate) is the gate at the limit of Thanet at the north-east extremity of the isle. Ruim or Ruym[5] is an ancient British name of Thanet. Ramsgate is the gate of Ruim. *Ru* (Eg.) is an *outlet, waterway*. *Ima* or *im* is the sea. *Ruim* is the mouth or outlet to the sea. The gate in Ramsgate is a repetition of the *ru* in *Ruim*; according to the reduplicative mode of compounding the later names, Ramsgate, the sea-gate of Thanet, is already expressed by the ancient name of Ruim or Ruima. There is a park in Thanet named *Quex* Park, still famous for its coursing. *Khekh* (Eg.) means to *chase, follow, hunt*. The *Quex* family are probably named as the Hunters. Theirs is a very ancient seat. [p.372] Deal, rendered by *ter* (Eg.), is an extreme limit of land, a frontier point. Caesar[6] writes the name *Dola*. In *Domesday* it is called Addelam. The corresponding Egyptian is *Atr-am, or Atr-ma*. *Atr* is the *land-limit*, and this modifies into *ter* (Deal) *am* (Eg.), *belonging to, also the place of, as in the ham of hamlet*. Ultima Thule, the northernmost point known to the Romans, the Thuly of Drayton[7], the Isle of Thyle (Thylens-el, a name of Shetland), we may derive from *teru* (Eg.), a *measure of land*, the extreme limit of the land, the frontier and boundary. This underlies the Gothic *tiule*, the most remote land, and the Greek *telos*, the end; *tro*, Cornish, *circuit, turn*; *tora*, Irish, *border or boundary*; *tara-tara*, Maori, *palings*. *Dhal* and *Tyree* are also found at the extreme end of 'the Lewis.' Dunnet Head, the Caledonian promontory mentioned by Richard of Cirencester as the extreme northern point of Great Britain[8], has that meaning in *tun* (Eg.), to *complete, fill up, determine*; and *net*, the *limit, or end of all*.

*Ban* or *ben* (Eg.) means to *cap, to tip*; the *ben* is the extreme point, as the roof; the *ben* was a pyramidion; with us it is a mountain. *F* adds the pronoun *it*. *Ban-f*, the extreme point applied to land, describes the promontory or jutting point of Banff. Near Banff is Gamrie Bay. *Ka* (Eg.) is the *lofty, uplifted earth, the high place, headland*, and *meri* denotes the *limit* of both land and sea. On the other side of Gamrie Bay is *Crovie* Head. *Kherf* (Eg.) means to *steer, and paddle*; and this was the headland by which the deep-sea fishers who left the shell-mounds of Banffshire had to steer or paddle in coming in. Out to sea stands *Troup* Head, the home and haunt of multitudes of sea-fowl; 'all the birds in the world' are said to come there. In Egyptian *terp* is a name of ducks and waterfowl, and also means *food*. Thus, this breeding-place of the *terp* (in America a particular kind of duck is the *terapin*) is designated in Egyptian as the place of the ducks and food.

The fowlers of Rutlandshire formerly celebrated St. Tibba's Day with great rejoicings. Tibba was their especial patroness. Camden mentions the town of Rihall as particularly addicted to this worship; the passage in which he describes this was ordered to be

expunged from his Britannia, by the *Index Expurgatorius*, when the book was printed by Louis Sanchez at Madrid in 1612.\*

\* The passage runs thus: '*Rihall, ubi cum majores nostros ita facinasset superstitio, ut deorum multitudine Deum verum propemodum sustulisset, Tibba minorum gentium diva, quasi Diana ab aucupibus utique rei accipitrariae praeses colebatur.*'[\[9\]](#)

*Teb* is the Egyptian name of waterfowl; the duck and goose are called *teb*, *tef*, and *ap*. *Ap* or *af* (with the article) denotes the *first (tep and tef) born of*; the duck, goose, and swan were types of the genetrix, who, as the old great mother, was personified as Tep or Typhon, the bringer forth from the waters. Typhon was made a [\[p.373\]](#) saint in Tebba, but the fowlers of Rihall had the pre-Christian form of the lady, and the expurgators knew it.

*Ru* is another name of the waterfowl, and *rui* (Eg.) means *mud, marsh, and reeds*, hence, perhaps, the name of Rihall.

Caithness is assumed to derive its name from the Catti, of whom Tacitus[\[10\]](#) writes. The Ness is of course equivalent to the nose, or jutting, but we have no such expression as nose of land. In the hieroglyphics the *nes* is a *tongue*, and we have the expression, a tongue of land for the jutting. Moreover, at the base of this *ness*, the tongue is still preserved in the town and the Kyle of *Tongue*. Hence the Ness is probably the Egyptian tongue. Caithness may be the abraded form of Kheftness, Kêdness, the tongue of Kêd. Kheft is the north, the hind quarter to the north. Kheftness is the northern tongue of the land. This meaning of the north (Kheft, Caith) is corroborated by the south land lying next to it in Sutherlandshire. Sut, or Suten, is the Egyptian south, and the south of Sut (Dog-star) and the north (Kheft) were the two halves of the total land. In Egyptian *khata* is the *end of land*, and the unabraded *khap-ta* is the northern end, the Caithness of Egypt. In an ancient poem of the Irish Nennius[\[11\]](#), 'From the region of Cait to Forcu' is synonymous with from north to south. Cait is Caithness, and Forcu the Forth. Caith or Saith also signifies number seven, corresponding to the Egyptian Seb-ti, Hepti, or Khepti, for seven, and Kheft (Kêd) was goddess of the seven stars of the north.

Kaer Gybi (Holyhead) stands on an island at the western extremity of the county of Anglesea. The Kebi were the four genii of the four corners, the watchers over the sarcophagus or the four cardinal points. The Kaf or Hapi was the dog-headed watcher of the road east and west. The especial point of the west is connected with the goddess Khaft, as lady of the west. *Khef* or *khep* (Eg.) means to *look, watch, watching*, and in Ireland the hill of watching, which preceded and survives the watch-tower, is called a *covade*, Covet, or Kivet, as in Mully Kivet, Fermanagh. Lookout points, says Dr. Joyce[\[12\]](#), intended for places of watching, to guard against surprise, are usually designated by the word Coimhead, pronounced *covade*. The title is generally applied to hills which overlook a wide expanse, and Kaer-Gybi is the enclosure of watching, or the watchtower. On the mount of Gybi, 700 feet high, are the remains of a circular watchtower, and on the sides of the mountain traces of extensive British fortifications.



The Island of Sark, says Pomponius was greatly celebrated on account of the Gallic god[13]. *Sarkh* or *serkh* is in Egyptian the *temple, palace, and shrine*. This in the parent language gives the name to the island, as the place of the shrine and oracle of the god mentioned by the Roman writer. Also the island divinity is recognized as continental. Serkh, an Egyptian goddess, was a form of Isis-Sothis.

[p.374]

The Islet of Staffa is named in Egyptian from the action of the water on the rock. *Stu* is to *excavate, to make; fa, channels*. *Stafu* signifies to *melt down*, with the determinative of water; a twofold description of Staffa. *Stave*, in English, is to *break, throw, crumble down*. *Scart* is the name of one of the caves, and *skar-t* in Egyptian is to be *cut, cut out, cut piecemeal*. *Skart* may be read as a *picture carved*, from *skar, to cut and picture*.

Opposite Tenby, in Pembrokeshire, there is a cave called the 'Cave of *Caldi*,' containing some marvellous chambers and passages underground, one of which is now designated the 'Fairy Chamber.' The equivalent, *karti* (Eg.), denotes *holes, passages, and prisons* underground, and as the word also relates to running waters, it may have included the stalactite grotto or cave, as at *Caldi*.

Some caverns in the chalk beds of Little Thurrock, Essex, are called Cunobelin's Gold Mines, from the local tradition that Cunobelin hid his gold in them. They are sometimes called *Dane-holes*, and of course the Danes are brought in, and these are claimed to have been their lurking-places. There is a very deep *Dane-hole* in the chalk near Tring, Hertfordshire, locally called 'Dannel's hole.' Cunobelin's gold was also stored in the chalk of the Dunstable Downs. It is known at Totternhoe as the Giant's Money, which you are supposed to hear ring if you stamp on the ground. Also Money-bury Hill is a part of the chalk range at Ashridge.

This hidden money is known by the name of Crow Gold, one form of which consists of nodular balls of iron pyrites, radiated within, which are frequently found in the white chalk without flint, that is, the mass of soft and pulverulent limestone of this formation.

The earliest gold of mythology is fire. The names afterwards applied to gold as a product of fire were given first to fire itself. The early men, be it remembered, had to mine for fire as diligently as the later dig for gold.

The Egyptian *pur*, to *manifest, come forth, emanate, appear*, is the same word as the Greek name of fire or *πυρ*. Pliny[14] says fire was first struck out of flint by *pyrodes*, the son of Cilix (*i.e.*, *Silex*), and the name of the iron pyrites used with flakes of flint for striking fire points to this origin of fire or *pur*.

Among the African names for fire and the sun are the Biafada, *fur, fire*; Pepel, *buro, fire*; Mose, *burum, fire*; Dselana, *burom, fire*; Galla, *berru, splendour, glory*; Kise-Kise, *afura, hot*; Okuloma, *ofe re, heat*; Mende, *furo, the sun*; Gbese, *furo, sun*; Toma, *furo, sun*; Bini, *ufore, sun*. In Arabic, *afr* is *sultry*, and *birah* is the *sun*; in Sanskrit, *vira* is *fire*, and *peru*

the *sun*; *breo*, Gaelic, a *fire*; *ver*, Garo, *fire*; *vuur*, Dutch, *fire*. The fullest form of the word is extant in the Maori *kapura*, for *fire*. This modifies into the Egyptian and Hebrew *afr* (אֶר), and *afr* into the Welsh *aur* for *gold*. Gold and fire are identified by name in *aur* and [p.375] *apr*, *afr* being first. From *aur* comes *ore*. The first ore sought for was not gold, but the iron pyrites, which, when struck against the flint, yielded the precious element of fire. These were found with the flints in the chalks of our downs. The flint manufactories, as at Cissbury, must have also produced the equivalent of the 'steel' for striking fire in some form of the iron pyrites. The Eskimos at the present day, obtain fire by striking a shard of flint against a piece of iron pyrites. Iron was first extracted from the stone in the shape of fire, long before it was smelted. One name of these iron stones is *crow*. An iron bar is still a *crow*-bar. There is a poor kind of coal called *crow-coal*, which does for furnace-fuel, but is of an inferior kind. *Crow* means *inferior*, and is therefore the same as *karu* (Eg.), the lower of two; and *crow-gold* is inferior gold, not the true gold. The *crow* stone, then, is a fire stone; and the fire stones found in the chalk contained Cunobelin's gold, *i.e.*, fire. The name of fire as *tan* or *tek-n* has already been traced to an origin in the spark, this being emphatically the fire of Baal.

Another English name for the iron pyrites is *mundic*. *Mun* (Eg.) is *stone*; *tek* is the *spark*; and as *mundic* is the equivalent of *muntek*, the pyrites is thus named as the spark-stone, the stone of Baal, son of *kar-tek*, the old spark-holder of the north. Some of the West Australian tribes still say they derived fire from the north[15]. As already said, an earlier form of *teka*, the *spark*, is shown by the Bushman *t'jih* or *t'kih*, for fire, the *t* of which is a click, and the *jih* or *kih* reaches its antecedent in the Swahili *chechi*, a spark, and *koka*, to set on fire with sparks; *kiaoka*, Mantshu Tartar, for a fire made with sparks and dry leaves; *chik*, Uraon, *fire*; *kagh*, Persian, *fire*; *qaco*, Fijian, burnt; and English *coke*.

Belin is the little Baal, the child Baal, who in Egypt was Bar-Sut. The name of Sut means fire and limestone, the firestone that fermented. Sut-Nub is both fire and gold. And this identity of fire and gold may be found in the god Sut-Nub, whose name includes both. Cunobelin was our Sut-Nub, god of the sun and Sirius combined, and the limestone (Sut) contained the *ore*, *aur*, *afr*, *per*, or fire, in the iron pyrites called Crow-gold, Cunobelin's gold, and the giant's money. Fire, then, was Cunobelin's gold. This was hidden in the chalk as Crow-gold, that is, fire-gold, in search of which the chalk of Dunstable Downs was undermined for miles together, and at one time the Dunstable people, who dwelt a considerable distance apart, could visit each other's houses by passing underground. As the firestones were obtained from the chalk, it follows that the word *dane* is the *tein* or *tin* for fire. Baal-tein signifies the fire of Baal, and Cunobelin's gold is Baal-tein. *Tin* also means *money* [p.376] and both the gold and the money were hidden in the Tin-hole or Dane-hole.

The name of Sut, earlier Sebti, contains *seb*, no. 5, and *ti*, no. 2, and is a form of no. 7, found also in *hepti*. At Lambourne, in Berkshire, there are tumuli at a place known as 'Strike-a-light, Seven Barrows.' [16] How the old names cling! Sut, the fire-god, our Cunobelin, was the embalmer of the dead. His name of Sutekh also means to *embalm*, and to *lie hidden* as did the dead in the barrows, where the fire-and-flint stones were often dug out to strike a light, and replaced by the bodies of the dead.

Kent's Cave or Hole has been called the Bone Cave from the quantity of bones found in it[17]. And if such a place had been named in Egyptian, it would be as the *Ken-Kar*, or, with the article suffixed, *Kent-Kar*, signifying a hole underground, having some relation to bone. *Ken* (Kent) is *bone*; *kar*, the *hole*, *beneath*. *Ken* also means *carving* in ivory or bone. The *ken* is the carving tool, the *burin*, as well as the cartouche in which the name is inscribed. The *kent* is the man of the *ken*, the sculptor, or literally the scraper. *Kenti* would be a plural form. In the *stele* C, 14, of the Louvre, Iritisen calls himself a *kent*, or sculptor. Ur-Kent, the chief sculptor, occurs in another text[18]. It may therefore be conjectured that Kent's Cave was the workshop of the bone-carvers, hence the bone implements discovered there, the bone awl, bodkin, and harpoon, which had been shaped by the rudest flint tools; the philological evidence shows the naming to be Egyptian, and the Kent-Cave, in English Kent's Cave, buried like a ten-thousand-years-older Pompeii, when opened up, reveals the earliest workers in stone and bone, ministering to the simplest human needs as Egyptians. Kent's Cave is in the parish of Tor, whence Torbay. *Teru* (Eg.) means to *work*, *fabricate*, *decorate*, *ornament*, and the *teru* implement is also the *ken* of the carvers. Later, *teru* is the name for portraying in colours with the scribe's palette, when the artists who had carved in bone became the men who drew in colours. The word *teru* enters into the name of Druid, who was doubtless the figurer of other things besides the time-cycles.

The *bone* age is the necessary complement of the *stone* age; the bone supplied the book for the pen of stone. Stone and bone were the first implements of registering, the primeval *ken* of the Kenners, who wrought in the Ken (cave and sanctuary) before temples of learning were built or books were made to bear that name.

The first men of Kent's Hole were Palaeolithic. They could not polish stones, but, as may be seen from extant specimens of their work, they attained great excellence in the art of drawing. In the Cresswell Cave the figure of a horse 'delicately incised on a fragment [p.377] of rib is the first trace of the art of design in this country.'[19] But the faculty must have been developed in a high degree among the cavemen of France, where they left their drawings of the reindeer and whale, their hunting scenes incised on antlers, and, in one instance, the mammoth engraved on ivory.

In the Duruthy Cave[20], near Sorde, in the Western Pyrenees, a necklace was found, formed of the teeth of lions and bears, and on the teeth were drawings of the seal and pike, also a pair of gloves. Altogether there were no less than forty teeth variously engraved. The cavemen cut their pictures on bone, antler, stone, and ivory[21]. Considering that their graving tools were only flakes of flint, the execution of their figures is marvellous. Strangely enough, their art of drawing, engraving, and sculpturing, was indefinitely superior to that of the later Neolithic age. And yet not so strange when we remember that this was the one especial art of the cavemen, of which the Eskimos, Kaffirs, and Hottentots have furnished such remarkable specimens.

The Cave of the Carvers, the Kennu or Kenti, found at Deruthy, is near *Sorde*, and in Egyptian *surt* or *srt* means to *carve*, *engrave*, and *sculpture*; which suggests that Sorde was named as the seat of the sculptors, carvers, and engravers, whose buried work has

been found in the Deruthy cave. The word *surt* is determined by the *ken* graving tool, the sign of bone and ivory.

Tradition tells of the bloody rites of the Druids enacted in gloomy groves. The hallowed grove of the Celtae was called a *nemet*, whence probably the name of Nymet Rowland in Devon. The sacred character assigned to the secluded Nemet is found in *nemet* (Eg.), the *retreat*, The Egyptian *nemet* is also the place of execution, the name of the gallows and the block. This throws a light on the dark recesses of the Druidic *nemet*, where, no doubt, they put their criminals to death. The *nemet* (Eg.), as shown by the *nam* symbols, was the scene of judgment and execution. A form of the judge is yet extant in the Nompere, later Umpire. In Gaul the *nemetum* had become a temple, but the caves and sacred groves were the earlier temples.

**Buchan**, in his *Annals of Peterhead*[\[22\]](#), describes a vast stone, thirty-seven feet in circumference and twenty-seven feet across, which was still in the 'Den of Boddam' or Bodun, in the year 1819. Both names are Egyptian. 'Batun' means the bad, the criminal, the malefactor; whilst *but-tem* signifies the *execution, cutting to pieces of the but, the criminal, hateful, evil, infamous, and abominably bad*. The Den of Bodun was probably the dungeon of the malefactors; the Stone of Boddam, the block of their execution.

It was in the Links of Skail that the beetles were found in the stone [\[p.378\]](#) coffin of one of the ancient barrows. The name of Skail is identical with that of the Island of the Written-Rocks in the Cataract near Khartoum, just where the land of the inundation begins. *Skul* (Eg.) denotes not only *writing* but *instruction, counsel, design, picturing, and planning*; from which we may fairly infer that *skail* was a seat of learning named in the most ancient tongue. The root *sekha* (Eg.) means to *memorize* and *remember*.

The Cornish *Guirrimears* are supposed to have been miracle plays. *Guirimir*, according to **Lhwyd**[\[23\]](#), is a corruption of *Guarimirkle*, a miracle play. The word 'guary' is found in English.

'Thys ys on of Britayne layes.  
That was used by olde dayes,  
Men called Playn Garye.'[\[24\]](#)

But **Lhwyd** does not go deep enough, to say nothing of the inevitable 'corruption.'

*Guare*, in Cornish, means a *play, gware* in Welsh, *guary* in English, and in Egyptian *kher* means *speech* and to *speak*. But the play was enacted on spacious downs and natural theatres of immense capacity, which were encompassed round with earthen banks and in some places with stonework. These places, it is now claimed, were the Mires or Mears. The *mer* or *mera* (Eg.) is an *enclosure* of land or water. The water-*mer* is extant in the Mere. The *mer* is also a *circle*, and the *guiri-mir* or *kheri-mer* is the enclosure or circle where the speeches were made and the play was performed. The size of the Mears shows they were at times beyond speech, hence *guare* means a *game*, and *kher* (Eg.) is also a

*picture, a representation*, that was acted, the acting drama being earliest. For the *mir* is a *moor*, and in Kirriemuir we probably have the Guirimir by name extant also as a place.

The so-called Anglo-Saxon and German *worth*, for an *enclosure*, is called a test-word, showing the Teutonic settlements. But the *garth, garter, garten, and garden* are equally the enclosure. The original of all is the *kart* (Eg.), an *orbit or circle*, that is, the *Kar Caer* with the article suffixed. The *kart* is the Russian *grod* and Polish *grod, a burgh*. The modified *hert* (Eg.) was the name of enclosure as a park or paradise. We have it as large as a county Hertfordshire, and small as the tiny cup of the Blae or blue berry. This is called the whortle-berry, that is, the enclosed berry. But another form of its name is the *hert*. In Hertfordshire it is known as the bilberry-hert. Thus we have the *wort* and *hert* in one. Did the Teutons also carry the *hert* into Egypt, together with its earlier form in *kart*? The fact is simply that the thing *kart, garth, hert, and worth* existed; the *w* is a later letter, and the later sounds were applied to the earlier names of places.

[p.379]

The Egyptian *kart* had to do double duty. The terminal *t* may denote two, and one *kar* (*kart*) is the lower; the other, the upper, is the *mar* (*hert*), and the *hert* becomes the *art*, the ascent, the steep, the height. *Kart* is downward, and *hert* is above. This *hert* or *art* becomes the *ard*, of which there are 200 in Ireland, as the upper place, the height. The Irish *ard* is the Welsh *alt*, a steep place, and this becomes the Old, as the Old Man of Coniston and Old Man of Hoy. The *art* (Eg.), Irish *ard*, permutes with *ret*, the *ascent*, and this enters into the ridge or rudge, a back or height. In the Irish *ard*, the height, we have the mount of the Great Mother Macha, whose seat was at Ard-Macha (Armagh), and whose name of Arth is that of the Great Bear.

The Inland Wick, represented by the Anglo-Saxon *vic*, Irish *fich*, Maeso-Gothic *vichs*, is with us the homestead, the enclosure of the farm. It is the place of property, of plenty. *Feck* means *plenty, much, most, the greatest part*. It is the Egyptian *fek, fullness, reward, abundance*. The *fog* is a second crop, and the fat of land; allied to the *vic*, a marsh or moist land, where plenty of food was grown for cattle. This is the *uakh* (Eg.), a marsh, a moist meadow-land.

Cattle were an early form of *fekh, feb, or fee*. *Pekau* (Eg.) is *fruit or grain*. *Pekh*, as in English, is *food*. The *fog, vic, or wick* is the place of food, and becomes at last the enclosure or homestead where the produce is stored, it may be as *fech* (*vetches*), *feh*, cattle, *fek* (Eg.), the *reward, abundance, plenty of food*. The *wick* is thus finally the enclosure of the victuals.

The wick as a creek was derived neither from the Norse nor Saxon Vikings. It is the *uakh* (Eg.), an *entrance, a road*. This *wick* is so essentially a corner that in Northumberland the corners of the mouth are called *wikes*. It is well known that some of our wicks are places where salt is produced. But these are sometimes far away from any sea-wick, and the wick as bay has no necessary relation to the wick as salt-work. Wick is a sediment and



the name of a strainer. The word relates to the salt-making. A dairy is also a *wick* in the same sense, with butter for product instead of salt.

Taylor's[25] suggestion that the name of bay-salt is derived from the evaporation of seawater in the bay may be doubted when we know that *baa* (Eg.) means *stone*, or *rock*, *solid substance*; it may be salt so far as the sign goes, and bay-salt is called rock-salt. Besides which bay is sure to stand for an earlier form of the word. *Bab* (Eg.) means to *exhale*; *bak* or *bake* is to encrust. *Bekh* (Eg.) is the *rock*, *bakhn* being a name of basalt. Also *pakh* (Eg.) means the *separated*; Maori *paka*, the *dried*.

The *wick* takes several forms. The Anglo-Saxon *wig* is a temple, monastery, or convent; the Gaelic *haigh* is a *tomb*, or *grave*, like the Quiche *huaca*. The name goes back to the *chech* or stone chest, and *kak* for a church; the *kak* (Eg.), a *sanctuary*; the *khakha* (Eg.), an [p.380] *altar*; *chakka*, Hindustani, a circle; *khokheye*, Circassian, circle *cokocoko*, Fijian, *ring of beads*; *kigwe*, Swahili, *string of beads*; *kekee* (lb.), a *bracelet*; *gig*, Scotch, a *charm*; *vir* (Heb.), a *circle*; *igh*, Irish, a *ring*; *coiche*, Irish, *mountain*; *kaweka*, Maori, *mountain ridge*; *eca*, Portuguese, an *empty tomb*, in honour of the dead, who are the Egyptian *akh*. In Cornish the modified *hay* is a name of the churchyard.

The 'ton,' says the author of *Words and Places*[26], is also true Teutonic, although non-extant in Germany. It is a genuine test-word to determine the Anglo-Saxon settlements in the isles, where there are thousands of *tons*, *tuns*, and *duns*, over 600 in Ireland alone, but none to speak of at home. What an amazing anomaly!

In a paper on the 'Distribution of English Place-Names,' read by W. R. Browne[27], he gave a table of the results obtained by examining 10,492 names in Dugdale's *England and Wales*[28]. Those ending in 'ton' formed nearly one-fourth of the whole, being 2,345 in number; the *hams* came next, 702 in number.

Dr. Leo has computed that in the first two volumes of the *Codex Diplomaticus* the proportion of our local names compounded with *tun*, as Leighton, Hunstanton, is one-eighth of the whole[29]. It is characteristic of Anglo-Saxon cultivation, he says, that their establishments were enclosures (*tuns*). No other German race names its settlements *tuns*. This fact struck Kemble[30], who observes 'it is very remarkable that the largest proportion of the names of places among the Anglo-Saxons should have been formed with this word, while upon the continent of Europe it is never used for such a purpose.'

Coote[31] sees in it another proof of Roman origin. Our *tuns*, enclosures, our hedgerows, he affirms, were all Roman. The truth is that the *tun* or *tem* marks an earlier stage or stratum of society than anything extant with the Germans, Angles, or Romans. They did not possess it, and could not have brought it here. Egyptian will tell us what the *tun* was. It is not necessarily the settlement, and consequently the arguments of Coote founded on its being so are beside the mark and of non-effect. The *tun* was not based on the Roman *limitatio agri* and allotment of the land, for it existed before there was any sense of possession in land that could be enclosed. In Egyptian the *tun* takes divers forms. The *tun* is a region, an elevated seat, a throne. This is extant in our Downs, the high and still most

unenclosed of places. In the so-called 'Dânes' Graves' found on the Yorkshire wolds, where many tumuli are to be seen, the graves do but repeat the *tun* in a plural form, and pervert the old spelling in the name of the Danes. The downs were the judgment-seats of the Druids, like the Tynwald Hill of the Manxmen. The *tun* as high place is found on the downs, as are the two Gaddesdens. Tyntagel is the *tun* or elevated seat on a rock. Dynas Ennys was a [p.381] Druidical *Tun-as* in Snowdon, the lofty seat of the gods. The Zulu Donga (*Tun-ka*) is a division or cutting in the land, but with no necessary sense of inclosing a property. One of the most primitive forms of the *tun* was the Cornish *dynas* or fort, a simple entrenchment with stones piled together without cement, and raised some twelve feet high. The *tun* is here the high seat, and *as* (Eg.) is the house, chamber, tomb, the secreting place. Hence the *dynas* or fort. So Ab Ithel[32] derives *dinus* from *din* and *ysu*. The barrows and burial-places of the dead are found near these forts, as if the first places of defence were built to protect the dead. To all appearance the first property claimed in land and right of enclosure was on behalf of the dead. We have a possible relic of this in the popular belief that a common right of way may be claimed wherever a corpse has been carried.

The first *tun* as an enclosure of land is the tomb. One hieroglyphic *tun* is the determinative of a tomb, and *tun* in this sense means to be *cut off, separated*. The *teen*, Chinese, is a *grave*; *than* is a *shroud*; *tuna*, Zulu Kaffir, a *grave*; *tanu*, New Zealand, to *bury*; *dun*, French Romance, a *sepulchre*; *den*, English, *grave*. The *den* or *tun* leads to the *dynas*, as the house or general sepulchre of the dead.

The Down, however, is one type-name for the elevated seat, the high place, the burial-place, and doubtless in some of these, now swept bare of all their ancient monuments, there are yet concealed precious proofs of the prehistoric past. The downs were the high places, and the reason why the word 'down;' came to mean below, is because the *tun, den, or tomb*, represented the underworld, where the dead went down at whatever height it opened. The *tun, ton, or town*, as the enclosure of the living and of property in land, is the final form, not the first; the Roman, not the Egyptian or Druidic. *Tun* or *ton* is far older than town, hence the reversionary tendency to the older formation in pronouncing the word town. The *ton* did not denote a *town* when it was the Cornish name of a farmyard.

In English, Scotch, Welsh, Irish, Gaelic, Manx, French Romance, Biscayan, Lusatian, Old Persian, Chinese, Coptic, Tonquinese, Phrygian, and other languages, the *dun* or *tun* is the hill, the summit found in the Egyptian *tun*, the elevated seat. Irish philologists understand the *ton* (or *thone*) to signify the same as the Latin *podex*, but the seat is primarily feminine and mystical, the *mons veneris*, the *hes* of Isis, the Khep of Khept or Kêd, extant in the Irish *ceide* or Keady, for the hill as the place of sepulchre.

*Ten* and *tem* permute; the *tem* (*dumb*, negative) are the dead, and the temple is also the house of the dead. So with us the *tun* and *tom* are interchangeable as names of the burial-ground. The *tom*, Gaelic, is a *grave*; *tom*, Welsh, a *tumulus*; *tuaim*, Irish, a *grave*; *toma*, Manchu Tartar, a tomb for the dead; *toma*, Maori, a [p.382] place where the dead are laid. The *tema* (Eg.) was also a *fort, a place of defence*. There is a mound or natural fort near Barcaldine old castle, known locally as *Tom Ossian*, or Ossian's Mound. It is a habit of

the people roundabout to give many grave-mounds the name of Ossian. In this case it is said to be a place where Ossian sat, according to a local legend[33]. These mounds, being natural forts, were *temau*. The word *tem* (Eg.) also means to *announce* and *pronounce*. The *tem* as the seat of the singer agrees with the plural *temau* (Eg.) for choirs.

Now Ossian was a typical bard, one of the Asi or Hesi, by whom the announcements of the law were made from the seat. The *as* is this seat of rule and sovereignty; the *as* is also a mote or mound (which was the seat of justice) and the resting place of the dead. Thus the *tom* is the *tumulus* and the *tomb*, the seat of sanctity, defended as a *tem* or fort, used also as a mount of justice or a mote. Another mound named '*Tom-na-h-aire*,' the mound of watching, between Dun Cathich and Connel, further identifies the *tom* and the *tem*, fort, as the watch tower.

Taylor describes the syllable 'ing' as the 'most important element which enters into Anglo-Saxon names.' [34] This is found in more than one-tenth of the total names of English hamlets and villages. In such as Tring, Woking, Barking, it is the suffix merely, but in Paddington, Islington, Kensington, we have the *ton* or seat of the *ing* belonging to the name prefixed.

The Billings, for example, were a royal race doubtless because they were assimilated to the god Baal; the Thuringes are from Thor; the Sulings, of Sullington, in Suffolk, from Sul-Minerva; the Ceafings, of Chevington, in Suffolk, the Cofings, of Covington, in Hunts, and the Jefings, of Jevington, in Suffolk, or of Ivinghoe, Bucks, from the Kef of Kêd. This is merely by way of illustrating the type-name.

The *ing* denotes a body of people founded on sonship, human or divine. The mother was the primary parent thus derived from, and afterwards the male. But Kemble's [35] theory, that names ending in 'ing' indicated an original seat of the Angles or English, is apparently negated by the almost entire absence of 'ings' in South Suffolk [36]. One 'ing' of the Angles is an enclosure. We have it in the far older form of *hank* for a body of people confederated (Var. d.), identical with *ankh* (Eg.), to *covenant*. To be at inches with, meaning to be very near together, is an expression belonging to the *ing* relationship. The Ingle, a parasite, in a depraved sense, is named from the *ing*. Thus we have the *ing* as the *hank*, and the *ankh* was extant in Egypt not only as the living representative, [p.383] the son, but as the body of people belonging to a certain district, who are designated the *ankh*, whilst the topographical enclosure, the *ing*, *eng*, *inch*, *mis*, is as old as the naming of the isle, enclosed by the waters. Cheddington, for example, is the *tun*, the *high place*, *seat*, *enclosure* of the *ing*, which derives its name from Kêd, whose own *tun*, or elevated seat, her throne, was higher still at Gad's-den (Kêd's *tun*).

The Chipping, as in Chipping Norton, Chipping Ongar, Chipping Barnet, or Chippingham, did not originate in Chapping and Cheapening. Cheping Hill and Chepstow take us up to the old high places of Kêd, where we find her cave, cabin, or Kibno, as in the Kibno Kêd, a form of the Cefn or Cefn Bryn or Cefn Coed. This *cefn* is the *kafn* (Eg.), an *oven* (a symbol of the Llafdig), and the *kabni* (Eg.), a *vessel*, a *ship*, which was represented by the boat, the cauldron, and the divine sanctuary of birth and



rebirth. The war-chariot of the Britons was a *covine*[37]. This too was a kind of Cefn Kibno, or cabin of Kêd, a type of the bearer, who was called Urt, the chariot. The Chevin, in Wharfedale, or on the hill near Derby, or the Cheviot Hills, is not merely the ridge, but the cabin, cave, or *khep*—sanctuary on the height, sometimes found in the hill itself, or in the stone-circle on the hill. The *cef*, or *cev*, is the Cornish *coff*, *womb*, and the *wife*. Now the *ing* community that bears this name are the children who derive that name from the mother's womb, the *coff* of *kheft* or Kêd, hence the Chipping and the Chevening on the great ridge in North Kent. The Kippings were still extant by name, not many years ago, in the neighbourhood of Ivinghoe (Kiv-*ing*-hoe) and Cheddington.

The *coff* being the birthplace, the *coff*-ing or *chip*-ing is the clan, confederacy, or hank, named from the feminine abode. The name of the Roman *civitas*, anciently an association of families, a corporation, and that of *civ*-ilization itself comes from the cave and the genetrix Khef. This is a principle of naming direct from nature. The Cefn Cave at the village of Cefn, near Denbigh, is not designated from the village of that name, as shown by the Cefn-caves elsewhere; and as this was only discovered and cleared out some forty or fifty years ago, and had then been filled up with sand from time immemorial, the name of Cefn must have been continued from time immemorial, before the cave was filled up.

The *bed* is another name of the uterus, and the *Bed*-ing is the *gens* named from the birthplace. The *cwm*, or *quim*, is another, whence the *Cum*-ing and the *Cwm*-mwd. In these cases the place of abode has extended to a county, in Bedfordshire and Cumberland. Thus *combe*, according to Ovid[38], was mother of the Curetes. The *ken* is another form; hence the *Ken*-ing and the *Ken*-nings. The *hem*, another, whence the *Hem*-mings. Kêd, the mother and place [p.384] in one, supplies one of these type-names, whence *Cheddington*, the seat of the family of Kêd.

This subject will be pursued in the 'Typology of Naming.' Enough for the present. This alone is origin from the typical birthplace, and such names as Wamden in Buckingham, Wambrook in Dorset, Wembury in Devon, Wampool in Cumberland, instead of being corruptions of Wodensburg, are from the living home, Wame, Weem, Uamh, Hem, Cwm itself. This is shown by the pool and the brook, for the Wam was the place and the Pool of the Two Waters and Two Truths of mythology. The *wam* as birthplace is identical with woman. The *uamh* is extant on a larger scale in the place named *Meall na Uamh*, South Uist, where the beehive is still a human habitation.

The Beck and By are said to be Norse or Saxon names. Both are Egyptian; both British. The *bi* (or *bu*) is a worn down form of the Beck. The *bu* is the feminine birthplace, which, with the terminal *t*, is the *but*, or *beth*, the abode. With the *kh* it is the *bekh*, the birthplace. *Bekha* is the land of the birth of the sun; the *bekh* is the solar birthplace. Our Beck is applied to the river at its source. The *bekh* of the sun was represented by the Hill of the Horizon, the Tser Rock, stationed as a figure of the equinox. The Egyptians placed their equinoxes high up in heaven, in the zenith; this was where the sun was reborn every 25th of March. The *bekh* was imaged as the bringer-forth, the earlier *pekh*, a form of the genetrix, also named Buto.

The Bekh-Mount had been Sabean first, the Mount of the Seven Stars, and was afterwards made use of as a figure for the initial point of the solar zodiac and the birthplace in the sign of the Fishes. The same hills served in both cults, the worshippers of the Great Mother turning, like the Jews, to the north, the adorers of the solar son to the east.

The mount, throne, royal seat, is the *ten* (Eg.), and the word also denotes the *division*, the birthplace at the equinox, the *bekh*. Thus the mount of the *bekh* is *Ten-bekh*, and in the worn-down form Tenby. Now we know the earlier name of Tenby is Tenbich or Denbigh, and the name is founded on the mount of the Bekh, or solar place of birth. We may further infer the same origin for the town and shire of Denbigh, as the Bekh of the Ten, the birthplace on the mount.

The *peak* is another form of the word, also the *pike*, as in Langdale Pikes, the Welsh *pig*, the Pyrenean *pic*, Italian *bec*, and the *puy* in Auvergne. The hill behind Bacup is one of our *bekhs*. The mountains called 'Backs' (as Saddleback) are birthplaces, only these are pre-solar; they typify the mount of Kêd, and of the hinder-part. And in this meaning only do we reach the root for the names of our Beacon Hills.

The *bekhn* (Eg.) is a *fort, tower, fortress, magazine, or strong-* [p.385] *hold*. *Bekhn* is a name of basalt, the hard, strong stone. The Beacon Hill would thus be the natural stronghold. The *bukan* (Eg.) is also an altar with fire burning on it, and that too was a beacon.

These, however, are but applications of the *bekhn* or beacon. The origin is in the *bekh* as place of birth. *Bekhens* (Eg.) are called dwellings of the gods, the *bekhen* being the *pe*, heaven; *khen*, sanctuary. *Bekhn* is the typical birthplace. This may be reckoned in the north, the east, or the south. We have each of these initial points, equinoctial and solstitial. For example, the *ten* is the division, and this may be either; at Tenbury we find the solstitial *ten*. The 20th of April is the great fair-day of Tenbury, and there is a belief that the cuckoo is never heard till the day of Tenbury Fair, or after Pershore fair-day, which is the 26th of June. The cuckoo is our bird of the cycle, and here the end of his period is the solstice. *Bun* (Eg.) denotes the highest *ten* or division.

The *bekh* represented the hill of the resurrection and ascent to heaven. Sinai was one of these as well as Tabor, the Egyptian *tepr*. From this top (*tep*) the sun-god mounted to the upper half of the circle. The rock of the horizon, as it is called, is perfectly portrayed in Blake's picture ① of the old man entering the rock of the tomb below and the young spirit issuing from it upward[39]. It was the place of burial as the *tser* (rock), and the place of rebirth as the *bekh*. And this image of the mount of burial and rebirth is the prototype of our Beacon and Back hills, on the top of which the dead were buried in the symbolical birthplace.

On the Palatine Hill in Rome, they show an opening in the rock which is said to be the cave of the she-wolf that suckled the twins Romulus and Remus; this cave also represented the primeval place of birth, the *bekh* on the Bekhen Hill. The divine

birthplace gives us the names of Buchan, Beckenham, and Buckingham, as the Ham of the celestial place of rebirth, our Heliopolis, and Sinai, for the Egyptian name of this mountain is the *bekh* (*bekht*). The *bekh* as the place of issuing forth may be variously applied to the sun of the resurrection, the infant stream, or the beak of a bird, and the *bacch* (bitch), the back of a mineral lode, the *bag* (womb), and others. But this is perhaps the most curious in its compound condition.

The Port of London extends for legal purposes to a point six miles and a half below London Bridge. This point of egress and entrance to the port is known as 'Bugsby's Hole.' The current interpretation of names would possibly explain this by asserting that it was derived from the circumstance of a man named Bugsby having 'made a hole' in the water at that precise spot.

This is a form of the *bekh*, which in one spelling is the *puka*, or *hole*. 'Bugsby's Hole' is the *bekh* or *puka* of entrance and egress by water to the City of London. In the hieroglyphics the *bekhs* (or *beks*) is the gullet, a passage of entrance and egress. The *by* repeats the *bekh*, [p.386] and the hole is a third name of the same significance. It is a common mode of continuing the ancient names by a sort of gloss. Beks-byhole, as the place of passage at the boundary and dividing line of the port, is the *bekh* three times repeated.

But for the Teutons it seems we should never have found the English *home*. 'This word,' says the author of *Words and Places*, 'as well as the feeling of which it is the symbol, was brought across the ocean by the Teutonic colonists, and it is the sign of the most precious of all the gifts for which we have to thank them.'[\[40\]](#) There was no home in Britain, nor the feeling for it, till the Teuton came! Why, the home is as old as the womb. Word and thing existed as long ago as the Scottish *weem* and the Irish *uamh*, when the home was a hole in the ground. As for the particular forms in *ham* and *hem*, they come from the Egyptian *hem*, the *seat*, *abode*, *dwelling-place*, that goes back to the birthplace. *Hem* is the typical seat, and habitation, the female *ems*, the woman, the wife. It was so old that the *hemu*, abraded into *amu*, are the residents, residing, seated, and enclosed. The *am* likewise indicates a residence with a garden, park ('hert'), or paradise. Nor did the Egyptians bequeath us the *ham* undistinguished.

The *hem* sign, which is also the *han*, is the symbol of the seat or home on the water, and denotes a water-frontier. The *hemu* are the watermen, sailors, and fishers. The *hannu* or *hanti* are the voyagers to and fro. Both *mu* and *nu* are the water in Egyptian, hence the interchange of *ham* and *han*. In the same manner the names of our coast *hams* and *hans* interchange, and Ellingham in Hampshire is represented by Ellingen in France. On the coast-line of Oldenburg and Hanover the *ham* takes the shape of urn, as the Frisian suffix. The Egyptian *ham* or *han* being primarily a water-frontier, a place on the coast or river-bank, rather upsets the Teutonic derivation of names based on it, whether found in England or France. It makes one feel afresh that the less we know the easier it is to generalize. The *hun* (*hunt*) is the matrix. This permutes with the *hem* or *ham*, the *khen*, *khem*, or *skhem*. All have one origin in the earliest place of birth, and were applied to the abodes of the living and the tomb of the dead, as a place of rebirth. How near to nature is

the *ham* as the seat is manifest in the name of the thighs. The *khem* or *ham* might be illustrated by a score of types, and each one can be traced to the female, and her type of types, the womb, *khem*, *hem*, or *ama*, the primeval house and home; the *kwam*, which in *khaling* denotes the mouth or uterus; the *quim*, *קוּיָם*, or *khebma*, who is the most ancient genetrix of Egypt and the black land.

The *skhem* (Eg.) is the *shut place* and secret shrine of the child Horus. This form is extant in the African Gura, *saguma*, and Icelandic *skemma*, for the house, the abode. One type of [p.387] the genetrix, and therefore of the *khem* or *skhema*, is the leopard-cat (*pasht*), and in Arabic a cheetah kept for hunting is the *shukm*, whilst in the African Bambarra the *ziakuma* is a kind of cat. The *khem* is the feminine shrine, a name of Hathor, the habitation *kima*, Arabic, *house*, *home*; *kam*, or *kim*, in Dumi, the *home*; *chem*, Tibetan, *house*; *khema*, Swahili, a *tent*; *koma*, Persian, *straw hut*. The *kam*, in Nupe, Susu, Basa, Doai, Ngodsini, and other African languages, is a *farm*; *gama*, Singhalese, a *village*; the *chvmah* (חמור), in Hebrew, is the *wall*, or the *walled enclosure*; *yum* Magar, a *house*; *umah*, Javanese, *house*; *uami*, Uhobo (African), *house*; *chim*, Zincoli, *country* or *kingdom*. And it is here we shall find the true meaning of the *combe*, the place between the thighs of hills. The *combe* answers to the *khem* (Eg.), the *secret shrine*, the *shut-place* of Horus, the child, in which he transformed into Horus born again. The *combe* is supposed to be the bowl-shaped or crooked formation. The Welsh form of the name, the *cwin*, compared with the same word used in vulgar English, the *quim*, will sufficiently recover the ancient meaning. It is akin to the home, the *weem*, the *cam(ber)*, for which there is but one prototype in nature.

The underground houses called *weems*, the Gaelic *uaimh*, a *cave*, are synonymous with *wames* or *wombs*, and represent the womb of the auld wife, the mother Kêd. *Weem* or *uaimh* answers to *khem* (Eg.), a shrine, a secret shut-place, which may be that of the living child, Horus in Khem, or of the dead (*khema*). 'Can a man enter a second time into his mother's womb,' Nicodemus[41] asks. That was exactly what these simple souls symbolically sought to do!

A large cromlech at Baldernock, nine or ten miles from Glasgow, is denominated the 'Auld Wives' Lift.' The lift is the heaven or sky. The 'Auld Wife' is probably the correct rendering. She was Kêd or Kef, whence wife, and in Cornish, *kuf* is both the wife and the womb. The 'Auld Wife's Lift' was the *meskhen*, or *mastebah*, the place of rebirth, to which they looked for a lift into another life in the *lift* above. *Auld* means *first* and *great*, the exact equivalent of *urt* (Eg.), the *first*, the *great*, the old mother, who was the bearer that gave the lift in her chariot, called the *urt*, or the womb of the *khebma*.

The place of birth being the type of the tomb, the abode of rebirth will account for and explain the hole-stones so frequently found at the circles. Through these apertures children and initiates were passed in the Druidic rites and representations of the mysteries, as a mode of regeneration and rebirth from the womb, the ark, the *cwm*, the prison, the cell under the flat stone, the *weem* or *khem* of Kêd. The root of both *cwm* and *cefn* is *hhef* or *khep*. *Ma* is the mother or place. The *khef* is the Cornish *coff*, the womb, or belly. The *kep* (Eg.) is the *concealed* place, a *sanctuary*; the *khep*, or *khepsh* is

determined by the hinder thigh, as the feminine abode, and the birthplace in the not them heaven. As cognates we have the *cop*, an [p.388] enclosure with a ditch round it, a heap, and a mound; the cove and the cave; the oval, the hop or hoop, an inclosing circle. *Khebm* modifies into *khem* and *kam*. The same root with the terminal *n* forms the word *khefn*, *chivan*, or *cefn*, and this modifies into the *chûn* and *ceann*.

One of the cromlechs is called the 'Chûn Cromlech.' This is a prevalent name for the maternal abode, the *kun* of birth and rebirth, the *meskhen* (Eg.), which the Chûn Cromlech imaged. *Chûn* is *chiven* in Hebrew, the Kymric *cefn*, at once the mount and the cave of birth. Now Grimm's Law need not be appealed to in paralleling the Gadhaelic *ceann* for the mount with the Cymric *pen* and Gaelic *ben*. It is the reduced form of the Cymric *cefn* and the name of the *cevenes*. This modification of *cefn* occurs in the English Keyntons in Devon, Shropshire, Dorset, and Wiltshire. The double *n* of *Ceann* occurs in *Conan*, the old name of Conisborough. The *pen* and *ben* are the Egyptian *ben*, the *height*, *cap*, *roof*, *top*. The *ben* was the solar pyramidion; the obelisk was one of its types. It is masculine, as another application of the *pen* will prove. The *cefn* is feminine. In this way the *types* will often take us beyond the region of mere sound-shunting, and give us the definiteness of things in place of verbal vagueness.

The Chûn Cromlech shows the application of the womb-type to the tomb; the place of birth to that of rebirth. In Glamorganshire there is a circle of stones named *kevn* (*cefn*) Llechart. Thus the cromlech and circle of stones are identical with the type of the birthplace, which was first of all found in the feminine nature, then applied to the cave of the hill, and afterwards externalised in the rude stone structures erected outside as the burial-places of the dead.

The ark, pair, vessel, or uterus of Kêd was represented by such stone sanctuaries. The cauldron or cooking-place of the ancient mother was designated the *Kibno-Kêd*. In the hieroglyphics the *kabni* is also a *vessel*, a *ship*, or *ark*, the English *cabin*, and the *Kibno-Kêd* is the mother-ark. The *kafen* (Eg.) is an *oven*, and means *to bake*, and the *kibno* was figured as a cooking vessel, whether for boiling or baking. In one language the belly or womb is the *kabin*, and in Welsh the *cafñ* is a boat and a baker's trough.

The cabin of the ark, the *kafñ* or oven of the Lady of Bread, the *kibno* of Kêd, the *Kevn* Llechart, the *chûn* Cromlech, the *cenn* and *cefn* of the mountain cave, the Scottish *govan* are all illustrations of the one original type, the birthplace called the *coff* or *kep* of *khept*, the British Kêd.

The *combe* is often found with the Beacon Hill, and in 'Cwm Bechan' the birthplace is named twice over. The beehive-house, which was a human habitation before the type was passed by and left behind for the bees, has two names in Gaelic, [p.389] the *boh* and the *bothan*. *Boh* corresponds to the *per* (Eg.), a form of the lower, hinder-part, the *hem*, a female type; *bothan* to the *but* (Eg.), *belly* and *nu*, *receptacle*; the Hebrew בֶּהַמ, the *receptaculum*, and בֶּהַמ, the *belly*, the *uterus*, and *primordial abode*.



The primitive borough, burgh, barrow, bur, or bury, is the *bru* (Welsh), the *mystical residence*; *bru*, Irish, the *womb*; *bara*, Vei, the *womb*; *apara*, Sanskrit, the *womb*; *pal*, Akkadian, *sexual part* of woman; *pir*, Gond, the same; *por*, Armenian, the *belly*; *bar*, Hungarian, and *bayar*, Canarese, the *belly*, and, lastly, the belly is derived from the same origin.

The cairn does not mean a mere heap of stones above ground. Anderson[42] has shown that it is what we might infer by deriving the name from *kar* (Eg.), an underground *cell* or *hole*, and *nu*, a *receptacle, house, feminine abode*. Then it becomes manifest that the Welsh *calon*, or *galon*, for the *womb*, is a form of the word *cairn*. We derive the *charnel* or *carnary* from the *cairn*.

There is an *ascidian* simplicity about the beginnings of human thought, as manifested in the earliest typology, which shows the commencement to have been akin to that initial point in evolution, a mere sac, with the dual function of including and excluding water. In the human beginning the sac is the uterus, the abode of Two Truths of life, those of the water and the breath, feminine pubescence and gestation. All utterance appears to have originated with this primitive utterer.

All human feelings can be traced back to two desires, the one being that of self-preservation, the other of reproduction. These constituted the total stock at starting in the dimmest dawn of human consciousness. And to this early stage we have to look for the first rude mould of thought and expression. Nothing that ever belonged to it has been entirely obliterated, and its evidences are visibly extant, as are those of the Palaeolithic age. No origin has ever been wholly lost, any more than spoken language has altogether superseded the clicks. The desire of reproduction by itself alone is sufficient to account for what is termed the phallic mould of thought and utterance, and the final stage of that desire constitutes religion.

It can and will be shown that the leer of Priapus is an altogether later expression added to the face of the subject commonly called 'phallic worship.' There is no lewd grin in the look of the early men; their beginnings were lowly, but their observations were made in a spirit as seriously intent as that of modern science or of childhood. Hence Egyptian art, however near to nature, was pure and unashamed in its nakedness.

The feminine abode of birth was the typical home of the troglodytes, who dwelt in the caves of the earth and named these after the mother. These caves were afterwards devoted to the dead more freely when the living could defend themselves outside, in the open [p.390] space, or on the mound. In this way the abodes of the living were named as the habitations of the dead, as in the *tun* or the *cleigh*.

*Cleigh* is a Gaelic name for the burying-place. There is a *clegh* in Lochnell, identified as a burying ground by its monument, a great cairn some sixty feet in diameter. A stone chest, an urn, and a bronze dagger were found there. *Cleigh* resolves into *kl* or *kr*, the *cell*; and *akh* (Eg.), the *dead*, the *cleigh* being the cell of the dead. The Arabic *kalagh* is the stone enclosure of a tomb. The *clach* stone is another form of the same word, the

stone being the representative sign of the burying-place. The proof may be found in the *clachan*. The *cleigh* (*clach*) is the dwelling of the dead, and around this was formed the *clachan*, a small village built round the church which had superseded the *cil* or *cleigh* of an earlier time. Thus the *clachan* of the living has its roots in the *cleigh* of the buried dead.

The glebe land and ecclesiastical revenue are not primarily the present made by the people to their god, as **Spencer** puts it<sup>[43]</sup>, for the first possession of the land was taken by the dead, who constituted the earliest form of the landed interest, and instituted the most primitive kind of landed property. The dead were the cause of a sacerdotal class being established in their precincts to protect them, and the church lands as ecclesiastical property are the last result of this ownership, on behalf of the dead, of the soil thus made sacred at the centre, with its surrounding circle devoted to the sustenance of a priesthood.

The type of the tomb-temple becoming the house of the living was preserved in Egypt to a late period. Twelve thousand inhabitants are ascribed to a single temple at An (Heliopolis) by a census taken in the reign of Rameses III. So the *tem* or *tomb* became the fort, village, city, and king-*dom*.

This origin of the artificial enclosure as the sacred precinct of the buried dead is further corroborated by an Akkadian ideograph. *Bat* (Akk.) means to *die*, the ideograph being the portrait of a corpse. *Bat* is also a *fortress*, and the ideographic corpse is the sign of an enclosure. The corpse-enclosure was primal, as the *kester*, and the corpse remained as a determinative sign of primitive usage when the *kester* had become the castle, citadel, or city.

In the *Black Book of Caermarthen*<sup>[44]</sup> there is a long series of verses on the 'Cities of the Kymry.'<sup>[45]</sup> The cities are the graves. Each city is the grave of some mythological or legendary hero, whose name it bears, and these cities originated in the *caers* as circles of the dead. Beyond these are the 'Long Graves in Gwanas,' of which it is said 'their history is not to be had; whose they are and what their deeds.' We are told, 'There has been the family of Oeth and *Anoeth*, naked are their men and their youth—let him who seeks for them dig in *Gwanas*.'<sup>[46]</sup> [p.391] The long graves in Gwanas are the 'Long Graves' of the cavemen of the Neolithic age, who turned the natural *cefn*s into chambered tombs, such as are found in *cefn* near St. Asaph, in Denbighshire<sup>[47]</sup>. *Gwanas* is *gwan-as*, that is, *cefn-as*. *As* (Eg.) is the *sepulchre*, the *chamber* of rest, of birth and rebirth, the *maternal abode*. The cave was this at first, and the chambers were excavated afterwards; the one being used by the men of the Palaeolithic age, the others by those of the Neolithic age. The *cefn* was a natural formation; the *cefn-as* (*gwan-as*) was artificial. Both are apparently recognized in the two burial-places by 'Oeth and *Anoeth*.'

The 'Long Graves in Gwanas' mean the same as the long barrow at West Kennet, Wiltshire, and others found in Somersetshire and Gloucestershire. The name of *Kennet* likewise identifies the *khen* sanctuary. *Khen*-net (Eg.) reads the lower-world *khen*, and the west was its entrance. The long barrow at West Kennet was 350 feet in length. These were made by the men of the Neolithic age.

Cleith-na-h-Annait is the name of an ancient burial-ground in the west of Scotland with two stone cairns in it. The word *annait* is commonly connected with sacred places. *Annoit*, in O'Reilly's *Irish Dictionary*, is explained as 'One's Parish Church.' [48] In the Highlands the church was at one time synonymous with 'the stones.' The *annoit*, says Skene, is the parent church or monastery which is presided over by the patron saint, or which contains his relics [49].

The parent church is the mother church. The stone cairn was the earlier *annait*, sacred to the dead, and this was built by each person contributing a stone. *Nat* means an *offering*, to *present tribute*, as is done in accumulating the cairn. *Annt* (Eg.) is *tribute*, and in English *anne* means to *give*, and *annet* signifies first-fruits. *Anit* (Eg.) also means to *anoint*, and is the name of incense. But the offering of the stone, *an*, was a far earlier mode of making sacred, and the *annait* was the first stone sanctuary before larger stones were hewn. The *annait* can be traced upwards from the cairn to the church, and the stone chest or 'sanctuary of the saint's relics.' The Welsh *annedd* is a dwelling-place. In connection with this it is noticeable that the solar birthplace and the soul's place of rebirth in the *Ritual* is An, *an* being the name for stone, and one especial symbol of An is the stone or obelisk; also Anit is a name of the genitrix, who was the earliest form of the mother church. The Annait is probably identical with Taliesin's Circle of Anoeth [50]. *An-at* as Egyptian would also denote the circle of repetition.

Cuhelyn uses the term 'Anoeth' for Stonehenge, and speaks of the 'study of the circle of Anoeth.' [51] Arthur is said to have been imprisoned for three nights in the enclosure of Oeth and Anoeth [52], [p.392] like the other solar heroes who were three days in the fish's belly or in the underworld, the place of transformation and reproduction.

If asked, what is a hoe? most Englishmen would reply, a hill. So many hills are called hoes. But the hoe as name of a hill is secondary; the hoe is not the hill except that the high place and hoe place are synonymous. The hoe is primarily a circle, and need not be on a hill. The letter *O* is its symbol. Ho is a boundary; 'out of all ho' is out of all bounds. Our hoe is the hieroglyphic *heh*, the cycle with the sign of the circle. The hoes were stone-enclosures of a circular form, whether on the hill or in the plain. True to the primordial type, these circles have perpetuated the primitive idea even in their names. In the Orkney Isles they are called Ork-hows, that is ark-circles. 'Much fee was found in the ork-hows,' says an inscription in the Orkneys [53]. The primary form of *hoe* is *kak* or *khekh*.

The *hay*, *haigh*, or *hak*, as in the Cornish *hay*, a churchyard, and the *hak*-pen at Avebury, is derived from *kak*, an old local name for the church or stones. The *kak* is neither derived from the German *hag*, a *town*, nor the Dutch *haag*, an *enclosure*, nor the Sanskrit *kaksha*, a *fence* or *bush*. It exists as the root of all in *kak* (Eg.), a *sanctuary*, an *enclosure*, and *kakui*, a *coffin*. The *kak* or *khekh* may be manifold. One of the earliest is the *kak*, a *boat*, a *caique*, Welsh *cwch*; another is the English *cege*, a *seat*. It may be the keg or cask, the *whiche* or chest, the Cymric *gwic* or the Norse *haugr*, a sepulchral mound. The stone-chest or *kistvaen* is also called a *chech* by Camden [54]. The *kak* is an extant provincial name for church. The *kak* (Eg.) is a boat and a sanctuary. This boat is the Welsh *cwch*,



the coracle of the goddess Kêd. Hence the hoe or how is an ark, and the Ork-hows are the arks of the dead.

The name of the Orkney Isles is undoubtedly derived from the old Cymric word *orch*, which means a *border*, a *limit*. This renders the Egyptian *ark*, an *end*, *limit*, to *cease*, be *perfected*, *finis*. They are named in Egyptian as the extremity or end of the isles. *Nun* (*nnui*) signifies countries in relation to water and fellows of the same type, as we say the Orkneys. *Nnui* (Eg.) is the name of *water*, and *arknnui* is both the *land* and *water* limit. The isle is also an ark of the water, especially chosen in ancient times as a place of sepulchre. The *arach* in Gaelic is a *bier*; the *ork*, Icelandic, a *sarcophagus*, and in Irish the *womb*.

The writer is fully aware that the repetition of certain words and names used so frequently by the Arkite triad, **Bryant**, **Faber**, and **Davies**, will be to many as the offering of water in hydrophobia. Nevertheless the dreary Arkite and Druidic subjects have to be gone over again with the expectation of seeing a winged transformation of the grub long buried underground, and stamped underfoot, as if for ever, by many a passer-by.

[p.393]

The hieroglyphic sign of land and orbit (Û), called the cake, occurs four times on a stone found in the Rose Hill tumulus at Aspatria, near St Bees[55]. This, like the hoe, is the symbol of a completed period. That period was fulfilled when the sun had passed through the three water signs, and entered the first of the nine dry signs. The cake signifies land and horizon, the place of landing from the waters. The circles represented the ark generally on the hill-top, out of the waters. Our cake is synonymous with the Egyptian *khekh*, to *check*.

The *hoe* or *howe* goes back to the *khekh* (Eg.), the *horizon*, *collar*, the *round*. *Khekh*, the balance or level, denotes the circle completed at the equinox. The *khekh* collar worn by Neith has nine symbolic beads, corresponding to the nine maiden stones and to the nine nobs on the Scottish Beltein cakes. Many of the circles consisted of nine stones. The relation of this number to land and a completed course will be amply illustrated. Enough for the present to point out that in Egyptian *meh* means to fill full and fulfil, to complete. *Meh* is the number 9, and a water line, the same in significance as the cake symbol. *Meh-urt* is a form of the cow-headed goddess Hathor, and *Mehi* a name of the lunar deity Taht. *Meh* is likewise the north. When we are told that *maes* means a *field* and *magh* a plain, that explains nothing. They mean much more than that for the present purpose. The *magh*, as plain, is based on the level of the equinox, the *makhu* (Eg.), *level* or *balance*. The ancient name of Dunstable was *Magintum*, and it is a lofty table-land. *Ard-Macha* (Armagh) is the level aloft. Hence the place *makhu* interchanges with *mat*, the midway; and the Swiss *mat*, the plain, level, or meadow, is the *magh*. Both meet in Egyptian, where *mat* is an old name of the *makhu* in An. *Makh* and *meh* denote the place of fulfilment.

There is no proof extant of the original number of stones in Maes How, which bears the same relation, however, to the standing stones of Stennis, in Orkney, that Maes Knoll does to the circles at Stanton Drew[56], showing a likeness in the nature of these monuments, as well as in the name. And we know, by the Nine Maidens of Cornwall, and the Nine Stone Rig, that some of the stones were nine in number, and that number would in Egyptian denote *Meh's How*, or the circle of *Macha*.

Kemp How is a tumulus in front of a circle among the remains at Shap. *Shap*, in the hieroglyphics, signifies *time, epoch, period*. The *shebu* is a collar forming three-fourths of a circle with nine points. *Shebu* means a certain quantity of flesh. *Shap* is to *shape, figure, image; bring forth, evacuate*. The root of the matter is the measure of time, nine solar months, that it took to clothe a soul in flesh or [p.394] shape it and bring to birth. The *shapt* were persons belonging to religious houses, such as we infer gave the name to Shap.

*Kemp*, in English, is a *champion; kemb, a stronghold*. In Egyptian, *khem* is the *champion*, and the *khem* is a *shrine* of the dead, with a circle for determinative. *Khem-p-how* is a circle of the dead. *Khenf* is *bread or food* offered to the dead, and the *shebti* are sepulchral figures and images of the dead.

**Pomponius Mela** speaks of the Island of Sena in the British Seas, where the nine priestesses ministered in a round temple, which they unroofed annually and covered again in one day, before sunset[57]. He relates that if in the process any one of the women dropped or lost the portion she was carrying to complete the work, she was torn in pieces by the rest, and the limbs were carried round the temple in triumph, until the Bacchic fury had abated. **Strabo** affirms that there always happened some instance of this cruel rite at the annual solemnity of uncovering the temple[58]. The same thing is alluded to by **Taliesin** as the metaphor of a hopeless calamity, 'a doleful tale, like the concussion, like the fall of a *se*, like the Deluge.'[59] It was most probably a representation in the mysteries. The nine 'Ses' were the nine months of child-bearing impersonated. If one of these let fall the burden, it was fatal to all; the eight were depicted as turning on her and rending her piecemeal. Such was the drama of mythology. In the same sense the Gallicenae are said to have turned themselves into whatsoever animals they pleased. So the sun's passage through Aries and Taurus was his transformation into the Ram and the Bull.

The name *Seon* is not necessarily that of an island, although **Strabo** mentions an island of *Sena*[60]. The root meaning enters into *senate, sennet, a total or round*, and is the Egyptian *shen, a circle, orbit, round, circuit, period*. The Druidic *Caer-Sëons* were the primitive type of these, and they were stone circles. The *Caer-Sëon*, or *Sëon* with the strong door, typified the landing-place of Hu after the deluge, the station of the sun on his ascending out of the three water signs into the circle of the nine land signs. Whether an island or a *caer*, the *Sëon* was the circle emblematic of the divine circle of the gods, the *put* of the hieroglyphics, signifying number nine. And the nine maids or priestesses were one with the nine muses of Greece, the nine that danced about the violet-hued fountain as

described by Hesiod[61]. Taliesin says, 'The tuneful tribe will resort to the magnificent *se* of the Sëon.'[62] *Sua*, in Egyptian, is *loud singing; shen*, the *circle*.

The vessel or cauldron of Keridwen, the symbol of this circle, was said to be warmed by the breath of nine damsels; in Taliesin's 'Spoils of the Deep,'[63] it is the cauldron of the ruler of the abyss[64]. [p.395] These were the nine muses of Britain, and of greater antiquity than those of Greece.

The nine personify the nine months of gestation and of giving breath to the child; in the eschatological phase they performed the rites of the dead, and represented the 'wake,' the resuscitation, and rebirth of the soul of the deceased, as did the nine in attendance upon Osiris. Hence the nine maidens of memorial in the nine stones.

The accented *ë* in *Sëon* shows the elided consonant. This is recoverable in *segon* (Caer Seiont, from Segont), and *segon* is the *sekhen* (Eg.), the *enclosure, place of settling, of rest, a breathing place*, from *skhen*, to *give breath to*. And in Caer-Seon the cauldron of Keridwen was warmed by the breath of nine damsels or muses, the Gwyllian of the *sekhen* who become the nine Gallicenae of Mela's account[65]. The Sëon or *sekhen* is found in several forms.

In the year 1843 seven urns were exhumed at Swinkie Hill; these were inverted and imbedded in an artificial mound. Near at hand is a monument called the Standing Stone of Sauchope. *Sau-khep* (Eg.) denotes the *sanctuary or place* of transformation for the mummy or dead body. Of course the *sau* may only have denoted the deceased, but doubtless they preserved the dead to the best of their ability.

Swin in Swinkie answers to *skhen* (Eg.). *Ki* (Eg.) signifies the *land, earth, interior region*. Thus *swinkie* is the domain of the *sekhen*, sanctuary, resting-place, where the dead were gathered together, literally, as the hieroglyphics show, to be embraced in the arms and enclosed in the womb of the mother earth in the *sekhen* or *khen* shrine, as at Swinkie.

We are now able to show that Scone in Scotland is another Sëon or Segon. The Moot Hill of Scone preserved the original, that is Egyptian, meaning of the name, as the *sekhen*[66]. It was designated the 'Collis Credulitatis' or Mount of Belief. It is called the 'Caislen Credhi' by Tighernach, which is rendered the 'Castellum Credi' in the *Annals of Ulster*[67]. The *Pictish Chronicle*, in recording the assembly in 906, says from this day the hill merited its name, *viz.*, the 'Mount of Belief.'[68] Now the Egyptian name for belief is *skhen*, which also means to *sustain* and *give rest*. Thus the Scone Mount is the Sekhen Hill, in a double sense.

The nine maids of the Segon or circular temple have bequeathed their name and number to some stones standing on the downs leading from Wadebridge to St. Columb, which are generally called the 'Nine Maids.'[69] The legend relates that the nine maidens were turned into stone because they would otherwise keep dancing on Sunday, which riddle is easily read when we know the nature of the nine, and that the birth depends upon their

established fixity. Other circles of nine [p.396] stones in Cornwall are known as the 'Nine Maidens.' In Scotland we find the Maidin stone or stones.

We have also the *rekh* or *rig* of Nine Stones. In *Barthram's Dirge*, 'They shot him at the Nine-Stane Rig, Beside the headless cross.' [70] Near this 'nine-stane rig,' in the vicinity of Hermitage Castle, was the 'Nine-Stane Burn.' Also there was the Lady-Well. A most precious preserve of the ancient imagery this of the nine stones, the waters, the feminine fount, the pre-Christian cross; we shall see, directly, the relationship of nine stones to the waters, and the cross without a head.

We are told in the poem on the *Graves of the Kymry* [71] that they also buried their dead on the shore where 'the ninth wave breaks,' and here we can arrest the symbol just where it passes into false belief. The ninth wave and earlier tenth does not mean the sea-wave, but relates to the reckoning by nine and ten in the time of ten moons or nine months and a three months' inundation, still manifest in the three water-signs. The water side of the circle was one quarter, and the nine waves, nine stones or nine maids, represented the nine dry months of bringing forth. The ninth wave and the tenth, the nine pins and the ten have their prototypes in the two Collars of Isis, the gestator who wears nine *bubu* or beads, whereas the collar of the wet-nurse called *menat* implies the reckoning by ten water periods of twenty-eight days each, as *ment* (or *met*, Coptic), signifies number *ten*, and *men-t* means *liquid measure*. The cross without a head is an equivalent symbol of three quarters out of four. So the *put* circle of the nine gods contains three quarters filled in and one quarter left hollow, á. The horse-shoe images and the headdress of Hathor likewise typifies the same three quarters of the circle as the nine stones or the headless cross; the zodiac, minus three water-signs.

The 'Nine-Stone Burn' was also represented near Dunstable (Bedfordshire). There is an earthwork near the town called the 'Maiden Bower' and the 'Maidening Burn.' The 'Maiden' identifies the nine stones when interpreted. It may be noticed that Dunstable stands on chalk hills that have been turned into catacombs by enormous excavations which were made with the most primitive implements of the Bone and Stone Age.

The 'Maidens' do not derive directly from the word maid, but from the nine, which is both *meh* and *ma* in Egyptian. The Egyptian *meh*, to *fulfil*, and *meht*, earlier *makht*, to be *fulfilled*, represent the German *magd*, for the *maid*, in *madchen* and in the Gaelic *maighden*, as the one whose period is fulfilled. *Makha*, to *measure*, is the earlier form of *meh* and *ma*; and the *makht* of the equinox was the *meht* of fulfilment in the north quarter. The *ten* is the terminus; and the *meh-ten*, the terminus of the nine, is equivalent to the name of the maiden, *makh-ten* or *maighdean*. These circles were [p.397] the seat of the nine whether as the *meh-t* or the *put*. **Taliesin** calls himself the 'Bard of Budd' [72] who conversed much with men, and as *budd* is the Egyptian *put*, the divine circle of the nine, Bard of Budd is identical with the poet inspired by the nine, the nine muses or maidens of the *budd* circles formed of nine stones. In the *Gododin* [73] the bard celebrates the fame of the 'established enclosure of the band of the harmonious Budd,' that is, the *put* in the hieroglyphics, the nine. This circle of the nine called *put* and *ma* (*meh*) is established by Ptah and Ma in the Egyptian mythology. Ptah is the framer and Mâ the fulfiller. The

circle of nine, it is repeated, is based on the nine months of fulfilment in gestation, and on the nine dry months which in Egypt with an inundation made a year.

The 'Maid' stones were probably limited to that number, and *meht* is the number nine fulfilled. This name is extant in Maidstone. The Maiden Stone in Scotland, and the Maiden Castle, possibly mean the 'ten' (Eg.), throne seat of *meh*, the nine. Bridget had her nine maidens, and in her legend as the Virgin Martyr it is affirmed that the castle of Edinburgh was called the Maiden after her. But there were 'Nine Maidens,' as at Boscawen-ûn, and three other places mentioned by Borlase[74], consisting of nineteen stones, which have been mixed up with the nine maids. Also the inner elliptical compartment of Stonehenge, within which stood the stone of astronomical observation, consisted of nineteen granite blocks. Now we shall see the further use of the root *meh* for nine. *Meh* (or *ma*) is the *number*, and 'ten' has different meanings, as *ten*, the *throne*, *seat*, *place*, *division* of the nine. *Ten* is also our English number, *10*; *ten*, a weight of *10 Kat*, a unity of weight, the ideographic *ten*, or sign, formed of two hands or ten digits.

*Meh-ten* may be read either the nine total or 9-10, our 19, the exact number of Maiden-stones at Boscawen-ûn. Now when we remember that the Metonic cycle is a period of nineteen years, at the end of which the new moons fall on the same days of the year and the eclipses recur, it is exceedingly strange if it was left for a Greek astronomer of the name of Meton to discover this cycle, BC 432[75]. The nineteen Maiden Stones in Cornwall, and the nineteen at Stonehenge, already figured and stood for the cycle of Meton, or possibly of *Mehten*, meaning the number nine-ten.

The stones varied in number according to the nature of the circle or *caer*. The *caer* was sometimes a quadrangular enclosure, then it symbolised the circle with four corners, like that of Yima in the *Avesta* which had four cardinal points, and was a four-cornered circle[76]. Two of these *caers* with four corners, but left open, would be the two houses of the sun, the lower and upper *caers* or courses, and these would equate with Sesennu the region of the eight great gods. The circle of nine, whether called a Bedd or Maes How, represented the [p.398] nine months of childbirth, and the sun in the nine non-water signs. There may have been a circle of ten stones, which number, as in the ten pins and tenth wave, was superseded by the solar nine. Twelve stones stood for the total of the solar signs, and nineteen for the Metonic or Maiden cycle. They range at least up to seventy-two, the one-seventh of a phoenix period of five hundred years. The dead were buried in or around them, but they served the purpose of the living registers and rolls, and were the figures of the astronomical chronology.

The reader will gather from this that the Men-an-tols of Cornwall meant something more than merely holed stones. *Ter*, the *circle*, *round*, to *encircle*, of course includes a hole, the Cornish *tol*, but is more than that. *Ter*, in the simplest form, is time, the mover in circles, tide, season, limit.

The Men-an-tols were gnomons and dials of time. Max Muller has observed that a Men-an-tol stands in a field near Lanyon, flanked by two stones standing erect on each side. Let any one go there, he says, to watch a sunset about the time of the autumn equinox,

and he will see that the shadow thrown by the erect stone would fall straight through the hole of the Men-an-tol[77].

The name of Carnac, in Brittany, is the same as Karnak at Thebes, and resolves, as Egyptian, into *kar-en-akh*, the circle of the dead. It comes to the same thing if we read *Carn-Akh*, as the *cairn* in English; *crwn*, Welsh; *cruin*, Gaelic; *cern*, Cornish, and *cren*, Armoric, denote the cairn-circle. *Kar* is the *underworld*, *underground*; *kar*, a *chest*, *sarcophagus* or *coffin*; *karas*, a *place of embalmment*, a *chamber* for the mummy. This is the origin of our *kar*-stones, from which so many places are named. It is not that *carragh* (Ir.) merely means a *rock*. The *car* stone is a rock, but the full form of the rock, as *craig* or *carragh*, includes the *car* (*kar*) of the *akh* (Eg.) or *dead*. In that case the *car-akh* and *car-rekh* have the same signification, as both the *akh* and *rekh* denote the *dead*. The Rock is a worn down *caraig* or *cleigstone* of the dead. At Carrowmore, in Ireland, a large number of sepulchral remains have been found. The unabraded form of the word is *Carraigheamora*. *Mora* is a *region*, *land*. *Kar* is the *underworld*, the *sarcophagus*, the *hole* or *passage*. But it may be questioned whether *Raigheam* does not mean more than rock. In Egyptian *ruka* is to *hide*, to *stow away* in safe secrecy. We have the form *ruck*, to *crouch down* out of sight. *Llvch*, Welsh, a *hiding-place*, and *llech*, to *lie flat* or *horizontal*, apply equally to the *dead* and the *flat-stone*. So interpreted, *Carraigheamora* is the region limited to the *sarcophaguses* or *mummies* of the *hidden*—that is, *buried*, *dead*. The part of Arthur's Seat called *Salisbury Craig* was doubtless a *Car-akh Hill*.

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There is a stone in Aberdeen designated the *Craba Stone*, and if we apply this principle of formation to its name, *craba* becomes *carakh-ba*. *Ba* in the hieroglyphics is the *stone* or *place* of the *hidden corse*, and 'Car-akh-ba' reads the *stone* or *place* of the *hidden*—that is, *buried*, *dead*, the final form of which is the *grave-stone*, *grave* being a form of *craba*, and *craba* an abraded *kar-akh-ba*. With the *ba* rendered *stone* there are many *crabas* known as *cra*-stones. And as *cra* alternates with *crow*, other stones are called *crow*-stones, or *clow*-stones. In this transformation of *car-raigh* into *crow*, we come upon the meeting-place of *rook* and *crow*, two names of the *black long-lived bird* of *renewal*, adopted in our islands, and named after the Egyptian *rekh*.

In Cornwall the stones with a circular hole, made use of to pass the children through as a type of *new birth*, or some kind of *covenanting*, are called *crick*-stones. *Crick*-stones, they maintain, were also used for *dragging* people through to cure them of various diseases[78]. This offers us another *car-rekh* stone. And we must beware of supposing a compound word like this has but one meaning. In the *crick*-stone the *kar* (Eg.) is the *circle*, the *hole*, and *rekh* (Eg.) signifies to *whiten* and *purify*, therefore to *heal*. A feminine *rekh* (Eg.) is a *laundress*. The *crick*-stone, then, as the *kar-rekh* stone, becomes the *hole-stone* made use of for *purification* and *healing*. As the *car*, *crow*, or *craba*-stone it was a type of *rebirth*; the *grave* itself was but a *hole* of *passage*, the *emaning womb* of another life.



Kirkcaldy in the full form is probably the *kar-rekh-caldy*, the circle of the *rekh*, who were the Magi, known in Scotland as the Culdees, or, as *kar-rekh* becomes the *kirk*, known in the same country as the stones, and then the *kirk*, *kar-rekh-caldy* is the stone circle of the Culdees. Many of the stones are called Leckerstones, as those near Abernethy, the Liggerstone in Aberdeenshire, the Lykerstone at Kirkness. This is the reverse form of *kar-raig*, with the *l* instead of *r*. Here the name is identical with that of *leckerbad*, the place of the purifying sulphur baths.

*Rekh* (Eg.), to *whiten, wash, purify*, in connection with the crick-stones used for healing, makes it appear probable that the rocking stones were employed as *rekh*-ing stones—that is, stones of purification. *Roke* (Eng.) is to *cleanse*. Mineral ore is *rocked* in cleansing. The *rocking*-stone, says the Arch-Druid Myffyr Morganwy[79], was the *yoni*-stone; it typified the womb of Kêd, and was called the *ark*-stone. In the mysteries the initiated entered the womb of the mother, were cradled and rocked in it, renewed and born again from it. *Rekh* (Eg.) means to *reckon, calculate, know*, and the oscillating or rocking-stone was also used for purposes of divination.

Bottrell, a Cornishman, wrote to one of the papers some time ago, and informed the public that a few years before there was a rock [p.400] in the town-place of Sawah, in the parish of St. Levan, known by the name of Garrack-zans[80]. This is a dialect form of the *crick* and *carraig* stones. The word *zans* is a valuable addition. *Sans* or *snes* (Eg.) signifies to *salute, adore, invoke*. *Sens* is to *breathe, to breathe* the earth, that is, begin to breathe. *Ssen*, to *breathe, pass, begin*, has for determinative the slug or snail, an image of the lowliest beginning to breathe the earth. *San* is also to *heal, prepare, preserve, and save*. We have it as same, to *bless, and save*. *Sau* in Cornish means *health*, and denotes *healthy*. The *u* and *w* imply an earlier *f*, as in *save*. *Sefa* (Eg.) is to *purify*, and *sawah* was the place of healing. *San-su* (Eg.) would signify *preserve, heal, charm, save* the child, as was done in the process of regeneration and rebirth by passing it through the *kar-rekh* or circle of purification.

In the parish of Lansannan, Denbighshire, there was, according to Stow[81], a circular plain cut out of the solid rock on the side of a stony hill which contained twenty-four seats, and was called Arthur's Round Table. Twenty-four, as the four-and-twenty elders, was a solar number as well as twelve. The Welsh *llan* is a *shrine, a sacred enclosure*. *Ren* (Eg.) is a symbol of inclosing. *San* (Eg.) means to *preserve* and *save*, also to *heal*. *Nen* may be the type and likeness.

*Taoursanan* is the Gaelic name given to the circles of stones. It is read 'Mournful Circles,' or supposed places of sacrifice. The *sanán* is one with the Welsh *sannan*, and the *llan* and *taour*, or *ter*, interchange. The dead were buried in these 'Mournful Circles,' and the mournful is extant in the *ter* (Eg.), the layer out and mourner.

The conclusion we arrive at here is that the circle of the *sannan* or *sanán* was the place of preserving the dead, and on that other circle through the stone was the symbol of salvation and renewal in the doctrinal sense. The transformation and regeneration postulated for the mummy laid in the womb of earth were applied to the child and the

initiate in the mysteries, and they were reborn from the *crick* or *cloven* stone, the *yonistone*, connected with the circle of the dead.

Our ancient menhirs or high stones are named from *men*, a fixed stone memorial or monument, and 'her,' *high, over, above*. *Mena* also means the *dead*, whence the *minnying-day*, or anniversary in which prayers were offered for the dead. According to the Egyptian language, the 'Menhir' signifies the stone erected over the dead. The menhir was a symbol that conveyed a profound meaning. *Men* (Eg.) is a name of heaven. The *her* (*her-t*), means the image of heaven and of hereafter. *Her* is also the *way, the road, to fly away, leave, go out, ascend*. The menhir was a fixed and lofty memorial of the higher life.

The Men-Ambers, as they are called, through the modification of the *k* sound, were originally *men-kam-bers*, and the word is [p.401] commonly spelt Mencamber, or Mincamber, by the Cornish people. In this form the name explains itself. *Men* is the fixed memorial. *Khem* (Eg.) is a shrine, and the dead; *her* (Eg.) is the top of the obelisk, the roof of the house. *Cam* is the name for the ancient earthen mounds and ridges which the *khem* (Eg.) as *shrine* of the dead (*khema*) identifies. The *cam-ber*, or roofstone over the dead, is our first form of the chamber. *Camber* is also an English name for a harbour. The Mericambers were harbours of the dead. The oldest chambers, cambers, shrines, are the *cams*, mere ridges, mounds, burrows, tumuli on the downs. The Egyptians made some of their cambers and sarcophagi of obsidian, that stone being named *kamu*. The greatest weight, of hugest size, of hardest stone, lifted to the fullest height, was the fittest embodiment of their type of Eternal, and this they expressed with tremendous toil in quarrying, hewing, and heaving heavenward their monuments, menhirs, mencambers, and piles vast as Stonehenge or the Great Pyramid.

This meaning of *kam* and *khem* will account for a place like Camelot, near South Cadbury Hill, in Somerset. As described by Drayton[82], it was a hill of a mile in compass at the top. Four deep trenches with the steepest of earthen walls enclosed about twenty acres of ground. Egyptian will tell us what for, in the name of Camelot. *Kham* is a *shrine* for the dead, and *ret* (*lot*) signifies to *retain the form*. The *ret* is also the *ascent or steps*. Camelot was the shrine in which the dead could best and longest be preserved. Cadbury tells the same tale. It is the bury, barrow, burial-place. *Khat* (Eg.) is the *corpse, dead body*. *Khet* means *shut and sealed*; *khat*, the *womb*, personated by the goddess Kêd. One of the Men-Kambers is described as being a rock of infinite weight, laid roofwise on other great stones, so equally poised that a child could move it, but no man remove it[83]. This would be rocked in the Mysteries. Another enormous stone in Gower was calculated to have weighed thirty tons, erected as the primary type of permanence. Such was the longing for life to be continued, as may be read in the various types of permanence, when we can see through the symbol, whether this be the mummy type perfectly preserved, or thirty tons of millstone grit elevated and suspended, or only a shinbone split and painted red and buried in a mound of shells.

The immense flat stone was called Arthur's Table. The table of Egypt is the *hept*, the sign of *peace, offering, plenty, welcome, sunset*; the table of heaven and of the sun, heaped



with food[84]. This was Arthur's Table, and Camelot, the lofty shrine of the dead, was but this table on a larger scale, round which the gods were figured sitting at the eternal feast.

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The stone monuments of Britain are none the less Druidic because their likeness is found in other lands. They are some of the scattered remains of the primitive cult, relating to the keeping of time (*tem*) and the preservation of the dead. They are the dumb witnesses to the human desire for continuity, which attained such profound and persistent expression in the Egyptian art of symbolizing the mummy as the type of self-continuity.

In England the grave was formerly called the *pytte*, and the same name was given to a well with an intermittent spring; over this well the enormous flat stone of Arthur was elevated and suspended as at Kefn Bryn in Gower, where a vast unwrought stone, from twenty to thirty tons in weight, was supported by six or seven others over a well which had a flux and reflux with the sea. Here the well and grave were one in the *pytte*, as they were in the Great Pyramid or the mastebah of Egypt.

The interior of each tomb consisted of three parts, typical of the vault and void of the two heavens, and the middle earth or passage between the two, called by excavators the *serdab*. The void was the well containing the mummies in the underworld. The open chamber typified the upper world of the future life, where the deceased sat at the celestial feast surrounded by his friends in his eternal home. When the friends in the earth-life come to visit their dead and bring their offerings, these are representative of contributions to the feast; the life above being the reflex image of the life below. In the passage between, or the *serdab*, was placed the sepulchral image called the *shabti* or double, the type of transformation from the one life to the other. This had the same significance as the scarab emblem of Khepra, the beetle, that went underground to make his change, and to issue forth once more in the shape of his own seed. The *serdab* was the place of *Sem-sem* or the re-gensis, and the only communication between it and the rest of the tomb was a small hole scarcely large enough for the hand to pass through. This usually opened toward the north, like the entrance to the Great Pyramid. It was the place of egress from the womb, the *mest* of the *mastebah*, and has its analogue in the hole-stone of our far ruder and far older structures. **Mariette** describes the mastebah as a 'sort of truncated pyramid built of enormous stones and covering, as with a massive lid, the well at the bottom of which was the mummy.'[\[85\]](#)

Our primitive sepulchres were open to the passers-by, as were the Egyptian mastebahs, in which the friends of the deceased deposited their offerings or came at times to pray and hold their feasts of dead on the anniversary day. The mastebah was the chapel over the grave or pit, representing the underworld. It contained the table on which the contributions were deposited.

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In the case of Arthur's Stone, the slab was the table, and the large stones still bear evidence of the offerings that were made as well as the mode of offering.

At Bonnington Mains, near Ratho, there is a cromlech with cups, bowls, and basins in the capstone. The capstone is a reminder that the cap, roof, top, is the *ben* in Egyptian, the cap or roof of a monument. *Benen* (Eg.) is also a surname of the Horus of Resurrection. The *benn* is the phoenix, another type of re-aring. The cups were hollowed on the outside of the covering, the capstone, so that, if no longer filled by friendly hands, they would still catch the rain, a type of the water of life besought by the builders of these monuments uplifted towards heaven as their petrified prayer.

Arthur's Flat-stone laid over seven others with the well beneath corresponds to the most colossal mastebah of Egypt. For the Great Pyramid is an enormous mastebah, and it contains seven chambers with the deep well underground. The oldest form of the pyramid known in Egypt is found at Saqqara, which has seven steps like the Babylonian towers. In this form the seven steps correspond to the seven chambers of the Great Pyramid, which has the mystical number within instead of without. Arthur's Stone was supported on six or seven other stones. We may be sure the correct number was seven.

In the hieroglyphics the number seven is *hept*, and the same word signifies the *table of offerings*, the *heap* of food, the shrine, the ark, and peace. The earlier form of *hept* is *Khept*, the goddess of the Seven Stars, and it is here claimed that the Seven-Stone, or stone supported by seven, or the seven-tiered tower, the seven-stepped or seven-chambered pyramid, represents the birthplace personified by the genetrix who was *Khept* in Egypt and *Kêd* in Britain. From this it follows that the British mastebah is of an earlier type than the Great Pyramid of Giza or the more ancient pyramid of Saqqara. The number seven is also connected with the name of Arthur in the form of seven companions in an ark. One of the Druidic stones is known as the Seven-Stone. The monument in Llan Beudy parish, or the house of the ox (sign of the bull), shows that Arthur's Table was identified with 'Gwal y Vilast,' the couch of the greyhound bitch, that is, the couch or lying-in chamber of *Kêd*. In this place the flat-stone or table supported by other stones is only about two and a half feet high[86]. This then was a burial-place that represented a birthplace, the birthplace of the divine child Arthur, and abode of rebirth, variously called the Cell of *Kêd*, Maen Llog, Llogel Byd, Maen Ketti, the Ark-Stone, and the Stone of Keridwen, known today as representing the womb of the Great Mother[87].

The *aft*, couch and name of the goddess Aft or Fet, is repeated in the Cornish *veth* for the grave, and Gaelic *fuadh*, the bier.

[p.404]

The *khet* or *kat*, seat of the mother and her child, became our *cat*-stone, often supposed to denote a place of battle. The cat-stone is the stone of *Kêd*, the genetrix, and marks the birthplace of her child, whether Sabean or solar. *Cat*, the French *chat*, is the Egyptian *kat*. This seat was the mount of the Great Bear in the earliest rime; afterwards it was turned into the *bekh* or birthplace in the rock of the horizon when the zodiac was formed.

The seat in Egyptian is the *khet*, with steps denoting an ascent, and the *kat*, a seat or throne. The latter is a conventionalised lioness, which was used as a palanquin or portable throne, with considerable likeness to Arthur's Seat. The seat is the feminine abode; the same words signify the *womb*, the *seat*, or *kat* of the child. Thus Arthur's Seat is synonymous with Arthur's Stone at Kevn Bryn or Arthur's Table, or Arthur's Quoit, as the symbol of the mother, who was the habitation (*kat* or *hat*) of the child. Hence the lioness or the lioness-shaped portable throne was a type of the bearer.

At the foot of Arthur's Seat lies Duddingstone. *Tut* (Eg.) is the *throne, image, or region* of the eternal. Tattu was the established region in this sense. And in Tattu was the rock, the *Tser* Hill, the Hebrew *Tzer*. Duddingstone may be named from the stone of establishing, the type of the eternal identified as Arthur's Seat.

Our word 'dole' is the same as the Egyptian *ter*. *Dole* is to *divide or separate, portion, tell, mark out*. The Dole-stone is a landmark or bourne. *Dole* is to *lay out and grieve*. *Ter* (Eg.) is an *extreme limit, boundary; ter, to indicate; ter, a quantity; ter, erect a limit; ter, a layer out, or mourner*.

*Men* (Eg.) is a *monument, a stone of memorial; men-a, death, or the dead; men-t, a bier; men, to arrive and rest*. These sufficiently identify our dolmens as places of burial, but whereas the cromlechs may have been cemeteries, the dolmens seem to have been marked off as more especially individual tombs. The dolmen is, however, the same word as the Irish *termon*, and the Toda Dermane, a god's house or residence of gods. Inside the enclosure or Dermane there was a round tower called a *boath*, a kind of Pictish tower or conical temple. 'Round about the Boath,' says Marshall[88], 'there was a cromlech, and numerous stone cairns dotted about with the outlines of stone walls on a large scale surrounding all.' The Dermane was also named a *gudi, i.e., temple*. *Kudi*, in Sanskrit, is a *house, and to curve round*. *Kudu* or *godu*, in Toda, is to *collect together; kattu* (Tamil), *build, bind, bond; ketui* (Eg.), a *building, a circle*.

In Ireland a small piece of ground fenced off round the church was in some places called a *termon*. It was land belonging by sacred right to the church, and to this *termon* the criminal and other fugitives could flee for refuge, and were held in safety for a time when once within the prescribed boundary. The phrase 'termon lands' is [p.405] common in Anglo-Irish writings. The *termon* of course agrees with the Latin *terminus*, but that does not explain the right of refuge. The full significance of the *termon* lands and sacred boundary can alone be found in the fact that it was the dead who protected the living within their own domain, and that *mena* (Eg.), denotes the *dead*, and the *ter* (Eg.) is the *limit, boundary*, the word also meaning to *hinder*. The *termon* was the boundary-limit within which the dead were allowed to hinder the further pursuit of those who sought sanctuary from justice or from their foes. It was the dead who conferred a right of refuge, and formed an asylum of their sanctuary to the criminal or debtor who fled to them for protection from the living, and in this sense the precincts of Holyrood House were a *termon*-refuge for the debtor on Sunday. The *termon* is extant in Termon Castle, an ancient residence of the Magraths, also called 'Termon Magrath' in the 'Four Masters.' The Magraths were hereditary wardens of the *termon*, and in this we have another

allusion to a *termon*, founded on the charge of the dead, the sanctuary of the dead and living, like that deduced from the name and customs of Caistor church. Dr. Joyce[89] says the *termon* in several places shows the former existence of a sanctuary. The O'Morgans were the wardens of Termonmorgan in the West of Tyrone. *Mer* (Eg.) is a *superintendent*, and the *khen* (Eg.), would signify the *sanctuary* of the dead. The *termon* suggests that the *tors* of Devon, the rock-towers, the natural round towers or Turagans, may have been early places of sepulchre.

Mis Tor is in Devon, and *mes* (Eg.) denotes the *birth* or *rebirth* of the dead in the *meskhen* and, it may be, in the *Mes-Tor*. Yes-Tor and Hessary-Tor (Devon) possibly represent a *kes* (Eg.) tor; this being a burial and embalmment, at which point the Kestor and Kester would meet, the tor being the natural mound and type of the later Kester, Castra, and castle, when the sanctuary and defence of the dead was turned into a place of defence and offence for the living.

*Ketui*, in Egyptian, is an *orbit*, *circle*, with determinative of house and plural sign. It is literally *ketui*-house built circularly, our 'Ket's Coity Houses,' *khet* meaning in Egyptian shut and sealed. The *ketui* is the *gudi* of the Todas, the enclosed temple and place of burial, exactly as our churches stand in an enclosure amongst the dead. The Toda enclosure was crowned and typified by the *boath*, the shape of which, as of the Picts' towers, is preserved in the extinguisher. This *boath*, God's *house* or *residence* of the gods, is the same word as the Assyrian *bit*, Hebrew *beth*, Scottish *bothie*, Egyptian *paut* and *pauti*, lastly *put*, the circle and the company of nine gods; the hieroglyphic being a circle three-fourths or nine-twelfths filled in á. Some of the stones were called *coits*; this name is preserved in the *quoit* or ring. Ket's Koity House is the *koity*, *colt*, or *quoit*, as the circle of the goddess Kêd. This circle of the goddess Kêd was a reality in spite of the Arkite lunacy of Bryant, Faber, and Davies, [p.406] and had its physiological and astronomical prototypes[90]. *Khet*, in Egyptian, is the *secret*, *intimate abode*. *Khat* is the *womb*, the secret, intimate *abode* of the creative powers on the physiological plane of the myth, and in the astronomical or eschatological stage, the ark, the circle, called by the name of Kêd. *Koity* fairly represents the Egyptian *ketui*, the *circle*, *orbit*, or quadrangular *caer*. The circle *ketui* or *coity* was the same as the *Kibno-Kêd*, the *kafn* (Eg.), or oven, the baking-place of the mother of corn or bread, and of the 'Pair Keridwen' of the *Barddas*[91]. But, whereas the earliest type was the cave, a natural formation, the stone circles and enclosures had to be erected, and *ketui* (Eg.) means *built*. Raising the stone of the Ketti was one of the three mighty labours of Britain.

Our 'Ket's Koity' is Kêd's *ketui*. The Welsh *gwaith* (as in Gwaith Emrys) means *work*, *labour*, *workmanship*, identical with *kauti* (Eg.), *work*, *labour*, especially to *carry* and to *build*. Gwaith Emrys (Stonehenge) is thus an enormous koity-house of Kêd, the bearer. Also *gwaith* (Welsh) signifies the *course*, *turn*, or *time*, and this is the Egyptian *ketui*, an *orbit*, *circle*, or *course* of time, showing the relationship of the building to Time as well as to the dead. Excavations made in the neighbourhood of Ket's Koity House showed that it was a burial-ground full of sepulchral chambers in groups, each single group being generally surrounded by a circle of stones[92].

About five hundred yards from the particular stones called Ket's Koity House is another monument, named the Countless Stones, and there are indications that the stones in this neighbourhood were countless. Ket's Koity House is but a perverted form of Kêd's Koity Hows, the bows or circles of Kêd, the Great Mother. Even without the name of the goddess, the words *khet*, to be *shut* and *sealed*, *ketui*, a *circle* of stones, an *orbit*, still suffice to identify the *hows* as the enclosures of the dead.

*Khent*, in the hieroglyphics, is a *garden*, and the English *Kent* is still called the *Garden of England*. Kent is our south land, and *khent* is the name of an unknown part of Egypt, but it was obviously one with the south, the way of the inundation and source of fertility. Horus, as Lord of the South, is designated the Lord of Khent.

In the *Annals of Rameses III*, the king, in an address to Ammon, says, 'I made thee a grand house in the Land of Khent.' [93] This is mentioned as one of the four quarters along with the north, east, and west. The Grand House in the south erected by the Cymry appears to have been represented by 'Ket's Coity.'

Both in Egyptian and Welsh, Kêd or *khet* signifies the *enclosure*. And this is applied also to Emrys, as Gwath Emrys or the enclosure of Emrys, which is Stonehenge. The name of Emrys is yet extant [p.407] on the spot, though transformed into Ambrose in the rechristening. It is also known as the Circle of Sidi and the structure of the revolution, that is, of the celestial bodies. *Res*, in the hieroglyphics, means *raise up*, *watch*, with the ideograph of the heavens. *Am* (Eg.) signifies to *discover*, *find out*. *Am* indicates a residence with a park or paradise, that is, an enclosure. So interpreted, Gwath Emrys may be the enclosure of the watchtower, observatory, or the stone of astronomical observation.

Horapollo [94] tells us that the scribes of Egypt have a sacred book called *Ambres*, by which they decide respecting any one who is lying sick whether he will live and rise up again, ascertaining it from the recumbent posture of the patient. In Egyptian, *am-(p)-res* would read 'to discover the rising up,' and this would equally apply to the celestial bodies. One wonders whether our Emrys, Ambres, or Kambers, may not include the rocking-stones raised up (*res*) for purposes of divination or discovery. *Am*, to *find out*, *discover*, has an earlier form in *kem*, with the same meaning.

Another of the three mighty labours of the island of Britain was building the work of Emrys, later Ambres. Dinas Emrys was the sacred place in Snowdon. Emrys is said to have been a sovereign at the time when Seithenhin the drunkard let in the deluge. A character in the British mythology, a supposed prince, who fought with Hengist, was Emrys or Ambrose, called the president and defender of the Ambrosial Stones.

Stone-henge is the Stone-*ankh*, the living-stone. As the vocabulary shows, we have the English equivalent of the Egyptian *ankh*. *Ankh*, to *clasp*, to *double*, is imaged in our hank of thread, a double loop tied or crossed in the middle (÷). *Hank* is to *tie*. A hanger is a fringed loop appended to the girdle for the small sword, and the Egyptian *ankh* was used

as the buckle of a girdle. The *ankh* symbol was the ideograph of life, and united in one form the cross and circle.

This *ankh* sign is the original of Stonehenge; every upright and horizontal stone made the figure of the cross all round the circle itself: that was the *ankh*. It was built of stones: that was the stone *ankh*. The stones were of the hugest size and the most enduring that could be found this made the stone *ankh* a colossal image of eternal life. *Ankh*, the living, was also pre-eminently applied to the departed. Such is the signification of Stone-henge, read by Egyptian. The fact that *hang* also means to suspend, and these stones were partly suspended, may be thrown in. Stone-henge was a topographical and typical form of the *ing*, enclosure.

In Welsh, *ang* denotes the open capacious place for holding and containing, it may be embracing, which agrees with *ankh* (Eg.), to *clasp*. The stone-hank has its analogues in the Persian *kank*, or *temple*, and *yanik*, a *grave*; *yinge*, Zulu Kaffir, a *circle*; Chinese [p.408] *ying*, a *sepulchre*; Italian *conca*, a *tomb* or *burial-place*; Chinese, a kind of *bracelet*; *ying*, Chinese, a kind of *necklace*; *ingu*, African Ako, a circlet of beads; *kunk*, African Dselana, *bracelet*; *kheung*, Chinese, a stone *bracelet*; *cingo*, Latin, *environ* or *surround*.

It is quite possible that the horseshoe and circle of foreign within the outer circle of Stonehenge represented the earlier temp belonging to the Great Mother and her starry son. If the surrounding the inner ellipse were, as some authorities affirm, seven in number, they would form the perfect figure. If there were five of them, the ten uprights would still illustrate the Sabean-lunar reckoning, which was superseded by the solar nine. The outer range would represent the temple of the sun. Thus we have the Emrys, or Stone of Observation; the nineteen stones of the luni-solar cycle, seven triliths (or ten uprights) corresponding to the seven stars, or the planetary seven, with the outer circle representing the addition the later solar reckoning. The development of the Cult will account for the two periods apparent without implying two different races of builders. We may take the disk-shaped barrows of the Bronze age, for instance, to be typical of the solar circle, the latest of three, stellar, lunar, and solar, corresponding to the Palaeolithic, Neolithic, and Bronze periods.

Stone-henge or the Stone-*ankh* was the great national tomb-temple. Sir Richard Colt Hoare counted 300 tombs round Stonehenge, within twelve square miles, and in Stukeley's time 128 were to be seen from a hill close by [95].

The *cursus* or *course* at Stonehenge into which one of the avenues leads is called the 'ystre'; it is half a mile from the temple itself, and consists of a course ten thousand feet or two miles long, enclosed by two ditches three hundred feet apart [96]. The *ystre* is mentioned in the *Gododin*, a poem ascribed to the bard Aneurin [97]. It been already shown that the *ster* (Eg.) is the *couch* of the dead. The word means the *dead-and-laid-out*, to *lie on the back*, be *laid out together*, and is determined by the lion-couch of the dead (Z). The *yster* is either the *ster* uncompounded or a worn down form of the khi-*ster* or *kester*. It has been assumed that the *sters*, of which there are many in Caithness, as in



Stemster, Shebster, Lybster, Ulbster, Seister, Scrabster, Thurster, are derived from the Scandinavian *saetr*, the name for a *farm*. The Egyptian *ster*, however, has now to be taken into account.

This meaning of *ster* (Eg.), to *lay out*, the *place of laying out*, a of the *dead laid out*, renders unnecessary the assumption three out of the four provinces of all Ireland, Ulster, Munster, and Leinster, were named as settlements of the Norsemen, from the seat or dwelling called a *saeter*, as a farm or homestead. They were [p.409] neither laid out nor settled nor named by the Scandinavians. The dead were the first laid out, and their burial-place was the primitive *ster*. The first minister was probably the Mena-*ster* as the layer out of the dead, the min-*ster* being the later place of laying out on the couch. Munster may derive its name from the place of the dead, the commonest starting-point of the living. Leinster would thus be the Llan-*ster*, the enclosure of the laid-out dead, which afterwards became the church as the Llan. This, of course, is not the only possible mode of naming the province. *Ster* is to *lay out*. *Set* is the Egyptian name of a nome, and the *r* (*ru*) means a *mark of division*, which in the Stour is a boundary river, and still the three *sters* are independent of Norse naming. The oldest spelling of the name of *Leicester* shows that the place was the *Kester* of the *Leic*, or laid-out dead. *Manchester* is probably a *kester* of *mena* (Eg.), as in *minster*, the *ster* of the dead.

The stool, the lowly seat or rest for the feet, is an extant form of the *ster*, couch. The redstart is the redtail, which is long and stretched out, as it is in 'Start point.' From this *ster*, latter end, comes the stern of the vessel. In one instance it is the tail of the bird, in another of the vessel, and in another it applies to the end of life. And from *ster*, to *lay out*, *extend*, etc., we probably derive the *ster* terminal in *maltster*, *seamster* and *webster*.

The *ster*, as the act or place of stretching out the dead in burial, has particular significance when we call to mind that the men of the Stone Age, Palaeolithic and Neolithic, did not lay out their dead, but buried them in a sitting and contracted posture, with bent thighs, their heads resting on their arms, and faces turned towards the daylight world beyond the mouth of the cave. Instead of laying out the dead, the cavemen folded them somewhat in the manner of Peruvian mummies, and left them in an attitude the exact opposite to those of the *ster*. The tomb being founded on the womb, this will at once suggest that the contracted crouching posture was adopted in imitation of the foetus, and the dead sitting in their caves were arranged according to the likeness of the child in the womb.

The reader has but to refer to the ground-plan of the chamber in the round cairn at Camster, Caithness[98], to see the likeness to the uterine type. The figure is that of the vagina and womb, which exists in a more conventionalised form in the hieroglyphic *kha* @, the ideograph of the *khat*, the *belly* and *womb*, and *kha* was the name of the Adytum of Isis, formed on the feminine model. *Khem* (Eg.) is the *shrine*, and *ster* means *laid out*, *dead*.

The *ster* of Caithness alternates with the name of *cas* or *keiss*, as Sinclair *Cas*, Dunbeath *Cas*, Berriedale *Cas*. *Kas* (Eg.) is the *burial-place*, the *coffin*, and denotes *embalment* and *burial*, and in Berriedale *Cas* we seem to have the proof that the *Cas* has this [p.410]

meaning. The Welsh *cas* occurs in *Cas-Llychwr* (Loughor), where there is a Roman altar. The Gaelic *cos* is a hollow scooped out of the hillside for a kind of dwelling, a very primitive habitation, as it may also be made in a tree.

The tree was an early kind of coffin. This type of the Great Mother, who personified the tree of life that bore the child as the branch, was likewise made use of in death and burial, and a scooped out tree, a *cos*, would be the *kas* (Eg.) *coffin*. The *kas* is the lowly dwelling-place of many languages, always traceable, like the *khem* or *khen*, to the birthplace. It is the *khepsh* (Eg.); *gusa*, M'barike; *kosoa*, Guresa; the *quisse* or *coisse* of the French euphemized as the thigh, and as the hip in the Gaelic *ceos* and Latin *coissa*. The *kas* is represented by the Latin *casa* or hut-house, as in the *Casa Santa* at Loretto; the *cosh*, English, a *cottage*; *chez*, French, *house*, *home*; also *chose*, peculiarly applied; *quessa*, Quiche, a *nest*; *gaza*, Persian, *small hut*; *khuss*, Arabic, *house of reeds*; *sas*, Romany, *nest*; *soz*, French Romance, an *enclosure*. The *kas*, a *burial-place*, supplies the names of Egyptian cities, as in *kas-verver* and *kas-kam*, opposite to Antaeopolis, therefore on the western side of the Nile, the side of the tombs. *Kas-khem* denotes the *funeral shrine*. Kesslerloch is the name of a cavern of the cavemen near Thayingen, Switzerland. *Cayster* was a name of the ancient plain upon which Ephesus was built. That is *Keph-ster*, *Kak-ster*, or *Kas-ster*, the *ster* of the sanctuary. Keswick is a *kas* renamed as a wick; there was formerly an oval at this place containing forty stones. At Cissbury, on the South Downs, near Worthing, there is an ancient British camp which was also used by the Romans. It is excavated with regular shafts and galleries. There is another at Chisbury, in Wiltshire. These have nothing to do with the Saxon *cissa*. The Bury as in *Mena-bury* Hill (Herts), near Aldbury, does but repeat the *ciss* or *kes*, the *burial-place*. No doubt the excavating for flints and iron-stone led to the formation of some of the chambered tombs.

The *cheese-wring* at Liskeard is a *kas-ring*, or circle of the dead. The *wring* is a place where cider is made, and not inappropriate for the place of the dead who were transformed into spirits. So the Egyptian name of the sanctuary *kep* also means to ferment and turn into spirit. The cheese-wring is a mass of eight huge stones, rising to the height of thirty-two feet. They have now the appearance of nature's handiwork alone, like the rocks at Brimham, in Yorkshire, probably on account of their extreme age. Sufficient time has never yet been allowed for a true judgment in the matter.

In the language of **Wordsworth**:—

'Among these rocks and stones methinks I see  
More than the heedless impress that belongs  
To lovely Nature's casual work; they bear  
A semblance strange of power intelligent,  
And of design not wholly worn away.'[\[99\]](#)



Also, at times, the names of these stones are very arresting. One of these groups, supposed to be the effect of some convulsion of the earth, is named 'Kilmarth' Rocks (Scotland). Of course the *marth* may denote the old word *mart*, for *wonderful*. But the stones erected or hewn by human hands belong to the dead, who, in Egyptian, are the *merti*. *Kar-merti* signifies the *circle* or *underworld* of the dead, and this was kept by the dog *Dor-marth*, the British Cerberus.

From *kas* (Eg.), the *funeral*, to *embalm* and *bury*, comes *kast* (Eg.), the *coffin*, the *enclosure of the body*. This is our *kist*, and *kistvaen*. *Fennu* (Eg.) is *dirt* or *earth*; English *fen*, *mud*, *mire*. The *kist-vaen* would thus be the burial-place underground, or the earth-coffin.

Considering the importance of the burial-place as the point of impinging on the earth, the centre of the living group from the Llan up to the city, it is extremely likely that the Russian *gostinoy-dvor* of every large town is derived from *kas* (Eg.), to *embalm* and *bury*, and *kast*, the *coffin* or *burial-place*. This would account for its universal character as the bazaar, the meeting-place, analogous to the church amid the dead, the sacred place of meeting. We have the *cos* as the tree-coffin; the *kistvaen* as the earth-coffin; the *Cas-Llychwr* of the Welsh burial-mound, the *casses* of Caithness, and in the Mount of Belief at Scone, the 'Caislen Credhi,' where the word 'Caislen' includes the *llan*, *enclosure*, of the *kas*, *coffin* (Eg.), funeral and burial, identified with the Mount of Belief.

It was at a place named Keiss, in Caithness, that the burial-mound was discovered near the harbour, containing the implements of stone and bone belonging to the Palaeolithic age. Rude sepulchre had there been given to human bones supposed to have been previously split to obtain the marrow for eating[100]. We now claim the mound at Keiss as a most primitive form of the *kas* (Eg.) or *kester*, a place of preservation for the buried dead.

Castallack Round was an ancient circle, destroyed of late years, like so many others yet to be grieved for in vain. It stood in the parish of St. Paul's, Cornwall. *Kes-ter-rekh*, or *Kes-ter-akh*, the Egyptian equivalent, shows the *kester* of the dead, and as *lack* denotes *stone*, the Castallack is the stone circle of the laid-out dead.

Roskestal is another name containing the *kes-ter*, the *circle* of the dead. At Roskestal was one of the Garrack-zans, as at Sawah. Ross adds another Egyptian element to the rest. *Res* means to *raise up*, to *watch*; *ras*, the *south*. The Castallack Round opened with a doorway to the south. And there in the south, the place of the summer solstice, where Khepra made his transformation in the sign of the Crab, the Egyptians had located the land of eternal birth, which the sun reached on the 30th of Epiphi, our midsummer, the year began anew, and the spirit was 'at peace in its place, full at the fourth [p.412] hour of the earth, complete on the 30th of Epiphi,' and the person of the spirit (Eg.) was then in presence of the gods[101]. 'He has his star, or shade (or soul) established to him, says Isis, in heaven at the place where the goddess Sothis is. He serves Horus in Sothis. He becomes as a shade, as a god among men. He has engraved a palm on his knee, says Menka (or Maka, Irish Macha). He is as a god for ever, reinvigorating his limbs in Hades.' [102]

This theology was known to the *kes*-tel builders. *Ros-kes-tal* is the raised circle of the embalmed or buried dead. The burial-place was lifted up, as it were, in the arms of the mother Earth, and the outlook turned south to the land of eternal birth. The pathos expressed on the face of these early ideas, when we have lifted or seen through the veil of symbol, makes the heart ache.

One thinks the divine consciousness must surely feel a parental love for this our world and all its creatures in it, if only for the upward yearning of humanity in its infancy, the touching appeal of these primitive ideas and emblems in which the early men portrayed their deep unquenchable desire to nestle high and nigher to the ever living heart of all! And, as death was one of the first, profoundest teachers of man, it would be ghastly strange indeed if it had nothing to reveal after all, as the unknowers assume to know and assert, but a death's-head horribly agrin, as the type of the eternal, and this universal abode of life, were but a vast, hollow, eyeless skull, with no sensorium of consciousness within.

The *Prose Edda*[\[103\]](#) also says, 'At the southern end of heaven stands the palace of Gimli, the most beautiful of all, and more brilliant than the sun,' possibly because it was pre-solar.

One name is frequently repeated in connection with the stones in the forms of *rath*, *roth*, and *rut*. Rath-Kenney, Meath, is the seat of a cromlech. There is one also at Ratho in Midlothian. At Rothiemay, in Banffshire, there are remains of a stone circle. In Rudstone churchyard, there is a fallen monolith which once stood twenty-four feet above ground, and has been calculated to have weighed forty tons. Ruthven in Forfarshire, Ruthin in Denbighshire near which is the 'hill of graves,' Ruthwell, and many others of the same name, are all places where the stone monuments are found. With the interchange of the letters *r* and *l*, it still holds good as at Lethhani Grange, and Linlathen. Indeed, the Lothian Hills themselves, with the numerous remains and hut circles on their summits, appear to derive their name from the same origin.

*Rat* (Eg.) is a *stone*, a *hard stone*, a *carved stone*; the word means to *engrave*, *cut*, *plant*, to *retain the form*. To retain the form was the object of the stone hewers and carvers. Mummifying was a mode of retaining the form. Burial in high places, in dry ground, in stone coffins and beneath stone covers, was intended to preserve the form. [\[p.413\]](#) The Rath-mounds were chosen or made artificially, and circumvallated for the purpose of protecting and retaining the forms of the dead. Also the writing of the name of the deceased on the gravestone is an individualized mode of doing what was formerly done *en gras*.

This naming may be followed by the aid of *ren* or *lin* (Eg.), to *name*. Thus a name like Linlathen indicates the place of the stones (*rat* or *lath*), which retained the form of the dead in the mounds and the tumuli, or their memory in the mass, ages before the individual was separately distinguished by the name cut on his own tombstone.

One of the largest carved rocks found in Northumberland is called the Rowtin-Linn Rock. It contains fifty or sixty ring-cuttings and over thirty cup-cuttings—to quote the phraseology of Sir James Simpson<sup>[104]</sup>. Rowtin-linn as *Rat(en)-renn*—the *linn* here retains the double *n*, and represents the form of *renn*, to *call by name*—denotes the carven stone of naming. The mode of naming is of course symbolical or hieroglyphical, and is ancient in proportion to its rudeness. If they aspired to an individual record, they had not in those times the means of securing it, but there was a general record at the centre of each group of people, or appointed place of burial.

Some of the stone buildings of our goddess of the north were of the same simple, rude, massive type as was the temple of Buto or Uati. There was a Druidic stone at Locmariaker reputed to weigh 260 tons. These enormous stones were raised up and supported on other stones, and one of them in Cardiganshire was called the flat stone of the Giantess. The 'Maen Ketti' shows that the one of the 'three mighty labours of the island of Britain,' called 'lifting the stone of Ketti,' refers to these suspended stones.

Herodotus observes, 'Of the oracle that is in Egypt, I have already made frequent mention; and I shall now give an account of it, as well deserving notice. This oracle in Egypt is a temple sacred to Latona, situated in a larger city, near that which is called the Sebennyitic mouth of the Nile, as one sails upwards from the sea. The name of this city, where the oracle is, is Buto, as I have already mentioned. There is also in this Buto a precinct sacred to Apollo and Diana: and the temple of Latona, in which the oracle is, is spacious, and has a portico ten *orgyae* in height. But of all the things I saw there, I will describe that which occasioned most astonishment. There is in this enclosure a temple of Latona made from one stone both in height and length; and each wall is equal to them; each of these measures forty cubits: for the roof, another stone is laid over it, having a cornice four cubits deep. This temple, then, is the most wonderful thing about this precinct.'<sup>[105]</sup> The temple of Latona made from one stone is the type of the ark of Kêd; and as the one was an oracle, so doubtless was the other. It represented the birthplace, and the place of new birth, and was consequently used by the Druids <sup>[p.414]</sup> and diviners as the place of consultation and for the utterance of heir teachings.

The next most wonderful thing to the oracle of Buto seen in Egypt by Herodotus was, he tells us, the 'Island of Chemmis,' situated in a deep and broad lake near the precinct in Buto. 'This is said by the Egyptians to be a floating island, but I myself saw it neither floating nor moving, and I was astonished when I heard that there really was a floating island. In this, then, is a spacious temple of Apollo, and in it three altars are placed; and there grow in it great numbers of palms, and many other trees, both such as produce fruit and such as do not. The Egyptians, when they affirm that it floats, add the following story. They say that in this island, which before did not float, Latona, who was one of the eight primary deities dwelling in Buto, where this oracle of hers now is, received Apollo as a deposit from the hands of Isis, and saved him, by concealing him in this which is now called the floating island, when Typhon arrived, searching everywhere, and hoping to find the son of Osiris. For they say that Apollo and Diana are the offspring of Bacchus and Isis, and that Latona was their nurse and preserver; in the language of Egypt, Apollo is called Orus; Keres, Isis; and Diana, Bubastis. Now, from this account, and no other,

Aeschylus, the son of Euphorion, alone among the earlier poets, derived the tradition that I will mention, for he made Diana to be the daughter of Keres. For this reason they say that the island was made to float. Such is the account they give.'[106]

We also have an island of Buto, and the account furnished by **Herodotus** affords us the means of comparison and identification of the island in the north which was described by **Hecataeus**[107] and reported for us by **Diodorus** Siculus in his chapter on the Hyperboreans[108]. He tells us there is a British island opposite the coast of Keltica, lying to the north, 'which those who are called Hyperboreans do inhabit. They say that this island is exceedingly good and fertile, bearing fruit twice a year. They feign also that Latona was born in this island, in regard whereof Apollo is adored above all other gods. The men of the island are, as it were, the priests of Apollo, daily singing his hymns and prayers, and highly honouring him. They say moreover that in it there is a great grove or precinct, and a goodly temple of Apollo, which is round and beautiful with many rich gifts and ornaments, as also a city sacred to him, whereof the most part of the inhabitants are harpers, on which instrument they play continually in the temple, chanting forth hymns to the praise of Apollo, and magnifying his acts in their songs. These Hyperboreans use the proper language of the Greeks, but they are especially joined in league of friendship with the Athenians and Delians, for they say that certain Greeks came in times past to them, [p.415] and in their temple presented divers sumptuous gifts inscribed with Greek letters, whereupon one of them, named Abaris, passed into Greece and confirmed the amity which a long time before was contracted with those of Delos. Now they which command in this city and preside in the temple are Boreades, the progeny of Boreas, who hold the principality by succession.'

The name of the Boreades would seem to have travelled still further north and to be extant in the Hebrides. It has been erroneously supposed that the island was England, but it is self-identified by name and the mythological scheme as Bute, one of the seven isles of *Buteshire*, the namesake of Buto, both being sacred to Latona and Apollo. Bute lies off the Celtic coast of Scotland, as the Celts or Gaels were then reckoned. Moreover, it has in Arran the twin island, which was called Chemmis in Egypt, and was known as the floating island. Aren is an Ark-Island, Aren being a name for the ark, therefore it represents the same floating island of the ancient symbolism. Also the seven isles of Bute are a form of the sevenfold seat of the goddess of the north and the seven stars.

The Irish goddess of wet or moisture is one with *uat* by nature, and as the divinity of Buta-faun, the temple of Buta, the present Buttavant, in the county of Cork, she is likewise identical with Buto. Butafane is the temple of Buto; the goddess was known to the Irish as Be-Baiste, and Peht, a form of Buto, was the divinity of Bubastes. Moreover, *Bith* or *Peitho* is a name of Venus in Gaelic, and Buto is the Egyptian Uati, goddess of the North, a humanized form of Khept, British Kêd, whose name of Wen or Ven, in Keridwen and Ogyrven, represents that of the Greek Venus, and Irish *oine*.

A floating island was an early form of the ark, a means of crossing the waters mentally or actually before boats were launched or bridges built. This constituted the land of life in the deep, the *ankh*-land or *inch*. **Herodotus** describes the floating island called Chemmis

(the shrine of birth) in the lake at Buto, in which Latona saved Apollo when pursued by Typhon[109]. That island was the *ankh*-land. It was on account of this origin that the natural floating islands of the lakes were objects of great reverence and religious regard.

The tree-coffin, the boat scooped out of the tree, the Win (Aren) Cwch, Coracle, or ark, the cave in the mount, the beacon hill, the couch of Kêd, the bed of Tydain, the seat or *quoit* of Arthur, the ship of the earth, the *kak* sanctuary or *skhen* shrine, the *kas* and *kester*, *tom* and *tun*, stone cell and cromlech, Kistvan and Ket's Coity House, the Roundago, Mencamber, Kibno, the circle of the nine maidens, of Anoeth, of Sidin, Cor-Kyvoeth (Stonehenge), or Camelot, were each and all types of the mother to whose bosom the dead were committed for burial and rebirth; to these may be added the Island of Bute.

[p.416]

The Druid *bedds*, circular sanctuaries, sacred to Tydain and Kêd, were cemeteries, as *beddau* are graves. In those formed of nine stones, the tomb was just the womb. The *bed* in English is the *uterus*. This was the Egyptian *put*, the divine circle of the gods; and the bed of nine stones was its ideograph. Thus the dead were returned to the place of birth to await their transformation. This was why they were the enclosures of Kêd, the Great Mother, who took them to her bosom again as the nursing mother of eternal life.

A remarkable cluster of names occurs in the Duke of Hamilton's grounds in the Barony of Mawchane, in Lanarkshire, with their Lands of Carsbaskat, the Cross of Netherton, and the Moat-hill or seat of justice in the Haugh. *Lan-ark* is the *ark*-enclosure. *Ark* (Eg.), *orch* (Welsh), denote the *end*. This was the enclosure of the dead. *Nuter* (Eg.) is *divine*. *Tun*, the *lofty seat*. The *makhen* or *makhennu* (Eg.) is the *bark* (ark) of the dead. The *kars* (Eg.) is the place of *embalmmment* and *burial*, *bas* (Eg.) means to *hide* and *protect*, *transfer* or *transfigure*, and *kat* (Eg.) is the *womb* or the *circle* of reproduction.

The *haugh*, in the Norse *haugr*, the *hag*-pen, the *hogh*, *hawk-law*, *how*, and *hoe*, were funereal mounds and enclosures of the dead. The *hag* in Northumberland is the womb, prototype of the *hag*-tomb. The *kak* is the old church. The Moat Hill is a most ancient form of the Egyptian Hall of the Two Truths or Maat. The goddess Mâ presided in the Maat-Hall. Her name in the hard form is Makh, the Irish Macha. Now, there is a great mound in Westmeath, the Mound of Moate, called Moategranoge, a name derived by tradition from the young Grace or Graine, who was said to be a Munster lady, Dr. Joyce refers her ladyship to the same origin as the Milesian princess, who, according to the legends, took on herself the office of Brehon, and from this moat adjudicated causes and delivered her oral laws to the people[110]. This *moate* we claim as the Irish *maat* or *macha*, who was goddess of justice and lawgiver in the Maat-Hall of the Two Truths in Egypt. The various moat hills were her seats, one being in the Hamilton grounds. The *ham* (*hem*) is the *feminine seat* and *abode*, and the original tenure of the Hamiltons, it may be inferred, was based on guardianship of the sacred ground belonging to the dead, the same as that of the wardens of the Irish *termons* and the lord of the manor of Hundon in Caistor.



The Irish *sidh* is an *abode, habitation, cave* in the hill, and subterranean palace of the spirits as fairies. The 'Wee folk, good folk,' the supernatural beings are called 'men of the Sidh,' the *banshu* is the *bean-sidh*. The *sidhean* is a *fairy mount*. The ancient name of the Rock of Cashel, and of several other fairy haunts, was Sidh-Dhruim. Rocks, mounts, and mounds wherein the dead were buried, are especial forms of the *sidh*. There is an ever-famous *sidh* at Ballyshannon, Donegal, where William Allingham<sup>[111]</sup> enshrined the <sup>[p.417]</sup> 'Wee folk, good folk,' in an immortal lyric. The 'airy mountain' is the Sidh Aodha Ruaidh, a great resort of the fairies. It is a hill now called Mullagh-shee, the hill of the *sidh* or fairy palace. It was lately found to have been a sepulchral mound; recent excavations have shown that it contains subterranean chambers. This was the burial-place of Aedh-Ruadh, father of Macha of the golden hair, his ark of the waters.

*Sidh* is also applied to the spirits themselves, who are called *the Sidh*. *Sidheog* means a *fairy spirit*. This, however, may be the spirit (*akh*, Eg., is a *spirit* and the *dead*) of the *sidh*. But the immediate point is this. In Egyptian the Irish *sidh* is represented by *shet*, a name of the *chest, box, sarcophagus*, another hiding-place of the dead. The *shet* is also a *space, closed, secret, and sacred; a void, the tomb*; all that is mystical and mysterious in relation to burial is expressed by the word *shet*, English *shut*. *Shetu* also denotes a kind of spirits, the *spirits of wine*. One sees how the hill of the dead would be transformed into a primitive kind of spirit-world, the home and haunt of mysterious beings, the palaces and mansions of the glorified dead.

On the sculptured stones of Scotland there is a representation of some fragments<sup>[112]</sup> of stone coffins from Govan, of which no account is given. Two of these are tortoise-shaped, and one especially is marked in a manner to suggest that it is a symbolical or conventionalized tortoise in stone. The tortoise is *shet* (Eg.), an ideograph of the mystery and secrecy expressed by the word. There is a 'Chapter of Stopping the Tortoise'<sup>[113]</sup> in the *Ritual*. It had then become an emblem of evil in the world of the dead.

If we are right respecting the direct Egyptian origin of our institutions and ideas, it is certain that our teachers, say in the second stage, that of the Celtae, must have inculcated their horror of the body's returning to the elements by the way of the worms, which amounts to an agony at thought of it, as expressed in the *Book of the Dead*.

At Chysauster, in Cornwall, there were a series of caves and excavated passages, which have been destroyed within living memory. The name of these tells us in the old tongue that they were places in which the mummy was preserved. *Ki* (Eg.) is the *ground-plan* of an abode, and means an *inner region; khi* is to *screen, cover, protect; sau* is the *mummy; ster* is *laid out together, laid on the back*, with the image of the mummy laid out on the lion-couch of the embalmed dead.

In almost every case where excavations have been made, it has been proved that the stone circles were places of sepulchre. Knockmany Hill at Clogher, Tyrorte, when opened, was found to contain sepulchres chambered in the rock. This may perhaps account for the name of the numerous Irish *knocks*, as the gathering-places of <sup>[p.418]</sup> the *mena* or *dead*. *Cnuch*, in Welsh, means to *join together*, and represents the Egyptian *ankh*. In English

the *cnag* is a *knot*, or *cluster*; *knogs* are nine-pins; the *knocking*-place is one of general resort. The *kank*, Persian, is a *temple*; the *ying*, Chinese, a *sepulchre*; Italian, *conca*, the *tomb*. The *kank* or *knock* is an earlier form of *ankh* or *henge*, applied to the hill before the stones were erected on the plain.

There is a hill in Renfrewshire out of which issues the River Kart; the 'Kart Waters,' a synonym of the 'Black Kart.' *Kart* in Egyptian means the *silent*, *stealthy*, *black* as night. This makes it feasible that the name of the hill, the 'staick,' is likewise Egyptian. *Stekh* signifies to *embalm*, *hide*, to *escape notice*, *lie hidden*, *make invisible*. This, therefore, looks like a burial-ground. Hills were, of course, the dry places in our climate. Also this meaning of *stekh*, the *concealed place*, may perhaps identify the origin of our *stocks* as places hidden in nooks or by greenery. Woodstock was the place of the famous maze or labyrinth which may have been a primitive *stekh*, as the place of concealment that secured the sanctity of the dead.

In a charter of King Athelstan, dated in 939, printed by Kemble[114], there is a description referring to Avebury, one portion of which is called 'Collas Barrow.' This, in Egyptian, would be *karas*; where we find *karas* is the *place of embalmment*; *karas*, the *funeral* and *embalmment*. The *karast* is the *mummy*, the *preserved body*, our *corse*. The meaning of *kars* or *karas* lives in our *kerse*, to *cover a wall with slate*; *clize*, a *covered drain*; and a *close*, Cornish *clush*. *Collas Barrow* answers to the Egyptian *karas*, the place of preservation for the dead. The same description of Avebury mentions the *hack*-pen, taken by Stukeley to mean the serpent's head[115]. But if this be *Karas Barrow*, the burial mound, then the *hag*-pen is the *hag*, *how* or *kak*, the *sanctuary*, and *pen* is the *mount*; *ben* (Eg.), the *height*.

In Hebrew the *karas* is the *belly* or *paunch*, used as a vulgar expression for the וטן or *womb*. In the *Mishna* it signifies the *pregnant womb*, and the mummy of the dead in the *karas* was the image of the child in the womb; a foetus of the future life. In another spelling *charas* (חרה) is identical with the Egyptian *karas*, as the *clay-place*; also the sense of *earth*, *earthy*, *plaster*, to be *sticky*, agrees with *karas* as the term for embalming the mummy and embedding it in the earth.

The coating of the body with ochre, which preceded the Egyptian *mum* or pitch-plaster, is implied in the Hebrew *charas*. Still another variant of the same word, as שרק, yields the *boards* of the Tabernacle, which was an image of the womb and tomb in one; the *coffin*, as the final form of the *cefn*, *kafn*, *cabin*, or *kibno* of the bringer-forth.

[p.419]

The temple of Classness, which stood in the Western Isles of Scotland, contains the *karas* (Eg.), the place of *burial* and *embalmment*, in its name. *Ser* (Eg.) means the *holy place*; *ness* is the *promontory* or *jutting* of land. The 'Roundago' says the same thing more briefly. *Ren*, to *name*, is to *ring round*, whence *round* (*ren-t*), *enclosed*; and the *akhu* are the *dead*. There was a Roundago at Kerries, and *karas* in Egyptian again identifies the place of embalmment or burial. Kerries corresponds to Collas Barrow at Avebury, and to

Classiness. *Cresswell Cave*, where the oldest traces of design and drawing on bone have been found in Britain, is probably a form of the *karas*, the place of *embalment* and *burial*. The carved bones, reindeer horns, and ivory, like the jade stones, were early forms of the Fé and the inscribed tablet or papyrus buried with the dead; these are now represented by the tombstone erected over the dead.

The 'Kaer of the Gyvylchi,' in Snowdon, was a form of the enclosure of Kêd. The initiate, speaking of the mysteries, exclaims: 'I shall long for the proud-wrought Kaer of the Gyvylchi, till my exulting person has gained admittance. It is the chosen place of Llywy, with her splendid endowments. Bright-gleaming she ascends from the margin of the sea. And the lady shines this present year in the desert of Arvon, in Eryri.'[\[116\]](#) Llywy was a form of Kêd; the branch and token of the egg belonged to her, she presided over the mystical transformation.

Gavr-Inis is the name of a cromlech. *Inis* means an *island*, and the dead of Memphis were conveyed to the island of Tattu, in the Nile, there to await their change and transformation, whereby they were established for ever. This change is called after Khepra. And in the cromlech of Gavr-Inis we have a form of the island, the ark amid the waters, in which the dead awaited their resurrection.

In Egypt the beetle (*khepr*) was the type of transformation and resurrection, as were the Druidic egg and branch in Britain; both egg and beetle showed the same change, and the beetle is found in the barrows. In Egypt the beetle was observed to settle on the banks of the Nile just before the inundation, where the soil was moist and doughy. On this its eggs were laid in a pile and the earth heaped over them in a round mound; then it excavated and dug out the earth beneath, and thus shaped a sphere or ball of mould, with its eggs enclosed. Now the waters were beginning to rise, and it was a long way from the place of safety at the rim of the desert sand. But Khepra was equal to the emergency. Turning round and fixing the inward-curving hind-legs to the two sides of the ball, somewhat like the ironwork of the garden-roller, except that *khepr* was both handle and operator in one, the rolling began by the beetle pushing backwards the ball revolving on the axis of his legs [①](#). At the edge of the sand and beyond high-water mark of [\[p.420\]](#) the *coming* tide, Khepra ceased to be a roller, and turned sexton. He dug down half a yard or more into the dry, pushed in his little world of future life, and then buried himself along with his seed to wait the transformation of the chrysalis. In inscriptions at Bab-el-Muluk and Abydos, Khepra is distinguished as the *scarabaeus* which enters life as its own son; a type that dispensed with paternity, and belonged to the time when there were only the mother and son, and the son was established in the place of the mother, as he was in the person of Khepra-Ptah. 'They say,' observes [Clement Alexander](#)[\[117\]](#), 'that the beetle lives six months underground and six above.' This is the type of the sun in the six upper and six lower signs. Watching the works and ways of Khepra the Egyptians conferred on the beetle the honour of being the symbol of transformation into new life. In Egypt they could bury beneath the soil without fear of damp. But in the north they learned that the chief dry places for the dead whom they desired to preserve would be the high places.



The first *khep*, or *koff*, of *khepr*, where the transformation occurred, was the womb; next the cave or *cefn*, then the caer of *Gyvylchi*, and the cromlech of *Gavr-Inis*. The final form is the *chapel*, the lady-chapel, as it is still designated, which, in Cornish, is the female *cheber*. The French *ciboire*, is the pyx; the Hebrew *qeborah*, Hindustani *kabr*, Swahili *kaburi*, Arabic *kabr*, and Malayan *kubr*, are names of the *sepulchre*. The *cafell*, Welsh, is the *choir* or *chancel*; the Gaelic and Irish *caibeal* is a *burial-place*; the Latin *capuli*, a *bier*; the Hindustani and Turkish *kibla*, a *shrine*, and a *quarter* of the heaven. *Womb* and *tomb* are synonymous, and in Irish *kobaille* means *pregnancy*; the *kebil* is a *midwife*, and in Gothic *kipurt* signifies *birth*.

*Gyvylchi*, in Wales, is identical with *Kabal*, or *Gebail*, names of *Biblos*, where the genetrix had her *kep* or sanctuary. The myth identifies the scenery, and *Gyvylchi* is the high earth of *Gebail* or *Kabal*, and one of the four supports of heaven. *Khibur*, the Egyptian name of *Hebron*, is the same mount in mythology. *Cyverthwch* is the name of another place in *Eryri*, the *Cliff of Cyverthwch*, the *Druidic Kyvri-Vol*, near *Gower*, is the ark or chest (*vol*) of *Kyvri*. The Egyptian imagery shall be identified past doubt.

The *kep* (Eg.), a *concealed place, sanctuary, abode of birth*, is our *cave*. The messiah is born in a cave of the rock or mountain. The cave of the Peak in *Derbyshire* is likewise called the *Keb*, a name for the Peak. The *kep* or *cave* was the type of the birthplace, the feminine abode. Hence the cave of the mountain is the sanctuary of the Great Mother, in the *Keb* of the Peak, as well as in *Gebail*, *Khibur*, or *Hebron*. *Kep* (Kêd) or *Kheft*, the typhonian genetrix, was represented by the *khepsh*, or hinder thigh, the thigh constellation. Now when Typhon was degraded in this country, as in *Egypt*, it was [p.421] the devil, and to show how definitely the Egyptian imagery was imprinted on our land, the *keb* or *cave* of the Peak, the symbol of the *khep*, as hinder-part, hinder thigh, is known at this day as the 'Devil's Arse.'

*Avebury* or *Abury* was a form of the mount, but reared by human hands. It is certain to be a type of the *kep*, the image of *Kêd*, and therefore the earliest form will be *Kaf-bury*. *Af* (Eg.) has an earlier form in *kaf*. The bury in this shape is explained by *burui* (Eg.), the *cap, tip, roof, supreme height*, which has the same meaning as *ben*, determined by the pile, obelisk, or pyramid; the *Hag-pen* being a part of *Avebury*. *Af* and *kab* (Eg.) mean *born of*. *Av-bury* is the lofty birthplace. The *Barddas* call it the *Pile of Kyvr-angan*. It was also a form of the *ankh*, that is, a symbolic image of life associated with the idea of transformation or transfiguring, a typical place of rebirth for the dead laid out together (*cyvr*), also used in the mysteries for the enacting of the doctrinal drama. The builders were imitating the beetle in burying their dead as the seed of future life, waiting in a dry place for the resurrection, and the receptacle was representative of the *kept* or *kêd*, the Egyptian *mesken*.

*Cor-Cyfoeth* was a name of *Stonehenge*, and in Welsh *cyfawd* means to rise up; *cyfodi* may be rendered the *Resurrection*. *Abury* being a work of the builders, the name can be glossed by *gober*, Welsh, a *work, operation, deed*; *goberu*, to *work*; *gephura*, Greek, a *mound of earth*; *keber*, Cornish, *cabir*, Welsh, a *rafter, roof-work*; *ceibraw*, to *joist, lay*

on rafters; *civery*, English, a *compartment* in a vaulted ceiling; *kabara*, Persian, a *beehive*.

There are writers, who like Goldziher in his *Mythology Among the Hebrews*<sup>[118]</sup>, have imprudently characterized the system of British Druidism as a modern imposture and perversion of Christianity. But the truth is there is far more in it even than has ever been claimed by the *Barddas*. When the matter is tested by the comparative method, this will be proved.

The chair of the bards was a great symbolic institution, the chair of Keridwen. This is an identifiable type. The chair was the *hes* or *as* of the genetrix in Egypt. *Hes*, the *chair*, is likewise the Egyptian name of the singer, the bard, and means *to praise, applaud, celebrate*. *Tut* is to *unite together, a ceremony, typical*, and *put* is the divine circle of the gods; the *put* circle of nine in number. An earlier form of the circle is that of *fut*, the four corners, the quadrangular *caer*. *Hes-tut-fut*, the celebration of the singers in the quadrangular *caer*, the circle of Kêd, gives us the Eisteddfod continued, in keeping with its original character, to the present time, as an annual gathering of singers and reciters with the seat (*hes*) in the circle. The Eisteddfod is a living link with Stonehenge, the Stone of Eseye, and with Egypt. Further, as *sill* is an old English name <sup>[p.422]</sup> for the *seat* and *throne*, equated by the Egyptian *tser* for the *temple* or *palace*; *ser* the *seat* and *rock* of the horizon; it is probable that Silbury Hill is a form of the 'Seat of the Throned Bards,' who were likewise the lawgivers.

The language of the chair was personified in Kadeirath, the son of Saidi. *Kadeir* is chair, and in Egyptian *att* or *uti*, is a name for *speech, utterance, language, the word*.

The typical teacher of Druidic lore, Taliesin, characterizes his mystical utterances by the name of 'Dawn y Derwyddon.'<sup>[119]</sup> *Dawn*, in Welsh, is the *lore*; Dawn y Derwyddon, the *lore of the Druids*. The *tan* or *tannu*, in Egyptian, further identifies the kind of learning; *tart, measure, extent, complete, fill up, terminate, determine: tennu*, lunar eclipses; *tennu, reckon, each and every amount*. Thus the Druidic lore consisted in reckoning up each and every one of the circles and cycles of time. This is described as 'The study of the Circle, the Circle of Anoeth.'

'I know,' sings Taliesin, 'what foundations there are beneath the sea. I mark their counterpart each in its sloping plane,'<sup>[120]</sup> that is in the lower signs, the nether part of the circle of Anoeth, This circle as solar was called the precinct of Iôr, or the year. 'Iôr, the fair quadrangular area of the great sanctuary,'<sup>[121]</sup> is the equivalent of the four-cornered circle of the *Zend Avesta*, made by Yima.

The stones of the circles are sometimes called *dawns-men*, and this title was perverted into *dance-men*, and the dancing men of legendary lore. Finally the *dawns-men* and *dance-men* were converted into Danish men, and the Danes take the place of the *dawn* made plural in *dawns*.

This *dawn* is Taliesin's Dawn y Derwyddon, the Druidic lore. The Dawn-Men are the Stone-Memorials of the Druidic lore, the knowledge of the time-circles registered in the stones. That they localized the circle of Anoeth in these islands is shown by the name of the parish in Scotland where the Stone of Kirckclauch was found[122], which is Anwoth. *An* (Eg.) also means to *speak, hear, listen*. *Wothe* (Eng.) means *eloquence*. *Anat* (Eg.) is the *stone-circle*. *An-at* is the circle of repetition. 'I require men,' says the god Hu, 'to be born again,' 'Ry Annet.'

The heaven was divided in two halves, sometimes represented by Nupe above and Neith below, Nupe (or Pe) bends over the earth and rests on her hands and feet in the form of a half-square, equivalent to the half-circle, and this figure was conventionalised. A stone in the Edinburgh Museum of Antiquities shows a figure that corresponds to the upper half of the heavens, represented by Nupe as the upper hemisphere, or by the human figure conventionalised into [p.423] mere line. A cross within the enclosure intimates the place of the equinox, the division of the two heavens, where the sun entered the upper one. Here was the 'Hall of the Two Truths,' whose duality takes so many forms. Here was the region of Tattu, the eternal. One sign of this was the wheel or cake symbol of the orbit, which became the ancient wheel-shaped *theta* of the Greeks. Thus the letter *theta* with cross and circle combined repeats Tattu or Teta, the established region in the zenith. This same sign is found on the Scottish stones. It is the especial emblem of the equinox as the place where the circle of the year was completed and renewed. Two such cakes or wheels denote the double equinox, as in the Hebrew מִילְבַּר־חֵב: (*beth diblaim*), the house of the double cakes or circle, and other forms of doubling. Har-Makhu was the solar god of this double horizon, with its station at the place of the equinox.

Now it is claimed by the present writer after long study, that the little house of the double-cakes, disks, or circles found on the sculptured stones of Scotland[123], is the Hall of the Two Truths in An or Tattu, the solar birthplace, and that the image of the Two Truths and dual circle is what is commonly termed the 'spectacles ornament.'

This is sometimes represented across the little house of the two circles as in plates 15, 17, 33[124], and at others by the double disk. In either case the double circle is crossed by the crooked serpent or the *z*-shaped figure. The Egyptians placed their equinoxes up in the zenith and their solstices low down on the horizon. The place of the equinoxes was a mount, and if we imagine an enormous and down at seesaw, we shall be able to realize their scales as they plank laid across the top, on the ends of which two figures ride up ascended and descended north and south. This seesaw of the solstices in the scales or balance of the equinox is necessitated by the one being in the zenith, the others on the two horizons. The seesaw on our stones is the serpent or *z*-figure oscillating across the double disk of the Hall of Two Truths. This can be shown. One name of the figure of the double horizon is *tset*. *Tset* is the serpent (*tet*), and this serpent *tset* becomes our *zed*. Thus the serpent and the *z* are equivalents as on the stones. The *zed* or serpent, then, belongs to the double horizon north and south, its head and tail are solstitial; these go up and down across the dual disk, which is therefore the Egyptian equinox in the zenith.

The serpent depicted in plate 37 of [Stuart's](#) *Sculptured Stones* from the monument at Newtown is the basilisk, the goggle-eyed or spectacled serpent, which is the especial warder of the gateway of the path of the sun[\[125\]](#). In keeping with this character it is portrayed [\[p.424\]](#) with four wings, which represent the four corners of the earth. It is also depicted under the name of Hapu with four heads. And again, on the same sarcophagus, it appears in a fourfold form as *apt*, having four figures on it. *Apt* is the name of the four corners, and the basilisk is the serpent of the four cardinal points, that is, of the solstices and equinoxes, therefore, of the circle of the year.

Another basilisk on the same monument is three-headed, and it represents the trinity of father, mother, and son, or Osiris, Isis, and Horus which is perfected and completed in the conjunction at the time of the vernal equinox. The typical serpent of the Egyptian monuments has the same signification on the Scottish stones.

The Sweno stone, supposed to commemorate the defeat of Sweno, is to rue the *shennu* stone. *Shennu* (Eg.) is the *circle* of time consisting of two halves (*shen* or *sen*). *Shen* also means the brother and sister, the male and female halves. These figures are portrayed on Sweno's stone[\[126\]](#), and on plate 20 the two figures are bending over the child born at the place where Osiris, Isis, and Horus met in *shennu* at the crossing.

The hall of the double disk is found on stones at Tyrie and Arndilly. Both *dilly* and *tyrie* correspond to *terui* (Eg.), our *tray*, the circumference and limit of the whole, consisting of the two times called *terui*; which is also a form of *sesennu* and number eight, the total as the ogdoad, like the eight in the ark, here represented by *arn*.

At Bourtie[\[127\]](#) there are two stone-circles, the two disks of the drawings. There is also an eminence called the Hawk-Law. Two cairns were opened about fifty years ago. In each there was a stone coffin enclosing two urns of hard baked clay[\[128\]](#). The name *bourtie* answers to *per-ti* (Eg.), the dual circle and double house in An.

A rock on Trusty's Hill, near Anworth, Galloway, has the double disk and z-sceptre. The equinox is in line with a conventionalised fish, and there is a sign pointing expressly at the fish. The *worth* is an enclosure, and An we claim as the solar birthplace, the celestial Heliopolis. An also means a fish in Egyptian, and here the equinox is in An; the monument in Anworth[\[129\]](#).

When the solar birthplace was in the Fishes, it was represented by the genetrix in the shape of a mermaid who brought forth the child[\[130\]](#). Now the well-known symbols of the mermaid are the comb and the glass. These are frequent on the Scottish stones. The comb and mirror are depicted on the 'Maiden Stone,'[\[131\]](#) which thus becomes the stone of the mermaiden goddess, half woman, half fish, the Derketa, Atergatis and Semiramis, who was represented in Britain as the mother Kêd, our Keto.

The comb represents puberty, the first of the Two Truths in the mystical sense. At this period the maiden bound up her hair for the first time with the comb, plaited, knotted, and snooded it, according to Egyptian usage. The mirror is the type of reproduction, like the eye, which is likewise figured at the place of the vernal equinox. This was the symbol of the other of the Two Truths. Both were united in the mermaid or fish-goddess, or yet earlier water-horse. But where is the mermaid herself? She is represented by the elephantine monster of these drawings. This figure accompanies the equinoctial imagery of the double-disk in plates 2, 22, 24, 34, 39, 47, and 67[132].

The same figure accompanies the crescent or semi-circle in plates 4, 10, 40, 47. It represents the goddess of the Great Bear, whose type in Egypt was a monster compounded of hippopotamus, crocodile, the *kaf*-ape, and lioness.

The monster of the stones is the same ideograph as the mare with feet fettered fast around the cake-type of Tattu, the eternal, or depicted full gallop on other of the coins or amulets of Cunobelin. *Hippa*, the mare, is but a more European form of *Kefa*, the female water-horse.

The monster is the Scottish version of the conventionalised Bear, portrayed by the Welsh as mare and boat and bird in one image.

In either case the object was not to imitate nature, but to compound an ideographic symbol. It happens that the spectacles-shaped double disk is found on the Assyrian monuments, as a form of yoke, and is said to denote a *four-footed animal trained to the yoke*. Our word *yoke* and the Latin *jugum* are forms of the Egyptian *khekh*, the balance and the place of the equinox. The Roman *jugum* appears as a kind of cross[133]. Thus the cross, the balance, and yoke, are types of the equinoctial level, the crossing, and the word *khekh* names all three. The *jugum* as the top or ridge of a mountain also corresponds to the *kek* of the horizon or height. In Eskimo, *kek* is the boundary; *kakoi*, in Japanese, means to *enclose, clasp, fence round*, and the four-footed animal trained to the yoke is our mare with fettered feet, and the monster whose tethered turnings round denoted the earliest year, that of the Great Bear. It was by aid of the Great Bear that the early observers determined the equinoxes and solstices. The Chinese say when the tail of the Great Bear points to the east, it is spring; to the south, it is summer; to the west, it is autumn; and to the north, it is winter. This was the constellation of the bringer-forth of the child as Sut, the Dog-star, in the pre-solar time.

The bird is often found on the stones, and on one of them[134] there is a form of the boat, with a paddle in the forepart.

[p.426]

The fish appears on the Edderton stone[135], and again on the Golspie stone[136], accompanying the symbols of the equinox. This can only indicate the colure in the sign of Pisces.

On the Mortlach stone[137], two fishes are portrayed, and they are joined together like the two of the zodiac. There is a figure of the Ram beneath, as if superseded by the fishes. Further, plate 118 shows a ram-headed figure over the fishes, or twin-fish, also an inverted human figure. This read hieroglyphically—the inverted figure is among the hieroglyphics—signifies the reversal of the signs and says the colure has left, or is leaving, the sign of the Ram for that of the Fishes. The imagery is on the cross of Netherton, which in Egyptian, means the divine seat; this seat was denoted first and foremost by the cross of and at the crossing. It was at this point the hero Horus overcame the Akhekh dragon of darkness, the typhonian type of evil. And on the Golspie stone[138], the hero is portrayed fighting the battle of Horus against Typhon, which terminate at the spring equinox.

At the place of the equinox was the double holy house devoted to Anubis, the double Anubis who may be seen biformis, back to back. at the crossing in the planisphere of Denderah ⓘ. We know the Druids made use of the ape in their imagery, and this was one form of Anubis. This double Anubis as dual ape appears in plate 63[139]. The duality is curiously expressed in the way they are twined and intertwined together. The same twins are apparently intended in plate 45 from the Kirriemuir stone[140].

When the Great Mother was first typified by the bear, or water-horse, Typhon, Sut was her son, and his type was the Dog-star. As Apt she is expressly called the Great One who gave birth to the boy[141]. The boy in Britain was Beli, the star-god, and Belin, the solar Baal.

And in one of the archaic sculpturings[142], the so-called z-sceptre drawn with the double disk in a boat-shape figure, like that of the Hindu Meru, with the seven heavens at one end, and the seven hells at the other, on the north and south poles. The dog's head is appended to one end of the balance. It is repeated in fig. 34[143]. The dog is obviously at the head end, that is, in front, the south; the north being the hinder part, represented by the loop or tie of Typhon, and points to the Dog-star, the announcer of the solstitial year. Thus we have the mother and son, Sut-Typhon, as Great Bear and Dog among the earliest of all the Sabean types figured in the heavens.

Every type found in cluster on the stones connected with the cross ideograph of the equinox shows the astronomical imagery in the eschatological phase. The great mother, the sun-bird, the mirror, comb, serpent, and hall of the double disk, all denote the resurrection [p.427] or reproduction of the sun-god and the soul, and so proclaim and prove the monuments to be memorials of the buried dead.

Evidence of what may yet be called the Druidical cult, maddening as is the name to some, is not limited to the monuments, but survives in the names of places where the stones have been destroyed. So long as they stand, our hills will talk in the primeval tongue, and while Helvellyn lasts, its name will prove it to have been the seat and scene of the worship of Kynvelyn, the British Belin.



The present work has been partly written on ancient Druidical ground. The author was born in its neighbourhood, and has lived in the heart of it for many years; born in the shrine of Belin, at *Gamble*, which may be rendered the Khem of Baal. This is shown by the Bulbourne river, and the ancient city of that name. An old distich of the district says:—

'When St. Alban's was a wood,  
The ancient city of Bulbourne stood.'[\[144\]](#)

Bulbourne was the boundary of Baal.

If it be objected that the word *gamble* is an English name for the *leg*, my reply is the leg (hinder) is the especial hieroglyphic of the genetrix, who was herself the shrine of Baal. The Druidic ground is chiefly on the Chiltern Hills, at the corners of three counties, Hertfordshire, Buckinghamshire, and Bedfordshire.

There are three hoes; *Ivinghoe*, *Totternhoe*, and *Asthoe*. The seat or throne of Kêd is extant as the *ten* or *den* of Gad, divided into the larger and lesser Gaddesdens in accordance with the dual mapping out. The *den* or *dun* is a *division* as well as a *seat*, following the Egyptian *tena*, to *divide, separate in two*, and *Nettle-den* is the lower den, the nether of two (so a *jakes* is a nettle-house), like the *neter-kar*. The Dunstable crows are both black and white.

At Dunstable we have the Maiden-ing burn or bourne, possibly both in one. *Pytte-stone* implies the stone of the intermittent well.

Ashridge Park was anciently in two divisions, and one of these, the south-eastern, was always stocked with fallow deer, the northern with red deer[\[145\]](#). These were as true symbols of the two halves of the solar circle as the white and red crowns of Egypt.

There is a tradition that the San Grael was at Ashridge, the house of the Bonhommes. **Skelton**, in his *Crown of Laurel*, speaks of 'Ashridge beside Barkanstede, that goodly place to Skelton most kind, where the Sang Royall is, Christ's blode so red.'[\[146\]](#)

Ashridge House has its legend of the cross, because it stands at the crossing. It stands in two counties, and is so completely divided that during the time the present writer dwelt in its neighbourhood a sudden death occurred, and a coroner's inquest ensued. The doctor [\[p.428\]](#) chanced to mention that the man had died in another room; this was in the next county, and another coroner demanded.

Here, then, was the crossing, the topographical and symbolical analogue of the astronomical crossing of the equinox, with the Hall of the Two Truths, an image adopted by the religion of the Cross. Hence followed the token of the crucifixion in the presence of the San Grael.



My conclusion respecting the meaning of 'Ashridge,' which has nothing to do with the ash tree, is that it represents the mountain-ridge which is pre-eminent in the Welsh *esgair*; Gaelic, *eisgir*; Irish *aisgeir* or *eiscir*, that is, the ridge of hills and mountains; the rocky ridge, *ysger* in Welsh, being the rock or stone, which is repeated in *Asgr*-ridge, or Ashridge. This is the Egyptian *skarū*, the name of a fort; the Assyrian *ziggurat*, a *tower*; the Hindustani *ziarat* or *shrine*. The fort or place of defence is recoverable in the Welsh *ysgor*, a *circular entrenchment*. As the Greek *eschara*, it is an altar for fire-offerings, and in the Hebrew הכוזא (*azkerah*) it also relates to sacrifice and memorizing. In Egyptian, *as* is the seat, throne, sepulchre, sacrifice; *kheri* means the *victim* bound for sacrifice. The mountain was the first altar, and its caves supplied the earliest tombs. The word as *eskar* has also been adopted by geologists for the isolated heap left by the ice or water at the foot of the hills or on the plains. In accordance with a common principle of compounding and, it may be, of interpreting names, the ridge does but translate the *Aisgr*.

The name of the ancient mother Kêd is extant at Cheddington, earlier Kettington, the *ten* (high seat) of the *ing* of Kêd. Kêd-tide is an old name for Shrovetide. We have also the river Gad. Wad's Combe (vulgarised into Ward's) and Wad-Hurst (as it is written in the old maps) are probably forms of Gad, or Kêd, and in the Hurst or wood of Kêd the greater part of this work was prepared.

Monybury Hill is a portion of the table-land of Gad (Gaddesden), and thus we may have our Gad and Meni on the same ground. The 'Gallows' Hill, Welsh *gwalas*, means the *couch* or *bed* on the high table-land, which was the lair or birthplace of Kêd. One of the hills next to Gallows Hill is still called Steps Hill. Cadr-Idris is said to have had 365 steps cut in it. The hill at Cheddington is cut in three vast coronal-like tiers, most distinct still, although it has been ploughed over for ages. The early men cut indelibly whether they worked in adamant, sienite, limestone, or only in the earth itself. Their seals and impressions were worthy of the divinity whose name, *khet*, means to *cut* and to *seal*.

These three steps are ranged towards the sunrise, a triad of tiers corresponding to the three solar regions, the upper, mid, and lower, found in all the mythologies, and with the three ranks and symbolical colours which were apparently disposed in the same way as in Egypt; [p.429] blue for the highest rank, white for the second, and green for the lowermost; blue for Ammon in the height, green for Num in the deep, and white for Khem on the horizon (to judge by white as the colour of Khem-Horus); and these three are the chord of colour found on the Druidic glains. 'We find some of them blue, some white, a third sort green, and a fourth regularly variegated with all these colours.' [147] On these three tiers or steps of gigantic heavenward stride, we may conjecture the Druids stood in their triple ranks at sunrise, and on gala days in front of a stone temple, crowning the Hill of Kêd, toward which these steps ascended. In the hilt named 'Steps' Hill, close to Gallows Hill, there is a vast ravine or gorge, not a natural formation, not the work of the elements, and unaccounted for as the work of human hands. But the name of the hilt itself suggests the clue it is the *Steps* Hill, and at the head of the ravine is the place, scope, and height required for an ascent of steps as at Cadr Idris. This hill leads up to Gallows Hill, the highest of all, otherwise known as the Beacon Hill. With the strange ravine and ascent

of the Steps Hill we may compare the Egyptian Feast of the Dead, which was a festival of the steps and of the valley, or of the ascent from the valley.

We cannot but associate the Gallows Hill with the Gwal of Ast, the *couch* or *seat* of Kêd; *ast* being one of her names, as Gaddesden the *ten* or *seat* of Gad (Kêd) is close at hand, and not far off is Asthoe, the hoe of Ast, and near by is Aston; also with the Gallicenae and the Gwyllion of the Druidic mysteries, a plural of Gwyll or Gwely, the Gwal or Gwalas being the couch, ark, circle of Kêd, formed of the nine stones; the Nine Maids that stood in a circle, still represented by the circle trodden indelibly round the top of the Gallows Hill; the nine damsels who warmed with their breath the cauldron of Kêd, and the Nine Gallicenae, the Gahhi of the *shen* (Eg.), *circle*, the Welsh *séon*. These were the British muses, identical with the daughters of Mnemosyne in Greece, and the nine who attended Osiris in Egypt. And at Dunstable—an ancient seat of the *Catieuchlani*—we have the Maiden Bourne or Maiden-ing-burn.

There are no stone remains in all this region now, nothing but the cloven and circle-showing hills, and the imperishable records of the past preserved in names. Hills and ridges like these are not so easily carted away. There are three commons on this portion of the Chilterns, and commons are religious remains; the last relics of general property in land under the Druidic system of government, which was primally the land of the dead, the *khem-mena* (Eg.) a *common place* of the dead, being earlier than commons for provisions.

In one of the songs of poor old Myrddin, the Caledonian Druid, who uttered the death-wail of the ancient cult, he exclaims, 'How great my sorrow! How woful has been the treatment of Kedey'—a familiar name of the Mother Kêd. 'They'—the opponents—'land [p.430] in the Celestial Circle, before the passing form and the fixed form, over the pale white boundary. *The grey stones they actually remove,*'—as if the mournful fact were too pitiful [148] for credence! Now let us turn to the lands of the living.

An old distich says,

'By Tre, Ros, Pol, Llan, Caer, and Pen,  
You may know most Cornish men.' [149]

These are prominent names of places after which the family or community were named. The *llan* is an enclosure in Cornish, also a church, the latest form of the sacred enclosure [150]. In Persian the *lan* is a *yard*. There are close upon one hundred *llans* extant in the village names of Wales. And Dr. Bannister has collected 300 proper names in Cornwall based on *llan* [151]. This, in the hieroglyphics, is the *ren*, the *name* and *to name*. The ideograph is the *ren*, *ring*, an *enclosure*, a *cartouche*, for the royal names of the pharaohs. We have the far more primitive *ren*-enclosure as a *ran*, the noose or band of a string, and in *ren*, to *tie up*. With the participial terminal *ren* is *ren-t*, the *enclosed* and *named*, and that is the formation of the enclosure named, a primitive mode of getting on the land. One form of land is the ground between the furrows in the ploughed field. Land is that which is enclosed and named or *ren-t*. The *run*-ring for cattle was an early *llan*,

and the *ren* sign is a noose for holding cattle by the foot. The orbit of that run was a primitive *llan*, and the payment made for it was *rent*.

The same antiquarian has collected 500 *pens*, named from the headlands, the Scottish *bens*. *Ben* in Egyptian is the *height*, the *point*, *cap*, *tip*, *roof*; the *ben-ben* is a pyramidion. In the same list of names there are 400 *ros*; the *ros* is a rock or headland, a natural elevation, which would be seized upon first for its position. It is the same at root as the Irish *lis*, and English *rise* [152].

There are 1400 townlands and villages in Ireland having names beginning with *lis*. The *lis* is a *raised place*; it may be the natural or made mound turned into an earthwork. In the *Book of Ballymote* the *rath* is used to denote the entrenchment of the circle, and the *lis* is the space of ground enclosed. The *lis* was sometimes enclosed within several *raths* or entrenchments. The Egyptian *res*, to be *elevated*, *raised up*, to *watch*, be *vigilant*, best explains the nature and meaning of the *lis*, as place of outlook within the protecting circle, before towers and fortifications could be erected.

The Welsh and Cornish *trevs*, *trefs*, *troys*, or *tres*, are probably the Egyptian *rep* or *erpe*. The *tre* is understood to mean a homestead. The *erpe* or *rep* (Eg.) was a *temple*, a *sacred house*. With the article prefixed, this is *t-rep*, answering to *trep*, and many of the *treps* were certainly religious foundations. In Egyptian [p.431] we find the *taru*, a *college*; *terp*, the *rites of Taht*, a name for *literature*; and *teru*, for the *circumference*, the *Troy*. The *teru* is a modified form of the *tref*.

Dr. **Bannister** has collected 2,400 Cornish proper names beginning with *tre*, and there are a thousand *tres* as places [153]. This is the Egyptian *ter*, *teru*, and *t-erp*. *Ter* signifies *all the people*, the *whole* of a community dwelling together. The dwelling may be beneath the family roof-tree, whence the *tref* (*tre*) as the homestead, or it may be a village, as in the Dutch *dorp* and English *thorpe*. The habitation may be added to the *ter* by the *pa* (Eg.), a *house*, *abode*, *place*, or *city*, whence the *terp*, *tref*, *thorpe*. Without the *t* (the article *the*) the *rep* or *erp* is an Egyptian temple, the house of a religious community. Thus we have *ter* (Eg.), the *community*, and in Craven, *trip* denotes the *family* and the *herd*, while the worn down form of *tre* in Cornish means the *homestead*, *dwelling-place*, *enclosure*. The *erp* (*terp*) is the *religious house*. In Holstein the *tref* or *thorpe* is called the *rup* without the prefix.

In the Scilly Isles there were vast monumental remains in **Borlase's** time, especially in an island named 'Trescaw,' from whence, according to **Davies** [154], a graduate in the Druidical school was styled *Bardd Caw*, one of the associates. *Cuhelyn ab Caw* was a British bard of the sixth century. The songs of *Keridwen* were sung by the chanters of *Caw*. The plural *caw* is found in *kau* (Eg.), a *herd* or band.

*Trescaw*, then, was a foundation of learning. The *caw* is the Egyptian *khau* or *kaf*. The *khau* as a *scholar* is implied by the *khauit* being a *school*, a *hall of learning* with cloisters or colonnades. The *khau* (Eg.) is a *dog*, and the priests of *Kêd* were dogs, *i.e.*, *kenners* or *knowers*; the dog being a symbol of the knower with the Druids as well as in Egypt. The

full form of the *khau* is the *kafape*, the cynocephalus, a type of Taht, the Divine Scribe; also of the priests and of letters[155]. With us, too, the shepherd's dog, the knower, is designated a *cap*; a *cap* being synonymous with a master or head. Hence the symbolic cap of the scholar. In Egyptian the *skhau* is the *scholar* and *scribe*, from *skhau*, to *write*, *writing*, *letters*. So in English for the *caw* we have the scholars, and *Trescaw*, otherwise *Ynis Caw*, was the island of the scholars. This was one of the Scilly Isles. The name of Scilly identifies the school. *Skill* means to *know*, to *understand*. The Scilly Isles repeat the name of *Ynis Caw*, the island of the scholars; which suggests that the *trê* in *Trêscaw* is a modified *tref* or *trep*, as *t-rep* (Eg.) the *temple* or *sacred house*, and that *scaw* may represent the *skhau* (Eg.), to *write*, *writing*, *letters*, the *scribes* and *scholars*. The *ys* in Welsh was added to augment and intensify words, and this would make *Caw Yscaw*. Thus *ynis tre(f) scaw* would be the island of the Druidic 'erp,' a temple of the [p.432] scholars; the school implied by the later name of the Scilly Isle. The *tref* as family became the *trish treabh* and English *tribe*.

We have a group of counties, or hundreds, anciently known *sokes*, in Essex, Sussex, Middlesex, and Wessex. Our *soke* is the Egyptian *sekh*, a *division*, to *cut out*, *incise*, to *memorize*, *remember*, *depict*, *represent*, *rule*, *protect*. The *sekh* is a division *mapped out*, *marked off*, *cut out*. The British *soke* was the territory on which the tenants of a lordship were bound to attend the court. Also the *soke* of a mill was the range of territory within which the tenants were bound to bring their corn to be ground. The word *sekh* has many meanings. It is a variant of *uskh* for *water*, the earliest of all natural boundaries and divisions of the land. *Sekh*, to *cut out* and *divide*, has the meaning of *share*. The right of *socage* is the right to a share, held in later ages on varying terms. For example, in the Manor of Sevechampe, *Domesday*[156] records that there were four sokemen; one of these held half a hide, and might sell it; another held one Virgate, and could not sell it without leave of his lord (Elmer); the third and fourth had right of sale. King Edward had *sac* and *soke* over the manor. In Egyptian *suskh* means *free to go*, have the *liberty*. As *sock* and *suck* have the same meaning, the *soke* is a companionship, the basis of the *soke* (guild), and the primeval *socage* was the freedom to graze cattle in a certain division, still extant in the right of common pasture, accorded to the company who held the land on the communal system. The earliest *socage* was so simple that it may be described as a right of suck or succour at the natural fount of life, the breast of the great mother of all, from which the children were not yet forcibly weaned, as they had not parted from their birthright and heritage. The *socage* then became a franchise, the parent of that liberty, freedom, frank-pledge, or whatnot, now conferred by the honour called the freedom of the city. The primitive *socage* belonged to common ownership, the later to lordship, when the ownership was made special and several, with the right to levy *soken*, that is, toll. Port-*Soken* Ward, in the City of London, means a municipal district having the privilege of levying *soken* or toll in the shape of port-duties. Applied to territorial division on the large scale, the *sekh* gives us the plural *sex*, our four counties. In Essex, Sussex, Middlesex, and Wessex, we have a complete system of the territorial *sokes*, arranged according to the four cardinal points, and named in Egyptian. *Uas* is the *west*, a name of western Thebes. *Wes-sex* is *Uas-sokes*, the west divisions. Wessex was Hampshire. **Robert of Gloucester** calls Hampshire *Suthamtshire*[157], and *sut-amt* in Egyptian is south-western. Both *sut* and *su* signify the south, and in Sussex, Wessex, and

Essex the English follows the parent language in dropping the terminal *t*. Sussex is the south *sokes*, and on the same principle Essex is the east *sokes*. [p.433] *Ast*, to be *light*, answers to our east. In this chart Middlesex is to the north. The northern boundary of the zodiac as well as of Egypt was called *mat* in the oldest records. *Mat* signifies the mid-middle division, which was the north-east quarter of the compass. Thus we have a circle of the *sokes*, with London seated on the water in the right position to represent the solar birthplace in Mat or An, the celestial Heliopolis. It will bear repeating that Sussex county was divided into six parts called *rapes*, each of which had its river and castle. Now as the castle is but a later *kester*, it looks as if the original *rape* may have been the Egyptian religious house called the *rep* or *erp*, just as the *sekh* or *uskh* was also the Hall of the Two Truths. *Sus* (Eg.) means *six*, and whether intended or not, *Sussex* reads the *Six Sokes*. A religious foundation connected with the dead is at the base of all our living institutions that are deep-rooted in the past.

Our *sters*, as before shown, are the resting-places of the dead. The hieroglyphic *ster* is variously compounded in the *Min-ster*, the *ster* of the dead the *kester* (*ke-ster*) a *house*, *region*, *land*, *inside place* for the stretched-out dead; and with the *caer* or enclosure of the dead. The Chesters are also known as the *caers*. Portcestre was formerly called Kaerperis, Gloucester was likewise Kaerglou, Winchester was formerly called Kaerguen, which shows that *Win* is the modified *Guen*. *Guen* answers to *khen* or *khennu* (Eg.), the *sacred house*, *hall*, or *sanctuary*. Thus *Guen-chester* is the sanctuary of the buried dead, who were shielded and sheltered in the Chester. *Khen*, the *sanctuary*, also signifies to *alight* and *rest*, and *khen-khester* (Eg.) is the protected resting-place of the laid-out dead. The *glou* in *Gloucester* takes the place of the sanctuary in *Guen-chester*. Its equivalent *kheru* (Eg.) means a *shrine*, *house*, *sanctuary*, or *cell*, so that the significance is the same in both. *Kher* and *khen* are determined by the typical quadrangular enclosure, and the *caers* were called quadrangles as well as circles. *Glou* has the *v* sound in *glevum*, and *kheru* (Eg.) has the equivalent in *kherf*, a *first form*, the *model figure*, or *type* of the *kher*; it denotes the chief *excelling*, *surpassing*, *sacred*. The Egyptian *kar* is a hole underground, and with the terminal *f* for 'it,' we may obtain the grave as the equivalent of *kherf*, a *first form*, a *model figure*, whilst *glev* (*glevum*) in Gloucester is really synonymous with *kherf*, and *grave*, the inner place of the dead. In Cirencester both names are united, and *kar-en-khe-ster* (Eg.) is the enclosure of the Chester or protected place of the buried dead, unless we read the word Chester as compounded from *kas* (Eg.), *burial*, and *tar*, the *circle* or *to encircle*. We have both forms in Caistor (church) and Ros-Kestal.

As burial-places, the *caers*, *khesters*, and *minsters* acquired their greatest sanctity, and for that reason were adopted and continued as places of Christian worship and rites; for churches and cathedrals.

[p.434]

Deep digging beneath and round some of the Chesters and Minsters would reveal many a glimpse of our pre-Christian, pre-Roman, pre-evil past, buried alive and still calling dumbly for rescue.



The *caers* preceded the shires. And Nennius[158] enumerates the three *kaers* as the names of ancient British cities, and as *caer* is the hard form of *shaer*, it is evident these *caers* became our *shires*. *Kart* (Eg.) means *dwelling in*. The *karrrt* is a name applied to dwellings of the damned in Hades. With us the *s* forms the plural instead of the *ti* in Egyptian. The Egyptian *kars* were the lower places from the south as they were in Wales, and in the mapping out of England the shires, or *kars*, are the lower counties. We have the meaning preserved in another way. The lower is also the left hand, and the *car*-hand is an English name for the left hand. When the Druids plucked the magical plant with the left hand, that was on the night side, and the transaction belonged to the lower world.

We owe the words *weal*, *wealth*, *weald*, to this same origin in the *kar* or *orbit*, the *enclosure*. *Wealhcygn* is not derived from the word *Welsh* as a name of race. That had a common origin in the *kar*, *gower*, *gale*, or *weal*. For example, hemp, the halter, is called Welsh parsley and the cuckoo is the Welsh ambassador, because the one makes the noose round the neck, the other makes the annual circle, each being a form of the *kar* or *weal*. In the same way the *whelk* is named from its spiral circles. To *welke* is to *wax round* like the circle of the moon, and the ring-dove is also called the wrekin-dove, *wrek* and *welk* being synonymous. Wales and Corn-wales are on the borders of the land; they are the outermost counties lying where they look as if conscious of being the first *kars* enclosed from the common waste. Next comes what used to be known as the *Wealhcygn*, or the *Wreakin*, as the word is found in Shropshire. *Wealhcygn* does not mean Welsh-kin; it is applied to the land as in the *Wreakin*, not to the folk. Cornwall, was one of the two Wales. Somersetshire and Devon were the *Wealhcygn*. *Khen* (Eg.) means *within*, *inner*, *interior*. The *Wealhcygn* are the interior or more inward of the *kars*, *shires*, or *weals*, *i.e.*, an inland Wales. The people may change, but names are ineffaceable.

The inner Wales leads to the suggestion that the name of Cornwall is derived from *kar-nu-wale*. *Nu* (Eg.) signifies *within*, and *kar-nu-kar* reads 'kar within kar,' or the inner of the two *kars* called Wales. Cornwall was formerly Cornwales. Thus we begin with Wales the *kars* the lowermost counties, the west being the way to the underworld, and Cornwall was anciently known as one of the two Wales. *Kar-nu-wale* is Wales within, and the *Wealhcygn* is a still more interior Wales. In this way we see the advance inland from what looks like a point of commencement in Wales.

One name of Wales known to the *Barddas*, is *Demetia*[159]. *Seithwedd* or *Seithin Saidi* is represented as being the king of *Demetia* [p.435] or *Dyved*[160]. *Dyved*, later *David*, is a typical name of Wales, the land of *Taffy*. *Temti* (Eg.) is the total of two halves, the plural of *tem*, a place corresponding to the dual Wales. In the old maps *Demetia* is called *Dyved*. This, in Egyptian, indicated a figured point of commencement, from *tef* (*tep*), the *first point of beginning*. *Tep*, however, as commencing point, would by itself apply equally to *Dover*. But the *tepht* (Eg.) is the *opening*, *gate*, *abyss* of source. The *tepht* answers to the lower *kars*.

This name of *Dyved* as the *tepht* is illustrated by the 'Davy's locker' of our sailors, the bottom of the sea, which is the mythical *dyved* or *tepht*, the place of the waters of source, the pit or hole of the serpent, where the evil *Deva* or *Typhon* lies lurking. The Druids

figured this underworld, or nether-*kar*, as the place from whence the visible world ascended, and as the place of the evil *GwarThawn*. Cornwall, formerly called West Wales, was also known as Defenset, and its people were the Defaetas. *Tef-nu* (Eg.) is *Dyved* within, the secondary form of Dyved or Wales. Here is a double *tef* as point of commencement analogous to Demetia and Wales.

In a map of Britain carefully collated from local maps and from Dr. Guest's researches by the author of the *Norman Conquest*[161], we find four counties named *sets*; these are Defenset, Dorset, Somerset, and Wiltset (later Wiltshire). These four counties should constitute a land once inhabited, mapped out, and named by Egyptians, for the *set* is the old Egyptian name of the nome, a portion of land measured off, divided, and named, *i.e.*, *nomed*. These are the only four Egyptian nomes named as *sets* in the island.

Defenset, in accordance with its name, comes first after Dyved or Wales. Dor-*set* (in Egyptian, *tur-set*) means an *extreme limit* of the land, the *frontier*, the very *heel of the foot* or *foothold*. Dorset is the frontier name at an extremity of the land. Somerset is the water-nome. *Su* is *they*, *them*, or *it*. *Mer* (Eg.) is the *sea*. Somerset is the sea-nome. *Wiltset*, when equivalented in Egyptian, will be *Hir-set*, the upper nome. *Hir* is *upper*, *over*, *above*, *high*, *uppermost* boundary. The full form of *hir* as a place-name is *hirt*, and this may account for the *t* in Wiltshire. *Hert* was afterwards applied to the shire of the uppermost boundary of our shires. This goes to show that Wilts was once the uppermost limit of Egypt in England, as the highest of four nomes or *sets*.

Our *set* is the Egyptian *set* or *sat*, from *sa*, ground, which, with the participial *t* denoting the *sa* is *measured* or *cut off*, becomes the *sat* (as we say, *sawed off*).

The *sa* (*sa-t*) has the meaning, in measure, of *one-eighth* of a quantity of land[162]. Now, if our *sets* were divided and named on this principle, they would correspond also in number, and there ought [p.436] to have been eight. There are four *sa-t* or *sets* in England and *dyved* in Wales. Now *dyved* signifies a measure of four. We have it in the English *tofet*, *tovet*, and *tobit*, a measure of four gallons. Four gallons to one *tofet* is equal to four divisions of *dyved*. Moreover, the Egyptian *aft* denotes the four corners, and *teb* is a *quarter*, a *place*. *Dyved* was as surely the other four divisions as that four gallons make the *tofet*, and although they are not extant by name as the other four *sets* they may have been four *kars*, which they were. In the old map we still find Gower, Caeradigion, and two Caerleons. These are four *kars*, answering to the four nomes, called *sets*. Moreover, four *kars* survive as counties in Wales, Cardigan, Carnarvon, Glamorgan, and Carmarthen. 'Four caers there are, stationary in Britain; their governors are agitators of fire.'[163]

The Egyptians divided the circle of the heavens into upper and lower. The lower contained the *kars*. The lower half was to the north, the *kar-neter*, the *kar* divided from the upper half by the equinoctial line running east and west. *Set* was the south in Egyptian; the south was the upper country, and our four *sets* are in the upper country towards the south.



On the monuments these two halves or houses of the sun are figured as two quadrangular enclosures with an opening, as two houses named 'Iu.' And in the Druidic writings, the *caer* is sometimes designated a quadrangular enclosure. Two four-cornered enclosures give us the eight regions of Sesennu, as well as the twofold division of the total, *temt*, *demetia*. The map shows this scheme made geographical on British ground. The four *sets* are the southern and upper half of the whole. At the edge of Dyved, close to the dividing water, is Gower, answering to the Egyptian *kar*, the lower and divided *karneter*, our nether Gower. This *kar* is denoted in the hieroglyphics by the sign of a half-heaven, because the *kar-neter* was but the sun's course for half the round, the lower, northernmost half that begins with Gower.

The *kar* or *kart* is a course in Egyptian, an orbit or measure; in this case the sun's course through the lower half of the divided heaven. Two *kars* in the hieroglyphics read *kar-ti*; the *ti* duplicates the *kar*, and the determinative of *kar-ti* is two half-heavens. *Karti*, then, abrades into *kart*, the *total orb*, in English the *garth*, *girth*, *garter*, or *quart*. The Egyptian *kar-ti*, the plural of *kar*, have various forms as orbits, holes, passages, enclosures, prisons, showing they were enclosures of whatever kind, and the Welsh *caers* were known as fenced enclosures. *Karti* is the exact equivalent of Wales. Four *kars* in Dyved would complete the eight required to make the unit of the *set* of eight 'sa's. Four 'sa's or *sets* and four divisions as *kars*, make the total of Dyved, as in Egyptian *tebt*, the *measure*, which in one form is equal to our bushel, in another it is a table, with which we may compare the [p.437] Round Table, in another a sarcophagus. The *teb* or *teb-t*, as an unit of measure, was variously applied as dry, liquid, and land measure. Also we find the 'sa' divided into one-sixteenth of a measure of land, as in England the *tobit* is subdivided and differs in different counties.

The division of eight, however, is primary, and the look of the whole thing is that the land of Dyved was the twin-total, afterwards divided into eight nomes, four *caers* in Dyved, and four in Defenset, Dorset, Somerset, and Wilset considered at the time to be the *two lands* of Wales; Devonshire being called West Wales. Wales is Gales, Kars, Gowers, the plural of a course or total. That total being Egyptian was twinned, the lower and upper *Kars*, the two *Kars*, Gowers-Gales, Wales.

The two *tebs* in Dyved and Defenset, if designated in Egyptian, would be *teb-ti*, the dual *teb*, as *teb-ti*, a pair of sandals; and we find that the *tebti-pehu* was an Egyptian name of the 12th nome of Upper Egypt, meaning the Water Nome[164] of the double division.

*Tibn-ti*, the double Dyfen, appears on the monuments[165]. Our two *tebs* or *tebn*, Dyved and Defu, form the double division of the water nome just as does the *tebti-pehu* of Egypt. Also, Dyfen as the one-half of the whole, is extant in the Welsh *dobyn*, a half-pint measure. This total, these two halves, these eight nomes, four to the south and four to the north, yield the eight regions of Egyptian mythology, and an Egyptologist would expect to come upon the Sesennu or eight great gods of Egypt. These also were known to the Druids; they were the eight persons in the ark, assumed by Bryant[166] to be Noah and his family.

**Taliesin** sings: 'A song of secret significance was composed by the distinguished Ogdoad, who assembled on the day of the moon,' that is, on Monday, the day of Taht, the lunar deity, lord of Sesennu. They assembled, and 'went in open procession; on the day of Mars, they allotted wrath to their adversaries; on the day of Mercury, they enjoyed their full pomp; on the day of Jove, they were delivered from their detested usurpers; on the day of Venus, the day of the influx, they swam in blood; on the day of Saturn (lacuna); on the day of the sun, there truly assemble fine ships.'[\[167\]](#) **Skene's** version is somewhat different, still the eight are there.

In the **Ritual** where the solar imagery has become eschatological, and has to be read backward to recover the primary meaning, the solar (or spiritual) place of rebirth is in An, the On of the Hebrew writings. In this region we find the Hall of Two Truths in which 'a soul is separated from its sins.' One name of the hall is the *uskh*, the *water-place*, the *limit*, the *division*. The Uskh Hall has for determinative the three feathers, corresponding to the three feathers [\[p.438\]](#) of Wales, and **Layamon**, in his *Brut*, tells us that, when the good Belin had made the burgh of Caerleon, he called it 'Caer-usk.'[\[168\]](#) The *ex* and *usk* of our water-names sometimes permute, as do *husk* and *huck*, for a *pod*; and as before suggested, Oxford with its *uskhs* (halls) is not merely the water-ford, but represents that crossing of the boundary where we find the Uskh Hall in An.

The crossing is preserved by name in the *Ex*, *X*, or cross sign (×). Exan is a name of Cross-wort and the Ex-ford is the ford of the crossing where the water and the Hall of the Two Truths are found in the solar circle. The Uskh-Hall is extant in the Esking, a name of the pentice or sloping roof.

Caer-leon, which had belonged to the Sabeian naming, was changed by the sun-god Belin the Good, *i.e.*, Nefer-Baal, into Caer-Usk. The quadrangular *caer* of the Cymry is the four-cornered *kher* of Egypt. This was the shrine of religion, the cell of the priest, the oracle of the divine word. The Cymric *caer* or *car* passed out as the Gadhaelic *ku* and English *cell*. There are 1400 *kils* in Ireland, a considerable number in Scotland, and some in Wales. These were not founded, although they were adopted, by the Christian missionaries, the cuckoos who did not build their own nests. The *kirbys* are the places of the ancient *kirs* and *kils*, which were there ready to be renamed.

The suggestion now to be made is that the four *sets* and four *kars* of the double Dyved were a localization of Sesennu, and that this region was the probable place of the first landing, colonization, and naming of the Egyptians in Britain.

In British fable, Devon is one of the heroes who came into the island with Brute, our Pryd. He is famous for chasing a giant to a vast pit *eight* lugs across; the monster, in trying to leap the chasm, fell backwards and lost his life. The giant is a type of the vast, the unmeasured; Devon is the mapper-out and measurer; hence, when Brute portioned out the island, this fell to Devon's-share.

'And eke that ample pit, yet far renowned  
For the great leap which Devon did compel

Coulin to make, being eight lugs of ground,  
Into the which returning back, he fell.'[169]

A *lug* is a *measure of land*, as is a *league*, it is the *log* or *reckoning*, Egyptian *lekh*, of various lengths, as a pole, a sea-mile, or three miles. The mythical pit represents the *kar* (Eg.), and it is the pit of eight 'lugs' across. Devon, according to **Spenser**, is followed by Corin, who gave the name to Cornwall[170]. These answer to the double *kars* or Wales. Devon, being a mythical name, applies equally to Dyved, and the eight lugs correspond to the eight *sets* and *kars*.

But we can bring this naming of the two lands, according to the [p.439] Egyptian imagery and mode of expression, to a yet finer point than in the double *caers* of Wales and Cornwales with the four *sets* and four *saers* on either side of the water. It will be suggested that the landing-place was in Menevia, now called St. David's. In Dyved we find the seven provinces of Sut-Typhon. Dyved from the *ap* or *af* is primal. This *ap* enters into Menapia as the primordial, ancestral district. Not far from this point and place of landing is Cardigan Bay. Into this runs the *tefi*, named like the land, as the first of the rivers of Dyved. Its water is the line of division between North and South Wales. Here then is the lesser and prior form of the dual circle of two halves; in Egyptian, this is *karti*, and *karti-gan* is *cardigan*. *Khen* (Eg.) means to *alight, rest, a sanctuary, and a central apartment, or dwelling-place*. And the central dwelling-place in the double orbit of north and south, the *karti*, still bears the name in Cardigan.

We may venture a little further inland. The first of the shires distinguished from the *caers* and *sets* is Shropshire. *Shrop, scrob, or salop*, are all derived from *kherp* (Eg.), the *first form, model, figure*. The first division, called a *shire* instead of a *caer*, would be *Kherp* (Eg.) -shire, or *Kherf*-shire, and in this county the name is extant as that of the river Corve. Moreover we see the people of inner Wales pushing farther in, as the first inhabitants of east Shropshire known in the pre-Roman times were the *Cornavii*.

The Romans called Salisbury, or Sarum, Sorbidunum, *i.e.*, *Kherp*-dun, and the name in connection with Stonehenge on the plain shows that here was the sovereign sanctuary the *kherp*, the *first, consecrated, excelling, surpassing, ruling seat (dun)* of worship. So in Coptic the Egyptian *kherp* becomes *sorb*. The same root is represented by the royal name of Corfe, and the Glev of Gloucester.

This word *kherp* is the most probable original of the name of Europe, answering to the first quarter named in the north. This important root will be elaborately treated in the 'Typology of Naming.' Meantime it may be reiterated that *kherp* means *first* in form or any other condition of being. The *kherp* is the king as first person; the prow of the vessel as forepart; the paddle as primary means of propelling. It is the first castle as Corfe, the first shire as Shrop, and will equally apply to Europe as the north land discovered by the Cymry or *Khafitic* race.

*Kherp* meant to *paddle and steer*, at a time when both were one, and Europe, the isles of the Gevi, were the first lands steered for, therefore the *kherp*, whence Europe. This also is

the most probable origin of Albion. Aristotle mentions the islands of Albion and Iërne four hundred years before Julius Caesar [171] is supposed to have named the land in Latin. 'Beyond the Pillars of Hercules is the ocean that flows round the earth. In it are two very large islands called [p.440] Britannia; these are Albion and Iërne.' [172] The name is not derived from Albus (Lat.), the *white*. The ancient inhabitants are called Albionës. *Uni* is the Egyptian name for *inhabitants*. The *kherpiuni* (Albioni) would be the first people of the isle, as the *kherp*. Such a derivation may be followed farther north to the land of the Lap (*kherp*), the first who prowled or paddled to that region.

The various names of Ireland, Eiri, Er Eriu, Heriu, Ieriu, Iveriu, Iberiu, Greek Ierna, Ptolemy's Iouerna [173], Mela's Iuverna [174], and the still earlier Hibernia, all point to a typical name corresponding to the form Iberia, and *ib*, *iv*, and *hib* all meet to unify at last in *kheb* or *khef*, a name of the genetrix. This name, first applied to the north by the Sabeans to denote the hinder-part of the heavens, the cave of production, when the Dog-star determined the south to be the front, was extended to the west, the Ament in the solar reckoning, and the *kheb*, or Sabean north, became the solar west. Hence there is a goddess Kheft, who is lady of the country, or heaven, the lady of the west, the place of going down of the sun and hinder-part to the east, the front, reckoning by sunrise. Now the persistence of the 'iu' in the variants Eriu, Ieriu, Heriu, Iveriu, and Iberiu (the *n* in Erin and Hibernia, is later) leads me to think it may be the Egyptian 'iu,' which is dual and duplicates. Thus *kheb-er-iu* would be the twin, secondary or duplicated division (*er*) of the *kheb* quarter, in short, the western *kheb*, and secondary to the north in accordance with the solar reckoning. *Kheb-er-iu* read as Egyptian is the secondary *kheb*, which was the western the solar *kheb*, whereas the northern was stellar [175], and Ireland is still the typical 'Land of the West.'

With the restored readings (no primitive word begins with a vowel), *Kherp-ion* (Albion) and *Kheb-eriu* (Ireland) will also yield the first and second in another sense, and in the order of Albion and Iërne [176], the final Great Britain and Ireland.

Romana was one of the native names of the island of Britain. *Rumena* in Egyptian signifies the *extent of, extending as far as, the limit, or thus far*. So read, *Romana* would be named as the farthest point of land. *Thule* is another name, which read as Egyptian corroborates that of *Romana*. *Tur* (Eg.) is the *extremity, boundary, frontier, land's end*, as in Ultima Thule, or the *Dhur* of the Butt of Lewis.

In the accounts preserved by the Triads one of the three names given to Britain is 'Glas Merddyn,' or the green spot defended by water; that is, the green island. *Mer* or *meru* (Eg.) is an *isle*. *Mer* and *mer-t* are names of the sea, the water-circle. *Ten* means to *be cut off, divided, made separate*; or *mert* is the *water*, and *ten* the *seat*, an early form of the *tun*. *Mert-tun* (Welsh *dyn*) yields the island as the sea-surrounded *tun*. [p.441] England, we are assured, is named from the Angles. But one begins, not without reason, to doubt everything currently taught concerning our past. To the people of Brittany this country was their *Ancou*-land; the land of souls, to which the spirits of the dead crossed over by night on the *Ancou*-car, as the souls of the Norse heroes passed to Britania, the White Island of their mythology. *Ankow* in Cornish is *death*; but in Brittany the Carr-au-Ancou

is the soul-car. The Egyptian word *ankhiu* is a name often used for the departed, and in the *Inscription of Una*<sup>[177]</sup> the coffin is called the *hen en ankhiu*, or *chest of the living*. In the German mythology and folklore England is a land of spirits, and when the *revenant* visits her mortal lover, nothing is more common than for her to hear the bells ringing, or the spirit-voices calling for her in England. But this could hardly be because some people called Angles once landed in the isle. Of course it is not the land we know, that is meant, but the name of England the island and England the spirit-land have a common origin. They are identical, because in Egyptian *ankh* is the word for *life*. *Ankh-land* was the land of life in mythology localized by name in England. And for the people on the mainland the white island beyond the waters was blended with the *ankh-land* that lay on the other side of the waters crossed by the souls in death.

England is thus treated as the land of life, or souls, and a similar thing occurs when **Homer** sends Ulysses to consult the dead in the north, the country of the Kimmeroi<sup>[178]</sup>.

*Khema* is Egyptian for the *dead*, and *rui*, the *isles*. These were astronomical, and belonged to the underworld in the north, where the sun travelled in passing from the west to the east, and the Isles of the Cymry are located geographically in the same direction. There is another cause for this confusion or interfusion. England, according to the Roman report, was looked upon from the continental side as the supreme fount of Druidic lore. If, as is more than probable, the Egyptians made this their earliest seat and permanent centre, if this was the island first lighted up, the beacon first kindled to shine, across the waters as an intellectual Pharos to the mainland in the dark night of the past, the fame of the geographical England would also help to blend it with the mythical *ankh-land*. Moreover, there are reasons for thinking that this was literally the land of the dead (or spiritual living), used as such for the burial of those who belonged to the Druidical religion, and that to cross the waters for burial was a typical custom, a symbolical ceremony, whilst our island was the favourite funeral ground, an ark amid the waters, the *ankh-land* that was the *ark-land*.

*Ankh-land* is an Egyptian compound as *ankh-ta*, the name of a quarter in Memphis. *Ankh-tai* is the double land of life, or the land of death and new life. Between the two lay the water that was <sup>[p.442]</sup> crossed in death, and this passage was represented in the ferrying of the mummy over the River Nile. Britain and Brittany were the two halves of this water-divided land of life. And according to Egyptian ideas, the dead would be carried to the other side for the resting-place across the water. *This* would be the *ankh-land* to *that*, and Brittany to Britain. Thus we find the *ankh-land* there in Anjou and Angevin. The name of England as the typical land of life is illustrated by the mummers or guisers of Derbyshire, who perform a play of St. George. The opponent of the hero is Slasher, a type-name for the fighter. The equivalent of *slash* is found in *sersh*, an Egyptian name of a military standard. Slasher is slain, and it is the part of the king of England to restore the fallen Slasher to life again<sup>[179]</sup>. The monarch explains that he is the king of England, the greatest man *alive* (*ankh*).

'When Hempe is spun, England's done,' says the ancient distich. **Bacon**<sup>[180]</sup> interpreted this as a prophecy signifying that with the end of the reigns of Henry, Edward, Mary,



Philip, and Elizabeth, whose initials form the word *H.E.M.P.E.*, England would be merged in Great Britain. Such prophecies belong to the hieroglyphics. *Hemp* is synonymous with the *hank* as the hangman's noose. The noose is the *ankh*. The goddess Ank wears the hemp on her head; the *ankh* (hank), loop of twisted hemp or flax, was the sign of living; when this (as hemp) is spun out, the *ankh-land* is done. This seems to be an allusion to the living and to the land of life.

When **Bede**[181] calls his countrymen the Angli, it does not seem probable he should mean that the people of the island were Angles because of three boat-loads of Norse pirates having landed in Thanet, who were followed by hordes of Jutes, Saxons, and Angles. The British people could not have become the Angli in that sense any more than they had become Romans. **Procopius**[182], in the sixth century, mentions the *Angili* of Brittia, opposite to the mouth of the Rhine. Had Britain then received its type-name from the continental *Angles*? The *Ang-ili*, *Inch-ili*, *Eng-ili*, were the islanders. *Ankh* is an ethnological or topographical name in the texts as 'Ankh, native of a district.' [183] That district would therefore be *ankh-land*. The dead of Memphis rested in *ankh-ta*, the land of life. The eternal region was represented by an island, the Island of Tattu amid the waters of the Nile. *Ankh-ta* is *ankh-land*, and as an island or *inch-land* that was England in Egypt. Lastly, England has been the *ankh-land* ever since it was named Inis-Prydhain by the Cymry. *Inis* and *Inch* (as in Inchkeith) are identical with *ing*, *eng*, or *ankh*, and the island is the *ankh-land*, the *inch-land*, *ynis-land*, or England, because it was the island and the land of the *ings*, which name was afterwards turned into *Angleland*.

It has been suggested that the Euskarian or Iberic *etan*, as in [p.443] *Maur-etan-ia*, *Lus-etan-ia*, *Ed-etan-that*, *Cos-etan-that*, *LaC-etani*, *Carp-etani*, *Or-etani*, *Turd-etani*, and many others, is contained in the name of *Britain*. The present writer sees in the *etan* a form of the *tun*, as circle or enclosure. *Aten* or *uten* (Eg.) means to *form the circle*, and *huten* is the *circle*. The exact equivalent of *Etan* is *utan* (Eg.), later *etan*, the name of a *consecration*, *sacrifice*, *offering*, and *libation*. These were made in the *tun*, as the *seat* and *circle* of the dead. *Uti* (Eg.) is the name of the *coffin* and *embalmmment*. *Hudun* in Arabic is *burying*; and as all the chief type-names for the dwelling-place are derived from the place of sepulchre, the *Etan* is not likely to be an exception.

The ancient Britons also called the country Inis-Prydhain, the Isle of Prydhain. **Nennius**[184] derives the name of Britain from Brute, whom we identify with Pryd or Prydhain, the youthful sun-god of the Britons. But it appears certain that Britain was inhabited by the men of the River-drift type in the Palaeolithic, if not the Pleistocene age, before Britain was broken off from the mainland to become an island, and it happens that an English word *Brittene* means to *divide*, to *break off*, *divide into fragments*. In Egyptian *pri* or *pri* signifies the thing or act in *process*, *visibly appearing*, *bearing off*, and *running away*; *tna* is to *divide*, *separate* in two halves. At one time the waterway was a mere *frith*, and *pri*, *part*, or *brit* is equivalent to *Frith*; *ten*, as in *tine* and *tint* for one-half bushel, is the Egyptian *tena*, to be made separate or *twain*. As we have seen, this principle of naming the land visibly divided and made separate was applied to the Isle of Thanet; and the Brittany on one side of the Channel and Britain on the other are geologically known to have been divided in two; the names are there in accordance with the fact as if to

register it, and prove that they had been one, whilst Brittenne in English and *Prit-tena* in Egyptian agree in showing they were named as the land that was known to be, was manifestly, even visibly broken and separated in twain. Britain and Brittany, then, we take to have been named as the broken and divided land; as the visibly-divided land, or as the land in the process of visibly dividing, separating, and becoming two.

So in a thousand ways and things, myths, rites, customs, folklore, superstitions, words, names of places, and persons, dead Egypt, so called, is yet living in Britain, and has but undergone her own typical transformation which the rest of the world considers to be death.

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# A BOOK OF THE BEGINNINGS

## NOTES TO SECTION 9

[1] [Camden, *Britannia*, ed. Gibson, col. 291-2. 'And so eminent is it for several famous ancient places, that as to that point it may justly dispute the preeminence with its neighbours. For scarce is there any one County in England that can she more footsteps of Antiquity.']

[2] [Unable to trace.]

[3] [Prisse, *Monuments Égyptiens*, p. 15.]

[4] [*EBR* 8, see 'Kent.']

[5] [Nennius, *The Historia Brittonum commonly attributed to Nennius*, ch. 31. 'Vortigern received them as friends, and delivered up to them the island which is in their language called Thanet, and, by the Britons, *Ruym*.

Note: Sometimes called Ruoichin, Ruith-in, or "river island," separated from the rest of Kent and the mainland of Britain by the estuary of the Wantsum, which, though now a small brook, was formerly navigable for large vessels, and in Bede's time was three stadiabroad, and fordable only at two places.' Giles tr.]

[6] [*Commentaries on the Gallic Wars*. Unable to trace.]

[7] [*Polyolbion*, song 1. 'Till through the sleepy main, to Thuly have gone.

And seen the Frozen Isles, the cold Deucalidon,

Amongst whose iron Rocks, grim Saturn yet remains

Bound in those gloomy caves with adamantine chains.' See *Complete Works*, vol. 3, p. x.]

[8] [*The Ancient State of Britain*, (1809 ed.), p. 1, bk. 1, ch. 1. 'The shore of Gaul would be the boundary of the world, did not the Island of Britain claim from its magnitude almost the appellation of another world; for if measured to the Caledonian Promontory\* it extends more than eight hundred miles in length.

\* Dunnet Head.'

Bertram's tr.]

[9] [*Britannia*, London ed., 1590, p. 419. 'On the east-side of this County, near the river *Guash*, lye *Brigacasteron* and *Rihall*, where, when superstition had so bewitched our Ancestors, that it had almost remov'd the true God by the multiplicity of Gods, one *Tibba*, a Saint of the lesser rank, was worshipped by Falconers as a second Diana, and reputed a kind of Patroness of falconry.' Col. 456 of 1695 ed.]

[10] [*Annals*, (bk. 1, chs. 55-6?). No trace of such derivation, but there is ref. to the Cattians, as in: 'In the consulship of Drusus Caesar and Caius Norbanus, a triumph was decreed to Germanicus, the war continuing. He was preparing with all diligence to prosecute it in the summer; but anticipated it by a sudden irruption early in the spring into the territories of the Cattians: for he had conceived a hope that the enemy was divided into opposite parties under Arminius and Segestes; both remarkable for perfidy or fidelity towards us: Arminius was the incendiary of Germany; but Segestes had given repeated warning of an intended revolt, at other times, and during the banquet immediately preceding the insurrection, and advised Varus, "to secure him, and Arminius, and all the other chiefs; that the multitude, bereft of their leaders, would not dare to attempt anything; and Varus would have an opportunity to separate the guilty from the innocent." But fate decreed it, and he was slain by Arminius. Segestes, though drawn into the war by the universal agreement of the nation in it, yet continued to disapprove of it; his detestation being augmented by motives of a domestic nature, for Arminius had carried away the daughter of Segestes, already betrothed to another: the son-in-law hated, the fathers-in-law were at enmity; and those relations which are bonds of affection between friends, fomented the animosities of enemies.

Germanicus therefore handed over to Caecina four legions, five thousand auxiliaries, and some tumultuary bands of Germans, who dwelt on this side the Rhine; he led himself as many legions, with double the number of allies, and erecting a fort in mount Taunus, upon the site of one raised by his father, he pushed on in battle array against the Cattians; having left Lucius Apronius to secure the roads and the rivers: for, as the roads were dry, and the rivers within bounds, events in that climate of rare occurrence, he had found no check in his rapid march, but on his return apprehended the violent rains and floods. He fell upon the Cattians with such surprise, that all the weak through sex or age were instantly taken or slaughtered: their youth swam over the Adrana and endeavoured to obstruct the Romans, who commenced building a bridge; then, repulsed by engines and arrows, and having in vain tried terms of peace, after some had gone over to Germanicus, the rest abandoned their cantons and villages, and dispersed themselves into the woods. Mattium, the capital of the nation, he burnt, ravaged the open country, and bent his march to the Rhine: nor durst the enemy harass his rear, which is their custom, whenever they have fled, more from craft than fear. The Cheruskans had purposed to assist the Cattians, but were deterred by Caecina, who moved about with his forces from place to place; and the Marsians, who dared to engage him, he checked by a victory.' Pp. 33-34, of 1839 ed. In Lat. eds., the Catti are referred to as the Chatti, or Chattos.]

[11] [*The Irish Version of the Historia Brittonum*, (1848, Dublin ed.), p. 149, lines 161-64. 'From thence they conquered Alba,

The noble nurse of fruitfulness.

Without destroying the people or their houses,

From the region of Cat to Forcu.

Note: *Cat*. The region of Cat is the country now called *Cathancsia*, or Caithness. Its derivation from *C'aith* or *Cat*, one of *Cruthne'a* seven sons, is a patronymical fable. Whether derived from the wild cat, like the Clan Chattan, whose territory included Caithness (see Scott's *Maid of Perth*, iii. chap. 4), or from *cath*, war, battle, the sound of it seems to recur in the names Cathluan, Catnolodar, Catnolachan. That province may

have owed celebrity to its position as a northern terminus; as Nennius says, "a Totenes usque ad Catenes."

The *Tractatus de Situ Albania*, (composed by an Englishman, at least not by a Scot, soon after 1185, and printed by Innes, ii., 768-72, with a suspicion that Giraldus was its author), divides Albania into the seven portions of seven brothers, of which the seventh was "Cathanesia eitra montem et ultra montem, quia mons Mound dividit Cathanesiam per medium," The Mons Mound was Mount Ord, and the Cathanesia cis montem was the Sudurland (southern land) of the Northmen. "Of old, Sutherland was called Cattey, and its inhabitants Catteigh, and so likewise was Caithness and Strathnaver; and, in the Irish, Sutherland to this day is called Catey, and its inhabitants Catigh; adeo ut Catteyness nihil aliud sit quam promontorium Catta? seu Sutherlandiw, quod promontorium a latere oriental! mentis Ordi prsetenditur." Blaew cit. in Brand's *Orkney*, cap. xi. As Caithness lies not at all north, but fairly east, of Sutherland in its enlarged sense (for Dunnet Head in Caithness is only 58° 35'; and Cape Wrath is 58° 34'), it is evident that the Sudurland of the Northmen was only the portion properly so called, and that they did not include therein the Strathnaver. But as they divided those parts into the jarldom of Katanes and the Sudurland, we should, I think, infer that Strathnaver was included in the jarldom; while the Sudurland, though infested, and perhaps partly inhabited, by Northmen, was not thus feudally detached from the crown of the Scoto-Picts. Sir Walter Scott mentions, that the territory of the Clann Chattan comprehended Sutherland and Caithness [Cathanesiam citra et ultra], and that the Earl of Sutherlandshire was their paramount chief, with the title of Mohr Ar Chat; and, though he includes Inverness, and even Perth, within the limits of that clan or league of clans, as referable to the fifteenth century, we may safely esteem that the Chattanaich originally denoted the people of Katanes within and without Ord.

*Forcu*. Of the place here called *Furnu* I can give no account. It must have been on the southern extremity of Fortren Mor. FOR is the favourite Pictish prefix, as in *Fortren*, their kingdom, Forteviot, their palace, Fordun, Forfar, Forres, &c. Possibly the Glas-cu of the Strathclyde Britons was Forcu in their vocabulary.' Todd and Herbert's ed.]

[12] [*Origin and History of Irish Names and Places*, vol. 1, p. 214. 'Look-out points, whether on the coast to command the sea, or on the borders of a hostile territory to guard against surprise, or in the midst of a pastoral country to watch the flocks, are usually designated by the word *coimhead* [*covade*]. This word signifies watching or guarding, and it is generally applied to hills from which there is an extensive prospect. Mullycovet and Mullykivet in Fermanagh must have been used for this purpose, for they are both modern forms of Mullaigh-coimheada, the hill of the watching; and Glencovet the name of a townland in Donegal, and of another near Enniskiilen, and Drumcovet in Derry, have a similar origin.']

[13] [*De Situ Orbis*, bk. 3. ch. 6. Unable to trace.]

[14] [*Natural History*, bk. 5. 66. See also note below.]

[15] [Angus, *Savage Life and Scenes in Australia and New Zealand*, vol. 1, p. 112. 'It is a singular fact that these western tribes have no means of kindling fire. They say that it

formerly came down from the north; and the women, like the vestal virgins, always preserve it carefully, carrying it about with them in fire-sticks or between pieces of bark. Should the fire happen to go out, they procure it from a neighbouring encampment.']

[16] [Dawkins, *Early Man in Britain and his Place in the Tertiary Period*, p. 358. 'Fire was obtained in the Bronze age by striking a flint flake against a piece of iron pyrites, and these are sometimes found together in the tumuli, as in Fig. [125](#) (Strike-a-Light, Seven Barrows).

The name of pyrites is itself, as Mr. Evans remarks, sufficient evidence of the purpose to which the mineral was applied in ancient times; and the statement of Pliny that fire of flint by Pyrodes, the son of Cilix, is a myth which points to the use of silex and pyrites rather than of steel.']

[17] [Pengelly, *Kent's Cavern, its Testimony to the Antiquity of Man*.

See also Dawkins, *Early Man in Britain and his Place in the Tertiary Period*, p. 194. 'The first evidence that there were in the caverns of this country two distinct sets of Palaeolithic implements, is that presented by Kent's Hole, so ably explored under the superintendence of Mr. Pengelly. In the lowest strata of crystalline breccia are rude implements of the River-drift type, in association with the remains of bear, out of one canine tooth of which animal a flake had been manufactured, presenting all the ordinary conchoidal fracture of flint. It had been made after the tooth had become fossilised. "The implements found in the Kent's Hole, breccia," Mr. Pengelly remarks, were "exclusively of flint and chert.']

[18] [Maspero, 'On the Stele C 14 in the Museum of the Louvre,' *TSBA*, 5, 557. See full text [here](#).]

[19] [Dawkins, *Early Man in Britain and his Place in the Tertiary Period*, p. 220. 'The Cave-men have left behind, as we have seen in the last pages, more vivid pictures of their life and times than those founded upon implements and weapons and the associated animal remains. Fortunately for us they employed the intervals of leisure from the chase in engraving upon bone, antler, and more rarely on ivory and stone, the hunting scenes which most vividly impressed themselves upon their memory. In the caves at Cresswell the figure of a horse (Fig. [53](#)), delicately incised on a fragment of rib, is the first trace of the art of design in this country, proving that the faculty of representing animals, so wonderfully developed among the Cave-men of France, was shared also by those of Britain.']

[20] [Lartet and Duparc, *Materiaux*, 1874, pp. 101 onwards. 'The Cave-men depended mainly for their sustenance on the supply of reindeer and the other animals mentioned above; but when they had an opportunity they attacked the animals living in the sea. In the cave of Duruthy, explored by MM. Louis Lartet and Chaplain Duparc, near Sorde, in the valley of the Gave d'Oloron, in the Western Pyrenees, the figure of a seal is engraved on the canine of a cave-bear, which has been perforated for use as an ornament (Fig. [82](#)).' From Dawkins, *ibid.*, p. 217.]

[21] [Dawkins, *ibid.*, figs. [75](#), [76](#), [82](#), [84](#).]

[22] [*Annals of Peterhead*, p. 45. 'In walking up this glen, you come in contact with a very large stone of unhewn granite, and whose dimensions are, (as measured in May 1819,) 37 feet in circumference, and 27 feet over it. What could have been the use of this stone I could never learn.']

[23] [Lhuyd.

See Muller, *Chips From A German Workshop*, vol. 3, p. 245. 'About the beginning of the last century, Mr. Ed. Lhuyd (died 1709), the keeper of the Ashmolean Museum, was still able to collect from the mouths of the people a grammar of the Cornish language, which was published in 1707. He says that at this time Cornish was only retained in five or six villages towards the Land's End; and in his "Archaeologia Britannica" he adds, that although it was spoken in most of the western districts from the Land's End to the Lizard, "a great many of the inhabitants, especially the gentry, do not understand it, there being no necessity thereof in regard there s no Cornish man but speaks good English."']

[24] [*Emare*, in *Ancient English Metrical Romanceës*, vol. 2, p. 247, lines 1030-35.

'Thys ys on of Brytayne layes,  
That was ufed by olde dayes,  
Men callys playn the garye.  
Jhefu, that fettes yn thy trone,  
So graunte us with the to wone  
In thy perpetual! glorye!'

Ed., J. Ritson.]

[25] [Taylor, *Words and Places, or, Etymological Illustrations of History, Ethnology and Geography*, p. 108. 'All these places are noted for the production of salt, which was formerly obtained by the evaporation of sea-water in shallow *wiches* or bays, as the word *baysalt* testifies. Hence a place for making salt came to be called a *wych*-house, and Nantwich, Droitwich, and other places where rock-salt was found, took their names from the *wych*-houses built for its preparation.']

[26] [*Ibid.*, p. 78. 'The suffix *ton* constitutes a sort of test-word by which we are enabled to discriminate the Anglo-Saxon settlements. It is the most common termination of English local names; and although it is a true Teutonic word, yet there is scarcely a single instance of its occurrence throughout the whole of Germany. In the little Anglo-Saxon colony on the French coast it is as common as it is in England, and it is not unfrequent in Sweden—a fact which may lead to the establishment of a connexion, hitherto unsuspected, between the Anglo-Saxon colonists of England and the tribes which peopled eastern Scandinavia.']

[27] [*On the Distribution of English Place Names*.]

[28] [*Curiosities of Great Britain: England and Wales delineated*, 11 vols., pub. 1853 onwards.]

[29] [*Die Angelsächsischen Ortsnamen*. See note below.]

[30] [*Codex Diplomaticus Ævi Saxonici in Opera*, vol. 3, p. xi. 'It is very remarkable that the largest proportion of the names of places among the Anglo-saxons should have been formed with this word, while upon the continent of Europe it is never used for such a purpose. In the first two volumes of the *Codex Diplomaticus*. Dr. Leo computes the proportion of local names compounded with *tun* at one eighth of the whole number, a ratio which unavoidably leads us to the conclusion that enclosures were as much favoured by the Anglo-saxons as they were avoided by their German brethren beyond the sea.' See also note below.]

[31] [*A Neglected Fact in English History*, p. 53. 'Anglo-Saxon England we find in the earliest diplomata to be not only a cultivated, but an enclosed country. Not only also is it divided by high roads, cross roads and lanes, but its separate holdings are distinguished by fences, hedge-rows, ditches, stones, trees, and posts.

This condition of the country excited the intention of Dr. Leo, and the surprise of Mr. Kemble.

The Doctor remarks,—"It is characteristic of Anglo-Saxon cultivation that their establishments were enclosures. No other German race thus names its settlements 'tun.'

Mr. Kemble says—"It is very remarkable, that the largest proportion of the names of places among the Anglo-Saxons should have been formed with this word, while upon the continent of Europe it is never used for such a purpose. In the first two volumes of the *Codex Diplomaticus*, Dr. Leo computes the proportion of local names compounded with *tun* at one-eighth of the whole number.""]

[32] [Williams, [The Barddas](#). Unable to trace.]

[33] [Smith, 'Descriptive List of Antiquities Near Loch Etive, Argyllshire, Consisting of Vitrified Forts, Cairns, Circles, Crannogs, Etc., With Some Remarks on the Growth of Peat,' *PSAS*, 9 (1870-1), 89. 'Near Barcaldine is a mound called Tom Ossian, or the Mound of Ossian. ... It is a habit of people here to give many of the grave-mounds the name of Ossian. It implies that the place covers, in their belief, one of the great ancients. In this case it is said to be the place where Ossian sat, according to the second legend mentioned in the Statistical Report.']

[34] [*Words and Places, or, Etymological Illustrations of History, Ethnology and Geography*, p. 82. 'The most important element which enters into Anglo-Saxon names yet remains to be considered. This is the syllable *ing*. It occurs in the names of more than one-tenth, of the whole number of English villages and hamlets, often as a simple suffix, as in the case of Barking, Brading, Dorking, Hastings, Kettering, Tring, Woking; but more frequently we find that it forms the medial syllable of the name, as in the case of Buckingham, Kensington, Islington, Haddington, or Wellington.'

Note: 'Mr. Kemble has compiled a list of 1,329 English names which contain this root. To ascertain the completeness of the enumeration, the Ordnance Maps of three counties—Kent, Sussex, and Essex—were carefully searched, and it was discovered that Mr. Kemble had overlooked no less than forty-seven names, in Kent, thirty-eight in

Sussex, and thirty-four in Essex. If the omissions in other counties are in the same ratio, the total number of these names would be about 2,200. Large additions might also be made from *Domesday Book*. The Exon and Ely Domesdays alone contain thirty-six names not given by Mr. Kemble.']

[35] [*Opera*. See above note.]

[36] [Browne, *On the Distribution of English Place Names*.]

[37] [Richard of Cirencester, *The Ancient State of Britain*, ch. 3. 14. 'The Britons not only fought on foot and on horseback, but in chariots drawn by two horses, and armed in the Gallic manner. Those chariots, to the axle-trees of which scythes were fixed, were called *covini*, or *wains*.' P. 11, 1809 ed.]

[38] [*Metamorphosis*, ch. 7. 383. 'His mother Hyrie weepes  
Into a Lake. High-mounting Combe keepes  
Her son-sought Life.' Sandys' tr.]

[39] [*Death's Door*, one of 12 illustrations to Robert Blair's poem *The Grave*, first pub. 1808. The etchings were executed by Louis Schiavonetti. See all the illustrations [here](#).]

[40] [Taylor, *Words and Places, or, Etymological Illustrations of History, Ethnology and Geography*, p. 82. 'The suffix ham, which is very frequent in English names, appears in two forms in Anglo-Saxon documents. One of these, *ham*: signifies an inclosure, that which *hems* in—a meaning not very different from that of *ton* or *worth*. These words express the feeling of reverence for private right, but ham involves a notion more mystical, more holy. It expresses the sanctity of the family bond; it is the home, the one secret and sacred place. In the Anglo-Saxon charters we frequently find this suffix united with the names of families—never with those of individuals. This word, as well as the feeling of which it is the symbol, was brought across the ocean by the Teutonic colonists, and it is the sign of the most precious of all the gifts for which we thank them. It may indeed be said, without exaggeration, that the universal prevalence throughout England of names containing this word HOME, gives us the clue to the real strength of the national character of the Anglo-Saxon race. What a world of inner difference there is between the English word home, and the French phrase *chez nous*! It was this supreme reverence for the sanctities of domestic life which gave to the Teutonic nations the power of breathing a new life into the dead bones of Roman civilization.']

[41] [*John* 3:4. 'Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?']

[42] [Mitchell, *Past in the Present*, pp. 87-9. 'A cairn of the bronze age may show still lower architectural features, and may be almost correctly described as a mere heap of stones ... Mr. Anderson, in describing this cairn (*Proc. of Soc. of Antiq. of Scot.*, vol. xii. p. 446), says it "is structureless. It has nothing of the nature of a wall, external or internal; and thus, for ought that it shows to the contrary, the people who reared it might have been



destitute of the constructive ability to erect a wall. And yet they were in their bronze age; while the people of Caithness, who constructed chambered cairns, were in their stone age. I do not infer from this, however," he goes on to say, "that these men of the bronze age in Fife were inferior in constructive capacity to the men of the stone age in the north of Scotland. But the facts have a very important bearing on the theory of the relative age of the two classes of cairns. They show that the rude, structureless cairn, enclosing a simple cist of slabs, is not on that account necessarily older than the elaborately-constructed chambered cairns. They show us that the less advanced structure may be characteristic of the more advanced civilisation; and hence we are taught that we should have erred completely if we had attempted to measure the relative civilisation of these two peoples by simply comparing the indications of constructive ability they have exhibited in the erection of their cairns." These views are so much in harmony with those I have long endeavoured to teach, that I gladly quote them.')

[43] [*Ceremonial Institutions*, p. 97. 'These oblations [defined as 'whatever religious Christians offered to God and the Church'], which were at first voluntary, became afterwards, by continual payment, due by custom. In mediaeval times a further stage in the transition is shown us: "Besides what was necessary for the communion of priests and laymen, and that which was intended for eulogies, it was at first the usage to offer all sorts of presents, which at a later date were taken to the bishop's house and ceased to be brought to the church." And then by continuation and enlargement of such donations, growing into bequests, nominally to God and practically to the Church, there grew up ecclesiastical revenues.')

[44] [*Black Book of Caermarthen*, in Skene, *Four Ancient Books of Wales*, p. [303](#) onwards, section F.]

[45] [Or *Graves*, etc. See *BB* 1:[395](#).]

[46] [Skene, [Four Ancient Books of Wales](#), p. 313.]

[47] [Dawkins, *Cave Hunting*, p. 161. 'While the caves at Perthi-Chwareu were being explored, the accidental discovery of human remains in the cairn of Tyddyn Bleiddyn, near Cefn, St. Asaph, in 1869, led to a systematic examination of its contents by Mrs. Williams Wynn, under the superintendence of the Rev. D. R. Thomas, myself, and the Rev. H. H. Winwood, which has resulted in the proof, that the people who buried their dead in caves used stone-chambered tombs for the same purpose.' Etc.]

[48] [Massey errs here. In his *Irish Dictionary*, p. 32, O'Reilly has '*Annoid*, s.f. a church.')

[49] [*Celtic Scotland: A History of Ancient Alban*, vol. 2, p. 70. 'The untranslated terms in these passages are used to designate the different churches which belonged to the same monastic group. The Annoit is the parent church or monastery which is presided over by the patron saint, or which contains his relics.')


[50] [Davies, [The Mythology and Rites of the British Druids](#), p. 314.]

[51] [See note above.]

[52] [*ARC*, 2, 12, triad 50, in Davies, [The Mythology and Rites of the British Druids](#), p. 404.]

[53] [Farrer, *Notice of Runic Inscriptions Discovered During Recent Excavations in the Orkneys*, p. 37. Massey errs here. There is no such inscription in this work. However, Fergusson, *Rude Stone Monuments in All Countries*, p. 252, has: 'One inscription may, however, be considered as throwing some light on the subject. In XIX. XX. it is related, though in words so differently translated by the various experts to whom it was submitted, that it is difficult to quote them, that "much fee was found in the Orkhow, and that this treasure was buried to the north west," adding, "happy is he who may discover this great wealth.'" He gives the same ref. So Massey obviously borrows from here.]

[54] [*Britannia*. Unable to trace. But see Davies, [The Mythology and Rites of the British Druids](#), p. 400.]

[55] [Fergusson, *Rude Stone Monuments in All Countries*, p. [157](#). Massey errs here. The sign that appears on this rock is .

[56] [*Ibid.*, p. 153. 'Meanwhile it may be well to point out, before going further, that this class of circles is peculiar to England. They do not exist in France or in Algeria. The Scandinavian circles are all very different, so too are the Irish. The one circle out of England that at all resembles them is that at Stennis, or rather Brogar, in the Orkneys, which will be described in detail further on. There we have a great 100-metre circle, with a ditch (but no rampart), a smaller 100-foot circle, with a ruined dolmen in its stone circle, as at Stanton Drew, and we have the Maes Knoll for the Maes How. The Stennis group has also the detached stones, though it wants the rudimentary avenues, and some minor peculiarities, and it may be more modem, but it is very similar; whereas those in Cornwall and elsewhere are small and irregular, and totally wanting in the dignity belonging to those which we have ventured to call Arthurian.']

[57] [*De situ orbis libri tres*, bk. 3. c. 8. Unable to trace.]

[58] [*Geography*, bk. 4.6. 'They say that in the ocean, not far from the coast, there is a small island lying opposite to the outlet of the river Loire, inhabited by Samnite women who are Bacchantes, and conciliate and appease that god by mysteries and sacrifices. No man is permitted to land on the island; and when the women desire to have intercourse with the other sex, they cross the sea, and afterwards return again. They have a custom of once a year unroofing the whole of the temple, and roofing it again the same day before sun-set, each one bringing some of the materials. If any one lets her burden fall, she is torn in pieces by the others, and her limbs carried round the temple with wild shouts, which they never cease until their rage is exhausted. [They say] it always happens that some one drops her burden, and is thus sacrificed.' Hamilton and Falconer's ed.]

[59] [Gwalchmai. In Davies, [The Mythology and Rites of the British Druids](#), p. 168.]

[60] [*Geography*, bk. 3. ch. 8. Massey errs here. There are only 5 chapters in this book. Unable to trace.]

[61] [*Theogony*, 1-9. 'From the Heliconian Muses let us begin to sing, who hold the great and holy mount of Helicon, and dance on soft feet about the deep-blue spring and the altar of the almighty son of Cronos, and, when they have washed their tender bodies in Permessus or in the Horse's Spring or Olmeius, make their fair, lovely dances upon highest Helicon and move with vigorous feet.']

[62] [Davies, [\*The Mythology and Rites of the British Druids\*](#), p. 67.]

[63] [*Preiddew Annwn*. Davies, [\*The Mythology and Rites of the British Druids\*](#), p. 165 onwards.]

[64] [*Ibid.*, app. 3, p. 518.]

[65] [*De situ orbis libri tres*, bk. 3. c. 6. 'Sena in Britannico mari, Osismicis adversa litoribus, Gallici numinis oraculo insignis est; cujus antistites, perpetuâ virginitate sanctae, numero novem esse traduntur: Gallicenas vocant, putantque ingeniis singularibus praeditas; maria ac ventos concitare carminibus; seque in quae velint animalia vertere: sanare quae apud alios insanabilia sunt.']

[66] [Stuart, *The Sculptured Stones of Scotland*, pl. 59.]

[67] [*The Annals of Tighernac*, c. 728. 'Cath truagh iter Picardachaib ac Caislen Credhi, romemaidh ar in Ailphm cetna, robmadh a cricha a dame de uile, rogab [fo. 132] Nechtain mac Derili righi na Pi-cardach [A lamentable battle between the Picts at Caislen Credi, and the same Alpin was routed, and deprived of all his territories and people; and Nechtain, son of Derile, took the kingship of the Picts]. See *Celtique Revue* (Jan. 1895), tome 16, no. 1, p. 234, Whitley Stokes' trans.

*The Annals of Ulster*, ed./trans. William Hennessey, Dublin, 1887, vol. 1, p. 181, 'The battle of Monidcroibh between the Picts themselves, wherein Oengus was victor, and a great many were slain on the side of King Elpin. A lamentable battle was fought between the same persons, near Castle-Credi, where Elpin fled.' Footnote 13 indicates that Castle Credi is now 'Boot Hill', *i.e.*, Moot Hill, near Scone, in Scotland.']

[68] ['The Coronation Stone,' p. 30, in Skene, [\*Four Ancient Books of Wales\*](#).]

[69] [Borlase, *Antiquities, Historical and Monumental of the County of Cornwall*, p. 189. "'On the downs, leading from Wadebridge to St. Columb, and about two miles distant from it, is a line of stones, bearing N. E. and S. W. This monument is generally called the nine maids.'" From Davies, [\*The Mythology and Rites of the British Druids\*](#), p. 166.]

[70] [Scott, *The Minstrelsy of the Scottish Borders*, vol. 2, p. 145, lines 1-4. 'They shot him dead at the Nine-Stone Rig,  
Beside the Headless Cross,

And they left him lying in his blood,  
Upon the moor and moss.']

[71] [Or *Cities*. See *BB* 1:395—"The Black Book of Caermarthen," in Skene, [Four Ancient Books of Wales](#). See section F.]

[72] [Unable to trace.]

[73] [Aneirin, song 22, in Davies, [The Mythology and Rites of the British Druids](#), p. 364.]

[74] [*Antiquities, Historical and Monumental of the County of Cornwall*, p. 189. See note 69 above.]

[75] [Duke, *The Druidical Temples of the County of Wilts*, p. 81. 'We are ignorant of the number of the stones which constituted each circle of the temple, but from analogy I infer, that the outer circle may have consisted of thirty stones, denoting the cycle of the days of the month; and the inner circle either of twelve, or nineteen, representing, as the case may have been, either the cycle of the months, or the celebrated Metonic or lunar cycle.'

*Ibid.*, p. 162. 'This number of stones formed the celebrated Metonic cycle, so named from Meton a Grecian astronomer, but well known and in use long before his time. It embraces the period of 19 years, a term of years at the conclusion of which the Moon is found occupying a position precisely the same as at the beginning.']

[76] [Bleek, *Avesta, Vendidad*, fargard, 2:61-4. Therefore make thou a circle of the length of a race-ground to all four comers.

Thither bring thou the seed of the cattle, of the beasts of burden, and of men, of dogs, of birds, and of the red burning fires:

Therefore make thou this circle the length of a race-ground to all four comers as a dwelling place for mankind;

Of the length of a race-course to all four corners for the cows giving milk.']

[77] [*Chips From A German Workshop*, vol. 3, p. 284. 'What is there in a holed stone? It is a stone with a hole in it, and that is all. We do not wish to propound new theories; but in order to show how full of interest even a stone with a hole in it may become, we will just mention that the Men-an-tol, or the holed stone which stands in one of the field near Lanyon, is flanked by two other stones standing erect on each side. Let any one go there to watch a sunset about the time of the autumnal equinox, and he will see that the shadow thrown by the erect stone would fall straight through the hole of the Men-an-tol.']

[78] [Bottrell, *Stories of West Cornwall*. "'From the head being buried so deep in the ground, only part of the hole (which is in both stones about six inches diameter) could be seen; though the hole is too small to pop the smallest, or all but the smallest, baby through, the people call them crick-stones, and maintain they were so called before they were born. Crick-stones were used for dragging people through, to cure them of various diseases.'" Quoted in Muller, *ibid.*, vol. 3, p. 292.]

[79] [See letter, *BB 2:675*]

[80] [*Chips From A German Workshop*, vol. 3, p. 280. 'The same gentleman, writing to one of the Cornish papers, informs the public that a few years ago a rock known by the name of Garrack-zans might be seen in the town-place of Sawah, in the parish of St. Levan; an other in Roskestal, in the same parish. One is also said to have been removed from near the centre of Trereen, by the family of Jans, to make a grander approach to their mansion.']

[81] [See note below.]

[82] [*Polyolbion*, notes to song 3. 'By South Cadbury is that Camelot; a hill of a mile compass at the top, four trenches circling it, and twixt every of them an earthen wall; the content of it, within, about twenty acres, full of ruins and relics of old buildings. Among Roman coins there found, and other works of antiquity. Stow speaks of a silver Horseshoe there digged up in the memory of our fathers: Dii boni (saith Leland) quot hie profundissimarum fossarum! qiiot hie egestee teirce valla! quce demiim lyrcecipitia! atque ut ptaucis flniam, videtur mihi quidem esse et Artis el Naturce miraculum. Antique report makes this one of Arthur's places of his Round Table, AS the Muse here sings. But of this more in the next Canto.' See *Complete Works*, vol. 1, pp. 91-2.]

[83] [Muller, *Chips From A German Workshop*, vol. 3, p. 278. 'Mr. Scawen, in speaking of the mischief done by strangers in Cornwall, says:

"Here, too, we may add, what wrong another sort of strangers has done to us, especially in the civil wars, and in particular by destroying of Mincamber, a famous monument, being a rock of infinite weight, which, as a burden, was laid upon other great stones, and yet so equally thereon poised up by Nature only, as a little child could instantly move it, but no one man or many remove it. This natural monument all travellers that came that way desired to behold; but in the time of Oliver's usurpation, when all monumental things became despicable, one Shruballs, one of Oliver's heroes, then Governor of Pendennis, by labour and much ado, caused to be undermined and thrown down, to the great grief of the country; but to his own great glory, as he thought, doing it, as he said, with a small cane in his hand. I myself have heard him to boast of this act, being a prisoner then under him."

Mr. Scawen, however, does not tell us that this Shruballs, in throwing down the Mincamber, i.e. the *Menamber*, acted very like the old missionaries in felling the sacred oaks in Germany.']

[84] [Herodotus, *Histories*, bk. 3.18. 'Now the Table of the Sun is said to be something of this kind: there is a meadow outside the city, filled with the boiled flesh of all four-footed things; here during the night the men of authority among the townsmen are careful to set out the meat, and all day whoever wishes comes and feasts on it. These meats, say the people of the country, are ever produced by the earth of itself. Such is the story of the Sun's Table.' Godley's ed.

'They say this Table of the Sun is a certain Meadow in the Suburbs, furnish'd with the roasted Flesh of all Sorts of four-footed Animals, which being rang'd in Order by the

Magistrates of the City in the Night, serve to feast all Comers in the Morning. The Inhabitants say, that these things are a daily Present of the Earth: And this is their Account of the Table of the Sun.' Vol. 1, p. 257, 1737 ed.]

[85] [*Monuments of Upper Egypt*, p. 73. 'The latter most frequently take the form of the mastaba, a sort of truncated pyramid built of enormous stones and covering, as with a massive lid, the well at the bottom of which reposed the mummy. The visitor may observe two or three good specimens near the eastern side of the Great Pyramid; but a better opportunity of studying this sort of monument will be afforded us at Sakkarah.']

[86] [Gibson's *Camden*, col. 752, in Davies, [\*The Mythology and Rites of the British Druids\*](#), p. 397.]

[87] [Morganwy, Letter. *BB* 2:[675](#).]

[88] [*A Phrenologist Amongst the Todas*, p. 168. 'It is situated on an exposed site bearing the outlines of stone walls, built on a largeness of scale, and in a form, nowhere else found amongst these people—with a Kromlech and numerous Cairns dotted close about.

The specific name by which it is known—*boath*—is peculiar, and applicable solely to that style of structure.

Now it should be borne in mind, if we would form an opinion on the origin of this edifice, that the Todas are unimaginative creatures of one idea; having one way of doing everything: intolerant of change or deviation from custom, unless for some manifestly practical advantage. How then do we find such a race in occupation of an eccentric building which does not fit in with any of its other institutions? Not a *tirieri*—for it is of lower grade in Toda estimation; its servant a *vorshal*, not a God. Not an ordinary *palthchi*, for one of the largest size exists apart, within a few paces of it.']

[89] [*Origin and History of Irish Names and Places*, vol. 2, pp. 214-16. 'In Ireland, as in other Christian countries, many of the churches had the right of sanctuary. A small piece of land was usually fenced off round the church, and the four corners were often marked by crosses or pillar-stones; this land was regarded as belonging exclusively to the church; and criminals fleeing from justice, or fugitives from their enemies, were safe from molestation for the time, once they had taken refuge either in the church itself or inside the boundary.

The word *tearmann* was originally applied to those termini or boundaries, and in this sense it exactly corresponds with Latin *terminus*; but it was afterwards extended in meaning till it came to signify a sanctuary or asylum; and this is the sense in which it is generally used in Irish writings. It was often popularly used in a still more general way, to denote church lands, or lands belonging to a sanctuary, so that the expression "termon lands" is quite common in Anglo-Irish writings.

This word is still retained in a good many local names, marking the precincts of sanctuaries; and in several of these the spots are almost as much venerated now as they were a thousand years ago, though they no longer afford an asylum to the fugitive. The memory of St. Fechin is preserved in the name of Termonfeckin Fechin's sanctuary, now applied to a parish near Drogheda. St. Berach, the founder of a church in the present



county of Koscommon, who was descended from Brian, king of Connaught in the fourth century, flourished in the latter part of the sixth century, and was a pupil of St. Kevin of Glendalough. After leaving Glendalough, he crossed the Shannon, and founded an establishment for himself at a place called Cluain-coirpthe [Clooncorpa], near the shore of the river, in the desert of Kinel Dofa, which afterwards attained to great eminence. The old name is now forgotten, and the founder, who is still greatly venerated, is commemorated in the present name of the church and parish, Termonbarry, St. Berach's sanctuary.

The warden or lay superintendent of church land was termed the *erenagh* [Gaelic *aircheannach*]: and this office was commonly held by members of the same family for generations. In some places the termons have preserved the family names of the *erenagh* instead of those of the patron saint. The church of St. Dabeog or Daveog, one of the very early Irish saints, was situated in an island in Lough Derg in Donegal; but the termon lands belonging to the church lay on the mainland, near the village of Pettigo. The hereditary wardens of this termon were the Magraths; and accordingly the place is called in the Four Masters, sometimes Termon Daveog, and sometimes Termon Magrath. The latter is the name now used, though it is usually shortened to Termon; the ruins of Termon castle, the ancient residence of the Magraths, are still standing; and the sanctuary has given name to the little river Termon, flowing through Pettigo into Lough Erne.

The parish of Termonmaguirk in Tyrone was anciently called Tearmann-cuimnigh, which name Dr. Reeves (Adamn. 283) conjectures may have been derived from Cuimne, St. Columkille's sister. It got its present name from the family of MacGuirk, who were for a long time its hereditary wardens. In like manner, the O'Morgans were the wardens of Termonomongan in the west of the same county; its ancient name being Kilkerril, from St. Caireatt, the founder or patron of the church (Reeves: *Colt. Vis.* 72). Termon and Tarmon are the names of several places, indicating in every case the former existence of a sanctuary. Sometimes the word is found combined with other terms that have no reference to either patron or warden. Thus Termoncarragh, west of Belmullet in Mayo, means merely rough Termon, in reference, no doubt, to the ruggedness of the ground.']

[90] [Davies, [The Mythology and Rites of the British Druids](#), p. 402.]

[91] [[Barddas](#), p. xxiv.]

[92] [Wright, *Wanderings of an Antiquary*, vol. 1, p. 175. 'The great cromlech of Kits Coty House has been celebrated from a remote period. An old and absurd story—true only so far as it acknowledges this monument to have been sepulchral—pretends that Kits Coty House was raised over the remains of the British chief Catigera, slain in a battle fought at Aylesford between the Britons and the Saxons. It is nevertheless far from being, as we might suppose from these notices of it, a solitary monument; on the contrary, it is the centre of a considerable group, the remains of which are seen scattered over the fields below. One of the most remarkable of these, a large group of colossal stones in the middle of a field just beneath Kits Coty House, is called by the peasantry The Countless Stones, from a belief among them that no one can count them correctly. This is not an uncommon legend connected with such remains. The Countless Stones near Kits Coty House are apparently the remains of one of those more complicated



cromlechs, consisting of more than one sepulchral chamber, with an alley of approach, which in Britany and the Channel Islands are popularly known by the title of Fairies' Alleys. Another large stone in the bottom is called the Coffin-stone, probably from its shape. If, instead of descending the hill, we proceed upwards from Kits Coty House, we shall find the brow of the hill covered with smaller monuments of the same description, consisting generally of groups of stones buried partly in the ridge of the hill, but evidently forming, or having formed, small sepulchral chambers. Each group is generally surrounded by a circle of stones. At the bottom of the bank near the road, a little distance behind Kits Coty House, is a hollow in the chalk, with the heads of large stones of the same description projecting out at each side, as though they had formed an avenue leading to an entrance in the side of the hill. All this group of monuments deserves further examination, combined with extensive excavations. They appear to have formed a British cemetery—the necropolis of the tribe. Fragments of rude pottery have I believe been discovered under Kits Coty House itself, and several deposits of British coins have occurred in the neighbourhood, the most recent example being that of a number of British silver coins found in digging for the foundations of the new mansion of Preston Hall, the seat of Mr. Betts, about two years ago.']

[93] [Eisenlohr, 'The Great Harris Papyrus, Part I,' *RP*, 6, [21](#). See p. 26.]

[94] [*Hieroglyphica*, bk. 1.38. 'To denote the *Egyptian letters*, or a *sacred scribe*, or a *boundary*, they delineate INK, and a SIEVE, and a REED, and they thus symbolise the Egyptian *letters*, because by means of these things all writings among the Egyptians are executed: for they write with a reed and nothing else: and they depict a SIEVE, because the sieve being originally an instrument for making bread is constructed of reed; and they thereby intimate that every one who has a subsistence should learn the letters, but that one who has not should practise some other art. And hence it is that among them education is called *SBO*, which when interpreted signifies sufficient food. Also they symbolize by these a *sacred scribe*, because he judges of life and death. For there is among the sacred scribes a sacred book called *AMBRES*, by which they decide respecting any one who is lying sick, whether he will live or not, ascertaining it from the recumbent posture of the sick person. And a *boundary*, because he who has learnt his letters has arrived at a tranquil harbour of existence, no longer wandering among the evils of this life.']

[95] [Thurnam, 'On Ancient British Barrows, especially those of Wiltshire and the adjoining Counties,' *ASA*, 43, 305. 'According to Dr. Thurnam, barrows of the Bronze age cluster thickly around Avebury, 106 being still to be seen in the sixteen square miles near it; while round Stonehenge Sir Richard Colt Hoare counted 300 within twelve square miles, and in the days of Stukeley 128 were visible from a hill close by.' From Dawkins, *Early Man in Britain and his Place in the Tertiary Period*, p. 376.]

[96] [Maurice, *Indian Antiquities*, vol. 6, p. 128. "'There are three entrances from the plain to the structure, the most considerable of which is from the north-east; and at each of them were raised on the outside of the trench, two huge stones, with two smaller within, parallel to them. The avenues to Stonehenge was first observed by Mr Aubrey.

Dr. Stukeley found that it had extended more than one thousand seven hundred feet down to the bottom of the valley, and was raised a little above the Downs, between the two ditches. At the bottom it turns off to the right, or east, with a circular sweep, and then in a straight line goes up the hill between two groups of seven barrows each, called the King's Graves. The other branch points north-west, and enters the Cursus. This is half a mile from Stonehenge, ten thousand feet, or two miles long, inclosed by two ditches, three hundred and fifty feet asunder." Quoting from Gibson's ed. of Camden's *Britannia*. Note: there is no mention of the word 'ystre.' See note below.]

[97] [Davies, [The Mythology and Rites of the British Druids](#), p. 315, quoting from Maurice.]

[98] [Mitchell, *Past in the Present*, fig. [51](#); see also figs. [48](#) & [49](#).]

[99] [*The Excursion, being a portion of The Recluse, a poem*, (1820 ed.) p. 99. 'Who to the Solitary turned, and said,

"In sooth, with love's familiar privilege,  
You have decried, in no unseemly terms  
Of modesty, that wealth which is your own.  
Among these Rocks and Stones, methinks, I see  
More than the heedless impress that belongs  
To lonely Nature's casual work: they bear  
A semblance strange of power intelligent,  
And of design not wholly worn away.""]

[100] [Laing and Huxley, *Prehistoric Remains of Caithness*, p. 21. 'The animal bones were less abundant, and more generally chipped into small pieces than those found in the other mounds. It seemed as if four-fifths of the food of the people by whom this most ancient midden had been accumulated, had consisted of periwinkles, and as if animal bones had been a delicacy, from which every particle of marrow was extracted by breaking them up. The extreme rarity of fish-bones in this and the other middens is a curious feature in a locality where fish are so abundant.'

Note that there is no mention of cannibalism in this paragraph. However, on p. 28 there is this: 'In the secondary midden, B, at the spot marked X, in the midst of a mass of limpet shells, and broken jaws, teeth, and bones of animals, I found the fragment of a human lower jaw. It is that of the size of a child about six years of age, the permanent teeth being formed, but not having yet displaced the milk teeth. No trace of any other human bone was found with it, and coupling it with the fact of another isolated fragment of human jaw having been found in another midden, both under circumstances precisely similar to those of the deer, pigs, and oxen by which they were surrounded, it raises a strong presumption that these aboriginal savages were occasionally cannibals.']

[101] [*Rit.* ch. 140. 'His Eye [his Spirit] is at peace in its place on (or over) his person at the hour of the night, full, the fourth hour of the earth, complete on the 30 Epiphi.' Birch's tr. Cf. [Renouf](#).]

[102] [Rub. to *Rit.* ch. 101. 'He has his star [or shade] established to him says Isis, in heaven at the place where the Goddess Sothis is. He serves Horus in Sothis. He becomes as a shade, as a God amongst men. He has engraved a palm on his knee says Menka. He is as a God for ever, reinvigorating his limbs in Hades says Thoth, making his own type that of Osiris, causing the light to shine on his body in real linen for millions of times.' Birch's tr. Cf. [Renouf](#).]

[103] [*Prose Edda*, in Mallet, *Northern Antiquities*, p. 414. 'On the southern edge of heaven is the most beautiful homestead of all, brighter than the sun itself. It is called Gimli, and shall stand when both heaven and earth have passed away, and good and righteous men shall dwell therein for everlasting ages.']

[104] [*Archaic Sculpturings of Cups, Circles &c*, p.?)

[105] [*Histories*, bk. 2. 155. 'I have already made mention more than once of the Egyptian oracle, and, as it well deserves notice, I shall now proceed to give an account of it more at length. It is a temple of Latona, situated in the midst of a great city on the Sebennyitic mouth of the Nile, at some distance up the river from the sea. The name of the city, as I have before observed, is Buto; and in it are two other temples also, one of Apollo and one of Diana. Latona's temple, which contains the oracle, is a spacious building with a gateway ten fathoms in height. The most wonderful thing that was actually to be seen about this temple was a chapel in the enclosure made of a single stone, the length and height of which were the same, each wall being forty cubits square, and the whole a single block. Another block of stone formed the roof, and projected at the eaves to the extent of four cubits.' Tr., Rawlinson.

'... and of the Oracle which is in Egypt I have made mention often before this, and now I will give an account of it, seeing that it is worthy to be described. This Oracle which is in Egypt is sacred to Leto, and it is established in a great city near that mouth of the Nile which is called Sebennyitic, as one sails up the river from the sea; and the name of this city where the Oracle is found is Buto, as I have said before in mentioning it. In this Buto there is a temple of Apollo and Artemis; and the temple-house of Leto, in which the Oracle is, is both great in itself and has a gateway of the height of ten fathoms: but that which caused me most to marvel of the things to be seen there, I will now tell. There is in this sacred enclosure a house of Leto made of one single stone as regards both height and length, and of which all the walls are in these two directions equal, each being forty cubits; and for the covering in of the roof there lies another stone upon the top, the cornice measuring four cubits.' Tr., Macauley.]

[106] [*Histories*, bk. 2. 156. 'This, as I have said, was what astonished me the most, of all the things that were actually to be seen about the temple. The next greatest marvel was the island called Chemmis. This island lies in the middle of a broad and deep lake close by the temple, and the natives declare that it floats. For my own part I did not see it float, or even move; and I wondered greatly, when they told me concerning it, whether there be really such a thing as a floating island. It has a grand temple of Apollo built upon it, in which are three distinct altars. Palm-trees grow on it in great abundance, and many other trees, some of which bear fruit, while others are barren. The Egyptians tell the following

story in connection with this island, to explain the way in which it first came to float: "In former times, when the isle was still fixed and motionless, Latona, one of the eight gods of the first order, who dwelt in the city of Buto, where now she has her oracle, received Apollo as a sacred charge from Isis, and saved him by hiding him in what is now called the floating island. Typhon meanwhile was searching everywhere in hopes of finding the child of Osiris." (According to the Egyptians, Apollo and Diana are the children of Bacchus and Isis; while Latona is their nurse and their preserver. They call Apollo, in their language, Horus; Ceres they call Isis; Diana, Bubastis. From this Egyptian tradition, and from no other, it must have been that Æschylus, the son of Euphorion, took the idea, which is found in none of the earlier poets, of making Diana the daughter of Ceres.) The island, therefore, in consequence of this event, was first made to float. Such at least is the account which the Egyptians give.' Tr., Rawlinson.

'This house then of all the things that were to be seen by me in that temple is the most marvellous, and among those which come next is the island called Chemmis. This is situated in a deep and broad lake by the side of the temple at Buto, and it is said by the Egyptians that this island is a floating island. I myself did not see it either floating about or moved from its place, and I feel surprise at hearing of it, wondering if it be indeed a floating island. In this island of which I speak there is a great temple-house of Apollo, and three several altars are set up within, and there are planted in the island many palm-trees and other trees, both bearing fruit and not bearing fruit. And the Egyptians, when they say that it is floating, add this story, namely that in this island, which formerly was not floating, Leto, being one of the eight gods who came into existence first, and dwelling in the city of Buto where she has this Oracle, received Apollo from Isis as a charge and preserved him, concealing him in the island which is said now to be a floating island, at that time when Typhon came after him seeking everywhere and desiring to find the son of Osiris. Now they say that Apollo and Artemis are children of Dionysos and of Isis, and that Leto became their nurse and preserver; and in the Egyptian tongue Apollo is Oros, Demeter is Isis, and Artemis is Bubastis. From this story and from no other Æschylus the son of Euphorion took this which I shall say, wherein he differs from all the preceding poets; he represented namely that Artemis was the daughter of Demeter. For this reason then, they say, it became a floating island. Such is the story which they tell.' Tr., Macauley.]

[107] [*Hecataei Milesii Fragmenta*. See note below.]

[108] [*Library*, bk. 3. 15. 'Now, since we have thus far spoken of the northern parts of Asia, it is convenient to observe something relating to the antiquity of the Hyperboreans. Amongst them that have written old stories much like fables Hecateas and some others say, that there is an island in the ocean over against Gaul, (as big as Sicily) under the arctic pole, where the Hyperboreans inhabit; so called, because they lie beyond the breezes of the north wind. That the soil here is very rich, and very fruitful; and the climate temperate, insomuch as there are two crops in the year.' Booth's tr.]

[109] [See note 106 above.]

[110] [Otway, *A Tour in Connaught*, p. 55. 'The next stage is Moate, formerly called the Moate of Gren-oge the Moate of young Grania or Grace. This fine specimen of the labours of the Irish in the erection of these artificial eminences, and which, perhaps, the largest in Ireland is, as I previously said of the rath at Lucan, completely hid by being covered with trees, and looks like nothing more than a hill planted thickly (each melancholy fir starving its neighbour) by some very improving Quaker. A legend there is concerning a Milesian princess taking on herself the office of a Brehon, and from this moate adjudicating causes, and delivering her oral laws to her people. At present Moate is a neat and pretty place, as all towns in Ireland are that are much inhabited by Quakers. It is really refreshing, after having your senses of sight, smelling, and hearing, outraged in passing through such an assemblage of mud cabins, pig-sties, and dung-hills, as Kilcock and Kinnegad present, to see the cultivated fields, the slated cottages, and the whitewashed dwellings in and about Moate. I have often supposed that Ireland might be advantaged, in a worldly sense, at least, were its people to turn Quakers.']

[111] ['The Fairies,' first pub., London, 1850. The lines, 1-8, run as follows:

'Up the airy mountain,  
Down the rushy glen,  
We daren't go a-hunting,  
For fear of little men;  
Wee folk, good folk,  
Trooping all together;  
Green jacket, red cap,  
And white owl's feather!'

See also *AE* 1:149. See also p. 117 of *Strange and Secret Peoples, Fairies and Victorian Consciousness*, by Carol G. Silver, Oxford University Press, NY, 1999, who discusses this poem and Allingham's influence at length.]

[112] [Stuart, *Sculptured Stones of Scotland*, pl. 134.]

[113] [*Rit.* ch. 36. '[OH thou who] hast come against me, the lips closed! I am Chnum, the Lord of Shennu. The Passer by of the words of the Gods to Ra. My tongue is at the order [the messenger] of its Lord.' Birch's tr. Cf. [Renouf](#).]

[114] [*Codex Diplomaticus*, vol. 2, p. 238, no. 1120. In Kemble, *Opera*.]

[115] [Source. See also Duke, [The Druidical Temples of the County of Wilts](#), p. 52.]

[116] ['Song of Hywell,' in Davies, [The Mythology and Rites of the British Druids](#), p. 284.]

[117] [*Stromata*, bk. 5. 2. 'Now those instructed among the Egyptians learned first of all that style of the Egyptian letters which is called Epistolographic; and second, the Hieratic, which the sacred scribes practise; and finally, and last of all, the Hieroglyphic, of which one kind which is by the first elements is literal (Kyriologic), and the other Symbolic. Of the Symbolic, one kind speaks literally by imitation, and another writes as

it were figuratively; and another is quite allegorical, using certain enigmas.

Wishing to express Sun in writing, they make a circle; and Moon, a figure like the Moon, like its proper shape. But in using the figurative style, by transposing and transferring, by changing and by transforming in many ways as suits them, they draw characters. In relating the praises of the kings in theological myths, they write in anaglyphs. Let the following stand as a specimen of the third species—the Enigmatic. For the rest of the stars, on account of their oblique course, they have figured like the bodies of serpents; but the sun like that of a beetle, because it makes a round figure of ox-dung, and rolls it before its face. And they say that this creature lives six months under ground, and the other division of the year above ground, and emits its seed into the ball, and brings forth; and that there is not a female beetle. All then, in a word, who have spoken of divine things, both Barbarians and Greeks, have veiled the first principles of things, and delivered the truth in enigmas, and symbols, and allegories, and metaphors, and such like tropes.' *ANCL*, 12, 233.]

[118] [*Mythology Among the Hebrews*, pp. 251-2. 'The awakening of National Consciousness plays a very prominent part in the history of the development of the Myth. From the moment when in ancient times this idea began to fill the soul of a great national community, it seized on and transformed the whole material of which its mythology was made. The fact that this noble consciousness gives a distinct direction of its own to every thing that fills the human soul, is another proof of its power to transform the spiritual life. In modern times the kindling of national self-consciousness, advanced by the arousing of spiritual opposition to foreign influences which had previously repressed national individuality, causes the production of documents to prove the awakening of this national opposition, documents which belong to the best part of literature and intellectual labour. Similarly, in ancient times before literature, this consciousness of opposition impressed its image especially on the myth, and made that subservient to its purpose. And on considering the relation of the myth to the idea of nationality, we see on many sides, how closely and inseparably the two are connected together, how the idea operates to transform the myth, and how it needs the myth as a support; for the myth, going back to the earliest times, confers on the new idea something like an historical title, and gives a broad basis to the intensesness of its by furnishing a justification of it. Hence it comes to pass that nations which have preserved no great stock of original myths on which the awakened national consciousness could fall back, instinctively create similar stories, and this even in relatively modern times, in which a system of religion hardened into crystal on every side, combined with the corresponding stage of intellectual development, would leave no room for the revival of mythical activity. Of this there are two noteworthy instances, one in the middle ages (the twelfth or thirteenth century), the other in this century. The Cymry of Wales, becoming alive to the opposition in nationality between themselves and the English, felt the need of finding a justification of this opposition in the oldest prehistoric times. It was then first suggested to them that they were descendants of the ancient renowned Celtic nation; and to keep alive this Celtic national pride they introduced an institution of New Druids, a sort of secret society like the Freemasons. The New Druids, like the old ones, taught a sort of national religion, which however, the people having long become Christian and preserved no independent national traditions, they had mostly to invent themselves. Thus arose the so-called Celtic

mythology of the god Hu and the goddess Ceridolu, etc., mere poetical fictions, which never lived in popular belief.')

[119] [Davies, [The Mythology and Rites of the British Druids](#), p. 117.]

[120] ['Song of Cuhelyn,' in Davies, [The Mythology and Rites of the British Druids](#), p. 314.  
*Ibid.*, p. 52.]

[121] [*Ibid.*, p. 315.]

[122] [Stuart, *The Sculptured Stones of Scotland*, pl. 123.]

[123] [*Ibid.*, p. ?]

[124] [*Ibid.*, pls. 15, 17, 33.]

[125] [*Ibid.*, pl. 37.]

[126] [*Ibid.*, pl. 18, right hand.]

[127] [*Ibid.*, pl. 142.]

[128] [*Ibid.*, p. 42, & pl. 132, fig. 3.]

[129] [*Ibid.*, pl. 97.]

[130] [[Hermean Zodiac](#).]

[131] [Stuart, *The Sculptured Stones of Scotland*, pl. 2.]

[132] [*Ibid.*, pls. 2, 22, 24, 34, 39, 47, and 67.]

[133] [Houghton, 'On the Hieroglyphic or Picture Origin of the Characters of the Assyrian Syllabary,' *TSBA*, 6, 481-2. 'I believe that the meaning of the character [cuneiform] (*az, ats, as*), which has the Assyrian rendering of *atsu*, is at present unknown; the ancient forms of this sign, however, clearly point to the fact that the original picture was one representing a yoke for cattle in ploughing, or for horses, mules, or asses in drawing carriages or chariots; the Babylonian [cuneiform] differs but slightly from the Assyrian; in archaic Babylonian we have [cuneiform]; in the British Museum tablet we meet with these four forms, [symbols] and [symbol]. Now we have already seen that [symbol] denotes a "yoke" or "fettters"; the first form, [symbol], I believe is a rude picture of a portion of the yoke of a chariot or other vehicle, with the sign of "four," under its curved part; the whole being intended to represent "a yoke for a horse or other quadruped"; [symbol] this we may compare the figure given by Canon Rawlinson ("Ancient Monarchies," i, p. 410), or that of a Roman *jugum* [symbol] (Smith's "Greek



and Roman Antiquities," p. 652, 2nd ed.) Similarly the sign [symbol] denotes "some four-footed animal trained to the yoke," though one fails to obtain this idea from the character [symbol]. However, the determination of No. 172, [cuneiform], helps us to give a probable explanation of another character, viz., No. 220, [cuneiform] "beast of burden," which in the Babylonian is thus given, [cuneiform]; this is clearly compounded of No. 172 and No. 222, [cuneiform], or perhaps No. 221, [cuneiform]. If the latter, the whole would signify "a quadruped trained to the wooden yoke"; if the former, perhaps "a strong quadruped trained to the yoke"; [cuneiform], "sceptre," denoting "power" or it might be read, "that which has power over the yoke," *i.e.*, able to draw the vehicle; or better still, as suggested by Mr. Sayce, the ideogram may be that of "a whip or goad + yoke.""]

[134] [Stuart, *The Sculptured Stones of Scotland*, pl. 85.]

[Note, there is a third footnote after last one but not assigned anywhere, viz. Stuart, *The Sculptured Stones of Scotland*, pl. 15. See below. Should be note 1.]

[135] [*Ibid.*, pl. 15.]

[136] [*Ibid.*, pl. 34.]

[137] [*Ibid.*, pl. 14, fig 1.]

[138] [*Ibid.*, pl. 31.]

[139] [*Ibid.*, p. ?]

[140] [*Ibid.*, p. ?]

[141] [Birch, *Gallery of Antiquities*, p. 41. Massey errs here. In speaking of Ta-urt, not Apt/Opit, Birch says on this page: "The goddess represented standing erect, with the body of a hippopotamus and the head of a female, is called in the hieroglyphics *Te-oeri*, "the great one," and has been demonstrated by Champollion to be called by Plutarch *Thuoeris*, the mistress of Typhon, who betrayed him to Osiris.]"

[142] [Simpson, *Archaic Sculpturings of Cups, Circles &c*, p. 170.]

[143] [*Ibid.*, p. 171.]

[144] [Source.]

[145] [Lipscomb, *The History and Antiquities of Buckingham*, vol. 3, p. 447.]

[146] [*Crown of Laurel*, in *Complete Poetical Works*, vol. 1, p. 419, lines 1461-4. 'Of the Bonehoms of Ashrige besyde Barkamstede,  
That goodly place to Skeltori moost kynde,

Where the sank royall is, Crystes blode so rede,  
Wherevpon he metrefyde after his mynde.']

[147] [Davies, [The Mythology and Rites of the British Druids](#), p. 211.]

[148] [ARC, 7, 48, in Davies, [The Mythology and Rites of the British Druids](#), p. 138.]

[149] [Muller, *Chips From A German Workshop*, vol. 3, p. 247. 'But in the names of towns, castles, rivers, mountains, fields, manors, and families, and in a few of the technical terms of mining, husbandry, and fishing, Cornish lives on, and probably will live on, for many ages to come. There is a well-known verse:

"By Tre, Ros, Pol, Lan, Caer, and Pen,  
You may know most Cornish men."

Note: Muller spells *Llan* with one 'l'. Also Muller was quite mistaken, even for his day. Cornish is no longer a spoken language, and has almost died out completely.]

[150] [*Ibid.*, vol. 3, p. 247. 'But it will hardly be believed that a Cornish antiquarian, Dr. Bannister, who is collecting materials for a glossary of Cornish proper names, has amassed no less than 2,400 names with *Tre*, 500 with *Fen*, 400 with *Ros*, 300 with *Lan*, 200 with *Pol*, and 200 with *Caer*. *Tre*, homestead; *ros*, moor, peatland, a common; *pol*, a pool; *lan*, an enclosure, church; *caer*, town; *pen*, head.']

[151] [See above note.]

[152] [See note 150 above.]

[153] [See note 150 above.]

[154] [[The Mythology and Rites of the British Druids](#), p. 165.]

[155] [Horapollo, *Hieroglyphica*, bk. 1:14. 'To denote the *moon*, or the *habitable world*, or *letters*, or a *priest*, or *anger*, or *swimming*, they pourtray a CYNOCEPHALUS. And they symbolise the *moon* by it, because the animal has a kind of sympathy with it at its conjunction with the god. For at the exact instant of the conjunction of the moon with the sun, when the moon becomes unilluminated, then the male Cynocephalus neither sees, nor eats, but is bowed down to the earth with grief, as if lamenting the ravishment of the moon: and the female also, in addition to its being unable to see, and being afflicted in the same manner as the male, *ex genitalibus sanguinem emittit*: hence even to this day cynocephali are brought up in the temples, in order that from them may be ascertained the exact instant of the conjunction of the sun and moon. And they symbolise by it the *habitable world*, because they hold that there are seventy-two primitive countries of the world; and because these animals, when brought up in the temples, and attended with care, do not die like other creatures at once in the same day, but a portion of them dying daily is buried by the priests, while the rest of the body remains in its natural state, and so on till seventy-two days are completed, by which time it is all dead. They also symbolise *letters* by it, because there is an Egyptian race of cynocephali that is acquainted with

letters; wherefore, when a cynocephalus is first brought into a temple, the priest places before him a tablet, and a reed, and ink, to ascertain whether it be of the tribe that is acquainted with letters, and whether it writes. The animal is moreover consecrated to Hermes [Thoth], the patron of all letters. And they denote by it a *priest*, because by nature the cynocephalus does not eat fish, nor even any food that is fishy, like the priests. And it is born circumcised, which circumcision the priests also adopt. And they denote by it *anger*, because this animal is both exceedingly passionate and choleric beyond others:—and swimming, because other animals by swimming appear dirty, but this alone swims to whatever spot it intends to reach, and is in no respect affected with dirt.' See also *BB* 2:[237](#), *NG* 1:[44](#), [71](#), *NG* 2: [279](#), [307](#), *AE* 1:[4](#), [31](#), *AE* 2:[666](#).]

[156] [*Lib. Domesday*. fol. 141, no. 36.]

[157] [*Chronicle*.]

[158] [*Historia Brittonum*, bk. 1, 2, p. 27. 'Britonia insola a Britinia filio Isocon dicta est, i.e. the island of Britain is named from Britan, or some say that it was from one Brutus it was named, i.e. the first consul that was of the Romans; but Albion was the first name of the island of Britain. Eight hundred thousand paces is the length of the island of Britain. Two hundred thousand paces is its breadth. Eight and twenty principal caers [or cities] are in it; and these following are their names, according to the learned of Britain: Caer-Gortigern. The names of the cities are given in B. thus: C. Guirthirgirnd. C. Gutais, C. Luail, C. Meguaid, C. Colon, C. Gustint, C. Abroc, C. Caratoc, C. Graat, C. Machuit, C. Ludain, C. Ceisi, C. Giraigon, C. Pheus, C. Miucip, C. Leoinarphuisc, C. Grucon, C. Sent, C. Leigion, C. Guent, C. Breatan, C. Lerion, C. Punsu, C. Gluteolcoit, C. Luitcoit, C. Urtaeh, C. Celhnenno. The names, as given in L J, are C. Gorthigearnd, C. Gutais, C. Luail, C. Meaenaid, C. Cholou, C. Gustaint, C. Abrog, C. Charadoc, C. Graad, C. Macaid, C. Lugain, C. Cose, C. Girangon, C. Peus, C. Minchip, C. Lcoanaird puisc, C. Grugoin, C. Sent, C. Legion, C. Guhent, C. Bretan, C. Lergum, C. Pennsa, C. Druithcolcoit, Luiteoit, C. Urtocht, C. Ceilimon. Most of these variations are doubtless attributable to error or ignorance in the transcribers, but they are worth preserving, as it is possible sometimes, even from a blunder, to obtain a clue to the true orthography. The twenty-eight caers do not occur till the close of the Latin Nennius; but, in the corresponding place of the MS. of 945, from Marcus, the names of thirty-three cities occur, p. 46. As Nennius gives one name, Verulam, which is not in that copy, the latter must have given six which Nennius did not receive; but the confusion of texts prevents my saying which they were. Caer Gurcoc and Caer Teim (Thanie?) were two of them. Archbishop Ussher has commented upon this catalogue in his *Primordia*, pp. 59, 65, or 33-5 of edit. 2, (*Works*, vol. v. p. 82). The Irish translator has, in some cases, left it difficult to identify his names; and, on the other hand, many of the explanations by Llwyd, Camden, Ussher, and earlier authors, are light and vague conjectures.' Pp. 27-9, of the Irish ed. Note, M. has 3 *caers*, this ed. lists 28.]

[159] [*Barddas*. See note below.]

[160] [Davies, [The Mythology and Rites of the British Druids](#), p. 197]

[161] [Freeman, *Norman Conquest*, vol. 1, p. ?]

[162] [Lepsius, *Denkmaler*, vol. 4, p. 43; vol. 4, p. 54, a.]

[163] [Taliesin, *Kadair Teyrn On*, 4, in Davies, [\*The Mythology and Rites of the British Druids\*](#), p. 531.]

[164] [Pierret, *Vocabulaire Hieroglyphique*, under entry 'Tebti'.]

[165] [Maspero. Unable to trace.]

[166] [*A New System, or, An Analysis of Ancient Mythology*, vol. ?, p. ?]

[167] ['Ancient Poem,' *ARC*, 74, in Davies, [\*The Mythology and Rites of the British Druids\*](#), p. 564.]

[168] ['In those days men gan deem, that no burgh so fair was in any land, nor so widely known as Kaerleon by Usk, unless it were the rich burgh that is named Rome. The yet many a man was with the king in land, that pronounced the burgh of Kaerleon richer than Rome, and that Usk were the best of all waters.' Note, Layamon spells it Kaerleon, not Caerleon. In the *Cott. Calig. MS*, however, are the following lines: 'Heo iwunne þe burh Kair Uske; and þer-inne heo wuneden./ a þat her com liðen; ma of heore leoden./ For ilke legiuns; heo clupeden Kair Usc. Kaer Liun;/ Seo[ð]ðen her com oðer mon-cun; þe heo cleopeden Kaerliun.' See p. 158 of the electronic ed.: <http://etext.lib.virginia.edu/>]

[169] [Spenser, *Faery Queen*, 2. 10, 11. 'And eke that ample Pit, yet farre renownd,  
For the large leape, which *Debon* did compell  
*Coulin* to make, being eight lugs of grownd;  
Into the which returning backe, he fell:  
But those three monstrous stones doe most excell  
Which that huge sonne of hideous *Albion*,  
Whose father *Hercules* in Fraunce did quell,  
Great *Godmer* threw, in fierce contention,  
At bold *Canutus*; but of him was slaine anon.' London ed., 1882.]

[170] [*Ibid*, ? (Poss. bk. 3, 9. 'Whom he through wearie wars and labours long,  
Subdewd with losse of many *Britons* bold:  
In which the great *Goemagot* of strong  
*Corineus*, and *Coulin* of *Debon* old  
Were ouerthrowne and layd on th'earth full cold.')] ]

[171] [*Commentaries on the Gallic Wars*. Unable to trace in this work.]

[172] [*De Mundo*, s. 3.]

[173] [*Geographiæ*, bk. 2, section 2. 'The location of the British island of Hibernia.

The north coast of the British Island of Hibernia lies close to the Hyperborean Sea, it has an outline thus.' There is no mention of Iouerna.

Note: 'Section 2 itself is concerned with the island, as the Romans saw it, of Ireland which Ptolemy refers to by its ancient name of Hibernia rather than its Latin name, Britannia Parva. Hibernia was not a part of the Roman empire as such but was undoubtedly a place of trade to the Phoenician merchants and, presumably, to the Romans subsequently. However its geographical components were not altered by any Roman occupancy so that what Ptolemy reveals to us of its physical characteristics can be taken to be very much as it was known in the time of Marinus and for a long time previously. This allows us to examine an area of country untouched by any military incursion, with its accompanying environmental impact, between the time of Marinus and this work of Ptolemy.'

[174] [*De situ orbis libri tres*, bk. 3, ch. 6. 'Super Britanniam Iverna est, paene par spatium, sed utrimque aequali tractu litorum oblonga: coeli ad maturanda semina iniqui, verum adeo luxuriosa herbis, non laetis modo, sed etiam dulcibus, ut se exigua parte diei pecora impleant, et, nisi pabulo prohibeantur, diutius pasta dissiliant.' Note: all editions of Pomponius Mela have *Iverna*, not *Iuverna*.]

[175] [See *BB* 1:[14-16](#).]

[176] [Aristotle. See note 172 above.]

[177] [Birch, 'Inscription of Una,' *RP*, 2, [1](#).]

[178] [*The Odyssey*, bk. 11. "So I spake, and the spirit of the son of Aeacus, fleet of foot, passed with great strides along the mead of asphodel, rejoicing in that I had told him of his son's renown.

'But lo, other spirits of the dead that be departed stood sorrowing, and each one asked of those that were dear to them. The soul of Aias son of Telamon, alone stood apart being still angry for the victory wherein I prevailed against him, in the suit by the ships concerning the arms of Achilles, that his lady mother had set for a prize; and the sons of the Trojans made award and Pallas Athene. Would that I had never prevailed and won such a prize. So goodly a head hath the earth closed over, for the sake of those arms, even over Aias, who in beauty and in feats of war was of a mould above all the other Danaans, next to the noble son of Peleus. To him then I spake softly, saying:

"'Alas, son of noble Telamon, so art thou not even in death to forget thy wrath against me, by reason of those arms accursed, which the gods set to be the bane of the Argives? What a tower of strength fell in thy fall, and we Achaeans cease not to sorrow for thee, even as for the life of Achilles, son of Peleus. Nay, there is none other to blame, but Zeus, who hath borne wondrous hate to the army of the Danaan spearsmen, and laid on thee thy doom. Nay, come hither, my lord, that thou mayest hear my word and my speech; master thy wrath and thy proud spirit."

'So I spake, but he answered me not a word and passed to Erebus after the other spirits of the dead that be departed. Even then, despite his anger, would he have spoken to me or

I to him, but my heart within me was minded to see the spirits of those others that were departed.

'There then I saw Minos, glorious son of Zeus, wielding a golden sceptre, giving sentence from his throne to the dead, while they sat and stood around the prince, asking his dooms through the wide-gated house of Hades.

'And after him I marked the mighty Orion driving the wild beasts together over the mead of asphodel, the very beasts that himself had slain on the lonely hills, with a strong mace all of bronze in his hands, that is ever unbroken.

'And I saw Tityos, son of renowned Earth, lying on a levelled ground, and he covered nine roods as he lay, and vultures twain beset him one on either side, and gnawed at his liver, piercing even to the caul, but he drave them not away with his hands. For he had dealt violently with Leto, the famous bedfellow of Zeus, as she went up to Pytho through the fair lawns of Panopeus.

'Moreover I beheld Tantalus in grievous torment, standing in a mere and the water came nigh unto his chin. And he stood straining as one athirst, but he might not attain to the water to drink of it. For often as that old man stooped down in his eagerness to drink, so often the water was swallowed up and it vanished away, and the black earth still showed at his feet, for some god parched it evermore. And tall trees flowering shed their fruit overhead, pears and pomegranates and apple trees with bright fruit, and sweet figs and olives in their bloom, whereat when that old man reached out his hands to clutch them, the wind would toss them to the shadowy clouds.

'Yea and I beheld Sisyphus in strong torment, grasping a monstrous stone with both his hands. He was pressing thereat with hands and feet, and trying to roll the stone upward toward the brow of the hill. But oft as he was about to hurl it over the top, the weight would drive him back, so once again to the plain rolled the stone, the shameless thing. And he once more kept heaving and straining, and the sweat the while was pouring down his limbs, and the dust rose upwards from his head.

'And after him I descried the mighty Heracles, his phantom, I say; but as for himself he hath joy at the banquet among the deathless gods, and hath to wife Hebe of the fair ankles, child of great Zeus, and of Here of the golden sandals. And all about him there was a clamour of the dead, as it were fowls flying every way in fear, and he like black Night, with bow uncased, and shaft upon the string, fiercely glancing around, like one in the act to shoot. And about his breast was an awful belt, a baldric of gold, whereon wondrous things were wrought, bears and wild boars and lions with flashing eyes, and strife and battles and slaughters and murders of men. Nay, now that he hath fashioned this, never another may he fashion, whoso stored in his craft the device of that belt!' Butcher and Lang's tr.]

[179] [Dyer, *British Popular Customs*, p. 469. 'Christmas festivities are well observed in Derbyshire; mummers or guisers go from house to house, and perform a play of St. George. They are dressed up in character and decorated with ribbands, tinsel, and other finery, and on being admitted into the house commence their performance by St. George announcing himself by beginning his oration:

"I am St. George, the noble champion bold,  
And with my glittering sword  
I've won three crowns of gold;

It's I who fought the fiery dragon,  
And brought it to the slaughter;  
And so I won fair Sabra,  
The king of Egypt's daughter.  
Seven have I won, but married none,  
And bear my glory all alone,  
With my Sword in my hand,  
Who dare against me stand?  
I swear I'll cut him down  
With my victorious brand."

A champion is soon found in the person of Slasher, who, accepts the challenge. St. George then replies in a neat speech, when they sing, shake hands, and fight with their wooden swords, and Slasher is slain. The King then enters, saying: "I am the King of England, the greatest man alive," and after walking round the dead body, calls for, "Sir Guy, one of the chiefest men in the world's wonder," who shows his wonderful courage and prowess in calling for a doctor. The doctor, on making his appearance, gives a long and quaint account of his birth, parentage, education, and travels, whilst perambulating around the fallen Slasher, and ends his oration by saying:

'Here take a little out of my bottle,  
And put it down thy throttle."

The dead man is thus cured, and having received the advice of, "Rise, Jack, and fight again, the play is ended." *Jour. of the Arch. Assoc.* 1852, vol. vii. p. 206.')

[180] [*Essays*, ch. 35—'Prophecies.' 'The trivial prophecy which I heard when I was a child, and Queen Elizabeth was in the flower of her years, was,

"When hemepe is spun,  
England's done:"

whereby it was generally conceived, that after the princes had reigned which had the principal letters of that word *hemepe*, which were Henry, Edward, Mary, Philip, and Elizabeth, England should come to utter confusion.' P. 343, 1856 ed.]

[181] [*The Ecclesiastical History of the English Nations*, bk. 1, 15. 'The newcomers received of the Britons a place to inhabit, upon condition that they should wage war against their enemies for the peace and security of the country, whilst the Britons agreed to furnish them with pay. Those who came over were of the three most powerful nations of Germany, Saxons, Angles, and Jutes. From the Jutes are descended the people of Kent, and of the Isle of Wight, and those also in the province of the West Saxons who are to this day called Jutes, seated opposite to the Isle of Wight. From the Saxons, that is, the country which is now called Old Saxony, came the East Saxons, the South Saxons, and the West Saxons. From the Angles, that is, the country which is called Anglia, and which is said, from that time, to remain desert to this day, between the provinces of the Jutes and the Saxons, are descended the East Angles, the Midland Angles, Mercians, all the race of the Northumbrians, that is, of those nations that dwell on the north side of the river Humber, and the other nations of the English.')



[182] [*History of the Wars*, bk. 7, 20. 'And the names of these nations are Angili, Frisrones, and Brittones, the last being named from the island itself. And so great appears to be the population of these nations that every year they emigrate thence in large companies with their women and children and go to the land of the Franks. And the Franks allow them to settle in the part of their land which appears to be more deserted, and by this means they say they are winning over the island. Thus it actually happened that not long ago the king of the Franks, in sending some of his intimates on an embassy to the Emperor Justinian in Byzantium, sent with them some of the Angili, thus seeking to establish his claim that this island was ruled by him. Such then are the facts relating to the island that is called Brittia.' The Loeb ed., vol. 5, p. 255.]

[183] [Birch, *Select Papyri in the Hieratic Character*, pt 1, p. 108.]

[184] [*Historia Brittonum*, p. 27. 'The name of Britain is here derived from Brutus the first Roman consul; but in another part of this work it is said to have been derived from Brutus, son of Silvius, son of Ascanius, son of Æneas.' The editor's note to the Irish version, *Nennius Leabhar breathnach annso sis.*]

# A BOOK OF THE BEGINNINGS

## NOTES TO SECTION 10

[1] [Letter, *Western Mail*, 12/3/74. See also letter, *BB 2*, [app. 1](#).]

[2] [*De Situ Orbis*, bk. 3.2. 'Sequitur Galliae latus alterum, cujus ora, primo nihil progressa in altum, mox tantumdem paene in pelagus excedens, quantum retro Hispania abscesserat, Cantabricis fit adversa terris, et grandi circuitu amflexa, ad Occidentem litus advertit. Tunc ad Septemtriones conversa, iterum longo rectoque tractu ad ripas Rheni amnis expanditur. Terra est frumenti praecipue ac pabuli ferax, et amoena lucis [immanibus.] Quidquid ex satis frigoris impatiens est, aegre, nec ubique, alit; salubris, et noxio genere animalium minime frequens. Gentes superbae, superstitiosae, aliquando etiam immanes adeo, ut hominem optimam et gratissimam Diis victimam caederent. Manent vestigia feritatis jam abolitae; atque, ut ab ultimis caedibus temperant, ita nihilominus, ubi devotos altaribus admovêre, delibant. Habent tamen et facundiam suam, magistroque sapientiae Druidas. Hi terrae mundique magnitudinem et formam, motus coeli ac siderum, et, quid Dii velint, scire profitentur. Docent multa nobilissimos gentis clam et diu, vicenis annis, aut in specu aut in abditis saltibus. Unum ex his, quae praecipiant, in vulgus effluxit (videlicet ut forent ad bella meliores), aeternas esse animas, vitamque alteram ad Manes. Itaque cum mortuis cremant ac defodiunt apta viventibus. Olim negotiorum ratio etiam, et exactio crediti, deferebatur ad inferos: erantque, qui se in rogos suorum, velut unâ victuri, libenter immitterent.']

[3] [Williams, *Barddas*, pref., p. 27.]

[4] [*Commentaries on the Gallic Wars*, bk. 6.13. 'Throughout all Gaul there are two orders of those men who are of any rank and dignity: for the commonality is held almost in the condition of slaves, and dares to undertake nothing of itself, and is admitted to no deliberation. The greater part, when they are pressed either by debt, or the large amount of their tributes, or the oppression of the more powerful, give themselves up in vassalage to the nobles, who possess over them the same rights without exception as masters over their slaves. But of these two orders, one is that of the Druids, the other that of the knights. The former are engaged in things sacred, conduct the public and the private sacrifices, and interpret all matters of religion. To these a large number of the young men resort for the purpose of instruction, and they [the Druids] are in great honour among them. For they determine respecting almost all controversies, public and private; and if any crime has been perpetrated, if murder has been committed, if there be any dispute about an inheritance, if any about boundaries, these same persons decide it; they decree rewards and punishments; if any one, either in a private or public capacity, has not submitted to their decision, they interdict him from the sacrifices. This among them is the most heavy punishment. Those who have been thus interdicted are esteemed in the number of the impious and the criminal: all shun them, and avoid their society and

conversation, lest they receive some evil from their contact; nor is justice administered to them when seeking it, nor is any dignity bestowed on them. Over all these Druids one presides, who possesses supreme authority among them. Upon his death, if any individual among the rest is pre-eminent in dignity, he succeeds; but, if there are many equal, the election is made by the suffrages of the Druids; sometimes they even contend for the presidency with arms. These assemble at a fixed period of the year in a consecrated place in the territories of the Carnutes, which is reckoned the central region of the whole of Gaul. Hither all, who have disputes, assemble from every part, and submit to their decrees and determinations. This institution is supposed to have been devised in Britain, and to have been brought over from it into Gaul; and now those who desire to gain a more accurate knowledge of that system generally proceed thither for the purpose of studying it.']

[5] [Source.]

[6] [Discuss.]

[7] [*Histories*, bk. 4. 183. 'From Augila at a distance again of ten days' journey there is another hill of salt and spring of water and a great number of fruit-bearing date-palms, as there are also in the other places: and men dwell here who are called the Garmantians, a very great nation, who carry earth to lay over the salt and then sow crops. From this point is the shortest way to the Lotophagoi, for from these it is a journey of thirty days to the country of the Garmantians. Among them also are produced the cattle which feed backwards; and they feed backwards for this reason, because they have their horns bent down forwards, and therefore they walk backwards as they feed; for forwards they cannot go, because the horns run into the ground in front of them; but in nothing else do they differ from other cattle except in this and in the thickness and firmness to the touch of their hide. These Garamantians of whom I speak hunt the "Cave-dwelling" Ethiopians with their four-horse chariots, for the Cave-dwelling Ethiopians are the swiftest of foot of all men about whom we hear report made: and the Cave-dwellers feed upon serpents and lizards and such creeping things, and they use a language which resembles no other, for in it they squeak just like bats.' Tr., Macauley.]

[8] [*Through the Dark Continent*, vol. 1, p. 432. 'A little way from the village we found many deep pits, with small circular mouths, which proved, on examination, to lead by several passages from the mouth of the pit to more roomy excavations, like so many apartments. These underground dwellings are numerous in Southern Unyoro.']

[9] [Mitchell, *Past in the Present*, p. 64, fig. [41](#).]

[10] [Dawkins, *Early Man in Britain and his Place in the Tertiary Period*, p. 268. 'A bone needle with drilled eye implies sewing. Fragments of pottery, not turned in the lathe, plain, or ornamented with incised curves, right lines, or lines of dots, prove a knowledge of the potter's art. They were also cultivators of the ground; for Dr. Blackmore discovered a cast of a grain of wheat in the clay which had formed a portion

of the cover of one of the pits; and two concave stone grain-rubbers or "mealing-stones" for grinding corn show an acquaintance with agriculture.']

[11] [*Commentaries on the Gallic Wars*, bk. 6.18. 'All the Gauls assert that they are descended from the god Dis, and say that this tradition has been handed down by the Druids. For that reason they compute the divisions of every season, not by the number of days, but of nights; they keep birthdays and the beginnings of months and years in such an order that the day follows the night. Among the other usages of their life, they differ in this from almost all other nations, that they do not permit their children to approach them openly until they are grown up so as to be able to bear the service of war; and they regard it as indecorous for a son of boyish age to stand in public in the presence of his father.']

[12] [*Sans Cormac Incipit*, in Stokes, *Three Irish Glossaries*, p. 41. '**Scuit** .i. Scotia. ingen Foraind ríg Egipte.']

[13] [Richard of Cirencester, *The Ancient State of Britain*, bk. 1. ch. 6. 25. 'The territory situated north of the Ordovices, and washed by the ocean, was formerly under their dominion. These parts were certainly inhabited by the Cangiani, whose chief city was Segontium, near the Cangian promontory, on the Minevian shore opposite Mona, an island long distinguished as the residence of the druids. This island contained many towns, though it was scarcely sixty miles in circuit; and, as Pliny asserts, is distant from the colony Camalodunum two hundred miles. The rivers of the Cangiani were Tosibus, called also Canovius, and the Deva, which was their boundary. In this region is the stupendous mountain Erii Ordovicia, together with the regions of the Cangiani and Carnabii, unless report deceives me, constituted a province called Genania, under the reign of the emperors subsequent to Trajan.' Bertram's tr., (1809 ed.), pp. 44-5.]

[14] [Idman, *Recherches sur l'ancien peuple Finois*, p. 66. 'Ce dieu passe chez les Finois pour leur plus ancienne Divinité. On croit, que c'est le même, qui joint a Taranis sut appelé Taran Utto dans les inscriptions, qui se trouvent encore en Dalmatie & auprès de Heilbron en Souabe.' There is no mention of Phanes.]

[15] [*Kalevala*, vol. 1, p. 211. 'Then this prayer the mother offers:

"Suonetar, thou slender virgin,  
Goddess of the veins of heroes,  
Skilful spinner of the vessels,  
With thy slender, silver spindle,  
With thy spinning-wheel of copper,  
Set in frame of molten silver,  
Come thou hither, thou art needed;  
Bring the instruments for mending,  
Firmly knit the veins together,  
At the end join well the venules,  
In the wounds that still are open,  
In the members that are injured."'

Editor's notes, p. xxiv: 'Suonetar is another goddess of the human frame, and plays a

curious and important part in the restoration to life of the reckless Lemminkainen, as described in the following runes. She busies herself in spinning veins, and in sewing up the wounded tissues of such deserving worshipers as need her surgical skill.' Crawford's ed.]

[16] [*Of Isis and Osiris*, chs. [12](#), [32](#), etc.]

[17] [O'Connor, *Chronicles of Eri*, ch. 3, pp. 88-90. 'Now it happed upon a day as Eocaid did commune with Neartan,

That Ionar, Ard Cruimtear of Gaelen, did come unto the tent of Eocaid, and he did say,  
"As I did rise, three mornings now are passed, from the arms of the image of death, and had purified my head, my feet, my hands, and my heart in the presence of Baal,  
"And forth had walked to refresh my spirit; lo, three young men drew nigh unto me, and one said,

"If I see Ard Cruimtear, 'twere good he knew we have tidings for the ear of the chief of En, fit to be told and heard.

"And I did return unto Asti, nigh unto the mount of Gaelen, with the young men, and I did inquire of them, what manner of thing it was the chief should know.

"And Saor, one of the youths, did stand up before me, and he did tell,

"We be of the Gaol, of Sciote of Her, and have hither come with words for the ear of the chief, a son of Cier, as we hear, whose heap is raised on the rocks of the terrible sea, behind the utmost limits of our land; and hither have we come to tell.

"Our fathers of old time did leave the land of Iber with Cathac one of the race, and his mind was to be chief. And when the chiefs of Iber would not have it so, Cathac did call unto him a company of young men, and they did provide a ship upon the gathering together of all the waters behind the land.

"And before the day that he who was to be chosen king was named, Cathac and the young men were together.

"Now long and long before this time, one whose name we never heard was to be called chief; and the night before the day he was to come forth into the presence of the Gaal,

"A mighty stone, white as snow, round as the head of man, smooth as the arrow for the warrior's bow, was borne in a chest drawn by many beasts, the priests surrounding the way they moved.

"And the priests said, how Baal had sent the blessed stone even from the bosom of the mountains that rear their mighty heads above the plains, thus formed by his own hand, white and round, and smooth, to show unto the chief, e'en what he ought to be.

"And mighty Baal forth did send his terrible voice, saying, Let all the race for evermore receive the name of chief on Liafail, (for so they called the stone) from the mouth of the high-priest, the servant of Baal on earth.

"And thus were four chiefs named.

"Now before the day the chief who crossed the way Cathac desired to move was to come forth and take his seat on Liafail, lo, Cathac and the young men did bear away the blessed stone to the ship that floated on the waters behind the land of Iber, and thereon they had much store;

"For being but few to journey on the land, they would move on the face of the waters in search of their brethren, led by two of the race, to the extremity of the world of land to

the sun's going, as they had heard.

"And they were driven from their course.

"These words have we heard; it is but a tale of other times long passed, told from mouth to ear; it is but breath: what hath been said fit for the chief to hear remains.

"We are of Ton, companion of Cathac, our fathers told, the vessel was borne to this land, and here was broken, but all the men came safe with Liafail; and Firgneat did lead our fathers to their caves, and when they came to understand the words concerning Liafail,

"Chiefs of Iber, Goal of Sciot, look on this stone, So smooth, so fair, so round, and so compact. Be thus; guard well this blessed gift, And in what land this messenger shall stay. A chief of Iber shall still bear the sway,"

"Firgneat would not suffer him to abide with us; and when the Danan came to hear the words, they did bear away our Liafail from them.

"And Liafail is now in Oldanmact, and called Stanclidden: the Danan cast their lots beneath him, as we hear.""]

[18] [Morganwy, letter, *Western Mail*, 12/3/74. See also letter, *BB* 2, [app. 1.](#)]

[19] [*Geographiæ*, sec. 3, 11. 'Next to the Damnoni but towards the east and more northerly, by the promontory of Epidium, are the Epidi and next to them towards the east, the Ceronei; then further east the Creones, then the Cornonai and Carini and further east still to its extreme, the Cornavi.']

[20] [*EBR* 8, see 'Bute.']

[21] [*Hanes Taliesin*, in Davies, [The Mythology and Rites of the British Druids](#), p. 213.]

[22] [*Geographiæ*, sec. 9, 11. 'Then next to the Mosa River the Menapi and their town.']

[23] [*Natural History*, bk. 4, ch. 17.]

[24] [Weil, *The Bible, The Koran, and The Talmud*, p. 33. 'Allah himself addressed Adam in a voice of thunder, and said, "Wast thou not commanded to abstain from this fruit, and forewarned of the cunning of Iblis, thy foe?" Adam attempted to flee from these upbraidings, and Eve would have followed him, but he was held fast by the branches of the tree Talh, and Eve was entangled in her own disheveled hair, while a voice from the tree exclaimed, "From the wrath of Allah there is no escape: submit to his divine decree! Leave this Paradise," continued Allah, in tones of wrath, "both you, and the creatures which have seduced you to transgress: by the sweat of your brow alone shall you earn your bread; the earth shall henceforth be your abode, and its possessions shall fill your hearts with envy and malice! Eve shall be visited with all kinds of sickness, and bear children in pain. The peacock shall be deprived of his voice, and the serpent of her feet. The darkest caverns of the earth shall be her dwelling-place, dust shall be her food, and to kill her bring sevenfold reward. But Iblis shall depart into the eternal pains of hell."

Hereupon they were hurled down from Paradise with such precipitancy that Adam and Eve could scarcely snatch a leaf from one of the trees wherewith to cover themselves.

Adam was flung out through the Gate of Repentance, teaching him that he might return through contrition; Eve through the Gate of Mercy; the peacock and the serpent through the Gate of Wrath, but Iblis through that of the Curse.

Adam came down on the island Serendib, Eve on Djidda, the serpent fell into the Sahara, the peacock into Persia, and Iblis dropped into the torrent Aila.']

[25] [*Gen.* 8:4. 'And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.']

[26] [*Num.* 20:8. 'Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.']

[27] [*Orbis Descriptio.*]

[28] [*Description of the Western Islands of Scotland*, p. 194. 'The Inhabitants of this Isle are generally well proportion'd, and their Complexion is for the most part black. They are not oblig'd to Art in forming their Bodies, for Nature never fails to aft her part bountifully to them; and perhaps there is no part of the habitable Globe where so few bodily Imperfections are to be seen, nor any Children that go more early.']

[29] [*ARC*, p. 74. See note below.]

[30] [Davies, [\*The Mythology and Rites of the British Druids\*](#), p. 569.]

[31] [*Grammatica Celtica*, vol. 1, p. 226. 'In compositione. 1. Infectae sive assimilatae post nasalem mediae exemplum cambricum notissimum est iomen cambricum ipsum, quod in codice Leg. scribitur *Kemro*, *Kemry* (Camber, Cambri), fem. *Camraes*, *Camaraes* (Cambra), plur. *cymry*, *kymry* in *Lib. Land. privileg. eccl.* p. 113 et *Mab.* 2, 50. 242. 3, 90. Hodiernae formae: *Cymro*, plur. *Cymry* (Camber, Cambri), fem. *Cymraes* (Cambra), unde *Cymraeg*, *Cymmraeg* (lingua cambrica; cf. *Saesotieg*, lingua saxonica, anglica), *Cymru*, *Cymmru* (Cambria). Est compositum e praep. can, juncta *cyn-* (*con-*), et subst. *bro* (terra, = *brog*, p. 106. 159) significatque in sensum adjectivi versum (ut graeca ejusmodi composita) conterraneum (cf. lat. contubernalis pro contabernalis, et hibern. vet. *coitchen*, ejusdem domi, communis), eandem terram habitantem, indigenam. E forma *Cymro*, plur. *Cymry* (flexionis internae, = *Cymbryg*, ut *escyb*, episcopi, ex *escob*, *kyrn*, comua, e *korn*) prodire, vocali mire immutata, formae *Cymru* et *Cymraes*; vetustissima forma fuisset (si e. gr. audita Romanis, sed ortum procul dubio nomen post invasionem Saxonum) *Combrogas*, cui significatione oppositum est vetustum gallicum nomen *Allobrogas*, i.e. alienae terrae incolae. Ejusmodi composita et hodie exstant plura: *cymraint*, *cymmraint* (subst. comprivilegium, iclem privilegium adj. comijrivilegiatus, qui eodem fiuitur privilegio; *cymbraint*), *cymrawdd* (confabulatio; *brawdd*), *cymrawd* (confrater; *brawd*), *cymriw* (contusio; *briw*) etc. Porro e *Mab.* *cymrwt* (= *cymbwt*, armor. *combot*, *compot*, p. 209) 2, 372.']



[32] [*Ez.* 38:6. 'Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.']

[33] [*De Urbibus.*]

[34] [*Histories*, bk. 4:36. 'Let this suffice which has been said of the Hyperboreans; for the tale of Abaris, who is reported to have been a Hyperborean, I do not tell, namely how he carried the arrow about all over the earth, eating no food. If however there are any Hyperboreans, it follows that there are also Hypernotians; and I laugh when I see that, though many before this have drawn maps of the Earth, yet no one has set the matter forth in an intelligent way; seeing that they draw Ocean flowing round the Earth, which is circular exactly as if drawn with compasses, and they make Asia equal in size to Europe. In a few words I shall declare the size of each division and of what nature it is as regards outline.' Tr., Macauley.]

[35] [Brugsch, *History of Egypt Under the Pharaohs*, vol. 1, p. 145. 'To these belonged Se-hathor, a true servant of his lord, one of the most distinguished officials of the court, who spared himself no pains to fulfil the commands of Pharaoh according to his wishes. In few but very instructive words, he tells us in the following manner his missions by the royal command: 'I here opened a mine with the young men, and forced the old to wash gold. I brought back the profits. I came as far as the border-land (since called Nubia). The negroes inhabiting it came, subdued by the fear which the lord of the land inspired. I entered the land Heba, visited its water places, and opened its harbours.' The land of Heba, or as it was also called, Heb, lay below the second cataract.' See full text [here](#).]

[36] [*Gen.* 10:2. 'The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.']

[37] [*The 'Historia Brittonum' commonly attributed to Nennius*, ch. 18. 'The Britons were thus called from Brutus: Brutus was the son of Hisicion, Hisicion was the son of Alanus, Alanus was the son of Rhea Silvia, Fhea Silvia was the daughter of Numa Pompilius, Numa was the son of Ascanius, Ascanius of Eneas, Eneas of Anchises, Anchises of Troius, Troius of Dardanus, Dardanus of Flisa, Flisa of Juuin, Juuin of Japheth; but Japheth had seven sons; from the first named Gomer, descended the Galli; from the second, Magog, the Scythi and Gothi; from the third, Madian, the Medi; from the fourth, Juuan, the Greeks; from the fifth, Tubal, arose the Hebrei, Hispani, and Itali; from the sixth, Mosoch, sprung the Cappadoces; and from the seventh, named Tiras, descended the Thraces: these are the sons of Japheth, the son of Noah, the son of Lamech.']

[38] [[Barddas](#).]

[39] [*Hymn to Delos*, hymn 4, lines 173-4. 'Yea and one day hereafter there shall come upon us a common struggle, when the Titans of a later day shall rouse up against the Hellenes barbarian sword and Celtic war, and from the furthest West rush on like snowflakes and in number as the stars when they flock most thickly in the sky.' The Greek text clearly has *Κελτόν*.]

[40] [Marcellinus, *Roman History*, bk. 26.4.5. 'At this time the trumpet as it were gave signal for war throughout the whole Roman world, and the barbarian tribes on our frontier were moved to make incursion on those territories which lay nearest to them. The Allemanni laid waste Gaul and Rhaetia at the same time. The Sarmatians and Quadi ravaged Pannonia. The Picts, Scots, Saxons, and Atacotti harassed the Britons with incessant invasions; the Austoniani and other Moorish tribes attacked Africa with more than usual violence. predatory bands of the Goths plundered Thrace.' Yonge's tr.]

[41] [*Against Jovinianus*, bk. 2.7. 'The Sarmatians, the Chuadi, the Vandals, and countless other races, delight in the flesh of horses and wolves. Why should I speak of other nations when I myself, a youth on a visit to Gaul, heard that the Atticoti, a British tribe, eat human flesh, and that although they find herds of swine, and droves of large or small cattle in the woods, it is their custom to cut off the buttocks of the shepherds and the breasts of their women, and to regard them as the greatest delicacies? The Scots have no wives of their own; as though they read Plato's *Republic* and took Cato for their leader, no man among them has his own wife, but like beasts they indulge their lust to their hearts' content.' *Nicene & Post-Nicene Fathers*, 2nd ser., vol. 6, p. 394.]

[42] [*Romana Lavo-lil*, under 'Purrun,' 'Leek, onion. Lat. *Porrum*. *Purrun* / *Purrun*, n. pr. Lee, or Leek; the name of a numerous Gypsy tribe in the neighbourhood of London. Wal. *Pur* (onion). Lat. *Porrum*. Sans. *Purāna* (ancient).']

[43] [Davies, [\*The Mythology and Rites of the British Druids\*](#), p. 597.]

[44] [*Ibid.*, p. 259.]

[45] [*Ibid.*, p. 259.]

[46] [Hunt, *Popular Romances of the West of England*, vol. 2, p. 19. 'This name of Chiwidden is a famous name in Cornish hagiography. He was the companion of St. Perran, or St. Piran, the most popular saint among the mining population of Cornwall.

Mr. Hunt, who in his interesting work, "The Popular Romances of the West of England," has assigned a separate chapter to Cornish saints, tells us how St. Piran, while living in Ireland, fed ten Irish kings and their armies, for ten days together, with three cows. Notwithstanding this and other miracles, some of these kings condemned him to be cast off a precipice into the sea, with a millstone round his neck. St. Piran, however, floated on safely to Cornwall, and he landed, on the 5th of March, on the sands which still bear his name, Perranzaluloe, or Perran on the Sands.' From Muller, *Chips From A German Workshop*, vol. 3, p. 300.

'Let us hear what the Cornish have to tell of him. His name occurs in several names of places, such as *Perran Zabuloe*, *Perran Uthno*, in *Perran the Little*, and in *Perran Arworthall*. His name, pronounced *Perran*, or *Piran*, has been further corrupted into *Picras*, and *Picrous*, though some authorities suppose that this is again a different saint from St. Piran. Anyhow, both St. Perran and St. Picras live in the memory of the Cornish miner as the discoverers of tin; and the tinner's great holiday, the Thursday before Christmas, is still called Picrou's day.' From Muller, *ibid.*, vol. 3, p. 303.]

[47] [Geoffrey, *History of the Kings of Britain*, bk. 1, ch. 16. 'Their Duke was called Corineus, a sober-minded man and excellent in counsel, mighty in body, valiance and hardiness, insomuch as that if it were he had to deal with a giant in single combat he would straightway overthrow him as though he were wrestling with a lad. Accordingly, when they knew the ancient stock whereof he was born, they took him into their company, as well as the people whereof he was chieftain, that in after-days were called Cornishmen after the name of their Duke. He it was that in all encounters was of more help to Brute than were any of the others.' P. 25, 1904 ed.]

[48] [Muller, *Chips From A German Workshop*, vol. 3, p. 299. 'In an old map, apparently drawn by hand, which appears to have been inserted in this book after it was published, Market Jew is given, and in the map issued with the book Market Jew.

"The map of Cornwall, contained in Camden's *Britannia*, by Gibson, 1772, gives Market-Jew. The edition 1789, by Gough, states at page 3, that Merkiu signifies the Market of Jupiter, from the market being held on a Thursday, the day sacred to Jupiter.

"Carew's *Survey of Cornwall*, ed. 1769, p. 156, has the following: Over against the Mount frouteth a towne of petty fortune, pertinently named Marcaiew, or Marhas diow, in English "the Thursdaies market," In the edition published in 1811, p. 378, it is stated in a foot-note that Marazion means market on the Strand, the name being well adapted to its situation, for Zion answers to the Latin *litus*."

Now it is perfectly true that no real Cornishman, I mean no man who spoke Cornish, would ever have taken *Marchadiew* for Market Jew, or Jews Market. The name for Jew in Cornish is quite different. It is Edhow, Yedhow, Yudhow, corrupted likewise into Ezow; plural, Yedhewon, etc. But to a Saxon ear the Cornish name *Marchadiew* might well convey the idea of Market Jew, and thus, by a metamorphic process, a name meaning in Cornish the Markets would give rise in a perfectly natural manner, not only to the two names, Marazion and Market Jew, but likewise to the historical legends of Jews settled in the county of Cornwall.'

*Ibid.*, vol. 3, p. 306. 'If, then, we suppose that in exactly the same manner the people of Cornwall spoke of Tshey-houses, or Dshyi-houses, is it so very extraordinary that this hybrid word should at last have been interpreted as Jew-houses or Jews houses f I do not say that the history of the word can be traced through all its phases with the same certainty as that of Marazion; all I maintain is that, in explaining its history, no step has been admitted that cannot be proved by sufficient evidence to be in strict keeping with the well-known movements, or, if it is respectful to say so, the well-known antics of language.

Thus vanish the Jews from Cornwall; but there still remain the Saracens. One is surprised to meet with Saracens in the West of England; still more, to hear of their having worked in the tin-mines, like the Jews. According to some writers, however, Saracen is only another name for Jews, though no explanation is given why this detested name should have been applied to the Jews in Cornwall, and nowhere else.']

[49] ['Thus we find that Camden calls Marazion *Merkiu*; Carew, *Marcaiew*. Leland in his "Itinerary" (about 1538) uses the names *Markesin*, *Markine* (vol. iii. fol. 4); and in another place (vol. vii. fol. 119) he applies, it would seem, to the same town the name of *Marasdeythyon*.' From Muller, *ibid.*, vol. 3, p. 294.]

[50] [*Ibid.*, vol. 3, p. 294. 'William of Worcester (about 1478) writes promiscuously *Markysyoo* (p. 103), *Marchew* and *Margew* (p. 133), *Marchasyowe* and *Markysyow* (p. 98).']

[51] [*The Ancient Cornish Drama*, vol. 2, p. 237. "'It may be given as a rule, without exception, that words ending with *t* or *d* in Welsh or Briton, do, if they exist in Cornish, turn *t* or *d* to *s*.'" From Muller, *ibid.*, vol. 3, p. 312.]

[52] [Taliesin, 'Cad Goddeu.' In Davies, [\*The Mythology and Rites of the British Druids\*](#), p. 541.]

[53] ['The Sons of Llyr.' In Davies, [\*The Mythology and Rites of the British Druids\*](#), p. 506.]

[54] [*Gen.* 10:13. 'And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim.']

[55] [Birch, 'Tablet of Thothmes III,' *RP*, 2, [29](#). See p. 32.]

[56] [*Ησυχίου Λεξικόν*.]

[57] [Ausonius, *Commemoratio Professorum Burdigalensium* (i.e., *The Professors of Bordeaux*), v. 4.

<i>'Attius patera [pater]</i>	ATTIUS PATERA, THE ELDER,
<i>rhetor</i>	THE RHETORICIAN
<i>Aetate quamquam viceris</i>	PATERA, renowned speaker,
<i>dictos prius,</i>	although in years you
<i>Patera, fandi nobilis;</i>	outpassed the men named earlier,
<i>tamen quod aevo floruisti</i>	yet, seeing that
<i>proximo</i>	your prime was in the age next
<i>iuvenisque te vidi senem,</i>	before my own, and
<i>honore maestae non</i>	that in my youth I saw you in your
<i>carebis neniae,</i>	old age, you
<i>doctor potentum</i>	shall not lack the tribute of my sad
<i>rhetorum.</i>	dirge, teacher
<i>Tu Baiocassi stirpe</i>	of mighty rhetoricians. If report
<i>Druidarum satus,</i>	does not lie,
<i>si fama non fallit fidem,</i>	you were sprung from the stock of
<i>Beleni a sacratum ducis e</i>	the Druids of
<i>templo genus</i>	Bayeux, and traced your hallowed
<i>et inde vobis nomina:</i>	line from the
<i>tibi Paterae; sic ministros</i>	temple of Belenus; and hence the
<i>nuncupant</i>	names borne by
<i>Apollinares mystice.</i>	your family: you are called Patera;
<i>Fratri patrique nomen a</i>	so the mystic

<i>Phoebo datum natoque de Delphis tuo. Doctrina nulli tanta in illo tempore cursusque tot fandi et rotae: memor, disertus, lucida facundia, canore, cultu praeditus, salibus modestus felle nullo perlitis, vini cibique abstemius, laetus, pudicus, pulcher, in senio quoque          aquilae ut senectus aut equi.'</i>	votaries call the servants of Apollo. Your father and your brother were named after Phoebus, and your own son after Delphi. In that age there was none who had such knowledge as you, such swift and rolling eloquence. Sound in memory as in learning, you had the gift of clear expression cast in sonorous and well-chosen phrase; your wit was chastened and without a spice of bitterness: sparing of food and wine, cheerful, modest, comely in person, even in age you were as an eagle or a steed grown old.'
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Vol. 1, pp. 101-4, Loeb ed.]

[58] [Davies, [The Mythology and Rites of the British Druids](#), p. 311.]

[59] [*Ibid.*, p. 189.]

[60] [Knight, *A Discourse on the Worship of Priapus*, illustrations. See plates [29](#) & [30](#) for examples.]

[61] [Jamieson, *An Historical Account of the Ancient Culdees*, p. 109. 'Camerarius is at great pains to shew that the Bridget, who was contemporary with St Patrick, was a native of North Britain. His principal proof is, that by so many writers she is designed *Scota*, or a Scottish woman. This, however, from the period in which they wrote, is of no weight; as no candid person can doubt that, by foreign writers, the term was, in the middle ages, most generally applied to the inhabitants of Ireland. The idea of St Patrick introducing St Bridget at Abernethy, must therefore be rejected as a fable.'

See also Vallancey, *Collectanea de Rebus Hibernicis*, p. 200-251.  
Herbert, *Nimrod*, vol. 2, p. 639-45.]

[62] [Jamieson, *An Historical Account of the Ancient Culdees*, p. 189. Unable to trace.]

[63] ['JULY 23. The departure out of this life of St. Bridget, widdow, who, after many peregrinations made to holy places, full of the Holy Ghost, finally reposed at Rome:

whose body was after translated into Suevia. Her principal festivity is celebrated upon the seaventh of October." See the *Roman Martyrologe according to the Reformed Calendar*, translated into English by G. K. of the Society of Jesus, 1627.' G. Keynes. From Brand, *Observations on Popular Antiquities*, vol. 1, p. 345.]

[64] [Stevenson, *Gammer Gurton's Needle*, act 1, sc. 1, (1575) p. 6. 'My gammer sat her downe on her pes, & bad me reach thy breeches  
And by & by, a vengeance in it or she had take two stitches.'  
See also *BB* 1:[69](#).]

[65] [*Saxon Chronicle*.]

[66] [*The Ecclesiastical History of the English Nations*. I can find no text of Bede where the Picts are written as *Pehtas*. See bk. ch. 1 of this text, for example. I give both the Latin and its Eng. tr. 'Procedente autem tempore, Britannia post Brettones et Pictos tertiam Scottorum nationem in Pictorum parte recepit; qui duce Reuda de Hibernia progressi, uel amicitia uel ferro sibimet inter eos sedes, quas hactenus habent, uindicarunt; a quo uidelicet duce usque hodie Dalreudini uocantur, nam lingua eorum daal partem significat.'

'In process of time, Britain, besides the Britons and the Picts, received a third nation the Scots, who, migrating from Ireland under their leader, Reuda, either by fair means, or by force of arms, secured to themselves those settlements among the Picts which they still possess. From the name of their commander, they are to this day called Dalreudins; for, in their language, Dal signifies a part.']

[67] [*The Ancient State of Britain*, bk. 1, ch. 8.11. 'The Rhobogdii occupied the coast of the island next to the Deucalidonian sea. Their metropolis was Rhobogdium. In the eastern part of their territories was situated the promontory of the same name; in the western, the Promontorium Boneam, or Northern Promontory. Their rivers were the Banna, Darabouna, Argitta, and Vidua; and towards the south, mountains separated them from the Scotti.' Bertram's ed., 1809.]

[68] ['BUZZA: TO BUZZA ONE. I KNOW nothing of the meaning of this word. I have been told that it is a college expression, and contains a threat, in the way of pleasantry, to black the person's face with a burnt cork, should he flinch or fail to empty the bottle. Possibly it may have been derived from the German "buzzen," sordes auferre, q. d. "Off with the lees at bottom." Grose explains this as signifying to challenge a person to pour out all the wine in the bottle into his glass, undertaking to drink it, should it prove more than the glass would hold.' From Brand, *Observations on Popular Antiquities*, vol. 2, p. 343.]

[69] [*Cokwolds Daunce*, in Hazlitt, *Remains of Early Poetry of England*, vol. 1, p. 43. 'All they wyves sykerlyke  
Hath vsyd the baskefysyke.']

[70] [Brand, *Observations on Popular Antiquities*, vol. 2, p. 423. 'Kissing the Post.' 'BAGFORD, in his Letter relating to the Antiquities of London, printed in the first vol. of Leland's *Collectanea*, 1770, and dated Feb. 1, 1714-15, p. lxxvi. says: "This brings to my mind another ancient custom, that hath been omitted of late years. It seems that, in former times, the porters that ply'd at Billingsgate used civilly to intreat and desire every man that passed that way to salute a post that stood there in a vacant place. If he refused to do this, they forthwith laid hold of him, and by main force bouped his \* \* \* \* against the post; but, if he quietly submitted to kiss the same, and paid down sixpence, then they gave him a name, and chose some one of the gang for his godfather. I believe this was done in memory of some old image that formerly stood there, perhaps of Belms, or Belin." He adds: "Somewhat of the like post, or rather stump, was near St. Paul's, and is at this day call'd St. Paul's stump."

It is the duty of the Rector of St. Mary-at-Hill, in which parish Billingsgate is situated, to preach a sermon every year on the first Sunday after Midsummer day, before the Society of Fellowship Porters, exhorting them to be charitable towards their old decayed brethren, and "to bear one another's burthens.""]

[71] ["The stump spoken of by Bagford is probably alluded to in *Good Newes and Bad Newes*, by S. R., 1622, where the author, speaking of a countryman who had been to see the sights of London, mentions

"The water-workes, huge Paul's, old Charing Crosse,  
Strong London bridge, at Billingsgate the bosse." S. Rowlands.  
From Brand, *ibid.*, vol. 2, p. 423.]

[72] [*EBR* 8, see 'Scotland.']

[73] [Wilkinson, (*Materia Hieroglyphica* ?), pl. 55.]

[74] ['Col. Vallancey, in his *Essay on the Antiquity of the Irish Language*, 1772, p. 21, speaking of Ceres, tells us: "Mr. Rollin thinks this deity was the same queen of heaven to whom the Jewish women burnt incense, poured out drink offerings, and made cakes for her with their own hands." Jerem. ch. xvii. v. 18; and adds: "This Pagan custom is still preserved in Ireland on the eve of St. Bridget; and which was probably transposed to St. Bridget's Eve, from the festival of a famed poetess of the same name in the time of Paganism. In an ancient Glossary now before me, she is described: 'Bridget, a poetess, the daughter of Dagha; a goddess of Ireland. On St. Bridget's Eve every farmer's wife in Ireland makes a cake, called Bairinbreac; the neighbours are invited, the madder of ale and the pipe go round, and the evening concludes with mirth and festivity.'" From Brand, *Observations on Popular Antiquities*, vol. 1, p. 346.]

[75] [*The Races of Afghanistan*, p. 57. 'Be this as it may, and there is no denying the fact that the name *Pukhtiin-khwa*, the "Pukhtun coast or quarter" is very well in accordance with the character of the country in its physical aspect; there is also the fact that, in the time of Herodotus, four centuries before our era, this very country was called *Pactiya* or *Pactiyica*, and its natives *Pactiyans*. In Western Afghanistan, the harsh *hk* is changed into the soft *sh*, and *Pukhtin* becomes *Pushkin*, *Pukhtu* becomes *Pushtu*, and so on. By some



Pukhtin tribes the Afridi notably Pukhtun, Pukhtu, &c., are pronounced Pakhtiin, Pakhtu, &c, and this brings the words nearer to the Pakhtues of Herodotus. In short, the Pakhtun or Pukhtun of to-day, we may take it, is identical in race and position with the Pactiyan of the Greek historian.

There is a very remarkable coincidence in terms, if nothing more, derivable from this word Pactiya, Herodotus mentions another and entirely distinct country of this name in the province of Armenia. And it is not difficult to trace the same name through the countries of Southern Europe to the ancient Pictavium or modern Poitiers in France, and thence on to the Picts of our own Islands In fact, to the curious speculator in archaeology, there is a wide field for enquiry and research in this Pakhtiu-khwa country, where the Pacts and Scyths who inhabit it may be held to correspond with the Picts and Scots of our own country, whilst the Kambari of the Khan of Kelat's family, and large sections of the Afridi people, called Kambar-khel and Kamari, together with the Logari of Logar or Lohgar, may be compared with the Cambrians and Logians, of ancient Britain.']

[76] [See above note.]

[77] [*Geographiæ*, sec. 3, 23. 'Rutupiae 21°45' 54°00' 19°22' 51°18'.']

[78] [*Saturnalia*,?]

[79] [*Geographiæ*.]

[80] [Unable to trace.]

[81] [Leland, *Ad Cyg. Cant. (Song of Swan, or Swansong)*. 'The *History* of Oxford in the Proctors' book, and certain old verses, kept somewhere in this tract, affirm, that with Brute came hither certain Greek Philosophers, from whose name and profession here it was thus called, and as an University afterward translated to Oxford (upon like notation a company of Physicians retiring to Lechlade in this shire, gave that its title, as *I. Rous* adds in his story to Hen. VII.). But *Godwin* and a very old *Anonymus*, cited by *Br. Twine*, refer it to *Theodore* of Tarsus in *Cilicia* (made Archbishop of Canterbury by Pope Vitalian under Ecghert, King of Kent) very skilful in both tongues, and an extraordinary restorer of learning to the English-Saxons; That he had (among other) Greek schools, is certain by Bede's affirmation that some of his scholars understood both Greek and Latin as their mother language. Richard of the Vies will that *Penda*, King of Merdand, first deduced a colony of Cambridge men hither, and calls it *Crekelade*, as other *Kirklade* with variety of names: but I suspect all; as well for omission of it in best authorities, as also that the name is so different in itself. *Grecolade* was never honoured with Greek schools, as the ignorant multitude think, saith Leland, affirming it should be rather *Creclade*, *Lechlade*, or *Lathlade*. Nor methinks (of all) stands it with the British story, making the tongue then a kind of Greek (a matter, that way reasonable enough, seeing it is questionless that colonies anciently derived out of the Western Asia, *Peliponnesus*, *Hellas*, and those Continents into the coast whence Brute came, transported the Greek with them) that profession of Grecians should make this so particular a name.' Quoted in Drayton, *Polyolbion*, in *Complete Works*, vol. 1, p. 85.]

[82] [*Domesday*.]

[83] [*Barddas*. Not in the *Barddas*, but see Davies, [The Mythology and Rites of the British Druids](#), p. 115.]

[84] [Davies, [The Mythology and Rites of the British Druids](#), p. 28.]

[85] [*Mabinogion*, (1877 ed.), pp. 210-11. 'Lloegyr is the term used by the Welsh to designate England. The writers of the Middle Ages derive the name from the son of the Trojan Brutus, Locryn (already alluded to, p. 206), and whose brother, Camber, bequeathed his name to the Principality.

But from another authority, that of the Triads, we collect that the name was given to the country by an ancient British tribe, called the Lloegrwys.']

[86] [*Ibid.*, p. 211. See above note.]

[87] [*Sanas Cormaic*, p. 128. 'Orb nomen viri, a quo *Orbraige*, Orbh was the ancestor of the people called *Orbhraighe*, who were descended from Fereidhech, son of Fergus mac Roigh, king of Ulster in the first century. They were seated in and gave their name to the barony of Orrery in the co. Cork.—O'D. *Orbh*, i.e. *Orv*, is perhaps from the same root as the Skr. *arvan* 'horse'. The *raige* may be = A.S. *rige* in *sudh-rige* etc.—Ed.'  
*Ibid.*, p. 86 of Kuno Meyer's ed., 1913. '1006. Orb nomen uiri a quo Orbraige nominatur.' Stokes, *Three Irish Glossaries*, p. 33. '**Orb** nomen viri a quo Orbraige.']

[88] [See above note.]

[89] [*Gododin*, song 25, in Davies, [The Mythology and Rites of the British Druids](#), p. 373.]

[90] [*Book of Armagh*, 9, a, 2; 13,b, 2; 14, a, 1.]

[91] [*The Manners and Customs of the Ancient Irish*. Unable to trace.]

[92] [*Western Isles*, p. 225, Arran. He mentions a green stone, much like a globe in figure, about the bigness of a goose egg, which for its intrinsic value has been carefully transmitted to posterity for several ages. "The virtue of it is to remove stitches in the side, by laying it close to the place affected. They say if the patient does not outlive the distemper, the stone removes out of the bed of its own accord, and e contra. The natives use this stone for swearing decisive oaths upon it. The credulous vulgar believe that if this stone is cast among the front of an enemy they will all run away. The custody of it is the peculiar privilege of a family called Clan-Chattons, alias Mackintosh." From Brand, *Observations on Popular Antiquities*, vol. 3, p. 319.]

[93] [*Jud.* 5:15-16. 'And the princes of Issachar were with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben there were

great thoughts of heart.

Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart.' *KJV, LXX, Peshita, Targum.*]

[94] [*A Satire, In Imitation of the Third of Juvenal.* 'Who's there? he cries, and takes you by the throat;

Dog! are you dumb? Speak quickly, else my foot

Shall march about your buttocks; whence d'ye come?

From what bulk-ridden strumpet reeking home?' *Poetical Works*, p. 201.]

[95] [Herodotus, *Histories*, bk. 1.84. 'The following is the way in which Sardis was taken. On the fourteenth day of the siege Cyrus bade some horsemen ride about his lines, and make proclamation to the whole army that he would give a reward to the man who should first mount the wall. After this he made an assault, but without success. His troops retired, but a certain Mardian, Hyrceades by name, resolved to approach the citadel and attempt it at a place where no guards were ever set. On this side the rock was so precipitous, and the citadel (as it seemed) so impregnable, that no fear was entertained of its being carried in this place. Here was the only portion of the circuit round which their old king having the day before observed a Lydian soldier descend the rock after a helmet that had rolled down from the top, and having seen him pick it up and carry it back, thought over what he had witnessed, and formed his plan. He climbed the rock himself, and other Persians followed in his track, until a large number had mounted to the top. Thus was Sardis taken, and given up entirely to pillage.' Tr., Rawlinson.

'Now the taking of Sardis came about as follows: When the fourteenth day came after Cræsus began to be besieged, Cyrus made proclamation to his army, sending horsemen round to the several parts of it, that he would give gifts to the man who should first scale the wall. After this the army made an attempt; and when it failed, then after all the rest had ceased from the attack, a certain Mardian whose name was Hyroiades made an attempt to approach on that side of the citadel where no guard had been set; for they had no fear that it would ever be taken from that side, seeing that here the citadel is precipitous and unassailable. To this part of the wall alone Meles also, who formerly was king of Sardis, did not carry round the lion which his concubine bore to him, the Telmessians having given decision that if the lion should be carried round the wall, Sardis should be safe from capture: and Meles having carried it round the rest of the wall, that is to say those parts of the citadel where the fortress was open to attack, passed over this part as being unassailable and precipitous: now this is a part of the city which is turned towards Tmolos. So then this Mardian Hyroiades, having seen on the day before how one of the Lydians had descended on that side of the citadel to recover his helmet which had rolled down from above, and had picked it up, took thought and cast the matter about in his own mind. Then he himself ascended first, and after him came up others of the Persians, and many having thus made approach, Sardis was finally taken and the whole city was given up to plunder.' Tr., Macauley.]

[96] [Hollyband, *A Dictionarie French and English.*]

[97] [Source.]

[98] [Vallancey, *Collectanea de Rebus Hibernicis*, vol. 4, p. li. 'In this cave were three altars, corresponding to the supposed number of the Cabiri. But I have great reason to think, they afterwards made their holy fires in the round towers, and that the building of them was introduced by the Tuath Dadanann priests from Etruria; because we are told, that the old priests, the Firbolg, opposed the doctrine of these Tuath Dadanann; a holy war broke out, which ended at length in two battles, one fought at the plains of the North tower, and the other at those of the South tower.'

*Ibid.*, p. xii. 'In the preface to my last number, I showed the mistake of Keating and the bards he had copied, in making the Firbolg and Tuath Dadanann, colonies. They were only the names of the different orders of priests, that arrived with the colonies. I take the first to be the more antient order.']

[99] [O'Flaherty, *Ogygia: seu, Rerum Hibernicarum Chronologia*, vol. 2, p. 18. 'The Dananns, under the command of Nuadd with the Silver-hand invaded Ireland from the northern parts of Britain: a decisive battle is fought at Moyture, in Partry, near the Lake in Conmacniaf, belonging to Cuiltoladh, where, in a bloody engagement, the power and superiority of the Belgians were totally sunk and overturned!

Their king Achy, being slain at Traigh-an-Chairn, by Cafarb, Luarh, and Luachra, the sons of Badra, who was the son of Nemeth, of the Danannian forces, who pursued him thither from the battle.

Nuad, general of the Dananns, lost a hand in this conflict, in the place of which he was accommodated with an artificial silver-hand; wherefore he was called Silver-handed. Cred, a goldsmith, formed the hand, and Miach, the son of Dian Kect, well instructed in the practical parts of chirurgery, set the arm!'

Wood, *Inquiry Respecting the Primitive Inhabitants of Ireland Illustrated by Ptolemy's Map of Erin*, p. 20. 'The followers of the family of Geanann and Rughruidhe went by the name of Fir Domhnann; and some antiquaries assert that, these two princes, with their third of the army, landed in Irrus Domhnan, and that that place has its name from them, yet those five sons of Deala—Kindred, with their whole army, were known by the general name of Fir Bolg—Before them no one possessed the island, who could properly be called king of Ireland. O'Flaherty informs us, through Coenian the poet, that there were but nine Belgic kings in Ireland, and that their reign lasted but thirty years: he however quotes a chronological poem, which extends it to eighty years, a duration which he thinks more probable. Dr. Keating states it at fifty-six, or, according to the late translation, at thirty-six. Eochaidh, son of Eire, the fourth in descent from Loch—the Sea, reigned ten years. He was the last monarch of Ireland of the Fir Bolg race, and, during his reign the silver-handed Nuadha, king of the Tuatha De Danann, invaded the island, when, after a desperate battle fought at Magh Tuireadh, in the county of Galway, near Loch Masc, Eochaidh was routed, and ten thousand, or, according to others, one hundred thousand of the Fir Bolg were slain, between that place and Youghal—Eochail.']

[100] [Gododin, song 22, in Davies, [\*The Mythology and Rites of the British Druids\*](#), p. 364.]

[101] [*Amos* 1:5. 'I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the

people of Syria shall go into captivity unto Kir, saith the LORD.'  
*Amos 9:7.* 'Are ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?']

[102] [Strabo, *Geography*, p. 735.]

[103] [Birch, *Select Papyri in the Hieratic Character*, 35.8.]

[104] [Source.]

[105] [*BB* 1:[197](#).]

[106] [Davies, [\*The Mythology and Rites of the British Druids\*](#), p. 419.]

[107] [Schoolcraft, *Archives of Aboriginal Knowledge*, vol. 1, p. 311. 'The government of the Chickasaws, until they moved to the west of the Mississippi, had a king, whom they called *Minko*, and there is a clan or family by that name, that the king is taken from. The king is hereditary through the female side. They then had chiefs out of different families or clans.']

[108] [*EJ*, n.s., 7, 107.]

[109] [*EBR* 8, see 'Isle of Man.']

[110] [Lepsius, *Denkmaler*, vol. 2, p. 22.]

[111] [Renouf, 'Inscription of Aahmes, son of Abana,' *RP*, 6, [5](#). See pp. 6-7.]

[112] [*Chronicles of Eri; being the History of the Gaal Scot Iber, or Irish People*.  
Quoted in note below.]

[113] [*The Manners and Customs of the Ancient Irish*, vol. 1, intro., p. 23. 'The internal struggles of hostile races, and external aggression of the dominant one, naturally led, as it has invariably races in first led everywhere, to tyranny on the one hand, and rebellion on our era. the other. During the first three centuries of the Christian era, the war of races was constant, and one, or as some think two, political revolutions occurred. These revolutions are of very great interest, but unfortunately the accounts of them are not only obscure, but distorted by those who have transmitted them. The latter belonged to the dominant race, and have accordingly taken care not to put their opponents in a favourable light. These revolutions are connected with people called Aithech Tuatha, or rent-paying tribes, as Professor O'Curry explained the word. That explanation, though not strictly correct, indirectly gives us the character of the people. They are usually identified with the Atticotti of Roman writers; the period at which the revolutions are supposed to have occurred and the resemblance of names, no doubt suggesting the notion of their identity. There are, however, no reliable data to confirm the hypothesis, although there is much

indirect evidence in its favour. Dr. O'Connor interprets Aithech Tuatlia as "giganteam gentem"; Dr. Lynch, in his *Cambrensis Eversus*, by "Plebeiorum hominum genus", an explanation which agrees in the main with O'Curry's.']

[114] [Davies, [The Mythology and Rites of the British Druids](#), p. 213.]

[115] [Unable to identify author and title.]

[116] [Smith, *Loch Etive and the Sons of Uisnach*, p. 75. 'That great wood through which the road passes to Oban, great in extent but of small birches chiefly, is cut every twenty-four years, and is soon burnt down by that greedy furnace. But the district cannot supply all that is wanted, although the amount of iron made is very small. Still, it pays, and the reason for this is that it brings fourteen pounds per ton when the coal iron near Glasgow is worth about three or four. That is the wood of Naisi, the Coille Ndois, and it ought not to be passed over as merely a coal cellar of some English Company, but I will tell you more of it some day. Naisi was the eldest of the sons of Uisnach.']

[117] [Dawkins, *Early Man in Britain and his Place in the Tertiary Period*, p. 367. 'Cremation, however, did not altogether abolish the older practice of inhumation. It is evident that both were carried on simultaneously, from the researches of Thurnam in the south of England, Bateman in Derbyshire, and Greenwell in the northern counties. The one may have been connected, as Dr. Fred. Wiberg suggests, with the worship of fire, and the other may have been employed by the descendants of the Neolithic Britons from the force of habit, and from its cheapness by the poorer classes.

The barrows and cairns of the Bronze age are generally round, and without large sepulchral chambers with (FIG. [137](#)) passages leading into them, such as we have seen in the more important Neolithic burial-places.']

[118] [Source.]

[119] [Unable to trace.]

[120] [*The Past in the Present*, p. 6. 'In some districts, where it has fully and completely died out, a point of much interest presents itself. In certain parts of the Mainland of Shetland, for instance, quite within hail of Fetlar, there remains no knowledge either of the existence or use of such things as the spindle and whorl among the people; yet, a century back and less, they were common objects there. So is it also with some parts of the outer Hebrides, where the sudden disappearance of the spindle and whorl, and the complete oblivion into which all about them has fallen, made a deep impression on my mind. It did so, because it happens that in these same districts whorls are still to be frequently seen. Being of stone, they do not rot away like spindles, and they are often turned up in diggings about deserted townships. By those who so find them they are treated with a superstitious respect and care, being regarded as charms, and known under the name of Adder Stones.']

[121] [*Ibid.*, p. 1. 'In the summer of 1864 I had occasion to visit Fetlar, one of the Shetland group of islands. As I walked from the landing-place to the nearest township, I overtook a little boy; and, while I was asking him some questions about the people and places, I observed that he was giving shape with his pocket-knife to a piece of stone. At first I thought his occupation was the analogue of the purposeless whittle of the Yankee. But on looking more attentively at the results and progress of his cutting, I saw that he had some definite object in view, and I asked him what he intended to make out of the stone. "A whorl for my mother," was the ready reply. With equal readiness he gave me the half-manufactured whorl, which I regarded as an important find. It is made of coarse steatite or soapstone, which is called *Kleber*-stone in Shetland, and which is soft and easily cut.']

[122] [*Ibid.*, p. 156. 'But is this conclusion necessarily correct? Does the growth of a superstition round such objects always prove their great antiquity? In the case of the whorl, for instance, have we not found that less than a single century was needed to transform it into an adder-bead and an amulet?']

[123] [*Ibid.*, p. 73. 'In August 1866, along with two friends, I visited the great cave at the south side of Wick Bay. It was nine at night, and getting dark when we reached it. It is situated in a cliff, and its mouth is close to the sea. Very high tides, especially with north-east winds, reach the entrance, and force the occupants to seek safety in the back part of the cave, which is at a somewhat higher level than its mouth.

We found twenty-four inmates men, women, and children belonging to four families, the heads of which were all there. They had retired to rest for the night a short time before our arrival, but their fires were still smouldering. They received us civilly, perhaps with more than mere civility, after a judicious distribution of pence and tobacco. To our great relief the dogs, which were numerous and vicious, seemed to understand that we were made welcome.']

[124] [*Ibid.*, pp. 25-28. 'Before reaching Barvas we had a detour to make and some business to transact. When we got there, we found that our acquaintance of the roadside had preceded us. He had hurried home to tell of the profitable sale he had made, and while our horse was feeding, we were visited by many people carrying vessels like the one we had bought, and offering them for sale.

They are called Craggans, and we learned that, at a period by no means remote, they had been made in many of the villages of The Lewis, though at the time of our visit their manufacture was chiefly, if not entirely, confined to Barvas. The following woodcuts (Figs. 19 to 23) sufficiently show their form and character.

We were told that it was woman's work to make them, and one of the makers was pointed out to us as particularly skilful. Knowing that, after a couple of days, we should have again to pass through Barvas, we engaged her to show us the process of manufacture. This she duly did.

The clay she used underwent no careful or special preparation. She chose the best she could get, and picked out of it the larger stones, leaving the sand and the finer gravel which it contained. With her hands alone she gave to the clay its desired shape. She had no aid from anything of the nature of a potter's wheel. In making the smaller Craggans,



with narrow necks, she used a stick with a curve on it to give form to the inside. All that her fingers could reach was done with them.

Having shaped the Craggan, she let it stand for a day to dry, then took it to the fire in the centre of the floor of her hut, filled it with burning peats, and built burning peats all round it. When sufficiently baked, she withdrew it from the fire, emptied the ashes out, and then poured slowly into it and over it about a pint of milk, in order to make it less porous. The Craggan was then ready for use and sale.

It is desirable at once to realise, with regard to these Craggans, that there is nothing known in the way of pottery more rude. They are made of coarse clay containing sand and gravel; they are not baked in an oven, but in an open fireplace; they are shaped with the hands, without aid from any sort of potter's wheel; they are unglazed; they are globular and without pediment; they are nearly always entirely destitute of ornament, and such ornamentation as does occasionally occur on them is composed of straight lines made with a pointed stick, or the thumb nail, or a piece of cord. The rudest pottery ever discovered among the relics of the stone-age is not ruder than this, and no savages now in the world are known to make pottery of a coarser character.

Note: *Tiree Craggans*: The following notes are taken from a letter addressed to Mr. William MacGillivray, W.S., by Dr. Alexander Buchanan of Tiree, where Craggans of small size are still occasionally made. He says that the only Craggans now made in Tiree are small globular vessels, in which milk, drawn directly into them from the cow, is warmed and given to persons showing a tendency to consumption. Milk so treated is said to be "milk without wind," and is supposed by the people to have special curative effects. There never was, Dr. Buchanan thinks, any large factory of pottery on the island. Each little community had its own potter. In making the Craggan now, he says that the red or blue clay, after kneading, gets its form without the use of anything like a potter's wheel, of which there is no trace or tradition, though in Gaelic legends no article is more frequently mentioned than the Craggan. "When shaped it is first dried before a common turf-fire, and then placed in the fire and subjected to great heat. When removed, fresh milk is poured into it, in order to give it a better surface, and make it less porous. One hundred and twenty years ago, he says, Craggans were the only articles in common use in the island for culinary purposes; large ones were used as pots for boiling, others were used to keep milk, and others as milking pails. They were even used as churns. But, he says, the process of manufacture has not improved with the progress of knowledge.' Tylor, *Primitive Culture*, vol. 1, p. 45. 'Fynes Moryson's description of the wild or 'meere' Irish about 1600, is amazing. The very lords of them, he says, dwelt in poor clay houses, or cabins of boughs covered with turf. In many parts men as well as women had in very winter time but a linen rag about the loins and a woollen mantle on their bodies, so that it would turn a man's stomach to see an old woman in the morning before breakfast. He notices their habit of burning oats from the straw, and making cakes thereof. They had no tables, but set their meat on a bundle of grass. They feasted on fallen horses, and seethed pieces of beef and pork with the unwashed entrails of beasts in a hollow tree, lapped in a raw cow's hide, and so set over the fire, and they drank milk warmed with a stone first cast into the fire. Another district remarkable for a barbaric simplicity of life is the Hebrides. Till of late years, there were to be found there in actual use earthen vessels, unglazed and made by hand without the potter's wheel, which might pass in a museum as indifferent specimens of savage manufacture. These 'craggans' are still made by an old

woman at Barvas for sale as curiosities. Such a modern state of the potter's art in the Hebrides fits well with George Buchanan's statement in the 16th century that the islanders used to boil meat in the beast's own paunch or hide.']

[125] [*An History of Ireland, from the Years 1599-1603*, vol. 2, pp. 372-78. 'They "sleep under the canopy of heaven, or in a poor house of clay, or in a cabin made of the boughs of trees, and covered with turf, for such are the dwellings of the very lords among them. And, in such places, they make a fire in the midst of the room, and round about it they sleep upon the ground, without straw or other thing under them, lying all in a circle about the fire, with their feet towards it. And their bodies being naked, they cover their heads and upper parts with their mantles."'

"The foresaid wild Irish do not thresh their oats, but burn them from the straw, and so make cakes thereof."

"They drink milk warmed with a stone first cast into the fire."

"These pieces of flesh, also the intrails of beasts unwashed, they seeth in a hollow tree, lapped in a raw cow's hide, and so set over the fire."

"What do I speak of tables since, indeed, they have no tables, but eat their meat upon a bundle of grass."

"At Cork, I have seen with these eyes young maids stark naked, grinding of corn with certain stones to make cakes thereof."

I give these quotations merely to show that, though I have taken my illustrations from Scotland, which I happen to know well, I should probably have found illustrations quite as telling, had I gone in quest of them either to Ireland or to England. I do not think I am wrong in saying this of England as well as of Ireland. If they have not been found there, it is probably because they have not been looked for.' From Mitchell, *The Past in the Present*, p. 279.]

[126] ['Martin, in his *Western Islands* (1703), p. 204, says, "the ancient way of dressing Corn, which is yet us'd in several Isles, is call'd *Graddan*, from the Irish word Grad; which signifies *quick*. A Woman sitting down, takes a handful of Corn, holding it by the Stalks in her left hand, and then sets fire to the Ears, which are presently in a flame; she has a Stick in her right hand, which she manages very dexterously, beating off the Grain at the very Instant, when the Husk is quite burnt, for if she miss of that, she must use the Kiln; but Experience has taught them this Art to perfection. The Corn may be so dressed, winowed, ground, and baked within an Hour after reaping from the Ground. The Oat-bread dressed as above is loosening, and that dress'd in the Kiln Astringent, and of greater strength for Labourers: but they love the Graddan, as being more agreeable to their taste.'" From Mitchell, *ibid.*, p. 238.

Tylor, *Primitive Culture*, vol. 1, p. 45. 'Early in the 18th century Martin mentions as prevalent there the ancient way of dressing corn by burning it dexterously from the ear, which he notices to be a very quick process, thence called 'graddan' (Gaelic, *grad* = quick).']

[127] [Bunsen, *Egypt's Place in Universal History*, vol. 5, p. [464](#). Note, Birch has 'grain' not 'corn.']

[128] [*JBAA*, 31. 53.]

[129] [Muller, *Chips From A German Workshop*, vol. 3, pp. 319-21. 'In a more recent paper read at the Royal Institution (April 5, 1867), Mr. Pengelly has somewhat modified his opinion. Taking for granted that at some time or other St. Michael's Mount was a peninsula and not yet an island, he calculates that it must have taken 16,800 years before the coast line could have receded from the Mount to the present cliffs. He arrived at this result by taking the retrocession of the cliffs at ten feet in a century, the distance between the Mount and the mainland being at present 1,680 feet.

If, however, the severance of the Mount from the mainland was the result, not of retrocession, but of the subsidence of the country, a rival theory which Mr. Pengelly still admits as possible, the former calculation would fail, and the only means of fixing the date of this severance would be supplied by the remains found in the forests that were carried down by that subsidence, and which are supposed to belong to the mammoth era. This mammoth era, we are told, is anterior to the lake-dwellings of Switzerland, and the kitchenmiddens of Denmark, for in neither of these have any remains of the mammoth been discovered. The mammoth, in fact, did not outlive the age of bronze, and before the end of that age, therefore, St. Michael's Mount must be supposed to have become an island.

In all these discussions it is taken for granted that St. Michael's Mount was at one time unquestionably a "hoar rock in the wood," and that the land between the Mount and the mainland was once covered by a forest which extended along the whole of the seaboard. That there are submerged forests along that seaboard is attested by sufficient geological evidence; but I have not been able to discover any proof of the unbroken continuity of that shore-forest, still less of the presence of vegetable remains in the exact locality which is of interest to us, namely between the Mount and the mainland. It is true that Dr. Borlase discovered the remains of trunks of trees on the 10th of January, 1757; but he tells us that these forest trees were not found round the Mount, but midway betwixt the piers of St. Michael's Mount and Penzance, that is to say, about one mile distant from the Mount; also, that one of them was a willow-tree with the bark on it, another a hazel-branch with the bark still fat and glossy. The place where these trees were found was three hundred yards below full-sea mark, where the water is twelve feet deep when the tide is in.

Carew, also, at an earlier date, speaks of roots of mighty trees found in the sand about the Mount, but without giving the exact place. Lelant (1533-40) knows of "Spere Heddes, Axis for Warre, and Swerdes of Copper wrapped up in lynist, scant perishid," that had been found of late years near the Mount, in St. Hilary's parish, in tin works; but he places the land that had been devoured of the sea between Penzance and Mousehole, *i.e.* more than two miles distant from the Mount.

The value of this kind of geological evidence must of course be determined by geologists. It is quite possible that the remains of trunks of trees may still be found on the very isthmus between the Mount and the mainland; but it is, to say the least, curious that, even in the absence of such stringent evidence, geologists should feel so confident that the Mount once stood on the mainland, and that exactly the same persuasion should have been shared by people long before the name of geology was known. There is a powerful spell in popular traditions, against which even men of science are not always proof, and is

just possible that if the tradition of the "hoar rock in the wood" had not existed, no attempts would have been made to explain the causes that severed St. Michael's Mount from the mainland. But even then the question remains, How was it that people quite guiltless of geology should have framed the popular name of the Mount, and the popular tradition of its former connection with the mainland? Leaving, therefore, for the present all geological evidence out of view, it will be an interesting inquiry to find out, if possible, how people that could not have been swayed by any geological theories, should have been led to believe in the gradual insulation of St. Michael's Mount.

The principal argument brought forward by non-geological writers in support of the former existence of a forest surrounding the Mount, is the Cornish name of St. Michael's Mount, *Car a dowse in cowse*, which in Cornish is said to mean "the hoar rock in the wood."]

[130] [Pengelly, *Insulation of St Michael's Mount*. From Muller, *ibid*. See note above.]

[131] [Muller, *ibid.*, vol. 3, p. 335. 'Thus vanishes the testimony of William of Worcester, so often quoted by Cornish antiquarians, as to the dense forest by which St. Michael's Mount in Cornwall was once surrounded, and all the evidence that remains to substantiate the former presence of trees on and around the Cornish Mount is reduced to the name "the Hoar rock in the wood," given by William, and the Cornish names of *Cara clowse in Cowse* or *Cara Cowz in Clowze*, given by Carew. How much or how little dependence can be placed on old Cornish names of places and their supposed meaning has been shown before in the case of Marazion. Carew certainly did not understand Cornish, nor did the people with whom he had intercourse; and there is no doubt that he wrote down the Cornish names as best he could, and without any attempt at deciphering their meaning. He was told that "Cara clowse in Cowse" meant the "Hoar rock in the Wood," and he had no reason to doubt it.']

[132] [*EBR* 8, see 'Mines.']

[133] [*The Library*, bk. 5. ch. 22. 'For over against the French shore, opposite to the Hercynian mountains (which are the greatest of any in Europe) there lie in the ocean many islands, the greatest of which is that which they call Britain, which antiently remained untouched, free from all force; for it was never known that either Bacchus, Hercules, or any of the antient heroes or princes, ever made any attempt upon it by force of arms: but Julius Caesar in our time (who by his great achievements gained the title of Divine) was the first (that any author makes mention of) that conquered that island, and compelled the Britons to pay tribute. But these things shall be more particularly treated of in their proper time; we shall now only say something concerning the island, and the tin that is found there.

In form it is triangular, like Sicily, but the sides are unequal. It lies in an oblique line, over against the continent of Europe; so that the promontory called Cantium, next to the continent (they say) it about a hundred furlongs from the land: here the sea ebbs and flows: but the other point, called Belerium, is four days sail from the continent.

The last, called Horcas, or Orcades, runs out far into the sea. The least of the sides facing the whole continent is seven thousand and five hundred furlongs in length; the

second, stretching out itself all along from the sea to the highest point, is fifteen thousand furlong; and the last is twenty thousand: so that the whole compass of the island is forty-two thousand five hundred furlongs. The inhabitants are the original people thereof, and live to this time after their own antient manner and custom; for in fights they use chariots, as it is said the old Grecian heroes did in the Trojan war. They dwell in mean cottages, covered for the most part with reeds or sticks. In reaping of their corn, they cut off the ears from the stalk, and so house them up in repositories under ground; thence they take and pluck out the grains of as many of the oldest of them as may serve them for the day, and, after they have bruised the corn, make it into bread. They are of much sincerity and integrity, far from the craft and knavery of men among us; contented with plain and homely fare, strangers to the excess and luxury of rich men. The island is very populous, but of a cold climate, subject to frosts, being under the Arctic pole. They are governed by several kings and princes, who, for the most part, are at peace and amity one with another. But of their laws, and other things peculiar to this island, we shall treat more particularly when we come to Caesar's expedition into Britain.

Now we shall speak something of the tin that is dug and gotten there. They that inhabit the British promontory of Belerium, by reason of their converse with merchants, are more civilised and courteous to strangers than the rest are. These are the people that make the tin, which with a great deal of care and labour they dig out of the ground; and that being rocky, the metal is mixed with some veins of earth, out of which they melt the metal, and then refine it; then they beat it into four-square pieces like to a dye, and carry it to a British isle near at hand, called Ictis. For at low tide, all being dry between them and the island, they convey over in carts abundance of tin in the mean time. But there is one thing peculiar to these islands which lie between Britain and Europe: for at full sea they appear to be islands, but at low water for a long way, they look like so many peninsulas. Hence the merchants transport the tin they buy of the inhabitants to France; and for thirty days journey, they carry it in packs upon horses' backs through France, to the mouth of the river Rhone. But thus much concerning tin. Now something remains to be said of amber.' Booth's tr., vol. 1, pp. 310-11.]

[134] [*Britannia*, p. 72, 1586 ed. See note below.]

[135] [Muller, *Chips From A German Workshop*, vol. 3, pp. 322-5. 'In his paper read before the British Association at Manchester, Mr. Pengelly adduced that very name as irrefragable evidence that Cornish, *i.e.* a Celtic language, an Aryan language, was spoken in the extreme west of Europe about 20,000 years ago. In his more recent paper Mr. Pengelly has given up this position, and he considers it improbable that any philologer could now give a trustworthy translation of a language spoken 20,000 years ago. This may be or not; but before we build any hypothesis on that Cornish name, the first question which an historian has to answer is clearly this:

What authority is there for that name? Where does it occur for the first time? and does it really mean what it is supposed to mean?

Now the first mention of the Cornish name, as far as I am aware, occurs in Richard Carew's "Survey of Cornwall," which was published in 1602. It is true that Camden's "Britannia" appeared earlier, in 1586, and that Camden (p. 72), too, mentions "the Mons Michaelis, Dinsol olim, ut in libro Landavensi habetur, incolis Oareg Cowse? *i.e.* rupis

cana." But it will be seen that he leaves out the most important part of the old name, nor can there be much doubt that Camden received his information about Cornwall direct from Carew, before Carew's "Survey of Cornwall" was published.

After speaking of "the countrie of Lionesse which the sea hath ravined from Cornwall betweene the lands end and the Isles of Scilley," Carew continues (p. 3), "Moreover, the ancient name of Saint Michael's Mount was Cara-dowse in Oowse, in English, The hoare Rocke in the Wood; which now is at everie floud incompassed by the Sea, and yet at some low ebbes, rootes of mightie trees are discryed in the sands about it. The like overflowing hath happened in Plymmouth Haven, and divers other places." Now while in this place Carew gives the name Oara-clowse in Cowse, it is very important to remark that on page 154, he speaks of it again as "Cara Cowz in Clowze, that is, the hoare rock in the wood."

The original Cornish name, whether it was Cara dowse in Cowse, or Cara Cowz in Clowze, cannot be traced back beyond the end of the sixteenth century, for the Cornish Pilchard song in which the name like wise occurs is much more recent, at least in that form in which we possess it. The tradition, however, that St. Michael's Mount stood in a forest, and even the Saxon designation, "the Hoar rock in the wood," can be followed up to an earlier date.

At least one hundred and twenty-five years before Carew's time, William of Worcester, though not mentioning the Cornish name, not only gives the Mount the name of "hoar rock of the wood," but states distinctly that St. Michael's Mount was formerly six miles distant from the sea, and surrounded by a dense forest: "PREDICTUS LOCUS OPACISSIMA PRIMO CLAUDESATUR SYLVA, AB OCEANO MILIARIBUS DISTANS SEX."

As William of Worcester never mentions the Cornish name, it is not likely that his statement should merely be derived from the supposed meaning of Cara Cowz in Clowze, and it is but fair to admit that he may have drawn from a safer source of information. We must therefore inquire more closely into the credibility of this important witness. He is an important witness, for, if it were not for him, I believe we should never have heard of the insulation of St. Michael's Mount at all. The passage in question occurs in William of Worcester's *Itinerary*, the original MS. of which is preserved in Corpus Christi College at Cambridge. It was printed at Cambridge by James Nasmith, in the year 1778, from the original MS., but, as it would seem, without much care. William Botoner, or, as he is commonly called, William of Worcester, was born at Bristol in 1415, and educated at Oxford about 1434. He was a member of the Aula Cervina, which at that time belonged to Balliol College. His "Itinerarium" is dated 1478. It hardly deserves the grand title which it bears, "Itinerarium, sive liber memorabilium Will. W. in viagio de Bristol usque ad montem St. Michaelis." It is not a book of travels in our sense of the word, and it was hardly destined for the public in the form in which we possess it. It is simply a note book in which William entered anything that interested him during his journey; and it contains not only his own observations, but all sorts of extracts, copies, notices, thrown together without any connecting thread. He hardly tells us that he has arrived at St. Michael's Mount before he begins to copy a notice which he found posted up in the church. This notice informed all comers that Pope Gregory had remitted a third of their penances to all who should visit this church and give to it benefactions and alms. It can be fully proved that this notice, which was intended to attract pilgrims and visitors, repeats *ipsissimis*

*verlis* the charter of Leofric, Bishop of Exeter, who exempted the church and convent from all episcopal jurisdiction. This was in the year 1088, when St. Michael's Mount was handed over by Robert, Earl of Mortain, half-brother of William the Conqueror, to the Abbey of St. Michel in Normandy. This charter may be seen in Dr. Oliver's "Monasticon Diocesis Exoniensis," 1846. The passage copied by William of Worcester from a notice in the church of St. Michael's Mount occurs at the end of the original charter: "Et omnibus illis qui illam ecclesiam suis cum beneficiis elemosinis expetierint et visitaverint, tertiam partem penitentiarum condonamus."

Note: In Gough's edition of Camden the name is given "Careg cowse in clowse, *i.e.* the heavy rock in the wood.""]

[136] [*Ibid.*, p. 326. 'But this short sentence of William contains one word which is of great importance for our purposes. He says that "the Hore-rock in the wood" was formerly called *Tumba*. Is there any evidence of this?]

The name *Tumba*, as far as we know, belonged originally to Mont St. Michel in Normandy.']

[137] [*Histories*, bk. 3.116. 'Then again towards the North of Europe, there is evidently a quantity of gold by far larger than in any other land: as to how it is got, here again I am not able to say for certain, but it is said to be carried off from the griffins by Arimaspians, a one-eyed race of men. But I do not believe this tale either, that nature produces one-eyed men which in all other respects are like other men. However, it would seem that the extremities which bound the rest of the world on every side and enclose it in the midst, possess the things which by us are thought to be the most beautiful and the most rare.' Tr., Macauley.]

[138] [*ARC*, 212, in Davies, [The Mythology and Rites of the British Druids](#), p. 368.]

[139] [Davies, [The Mythology and Rites of the British Druids](#), p. 614.]

[140] [*Rit.* ch. [15](#). Birch's tr. Cf. [Renouf](#).]

[141] [*The Library*. See note [133](#) above.]

[142] [*Kadair Teyrn On*, in Davies, [The Mythology and Rites of the British Druids](#), p. 526.]

[143] [Davies, [The Mythology and Rites of the British Druids](#), p. 531.]



# A BOOK OF THE BEGINNINGS

## NOTES TO SECTION 11

[1] [*Ezek.* 21:20. 'Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.']

[2] [*Ps.* 91:4. 'He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.']

[3] [*Gen.* 18:1. 'And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day.']

[4] [*Num.* 31:35. 'And thirty and two thousand persons in all, of women that had not known man by lying with him.']

[5] [*Lev.* 12:7. 'Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female.'

*Lev.* 15:27. 'And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.']

[6] [*Rit.* ch. 42. 'I am the Great God betwixt the tamarisks; finished (is) Ans-Ra, or the Pied, at dawn.' Birch's tr. Cf. [Renouf](#).]

[7] [*Prov.* 11:22. 'As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.']

[8] [Gesenius, *A Hebrew Lexicon to the Books of the Old Testament*. As in *Ecc.* 1:3. 'What profit hath a man of all his labour which he taketh under the sun?']

[9] [*Gen.* 18:2. 'And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground.']

[9a] [Josephus, *Antiquities of the Jews*, bk. 3.10. 6. 'When a week of weeks has passed over after this sacrifice, (which weeks contain forty and nine days,) on the fiftieth day, which is Pentecost, but is called by the Hebrews Asartha, which signifies Pentecost, they bring to God a loaf, made of wheat flour, of two tenth deals, with leaven; and for sacrifices they bring two lambs; and when they have only presented them to God, they are made ready for supper for the priests; nor is it permitted to leave any thing of them till the day following. They also slay three bullocks for a burnt-offering, and two rams; and fourteen lambs, with two kids of the goats, for sins; nor is there anyone of the festivals

but in it they offer burnt-offerings; they also allow themselves to rest on every one of them. Accordingly, the law prescribes in them all what kinds they are to sacrifice, and how they are to rest entirely, and must slay sacrifices, in order to feast upon them.' Whiston's tr.]

[10] [*Denkmaler*, vol. 4, p. 71, a.]

[11] [*Job* 18:13. 'It shall devour the strength of his skin: even the firstborn of death shall devour his strength.']

[12] [? 16:24, the *LXX*.]

[13] [15'd'. 41, 93.]

[13a] [Ibn Esra.]

[14] [*Nah.* 2:7. 'And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves, tabering upon their breasts.']

[15] [*Job* 37:22. 'Fair weather cometh out of the north: with God is terrible majesty.']

[16] [*Lev.* 12:2. 'Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.']

[17] [*Is.* 30:29. 'Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel.']

[18] [*Cant.* 3:4. 'It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.']

[19] [*Prov.* 20:27. 'The spirit of man is the candle of the LORD, searching all the inward parts of the belly.']

[20] [See the *chasal*, 2 *Ch.* 33:19, margin. 'His prayer also, and how God was entreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they are written among the sayings of the seers.']

[21] [*Pss.* 68:31. 'Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.']

[22] [*Is.* 30:15. 'For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and confidence shall be your strength: and ye would not.']

[23] [*Ez.* 12:15. 'Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.']

[24] [*Is.* 36:12 *zuah* in margin; compare *sua*, IIg. 'But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?']

[24a] [*Is.* 42:3. 'A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.']

[25] [*Ex.* 29:5. 'And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod.']

[26] [*Is.* 22:20. 'And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah.']

[27] [*Is.* 11:1. 'And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.']

[28] [*Ecc.* 12:6. 'Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.']

[29] [*1 Sam.* 19:20. 'And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the spirit of God was upon the messengers of Saul, and they also prophesied.']

[30] [*Gen.* 47:14. 'And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.']

[31] [*Cant.* 5:5. 'I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock.'  
*Neh.* 3:3. 'But the fish gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.'  
*Deut.* 33:25. 'Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.']

[32] [*Jer.* 23:33. 'And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD.']

[33] [*Psa.* 110:3. 'Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.']

[34] [1 *Chron.* 15:27. 'And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David also had upon him an ephod of linen.']

[35] [2 *Kings* 17:31. 'And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.']

[36] [*Job* 29:4. 'As I was in the days of my youth, when the secret of God was upon my tabernacle.']

[37] [*Cant.* 1:9. 'I have compared thee, O my love, to a company of horses in Pharaoh's chariots.']

[38] [1 *Kings* 12:30. 'And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.']

[39] [*Is.* 28:25. 'When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place?']

[40] [*Job* 4:15. 'Then a spirit passed before my face; the hair of my flesh stood up.']

[41] [1 *Sam.* 4:1-6. 'And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Ebenezer: and the Philistines pitched in Aphek.

And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.

And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.']

[42] [*Is.* 55:4. 'Behold, I have given him for a witness to the people, a leader and commander to the people.']

[43] [2 *Chron.* 20:26. 'And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.']

[44] [*Is.* 42:14. 'I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once.']

[45] [*Is.* 3:17. 'Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts.']

[46] [*Ruth* 2:16. 'And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.']

[47] [*Jer.* 2:22. 'For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord GOD.']

[48] [*Gen.* 40:2. 'And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.']

[49] [*Jer.* 25:34. 'Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel.']

# A BOOK OF THE BEGINNINGS

## NOTES TO SECTION 12

[1] [*Against Apion*, bk. 2.2. 'Now although I cannot but think that I have already demonstrated, and that abundantly more than was necessary, that our fathers were not originally Egyptians, nor were thence expelled, either on account of bodily diseases, or any other calamities of that sort; yet will I briefly take notice of what Apion adds upon that subject; for in his third book, which relates to the affairs of Egypt, he speaks thus: "I have heard of the ancient men of Egypt, that Moses was of Heliopolis, and that he thought himself obliged to follow the customs of his forefathers, and offered his prayers in the open air, towards the city walls; but that he reduced them all to be directed towards sun-rising, which was agreeable to the situation of Heliopolis; that he also set up pillars instead of gnomons, under which was represented a cavity like that of a boat, and the shadow that fell from their tops fell down upon that cavity, that it might go round about the like course as the sun itself goes round in the other." This is that wonderful relation which we have given us by this grammarian. But that it is a false one is so plain, that it stands in need of few words to prove it, but is manifest from the works of Moses; for when he erected the first tabernacle to God, he did himself neither give order for any such kind of representation to be made at it, nor ordain that those that came after him should make such a one. Moreover, when in a future age Solomon built his temple in Jerusalem, he avoided all such needless decorations as Apion hath here devised. He says further, how he had "heard of the ancient men, that Moses was of Heliopolis." To be sure that was, because being a younger man himself, he believed those that by their elder age were acquainted and conversed with him. Now this grammarian, as he was, could not certainly tell which was the poet Homer's country, no more than he could which was the country of Pythagoras, who lived comparatively but a little while ago; yet does he thus easily determine the age of Moses, who preceded them such a vast number of years, as depending on his ancient men's relation, which shows how notorious a liar he was. But then as to this chronological determination of the time when he says he brought the leprous people, the blind, and the lame out of Egypt, see how well this most accurate grammarian of ours agrees with those that have written before him! Manetho says that the Jews departed out of Egypt, in the reign of Tethmosis, three hundred ninety-three years before Danaus fled to Argos; Lysimachus says it was under king Bocchoris, that is, one thousand seven hundred years ago; Molo and some others determined it as every one pleased: but this Apion of ours, as deserving to be believed before them, hath determined it exactly to have been in the seventh olympiad, and the first year of that olympiad; the very same year in which he says that Carthage was built by the Phoenicians. The reason why he added this building of Carthage was, to be sure, in order, as he thought, to strengthen his assertion by so evident a character of chronology. But he was not aware that this character confutes his assertion; for if we may give credit to the Phoenician records as to the time of the first coming of their colony to Carthage, they relate that Hirom their king was above a hundred and fifty years earlier than the building of

Carthage; concerning whom I have formerly produced testimonials out of those Phoenician records, as also that this Hirom was a friend of Solomon when he was building the temple of Jerusalem, and gave him great assistance in his building that temple; while still Solomon himself built that temple six hundred and twelve years after the Jews came out of Egypt. As for the number of those that were expelled out of Egypt, he hath contrived to have the very same number with Lysimachus, and says they were a hundred and ten thousand. He then assigns a certain wonderful and plausible occasion for the name of Sabbath; for he says that "when the Jews had travelled a six days' journey, they had buboes in their groins; and that on this account it was that they rested on the seventh day, as having got safely to that country which is now called Judea; that then they preserved the language of the Egyptians, and called that day the Sabbath, for that malady of buboes on their groin was named *Sabbatosis* by the Egyptians." And would not a man now laugh at this fellow's trifling, or rather hate his impudence in writing thus? We must, it seems, fake it for granted that all these hundred and ten thousand men must have these *buboes*. But, for certain, if those men had been blind and lame, and had all sorts of distempers upon them, as Apion says they had, they could not have gone one single day's journey; but if they had been all able to travel over a large desert, and, besides that, to fight and conquer those that opposed them, they had not all of them had buboes on their groins after the sixth day was over; for no such distemper comes naturally and of necessity upon those that travel; but still, when there are many ten thousands in a camp together, they constantly march a settled space [in a day]. Nor is it at all probable that such a thing should happen by chance; this would be prodigiously absurd to be supposed. However, our admirable author Apion hath before told us that "they came to Judea in six days' time;" and again, that "Moses went up to a mountain that lay between Egypt and Arabia, which was called Sinai, and was concealed there forty days, and that when he came down from thence he gave laws to the Jews." But, then, how was it possible for them to tarry forty days in a desert place where there was no water, and at the same time to pass all over the country between that and Judea in the six days? And as for this grammatical translation of the word Sabbath, it either contains an instance of his great impudence or gross ignorance; for the words *Sabbo* and *Sabbath* are widely different from one another; for the word Sabbath in the Jewish language denotes rest from all sorts of work; but the word *Sabbo*, as he affirms, denotes among the Egyptians the malady of a *bubo* in the groin.' Whiston's tr.]

[2] [*Lev.* 13:20. 'And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil.']

[3] [*Ex.* 4:25. 'Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.']

[4] [Source.]

[5] [*Josh.* 5:2. 'At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time.']



[6] [*Josh.* 5:9. 'And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.']

[7] [Buxtorfius, *Synagoga Ivdaica*, pp. 102-3.]

[8] [*Ps.* 78:2. 'I will open my mouth in a parable: I will utter dark sayings of old.']

[9] [*Eirochin*, f. 10. 2.]

[10] [Treatise *Cholin*, 1.2.]

[11] [*Gen.* 14:6. 'And the Horites in their mount Seir, unto Elparan, which is by the wilderness.']

[12] [*Ez.* 20:36. 'Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.']

[13] [*Egypt's Place in Universal History*, vol. 3, p. 213. 'Mak, Maka, comes from the same root as *miekel*, *maha*, great. In like manner the Hebrew word *Migdol*, tower, comes from *gadal*, to be great. It is given in the vocabulary, in agreement with Osburn, as the expression for Migdol (tower). *Mestol* occurs in the Coptic translations of the Bible (*Exod.* xiv. 2.) instead of *Migdol*, also as designating Magdolum near Pelusium. It has, however, no root in Egyptian. There are three Egyptian words for fortress: *bekhen*, *tekha*, and *khetem*. Neither can it come from Mak.']

[14] [2 *Kin.* 9:17. 'And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, Is it peace?']

[15] [2 *Kin.* 17:9. 'And the children of Israel did secretly those things that were not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.']

[16] [*Am.* 8:8. 'Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt.']

[17] [*Gen.* 2:10. 'And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.']

[18] [*Gen.* 15:18. 'In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.']

[19] [*Ps.* 24:2. 'For he hath founded it upon the seas, and established it upon the floods.']

[20] [*Antiquities of the Jews*, bk.1.1.3. 'Moses says further, that God planted a paradise in the east, flourishing with all sorts of trees; and that among them was the tree of life, and another of knowledge, whereby was to be known what was good and evil; and that when he brought Adam and his wife into this garden, he commanded them to take care of the plants. Now the garden was watered by one river, which ran round about the whole earth, and was parted into four parts. And Phison, which denotes a multitude, running into India, makes its exit into the sea, and is by the Greeks called Ganges. Euphrates also, as well as Tigris, goes down into the Red Sea. Now the name Euphrates, or Phrath, denotes either a dispersion, or a flower: by Tiris, or Diglath, is signified what is swift, with narrowness; and Geon runs through Egypt, and denotes what arises from the east, which the Greeks call Nile.' Whiston's tr.]

[21] [*Kimchi's Commentary on the Pentateuch?*]

[22] [*Jer.* 2:18. 'And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?' LXX.]

[23] [*Ecclus.* 24:27. 'He pours fourth instruction like the Nile, like the Gihon at the time of vintage.' *NEB* version.]

[24] [*Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament?*]

[25] [*Calmet's Great Dictionary of the Holy Bible*, (1832 ed.), p. 457. 'GIHON, the name of one of the four rivers of Paradise, (*Gen.* ii. 13.) which many have believed, against probability, to be the Nile of Egypt. (See Eden.) The Araxes, which has its source, as well as the Tigris and Euphrates, in the mountains of Armenia, and running with almost incredible rapidity, falls into the Caspian sea, is supposed to be the Gihon, which, in Hebrew, signifies—impetuous, rapid, violent. *Ecclesiasticus* (xxiv. 27.) speaks of the inundations of Gihon, in the time of vintage; and the Araxes swells towards the latter end of summer, in consequence of the snow upon the mountains of Armenia dissolving about that time.'

*Ibid.*, p. 762. 'NILE, the river of Egypt, whose fountains are in the mountains of Abyssinia towards the north, whence it proceeds, and afterwards winds about to the east, passing into a great lake, and thence running towards the south. It waters the country of Alata, where it has several falls, continues its course far into the kingdom of Goiam, then winds about again, from the east to the north; and at length, running northward, enters Egypt at the cataracts, which are waterfalls made by meeting with rocks, of the length of two hundred feet.']

[26] [*Rit.* ch. 17. 'The Osiris has seen the Sun who is born in the star [morn] at the thigh of the Great Water [Cow].' Birch's tr. Cf. [Renouf](#).]

[27] [*2 Kin.* 18:17. 'And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and

came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field.']

[28] [*Is.* 22:9. 'And I will drive thee from thy station, and from thy state shall he pull thee down.']

[29] [*Ps.* 104:12. 'By them shall the fowls of the heaven have their habitation, which sing among the branches.']

[30] [*Job* 39:28. 'She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.']

[31] [*Ez.* 32:4. 'Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.']

[32] [*Ps.* 139:9. 'If I take the wings of the morning, and dwell in the uttermost parts of the sea.']

[33] [*Ps.* 55:6-7. 'And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest.

Lo, then would I wander far off, and remain in the wilderness. Selah.']

[34] [*Job* 19:26. 'And though after my skin worms destroy this body, yet in my flesh shall I see God.']

[35] [See note below.]

[36] [*Ex.* 19:23. 'And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death.']

[37] [*Jer.* 23:31. 'Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith.']

[38] [*Hab.* 3:3-13. 'God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.

Before him went the pestilence, and burning coals went forth at his feet.

He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.

I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble.

Was the LORD displeased against the rivers? was thine anger against the rivers? was

thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation?

Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers.

The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high.

The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear.

Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.']

[39] [*Ps.* 9:16. 'The LORD is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Higgsaion. Selah.']

[40] [*A Hebrew Lexicon to the Books of the Old Testament?*]

[41] [*Ex.* 32:11. 'And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?']

[42] [*Gen.* 4:22. 'And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah.']

[43] [*Job* 3:5. 'Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.']

[44] [*2 Kin.* 23:5. 'And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.'

*Zeph.* 1:4. 'I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests.']

[45] [*Hos.* 10:5. 'They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.']

[46] [*Job* 5:3. 'I have seen the foolish taking root: but suddenly I cursed his habitation.']

[47] [*Job* 5:5. 'Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.']

[48] [*Job* 18:9. 'The gin shall take him by the heel, and the robber shall prevail against him.']

[49] [*Job* 14:8-9. 'Though the root thereof wax old in the earth, and the stock thereof die in the ground;

Yet through the scent of water it will bud, and bring forth boughs like a plant.']

[50] [*Job* 37:21. 'And now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them.']

[51] [*Job* 41:11. 'Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine.' Compare next verb *שָׁלַח*.]

[52] [*Job* 28:18. 'No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.']

[53] [So written, Champollion, *Dictionnaire Égyptien en Écriture Hieroglyphique*, p. 79.]

[54] [*Ez.* 27:16. 'Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate.']

[55] [*Ez.* 27:17. 'Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.']

[56] [*Zac.* 13:7. '13:7 Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.']

[57] [*2 Kin.* 9:30. 'And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window.']

[58] [*Dan.* 8:26. 'And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.']

[59] [*Ps.* 74:5-6. 'A man was famous according as he had lifted up axes upon the thick trees.

But now they break down the carved work thereof at once with axes and hammers.']

[60] [*Jer.* 46:22. 'The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.']

[61] [*Ps.* 22:16. 'For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet.']

[62] [*Rit.* ch. 78. 'I go to Tattu, I see Osiris, I tell him the things about this his great and beloved soul pierced to the heart by Set. I have seen my quiet Lord. I learn their knowledge of the circumstances of the Gods, whom Horus has made of the seed of his father Osiris.' Birch's tr. Cf. [Renouf](#).]

[63] [*Is.* 59:9-11. 'Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.

We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the night; we are in desolate places as dead men.

We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us.']

[64] [*Ibid.* 'Propter hoc elongatum est iudicium a nobis et non adprehendet nos iustitia expectavimus lucem et ecce tenebrae splendorem et in tenebris ambulavimus palpavimus sicut caeci parietem et quasi absque oculis adrectavimus inpegimus meridie quasi in tenebris in caligosis quasi mortui rugiemus quasi ursi omnes et quasi columbae meditates gememus expectavimus iudicium et non est salutem et elongata est a nobi.' Vulgate version.]

[65] [*Pss.* 6:1. 'To the chief Musician on Neginoth upon Sheminith, A Psalm of David. O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.']

[66] [*Pss.* 12:1. 'To the chief Musician upon Sheminith, A Psalm of David. Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.']

[67] [*Is.* 59:9-11. 'Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.

We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the night; we are in desolate places as dead men.

We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us.']

[68] [*Is.* 28:25. 'When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place?']

[69] [*Rit.* ch. 80. 'I am the Woman, the orb [hour] of darkness. I have brought my orb to the darkness; it is changed to light.' Birch's tr. Cf. [Renouf](#).]

[70] [*Rit.* ch. 94; 'I have brought the filth of Osiris.' Birch's tr. Cf. [Renouf](#)  
*Rit.* ch. 150, 13th abode, 'Reeds fill its river like the foul flux emanating from Osiris.'  
Birch's tr. Cf. [Renouf](#).]

[71] [Source.]

[72] [Birch, 'Inscription of Darius at Temple of El-Khargeh,' *RP*, 8, [135](#). See p. 137, line 6.]

[73] [*Mic.* 5:2. 'But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.']

[74] [*Lev.* 25:30. 'And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee.']

[75] [*Dan.* 7:9. 'I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.']

[76] [*HL*, pp. 116-7. 'The Egyptian god Tehuti is known to the readers of Plato under the name of *Thoyth*. He is the Egyptian Hermes, and the name of Hermes Trismegistos is translated from the corresponding Egyptian epithet which is often added to the name of Tehuti. He represents the Moon, which he wears upon his head, either as crescent or as full disk; and as our word moon is derived from the root *mâ*, to measure, and "was originally called by the former the measurer, the ruler of days and weeks and seasons, the regulator of the tides, the lord of their festivals, and the herald of their public assemblies," we shall not be surprised if we find a very similar account of the etymology and attributes of Tehuti. There is no such known Egyptian word as *tehu*, but there is *tekhu*, which is a dialectic variety, and is actually used as a name of the god. This form supplies us with the reason why the god is represented as an ibis. As Seb is the name both of a goose and of the Earth-god, so is Techu the name of an ibis and of the Moon-god. Tehuti probably signifies, as M. Naville has suggested, the "ibis-headed." But it means something besides. *Techu* is the name of the instrument which corresponds to the needle of the balance for measuring weights, the ancient Egyptian cubit of Techu. He is called "the measurer of this earth." He is said to have "calculated the heaven and counted the stars," to have "calculated the earth and counted the things which are in it." He is "the distributor of time," the inventor of letters and learning (particularly of geometry), and of the fine arts.']

[77] [*RA*, 1857, 72.]

[78] [*1 Chr.* 4:22. 'And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubilehem. And these are ancient things.']

[79] [*Ps.* 139:15. 'My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.']

[80] [*Ps.* 86:13. 'For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell.']



[81] [*Job* 30:22. 'Thou liftest me up to the wind; thou causest me to ride upon it, and dissolvest my substance.']

[82] [Kethib? Source.]

[83] [See notes below.]

[84] [*Jud.* 8:26. 'And the weight of the golden earrings that he requested was a thousand and seven hundred shekels of gold; beside ornaments, and collars, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels' necks.' See margin.]

[85] [*Is.* 3:19. 'The chains, and the bracelets, and the mufflers.' See margin.]

[86] [*Is.* 3:18. 'In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon.']

[87] [*Job* 41:1. 'Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down?']

[88] [*Ez.* 13:18-20. 'And say, Thus saith the Lord GOD; Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you? Wherefore thus saith the Lord GOD; Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly.']

[89] [*Ps.* 81:3-4. 'low up the trumpet in the new moon, in the time appointed, on our solemn feast day.

For this was a statute for Israel, and a law of the God of Jacob.']

[90] [*Is.* 1:13. 'Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.']

[91] [*Is.* 3:18. 'In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon.']

[92] [*Jer.* 2:32. 'Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.']

[93] [Egyptian Saloon, 159.]

[94] [*Jer.* 50:38. 'A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols.']

[95] [*Golden Ass*, bk.11, 47. 'I saw there a meeke and tame beare, which in matron habite was carried on a stoole: An Ape with a bonet on his head, and covered with lawne, resembling a shepheard, and bearing a cup of gold in his hand: an Asse which had wings glewed to his backe, and went after an old man, whereby you would judge the one to be Pegasus, and the other Bellephoron.' Adlington's tr.]

[96] [*Chaldaik Oracles of Zoroaster*, p. 35. 'Invoke not the self-conspicuous Image of Nature;

For thou must not behold these before thy Body be initiated.

When soothing souls they alwayes seduce them from these Mysteries.' Stanley's tr., London, 1661.]

[97] [Massey errs here. Wilson does not contribute to this vol. of *ARSB*, which would be too early for the time he started writing, nor is there any other art. by him till much later vols. If the p. no. is correct then it relates to an art. by Colebrook, which mentions a flower but does not mention the term *Kunda*. 'On the Religious Ceremonies of the Hindus, and of the Brahmens Especially,' *ARSB*, 5, 357. "'O Brahme, who is the light of the pervader, the true generator of the universe, the cause of efficacious rites.'" "I bow to the great cause of day (whose emblem is a full blown flower of the *yava* tree) the mighty luminary spring from Casyapa, the foe of darkness, the destroyer of every sin: or the priest walks a turn through the south, rehearsing a short text, "I follow the course of the sun," which is thus explained, As the sun, in his course, moves round the world by the way of the south, so do I, following that luminary, obtain the benefit arising from a journey round the earth, by the way of the south."']

[98] [*The Deipnosophists*. Unable to trace.]

[99] [*On the Mysteries of the Egyptians, Chaldeans, and Assyrians*. Unable to trace. But see full text [here](#).]

[100] [*Travels in Egypt and Nubia*.]

[101] [*Ex.* 25:32. 'And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side.']

[102] [*2 Ch.* 24:18. 'And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.']

[103] [*Gen.* 3:16. 'Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.']

[104] [*Jer.* 44:19. 'And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?']

[105] [1 *Sam.* 31:10. 'And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Bethshan.']

[106] [*Is.* 46:1. 'Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were heavy loaden; they are a burden to the weary beast.']

[107] [*Hos.* 4:16-17. 'For Israel slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place.

Ephraim is joined to idols: let him alone.']

[108] [*Hos.* 8:4-5. 'They have set up kings, but not by me: they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off.

Thy calf, O Samaria, hath cast thee off; mine anger is kindled against them: how long will it be ere they attain to innocency?']

[109] [See above note.]

[110] [*Jer.* 22:28. 'Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?']

[111] [*Nah.* 1:14. 'And the LORD hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.']

[112] [*Ex.* 26:36. 'And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.']

[113] [Rub. to *Rit.* ch. [101](#). Cf. [Renouf](#).]

[114] [Wilkinson, *Materia Hieroglyphica*, p. 53. 'Plate XLVII, Part I.

The first of these goddesses, very frequent, in the oldest temples, is always found before the king, when represented running with a vase, and the flagellum of Osiris in his hands, with various emblems behind him, sculptures which appear to refer to the panegyrics.

Her name is MERTE or MILT. In the lower regions she was depicted with the heads of a crocodile, and lion, having the globe and feathers of Amunra.

Plate XLVII, Part II.

The second is perhaps Isis, in the character of the dog star, or Sothis.

Plate XLVIII, Part III.

The third seems to be called Makte, or Mak; but we can scarcely suppose her to be the goddess of war, engaged in the peaceable occupation of offering two vases.'

Note: In this work there is no mention of a *Menkat*, only *Makte*, who offers two vases.

Massey errs here.]

[115] [*Symposium*, [in *Moralia*, vol. 3, p. 348,] bk. 6. qu. 5. 'WHAT IS THE REASON THAT PEBBLE STONES AND LEADEN BULLETS THROWN INTO THE WATER MAKE IT MORE COLD?'

A QUEST, PLUTARCH, AND OTHERS.

I suppose you may remember what Aristotle says in his problems, of little stones and pieces of iron, how it hath been observed by some that being thrown into the water they temper and cool it. This is no more than barely asserted by him; but we will go farther and enquire into the reason of it, the discovery of which will be a matter of difficulty. Yes, says I, it will so, and it is much if we hit upon it; for do but consider, first of all, do not you suppose that the air which comes in from without cools the water. But now air has a great deal more power and force, when it beats against stones and pieces of iron. For they do not, like brazen and earthen vessels, suffer it to pass through; but, by reason of their solid bulk, beat it back and reflect it into the water, so that upon all parts the cold works very strongly. And hence it comes to pass that rivers in the winter are colder than the sea, because the cold air has a power over them, which by reason of its depth it has not over the sea, where it is scattered without any reflection. But it is probable that for another reason thinner waters may be made colder by the air than thicker, because they are not so strong to resist its force. Now whetstones and pebbles make the water thinner by drawing to them all the mud and other grosser substances that be mixed with it, that so by taking the strength from it it may the more easily be wrought upon by the cold. But besides, lead is naturally cold, as that which, being dissolved in vinegar, makes the coldest of all poisons, called white-lead; and stones, by reason of their density, raise cold in the bottom of the water. For every stone is nothing else but a congealed lump of frozen earth, though some more or less than others; and therefore it is no absurdity to say that stones and lead, by reflecting the air, increase the coldness of the water.'

Note: this is the ref. Massey gives, yet there is no mention of *Nurses of God*. However, in bk. 4, qu. 7, we find: 'WHAT GOD IS WORSHIPPED BY THE JEWS?'

SYMMACHUS, LAMPRIAS, MOERAGENES.

1. Here Symmachus, greatly wondering at what was spoken, says: What, Lamprias, will you permit our tutelar God, called Evius, the inciter of women, famous for the honours he has conferred upon him by madmen, to be inscribed and enrolled in the mysteries of the Jews? Or is there any solid reason that can be given to prove Adonis to be the same with Bacchus? Here Moeragenes interposing, said: Do not be so fierce upon him, for I who am an Athenian answer you, and tell you, in short, that these two are the very same. And no man is able or fit to hear the chief confirmation of this truth, but those amongst us who are initiated and skilled in the triennial [Greek], or great mysteries of the God. But what no religion forbids to speak of among friends, especially over wine, the gift of Bacchus, I am ready at the command of these gentlemen to disclose.

2. When all the company requested and earnestly begged it of him; first of all (says he), the time and manner of the greatest and most holy solemnity of the Jews is exactly agreeable to the holy rites of Bacchus; for that which they call the Fast they celebrate in the midst of the vintage, furnishing their tables with all sorts of fruits, while they sit under tabernacles made of vines and ivy; and the day which immediately goes before this they call the day of Tabernacles. Within a few days after they celebrate another feast, not darkly but openly, dedicated to Bacchus, for they have a feast amongst them called *Kradephoria*, from carrying palm-trees, and *Thyrsophoria*, when they enter into the

temple carrying thyrsi. What they do within I know not; but it is very probable that they perform the rites of Bacchus. First they have little trumpets, such as the Grecians used to have at their Bacchanalia to call upon their Gods withal. Others go before them playing upon harps, which they call Levites, whether so named from Lusius or Evius, either word agrees with Bacchus. And I suppose that their Sabbaths have some relation to Bacchus; for even at this day many call the Bacchi by the name of Sabbi, and they make use of that word at the celebration of Bacchus's orgies. And this may be made appear out of Demosthenes and Menander. Nor would it be absurd, were any one to say that the name Sabbath was imposed upon this feast from the agitation and excitement which the priests of Bacchus indulged in. The Jews themselves testify no less; for when they keep the Sabbath, they invite one another to drink till they are drunk; or if they chance to be hindered by some more weighty business, it is the fashion at least to taste the wine. Some perhaps may surmise that these are mere conjectures. But there are other arguments which will clearly evince the truth of what I assert. The first may be drawn from their High-priest, who on holidays enters their temple with his mitre on, arrayed in a skin of a hind embroidered with gold, wearing buskins, and a coat hanging down to his ankles; besides, he has a great many little bells hanging at his garment which make a noise as he walks the streets. So in the nightly ceremonies of Bacchus (as the fashion is amongst us), they make use of musical instruments, and call the God's nurses [Greek]. High up on the wall of their temple is a representation of the thyrsus and timbrels, which surely can belong to no other God than Bacchus. Moreover they are forbidden the use of honey in their sacrifices, because they suppose that a mixture of honey corrupts and deads the wine. And honey was used for sacrificing in former days, and with it the ancients were wont to make themselves drunk, before the vine was known. And at this day barbarous people who want wine drink *metheglin*, allaying the sweetness of the honey by bitter roots, much of the taste of our wine. The Greeks offered to their Gods these sober offerings or honey-offerings, as they called them, because that honey was of a nature quite contrary to wine. But this is no inconsiderable argument that Bacchus was worshipped by the Jews, in that, amongst other kinds of punishment, that was most remarkably odious by which malefactors were forbid the use of wine for so long a time as the judge was pleased to prescribe. Those thus punished ...' *Ibid.*, vol. 3, pp. 310-12. Clough and Goodwin's tr.]

[116] [Buxtorfius, *Synagoga Ivdaica*, c. 4. 93-95.]

[117] [Modena, *The History of the Rites, Customs, and Manner of Life of the Present Jews Throughout the World*, ch. 8.]

[118] [1 *Kin.* 17:1. 'And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.']

[119] [Massey errs here. Should be: *Luke* 7:27. 'This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.']

[120] [Bosio, *Roma Sotteranea*, p. 257.]

[121] [*Job* 23:9. 'On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him.']

[122] [[Hermean Zodiac](#), pl.1.]

[123] [*Ez.* 7:2. 'Also, thou son of man, thus saith the Lord GOD unto the land of Israel; An end, the end is come upon the four corners of the land.']

[124] [*1 Sam.* 14:38. 'And Saul said, Draw ye near hither, all the chief of the people: and know and see wherein this sin hath been this day.']

[125] [*Is.* 19:13. 'The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof.']

[126] [*Zech.* 12:6. 'In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.']

[127] [*2 Chr.* 6:13. 'For Solomon had made a brazen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven.']

[128] [Birch, *Select Papyri in the Hieratic Character*, 95.2.]

[129] [*Literary Remains of the Late Emanuel Deutsch*, p. 24. 'The "High Colleges" or "Kallahs" only met during some months in the year. Three weeks before the term the Dean prepared the students for the lectures to be delivered by the Rector, and so arduous became the task, as the number of the disciples increased, that in time no less than seven Deans had to be appointed. Yet the mode of teaching was not that of our modern universities. The professors did not deliver lectures, which the disciples, like the Student in "Faust," could "comfortably take home in black and white." Here all was life, movement, debate; question was met by counter-question, answers were given wrapped up in allegories or parables, the inquirer was led to deduce the questionable point for himself by analogy—the nearest approach to the Socratic method.']

Note: 'Some of these terms are Greek, like [Greek]: some, belonging to the pellucid idiom of the people, the Aramaic, poetically indicated at times the special arrangement of the small and big scholars, e.g. "Array," "Vineyard" ("where they sat in rows stands the blooming vine"): while others are of so uncertain a derivation, that they may belong to either language. The technical term for the highest school, for instance, has long formed a crux for etymologists. It is *Kallah*. This may be either the Hebrew word for "Bride," a well-known allegorical expression for science, "assiduously to be courted, not lightly to be won, and easily estranged;" or it may be the slightly mutilated Greek [Greek], or it may literally be our own word University, from *Kol*, all, universus: an all-embracing institution of all branches of learning.']

[130] [*Ex.* 14:31. 'For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.']

[131] [*Lev.* 27:8. 'But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.']

[132] [*Num.* 2:17. 'Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.']

[133] [*Ex.* 26:17. 'Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.']

[134] [*1 Sam.* 15:12. 'And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.']

[135] [*Hab.* 3:4. 'And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.']

[136] [*Jud.* 9:16. 'Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands.']

[137] [*Mal.* 1:1. 'The burden of the word of the LORD to Israel by Malachi.']

[138] [*Ex.* 9:35. 'And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.']

[139] [*Chronique de Abou-Djafar Mo'hammed-ben-Djarir-ben Yezid Tabari*, p. 112.]

[140] [*Rit.* ch. 149. 'The Osiris has known thy name, he has known the seven cows and their bull, who give of food and of drink to the living, and who feed the Gods of the West. Give ye food and drink to the Osiris, feed him.' Birch's tr. Cf. [Renouf](#).]

[141] [*Job* 40:19. 'He is the chief of the ways of God: he that made him can make his sword to approach unto him.']

[142] [*Psa.* 50:10. 'For every beast of the forest is mine, and the cattle upon a thousand hills.']

[143] [*Job* 40:23. 'Behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth.']

[144] [*Ex.* 25:5. 'And rams' skins dyed red, and badgers' skins, and shittim wood.']

[145] [Oppert, 'Bull Inscription of Khorsabad,' *RP*, 11, [15](#). See p. 21.]

[146] [*I.e.* Solomon, ben Isaacs, *Metsudah Chumash*, 'Yechezkel,' 15:10. 'And I clothed you with embroidered garments, and I shod you with [the skin of the] badger, and I girded you with fine linen, and I covered you with silk.

And I clothed you with embroidered garments "And I clothed you with embroidered garments of the spoils of your enemies."

And I shod you with badger [Jonathan renders:] And I put shoes of glory on your feet.

And I girded you Heb. אָרְבָּנִים. [Jonathan renders:] and I hallowed priests of you to be serving before Me with turbans of fine linen.'

Note, I can find no ref. to dolphin or sea-dog.]

[147] [Niebuhr, [*Reisebeschreibung nach Arabien und andern umliegenden Ländern*,] p. 177. Unable to trace.]

[148] [*Job* 39:9-11. 'Will the unicorn be willing to serve thee, or abide by thy crib?

Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?']

[149] [*Job* 39:13-17. 'Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?

Which leaveth her eggs in the earth, and warmeth them in dust,

And forgetteth that the foot may crush them, or that the wild beast may break them.

She is hardened against her young ones, as though they were not hers: her labour is in vain without fear;

Because God hath deprived her of wisdom, neither hath he imparted to her understanding.']

[150] [*Hieroglyphica*, bk. 2:118. 'When they would symbolise *a man who distributes justice impartially to all*, they depict THE FEATHER OF AN OSTRICH; for this bird has the feathers of its wings equal on every side, beyond all other birds.']

[151] [*Ibid.*, bk. 1:68. 'To denote *sunset*, they represent A CROCODILE TENDING DOWNWARDS, for this animal is self productive [?] and inclining downwards.']

[152] [*Ibid.*, bk. 1:70. 'To denote *darkness*, they represent the TAIL OF A CROCODILE, for by no other means does the crocodile inflict death and destruction on any animal which it may have caught, than by first striking it with its tail, and rendering it incapable of motion: for in this part lies the strength and power of the crocodile. And now, though there are other appropriate symbols deducible from the nature of the crocodile, those which we have mentioned are sufficient for the first Book.']

[153] [*Job* 26:6-7. 'Hell is naked before him, and destruction hath no covering.

He stretcheth out the north over the empty place, and hangeth the earth upon nothing.']



[154] [*Job* 26:5. 'Dead things are formed from under the waters, and the inhabitants thereof.']

[155] [*Amos* 9:3. 'And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them.']

[156] [*Job* 38:17. 'Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?']

[157] [*Jon.* 2:5. 'The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head.']

[158] [*2 Sam.* 22:5. 'When the waves of death compassed me, the floods of ungodly men made me afraid.']

[159] [*Job* 26:13. 'By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.']

[160] [*Is.* 27:1. 'In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.']

[161] [*Is.* 43:14. 'Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships.']

[162] [*Is.* 27:1. 'In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.']

[163] [*Is.* 51:9. 'Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?']

*Ez.* 29:3. 'Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.']

[164] [*Ex.* 7:10. 'And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.']

[165] [Compare *Jer.* 14:6 ('And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass,') and 2:24 ('A wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion

who can turn her away? all they that seek her will not weary themselves; in her month they shall find her,').]

[166] [*Rev.* 12:3-9. 'And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

And prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.']

[167] [*Job* 3:8. 'Let them curse it that curse the day, who are ready to raise up their mourning.']

[168] [*Is.* 13:22. 'And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.']

[169] [*Rit.* ch. 147. 'I have come, I have chased away evil from my father Osiris, I have slashed his accusers in the bend of the great Void.' Birch's tr. Cf. [Renouf](#).]

[170] [*Job* 41:1. 'Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down?']

[171] [*Lectures on the Science of Language*, 1st ser., p. 204. 'Well, a great deal has been written to find out where this Ophir was; but there can be no doubt that it was in India. The names for apes, peacocks, ivory and *algum*-trees are foreign words in Hebrew, as much as *gutta-percha* or tobacco are in English. Now, if we wished to know from what part of the world *gutta-percha* was first imported into England, we might safely conclude that it came from that country where the name, *gutta-percha*, formed part of the spoken language. If, therefore, we can find a language in which the names for peacock, apes, ivory, and *algum*-tree, which are foreign in Hebrew, are indigenous, we may be certain that the country in which that language was spoken must have been the Ophir of the Bible. That language is no other but Sanskrit.

Apes are called, in Hebrew, *koph*, a word without an etymology in the Semitic languages, but nearly identical in sound with the Sanskrit name of ape, *kapi*.

Ivory is called either *kamoth-shen*, horns of tooth; or *shen habbim*. This *habbim* is again without a derivation in Hebrew, but it is most likely a corruption of the Sanskrit

name for elephant, *ihha*, preceded by the Semitic article.

Peacocks are called in Hebrew *tukhi-im*, and this finds its explanation in the name still used for peacock on the coast of Malabar, *togei*, which in turn has been derived from the Sanskrit *sikhin*, meaning furnished with a crest.

All these articles, ivory, gold, apes, peacocks, are indigenous in India, though of course they might have been found in other countries likewise. Not so the *algum*-tree, at least if interpreters are right in taking *algum* or *almug* for sandalwood. Sandalwood is found indigenous on the coast of Malabar only; and one of its numerous names there, and in Sanskrit, is *valguka*. This *valgu* (*ka*) is clearly the name which Jewish and Phoenician merchants corrupted into *algum*, and which in Hebrew was still further changed into *almug*.

Now, the place where the navy of Solomon and Hiram, coming down the Red Sea, would naturally have landed, was the mouth of the Indus. There gold and precious stones from the north would have been brought down the Indus; and sandal-wood, peacocks, and apes would have been brought from Central and Southern India. In this very locality Ptolemy (vii. 1) gives us the name of Abiria, above Pattalene. In the same locality Hindu geographers place the people called Ahhira or Ahhira; and in the same neighbourhood MacMurdo, in his account of the province of Cutch, still knows a race of Akirs, the descendants, in all probability, of the people who sold to Hiram and Solomon their gold and precious stones, their apes, peacocks, and sandalwood.

If, then, in the Veda the people who spoke Sanskrit were still settled in the north of India whereas at the time of Solomon their language had extended to Cutch and even the Malabar coast, this will show that at all events Sanskrit is not of yesterday, and that it is as old, at least, as the book of Job, in which the gold of Ophir is mentioned.']

[172] [*On the Mysteries of the Egyptians, Chaldeans, and Assyrians*, sc. 5, 8. '... Such, for instance, as assuming the number sixty in the crocodile, as adapted to the sun; or physical reasons, as the power and energies of animals, for instance of the dog, the cynocephalus, and the weasel, these being common to the moon.' Taylor's tr., who cites Horapollo, with regard to the cynocephalus. See also Wilde's tr., ch. 12, and *NG* 1:366.]

[173] [*Lectures on the Science of Language*. See note 171 above.

Mateer, *Land of Charity*, p. 83. 'One of the finest sights that can be enjoyed is that of a flock of peacocks flying about in the jungles. There is a curious fact connected with the name of this bird which throws some light upon Scripture history. King Solomon (1 *Kings* X. 22) sent his navy to Tarshish, which returned once in three years, bringing "gold and silver, ivory, and apes, and peacocks." Now the word used in the Hebrew Bible for peacock is "*tukki*," and as the Jews had, of course, no word for these fine birds till they were first imported into Judea by King Solomon, there is no doubt that "*tukki*" is simply the old Tamil word "*tokei*," the name of the peacock. This is therefore the first word of the Tamil language that ever was put in writing. The ape or monkey also is, in Hebrew, called "*koph*," the Indian word for which is "*kapi*." Ivory, we have seen, is abundant in South India, and gold is widely distributed in the rivers of the Western coast. Hence the "Tarshish" referred to was doubtless the Western coast of India, and Solomon's ships were the first "East Indiamen."']

[174] [*Lectures on the Science of Language*. See note 171 above.]

[175] [*Commentarii ad Homeri Iliadem*.]

[176] [*Carmen*, 'Against Eutropius,' bk. 1:357. 'At first the rumour of Eutropius' consulship seemed false and invented as a jest. A vague story spread from city to city; the crime was laughed at as one would laugh to hear of a swan with black wings or a crow as white as privet. Thus spake one of weighty character: 'If such things are believed and swollen lies tell of unheard of monsters, then the tortoise can fly, the vulture grow horns, rivers flow back and mount the hills whence they spring, the sun rise behind Gades and set amid the Carmanians of India; I shall soon see ocean fit nursery for plants and the dolphin a denizen of the woods; beings half-men, half-snails and all the vain imaginings of India depicted on Jewish curtains.'" Loeb library ed., vol. 1, p. 165.]

[177] [*Histories*, bk. 5. 'Some say that the Jews were fugitives from the island of Crete, who settled on the nearest coast of Africa about the time when Saturn was driven from his throne by the power of Jupiter. Evidence of this is sought in the name. There is a famous mountain in Crete called Ida; the neighbouring tribe, the Idaei, came to be called Judaei by a barbarous lengthening of the national name. Others assert that in the reign of Isis the overflowing population of Egypt, led by Hierosolymus and Judas, discharged itself into the neighbouring countries. Many, again, say that they were a race of Ethiopian origin, who in the time of king Cepheus were driven by fear and hatred of their neighbours to seek a new dwelling-place. Others describe them as an Assyrian horde who, not having sufficient territory, took possession of part of Egypt, and founded cities of their own in what is called the Hebrew country, lying on the borders of Syria. Others, again, assign a very distinguished origin to the Jews, alleging that they were the Solymi, a nation celebrated in the poems of Homer, who called the city which they founded Hierosolyma after their own name.' Church and Bodribb's tr.]

[178] [*Georgics*, 4. v. 293. 'For where thy happy folk,  
Canopus, city of Pellaeon fame,  
Dwell by the Nile's lagoon-like overflow,  
And high o'er furrows they have called their own  
Skim in their painted wherries; where, hard by,  
The quivered Persian presses, and that flood  
Which from the swart-skinned Aethiop bears him down,  
Swift-parted into sevenfold branching mouths  
With black mud fattens and makes Aegypt green,  
That whole domain its welfare's hope secure  
Rests on this art alone.' Greenough's tr., Loeb Library ed.]

[179] [*Library*, bk. [1](#).]

[180] [Eisenlohr and Birch, 'Annals of Ramases III: The Great Harris Papyrus,' *RP*, 8, [5](#). See p. 27, pl. 59, line 8.]

[181] [*Through the Dark Continent*, vol. 1, p. 323. 'When the abridged Bible was completed, Mtesa called all his chiefs together, as well as the officers of his guard, and when all were assembled he began to state that when he succeeded his father he was a *Msbensi* (a heathen), and delighted in shedding blood because he knew no better, and was only following the customs of his fathers, but that when an Arab trader, who was also a *Mwalim* (priest), taught him the creed of Islam, he had renounced the example of his fathers, and executions became less frequent, and no man could say, since that day, that he had seen Mtesa drunk with *pombe*. But there were a great many things he could not understand, such as, why circumcision was necessary to gain Paradise, and how it was possible that men having died could enjoy earth's pleasures in heaven, and how men could walk along a bridge of the breadth of a hair, for such were some of the things the sons of Islam taught. He could not comprehend all these things, as his sense condemned them, and there was no one in Uganda able to enlighten him better. But as it was in his heart to be good, he hoped God would overlook his follies and forgive him, and fend men who knew what was right to Uganda. "Meanwhile," said he with a smile, "I refused to be circumcised, though the Arabs say it is the first thing that should be done to become a true son of Islam. Now, God he thanked, a white man, 'Standee,' has come to Uganda with a book older than the *Koran* of Mohammed, and Standee says that Mohammed was a liar, and much of his hook taken from this; and this boy and Idi have read to me all that Standee has read to them from this book, and I find that it is a great deal better than the book of Mohammed, besides it is the first and oldest book. The prophet Moses wrote some of it a long, long time before Mohammad was even heard of, and the book was finished long before Muhammed was born. As Kintu, our first king, was a long time before me, so Moses was before Mohammed. Now I want you, my chiefs and soldiers, to tell me what we shall do. Shall we believe in Isa (Jesus) and Musa (Moses), or in Mohammed?"]

Chambarango replied, "Let us take that which is the best.""]

[182] [*Is.* 11:15. 'And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.']

[183] [*Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament.*]

[184] [*Ex.* 12:40. 'Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.']

[185] [*Jud.* 21:19. 'Then they said, Behold, there is a feast of the LORD in Shiloh yearly in a place which is on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah.']

[186] [*Ex.* 23:16. 'And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.']

[187] [*Is.* 30:29. 'Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel.']

[188] [*Histories*, bk. 6.98. 'Datis having done these things sailed away with his army to fight against Eretria first, taking with him both Ionians and Aiolians; and after he had put out to sea from thence, Delos was moved, not having been shaken (as the Delians reported to me) either before that time or since that down to my own time; and this no doubt the god manifested as a portent to men of the evils that were about to be; for in the time of Dareios the son of Hystaspes and Xerxes the son of Dareios and Artoxerxes the son of Xerxes, three generations following upon one another, there happened more evils to Hellas than during the twenty other generations which came before Dareios, some of the evils coming to it from the Persians, and others from the leaders themselves of Hellas warring together for supremacy. Thus it was not unreasonable that Delos should be moved, which was before unmoved. And in an oracle it was thus written about it: "Delos too will I move, unmoved though it hath been aforetime." Now in the Hellenic tongue the names which have been mentioned have this meaning Dareios means "compeller," Xerxes "warrior," Artoxerxes "great warrior." Thus then might the Hellenes rightly call these kings in their own tongue.' Tr., Macauley.]

[189] [*Jer.* 46:22. 'The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.']

[190] [*JR*, 1, 49.]

[191] [*Rit.* ch. [17](#). Cf. [Renouf](#).]

[192] [*Rit.* ch. [17](#), opening line.]

[193] [*Literary Remains of the Late Emanuel Deutsch*, p. 324. 'Both translation and explanation were designated by the term Targum. In the course of time there sprang up a guild, whose special office it was to act as interpreters in both senses (*Meturgeman*), while formerly the learned alone volunteered their services. These interpreters were subjected to certain bonds and regulations as to the form and substance of their renderings. Thus (comp. *Mishnah Meg. passim*; *Mass. Sofer. xi. 1*; *Maimon. Hilch. Tephill. 12, 11 ff*; *Orach Chaj. 145, 1, 2*), "neither the reader nor the interpreter are to raise their voices one above the other;" "they have to wait for each other until each have finished his verse;" "the *Meturgeman* is not to lean against a pillar or a beam, but to stand with fear and with reverence;" "he is not to use a written Targum, but he is to deliver his translation *vive voce*"—lest it might appear that he was reading out of the Torah itself, and thus the Scriptures be held responsible for what are his own dicta.']

[194] [*Sanhedrin*, f. 17.1.]

[195] [*Shabbath*, f. 31.1.]

[196] [*Roman History*, bk. 34. 'The same thing would happen to the Carthaginians at Tyre and the other commercial cities which they so largely frequented. The debate was adjourned. Aristo, having to do with Carthaginians, adopted a Carthaginian stratagem. Early in the evening he hung up a placard in the busiest part of the city over the tribunal where the magistrates sat day by day. In the third watch of the night he boarded a vessel and fled away. When the *suffetes* took their seats the next morning to administer justice they saw the placard, took it down and read it. It stated that Aristo's instructions were not intended for private citizens; they were public and addressed to the "elders"—for so they designated their senate.' Trs., Rev. Canon Roberts.]

[197] [*Mythology Among the Hebrews*, p. 245. 'But, that the Shophetim, though not hereditary nor even paid officers of state (as no one would pretend they were), were yet certainly heads of the state, appointed by the voice of the people, is proved by the mere fact that the *Shophet* was regarded in the same light as the Melekh, as a species of the same genus. So *e.g.* in Judges IX. 6, 16, where the instalment of a *Shophet* is denoted by *hamlikh*, and Judges XVII. 6, XVIII. i, XXI. 25, where the interregnum between one *Shophet* and the next is described as a time in which no *melekh* (king) reigned over Israel, and every one could do what was right in his own eyes. And the consideration of the word *Shophet* itself leads to the conviction that the office was an institution suggested by Phoenician custom. For it is found in no other Semitic language in the same signification as in these two dialects of Canaan. The Samaritan, in which *Shaphat* is also found, scarcely requires separate mention. So the Hebrews, as was so often the case, must have borrowed the term *shophet*, together with the corresponding institution, from their cultivated neighbours; for it cannot be assumed that the expression for an idea implying so advanced a stage of civilisation as Judge had its origin in the primeval age of ethnological community between Hebrews and Canaanites.' Tr., Martinaeu.]

[198] [Brugsch, *History of Egypt Under the Pharaohs*, vol. 2, p.163.]

[199] [Naville, 'La Destruction des Hommes par les Dieux,' *TSBA*, 4, 16. "'Celui qui prononce ces paroles lui-meme," est-il dit, "doit se frotter de baume et d'huile fine; il doit avoir un encens-dans les mains et des parfums derriere les deux oreilles; ses levres doivent etre purifiees avec du het; il est vetu de deux tissus tout neufs; il est chausse de souliers de bois; l'image de Ma (la Verite) est sur sa langue peinte en couleur roi fraiche d'ecrivain. Lorsque Thotli vent lire ce livre a Ra, il se purifie lui-meme par des purifications de neuf jours; les pretres et les hommes doivent faire de meme."']

[200] [Brugsch, *History of Egypt Under the Pharaohs*, vol. 1, p. 196.]

[201] [*The Temple Service as it Stood in the Dayes of Our Saviour*. See note below.]

[202] [*Calmet's Great Dictionary of the Holy Bible*, (1809 ed.), pp. 209-10. 'Shew-bread, (Heb. bread of presence,) was bread offered every sabbath day to God on the golden table placed in the holy place, *Exod.* xxv. 30. The Hebrews affirm, that the loaves were square, having four sides, and covered with leaves of gold. They were twelve in number, in memory of the twelve tribes of Israel, in whose names they were offered. They must have

been quite large, since every loaf was composed of two *assarons* or *omers* of flour, which make about ten pints 2-10ths. The loaves had no leaven; were presented hot every sabbath day, the old loaves being taken away, which were to be eaten by the priests only. With this offering there was salt and incense; and even wine, according to some commentators. Scripture mentions only salt and incense; but it is presumed wine was added, because it was not wanting in other sacrifices and offerings. It is believed that the loaves were placed one upon the other in two piles, of six each; and that between every loaf there were two thin plates of gold, folded back in a semicircle, the whole length of them, to admit air, and to hinder the loaves from growing mouldy. These golden plates, thus turned in, were supported at their extremities by two golden forks which rested upon the ground, Lev. xxiv. 5, seq.

As there is much difference of opinion among commentators as to the manner in which these loaves were placed upon the table, it may be necessary to offer some remarks on the subject. The following quotation from Lightfoot, (of the Temple,) however, may be previously perused with advantage:—

"On the north side of the house, which was on the right hand, stood the shew-bread table of two cubits long, and a cubit and a half broad, (*Exod.* xxv. 23.) in the tabernacle of Moses, but wanting that half cubit in breadth in the second temple (the reason of the falling short, not given by them that give the relation.) It stood lengthwise in its place, that is, east and west, and had a crown of gold round about it, toward the upmost edge of it, which [see *Baal Hatt.* in *Ex.* xxv.] the Jews resemble to the crown of the kingdom. Upon this table there stood continually twelve loaves, which, because they stood before the Lord, were called [Heb.]. *Matt.* xii. 4, " [Grk.], the bread of setting before, [the bread of presence,] for which our English has found a very fit word, calling it the shew-bread; the manner of making and placing of which loaves was thus, says Maimonides: (in *Tamidin*, per. 5.) "Out of four and twenty *lind, seah*, (three of which went to an *ephah*,) that is, out of eight bushels of wheat being ground, they sifted out (*Lev.* xxiv. 5.) four and twenty tenth-deals, (*Exod.* xvi. 36.) or *omers*, of the purest flour; and that they made into twelve cakes, two *omers* in a cake; or the fifth part of an *ephah* of corn in every cake; they made the cakes square, namely, ten hand-breadths long, and five broad, and seven fingers thick.

"On the sabbath they set them on the table in this manner; four priests went first in to fetch away the loaves that had stood all the week, and other four went in after them to bring in new ones in their stead; two of the four last called the two rows of the cakes, namely, six a-piece, and the other two carried in, either of them, a golden dish, in which the frankincense was to be put, to be set upon the loaves; and so those four that went to fetch out the old bread, two of them were to carry the cakes, and the other two the dishes; these four that came to fetch the old bread out stood before the table with their faces towards the north, and the other four that brought in the new stood betwixt the table and the wall with their faces towards the south; those drew off the old cakes, and these, as the others went off, slipped on the new, so that the table was never without bread upon it, because it is said, they should stand before the Lord continually. They set the cakes in two rows, six and six, one upon another, and they set them, the length of the cakes crossover the breadth of the table, (by which it appears, that the crown of gold about the table rose not above the surface of it, but was a border below edging even with the plain of it, as is well held by Rabbi Solomon, in *Exodus* xxv.) and so the cakes lay two hand-



breadths over the table on either side; for the table was but six hand-breadths broad, and the cakes were ten hand-breadths long; now as for preventing that that which so lay over should not break off, if they had no other way to prevent it, (which yet they had, but I confess that the description of it in their authors I do not understand,) yet their manner of laying the cakes one upon another was such as that the weight rested upon the table, and not upon the points that hung over. The lowest cake of either row they laid upon the plain table; and upon that cake they laid three golden canes at distance one from another, and upon those they laid the next cake; and then three golden canes again, and upon them another cake; and so of the rest, save only that they laid but two such canes upon the fifth cake, because there was but one cake more to be laid upon. Now these which I call golden canes (and the Hebrews call them so also) were not like reeds or canes, perfectly round and hollow through, but they were like canes or *kexes* slit up the middle; and the reason of laying them thus betwixt cake and cake was, that by their hollowness air might come to every cake, and all might thereby be kept the better from mouldiness and corrupting; and thus did the cakes lie hollow, and one not touching another, and all the golden canes being laid so, as that they lay within the compass of the breadth of the table; the ends of the cakes that lay over the table on either side bare no burthen but their own weight.

"On the top of either row was set a golden dish with a handful of frankincense, which, when the bread was taken away, was burnt as incense to the Lord, (*Lev. xxiv. 7.*) and the bread went to Aaron and his sons, or to the priests, as their portions to be eaten."

This is a representation of this table (see [fig.](#)), as usually acquiesced in, on rabbinical authority. The table itself is a parallelogram; in the middle stands a vase with its covering, which vase is understood to contain incense; at each end of the table stands a pile, formed by the loaves of shew-bread; this pile is upheld by golden prongs, which prevent the loaves from slipping out of their places; and between the loaves are golden pipes, aid for the admission of air, to prevent any kind of mouldings, damp, &c. from attaching to the bread. The reader will observe the great height of these piles. We cannot but wonder at the conduct of whoever originally made the design for this table; by what authority could he place on these prongs the head of any animal, whether ox or sheep? or was it in allusion to the four heads of the cherub? (as there were four of these prongs, two on each side of the table.) It should seem to be the head of a young bull;—but, if so, if then; were really any tradition of such a head, might it not become the origin of that calumny which reported, that the Jews worshipped an ass's head? (see *Ass*;) for it is remarkable that the calumny does not say a complete ass but the head of an ass; and, possibly, some such mistake might give occasion to it:—for, had it said an ox's head, the report had not been far from the truth, if this representation be authentic. However! that must rest on the rabbins, whose accounts are its authorities; or on whatever authority the original designer might have to plead. It should appear by this figure, that the crown of carved work around the rim of the table rise above the superficial level I of the table; if so, as Lightfoot justly remarks, the loaves could not exceed it, so as to overhang its edge, but must be confined within its limits. It will be observed, that the legs of this table are distinct and insulated; not being strengthened by a rail, or any similar connection with each other, in any part.']

[203] [*Hieroglyphica*, bk. 1:30. 'To denote *ancient descent* they depict a BUNDLE OF PAPYRUS, and by this they intimate the *primeval* food; for no one can find the beginning of food or generation.']

[204] [Wilkinson, *Manners and Customs of the Ancient Egyptians*, vol. 2, p. 362. Unable to trace. Neither in first or second series.]

[205] [*Ex.* 34:22. 'And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.']

[206] [*The Antiquities of the Jews*, bk. 3.10, 6. 'When a week of weeks has passed over after this sacrifice, (which weeks contain forty and nine days,) on the fiftieth day, which is Pentecost, but is called by the Hebrews *Asartha*, which signifies Pentecost, they bring to God a loaf, made of wheat flour, of two tenth deals, with leaven; and for sacrifices they bring two lambs; and when they have only presented them to God, they are made ready for supper for the priests; nor is it permitted to leave any thing of them till the day following. They also slay three bullocks for a burnt-offering, and two rams; and fourteen lambs, with two kids of the goats, for sins; nor is there anyone of the festivals but in it they offer burnt-offerings; they also allow themselves to rest on every one of them. Accordingly, the law prescribes in them all what kinds they are to sacrifice, and how they are to rest entirely, and must slay sacrifices, in order to feast upon them.' Whiston's tr.]

[207] [Lepsius, *Denkmaler*, vol. 2, p. 25; vol. 3, p. 48, B; vol. 3, p. 260, C.]

[208] [Eisenlohr and Birch, 'Annals of Ramases III: The Great Harris Papyrus,' *RP*, 8, [5](#). See pl. 17b.]

[209] [Eisenlohr and Birch, 'The Great Harris Papyrus, Part I,' *RP*, 6, [21](#). See p. 45.]

[210] [Lightfoot, *The Temple Service as it Stood in the Dayes of Our Saviour*. See note [202](#) above.]

[211] [*The Antiquities of the Jews*, bk. 3.7.3. 'Upon his head he wears a cap, not brought to a conic form nor encircling the whole head, but still covering more than the half of it, which is called *Masnaemphthes*; and its make is such that it seems to be a crown, being made of thick swathes, but the contexture is of linen; and it is doubled round many times, and sewed together; besides which, a piece of fine linen covers the whole cap from the upper part, and reaches down to the forehead, and hides the seams of the swathes, which would otherwise appear indecently: this adheres closely upon the solid part of the head, and is thereto so firmly fixed, that it may not fall off during the sacred service about the sacrifices. So we have now shown you what is the habit of the generality of the priests.' Whiston's tr.]

[212] [As above note.]

[213] [*Ibid.*, bk. 3.7.6. 'The high priest's mitre was the same that we described before, and was wrought like that of all the other priests; above which there was another, with swathes of blue embroidered, and round it was a golden crown polished, of three rows, one above another; out of which arose a cup of gold, which resembled the herb which we call *Saccharus*; but those Greeks that are skilful in botany call it *Hyoscyamus*. Now, lest any one that has seen this herb, but has not been taught its name, and is unacquainted with its nature, or, having known its name, knows not the herb when he sees it, I shall give such, as these are a description of it. This herb is oftentimes in tallness above three spans, but its root is like that of a turnip (for he that should compare it thereto would not be mistaken); but its leaves are like the leaves of mint. Out of its branches it sends out a calyx, cleaving to the branch; and a coat encompasses it, which it naturally puts off when it is changing, in order to produce its fruit. This calyx is of the bigness of the bone of the little finger, but in the compass of its aperture is like a cup. This I will further describe, for the use of those that are unacquainted with it. Suppose a sphere be divided into two parts, round at the bottom, but having another segment that grows up to a circumference from that bottom; suppose it become narrower by degrees, and that the cavity of that part grow decently smaller, and then gradually grow wider again at the brim, such as we see in the navel of a pomegranate, with its notches. And indeed such a coat grows over this plant as renders it a hemisphere, and that, as one may say, turned accurately in a lathe, and having its notches extant above it, which, as I said, grow like a pomegranate, only that they are sharp, and end in nothing but prickles. Now the fruit is preserved by this coat of the calyx, which fruit is like the seed of the herb *Sideritis*: it sends out a flower that may seem to resemble that of poppy. Of this was a crown made, as far from the hinder part of the head to each of the temples; but this *Ephielis*, for so this calyx may be called, did not cover the forehead, but it was covered with a golden plate, which had inscribed upon it the name of God in sacred characters. And such were the ornaments of the high priest.' Whiston's tr.]

[214] [*Ez.* 21:26. 'Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high.']

[215] [*The Antiquities of the Jews*, bk. 3.7.4. 'The high priest is indeed adorned with the same garments that we have described, without abating one; only over these he puts on a vestment of a blue colour. This also is a long robe, reaching to his feet, [in our language it is called *Meeir*,] and is tied round with a girdle, embroidered with the same colours and flowers as the former, with a mixture of gold interwoven. To the bottom of which garment are hung fringes, in colour like pomegranates, with golden bells by a curious and beautiful contrivance; so that between two bells hangs a pomegranate, and between two pomegranates a bell. Now this vesture was not composed of two pieces, nor was it sewed together upon the shoulders and the sides, but it was one long vestment so woven as to have an aperture for the neck; not an oblique one, but parted all along the breast and the back. A border also was sewed to it, lest the aperture should look too indecently: it was also parted where the hands were to come out.' Whiston's tr.]

[216] [*Ibid.*, bk. 3.7.2. 'Over this he wore a linen vestment, made of fine flax doubled: it is called *Chethone*, and denotes linen, for we call linen by the name of *Chethone*. This

vestment reaches down to the feet, and sits close to the body; and has sleeves that are tied fast to the arms: it is girded to the breast a little above the elbows, by a girdle often going round, four fingers broad, but so loosely woven, that you would think it were the skin of a serpent. It is embroidered with flowers of scarlet, and purple, and blue, and fine twined linen, but the warp was nothing but fine linen. The beginning of its circumvolution is at the breast; and when it has gone often round, it is there tied, and hangs loosely there down to the ankles: I mean this, all the time the priest is not about any laborious service, for in this position it appears in the most agreeable manner to the spectators; but when he is obliged to assist at the offering sacrifices, and to do the appointed service, that he may not be hindered in his operations by its motion, he throws it to the left, and bears it on his shoulder. Moses indeed calls this belt *Albaneth*; but we have learned from the Babylonians to call it *Emia*, for so it is by them called. This vestment has no loose or hollow parts any where in it, but only a narrow aperture about the neck; and it is tied with certain strings hanging down from the edge over the breast and back, and is fastened above each shoulder: it is called Massabazanes.' Whiston's tr.]

[217] [Goodwin, 'Hymn to Amen-Ra,' *RP*, 2, [127](#). See p. 130.]

[218] [*Ibid.*]

[219] [*Kimchi's Commentary on the Pentateuch.*]

[220] [Lepsius, *Denkmaler*, vol. 4, p. 71. A.]

[221] [*The Antiquities of the Jews*. See note [216](#) above.]

[222] [Birch, *Select Papyri in the Hieratic Character*, 33.5.]

[223] [*The Antiquities of the Jews*, bk. 3.7.5. 'Besides these, the high priest put on a third garment, which was called the Ephod, which resembles the Epomis of the Greeks. Its make was after this manner: it was woven to the depth of a cubit, of several colours, with gold intermixed, and embroidered, but it left the middle of the breast uncovered: it was made with sleeves also; nor did it appear to be at all differently made from a short coat. But in the void place of this garment there was inserted a piece of the bigness of a span, embroidered with gold, and the other colours of the ephod, and was called Essen, [the breastplate,] which in the Greek language signifies the Oracle. This piece exactly filled up the void space in the ephod. It was united to it by golden rings at every corner, the like rings being annexed to the ephod, and a blue riband was made use of to tie them together by those rings; and that the space between the rings might not appear empty, they contrived to fill it up with stitches of blue ribands. There were also two sardonyxes upon the ephod, at the shoulders, to fasten it in the nature of buttons, having each end running to the sardonyxes of gold, that they might be buttoned by them. On these were engraven the names of the sons of Jacob, in our own country letters, and in our own tongue, six on each of the stones, on either side; and the elder sons' names were on the right shoulder. Twelve stones also there were upon the breast-plate, extraordinary in largeness and beauty; and they were an ornament not to be purchased by men, because of their immense

value. These stones, however, stood in three rows, by four in a row, and were inserted into the breastplate itself, and they were set in ouches of gold, that were themselves inserted in the breastplate, and were so made that they might not fall out low the first three stones were a sardonyx, a topaz, and an emerald. The second row contained a carbuncle, a jasper, and a sapphire. The first of the third row was a figure, then an amethyst, and the third an agate, being the ninth of the whole number. The first of the fourth row was a chrysolite, the next was an onyx, and then a beryl, which was the last of all. Now the names of all those sons of Jacob were engraven in these stones, whom we esteem the heads of our tribes, each stone having the honour of a name, in the order according to which they were born. And whereas the rings were too weak of themselves to bear the weight of the stones, they made two other rings of a larger size, at the edge of that part of the breastplate which reached to the neck, and inserted into the very texture of the breastplate, to receive chains finely wrought, which connected them with golden bands to the tops of the shoulders, whose extremity turned backwards, and went into the ring, on the prominent back part of the ephod; and this was for the security of the breastplate, that it might not fall out of its place. There was also a girdle sewed to the breastplate, which was of the forementioned colours, with gold intermixed, which, when it had gone once round, was tied again upon the seam, and hung down. There were also golden loops that admitted its fringes at each extremity of the girdle, and included them entirely.' Whiston's tr.]

[224] [*Life of Moses*, 3.2. Massey errs here. Unable to trace. There is no such word as *choshen* in any of Philo's writings.]

[225] [See note 223 above for Josephus.]

[226] [2 *Ch.* 26:15. 'And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong.']

[227] [*The Antiquities of the Jews*. See note [216](#) above.]

[228] [*Allegories*, bk. 3, 40. "'And ye shall put manifestation and truth (the Urim and Thummim) in the oracle of judgement, and it shall be on the breast of Aaron when he comes into the holy place before the Lord.'" Yonge's tr.]

[229] [*Amos* 5:10. 'They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.']

[230] [*Mishna*, tr. 18, ch. 4.]

[231] [Eisenlohr and Birch, 'Annals of Ramases III: The Great Harris Papyrus,' *RP*, 8, [5](#). See pl. 47, 5. ]

[232] [2 *Kin.* 23:7. 'And he brake down the houses of the sodomites, that were by the house of the LORD, where the women wove hangings for the grove.']

[233] [Fuerst, *Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament*. Gen. 21:23. 'Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.']

[234] [*Of Isis and Osiris*, ch. 15. There is no mention of 'tamarisk' in this or any other trans.]

[235] [*Ps.* 78:69. 'And he built his sanctuary like high palaces, like the earth which he hath established for ever.']

[236] [*Ex.* 23:19. 'The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.'  
*Ex.* 24:26. Massey errs here. There are only 18 verses in this ch.]

[237] [*Ex.* 39:19. 'And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward.']

[238] [*Stromata*, bk. 5.6. 'And Atlas, the unsuffering pole, may mean the fixed sphere, or better perhaps, motionless eternity. But I think it better to regard the ark, so called from the Hebrew word *Thebotha*, as signifying something else. It is interpreted, one instead of one in all places. Whether, then, it is the eighth region and the world of thought, or God, all-embracing, and without shape, and invisible, that is indicated, we may for the present defer saying. But it signifies the repose which dwells with the adoring spirits, which are meant by the cherubim.' *ANCL*, 12, 243.]

[239] [Herodotus, *Histories*, bk. 2:96. 'The vessels used in Egypt for the transport of merchandise are made of the Acantha (Thorn), a tree which in its growth is very like the Cyrenaic lotus, and from which there exudes a gum. They cut a quantity of planks about two cubits in length from this tree, and then proceed to their ship-building, arranging the planks like bricks, and attaching them by ties to a number of long stakes or poles till the hull is complete, when they lay the cross-planks on the top from side to side. They give the boats no ribs, but caulk the seams with papyrus on the inside. Each has a single rudder, which is driven straight through the keel. The mast is a piece of acantha-wood, and the sails are made of papyrus. These boats cannot make way against the current unless there is a brisk breeze; they are, therefore, towed up-stream from the shore: down-stream they are managed as follows. There is a raft belonging to each, made of the wood of the tamarisk, fastened together with a wattling of reeds; and also a stone bored through the middle about two talents in weight. The raft is fastened to the vessel by a rope, and allowed to float down the stream in front, while the stone is attached by another rope astern. The result is, that the raft, hurried forward by the current, goes rapidly down the river, and drags the "baris" (for so they call this sort of boat) after it; while the stone, which is pulled along in the wake of the vessel, and lies deep in the water, keeps the boat straight. There are a vast number of these vessels in Egypt, and some of them are of many thousand talents' burthen.' Tr., Rawlinson.

'Their boats with which they carry cargoes are made of the thorny acacia, of which the

form is very like that of the *Kyrenian lotos*, and that which exudes from it is gum. From this tree they cut pieces of wood about two cubits in length and arrange them like bricks, fastening the boat together by running a great number of long bolts through the two-cubit pieces; and when they have thus fastened the boat together, they lay cross-pieces over the top, using no ribs for the sides; and within they caulk the seams with papyrus. They make one steering-oar for it, which is passed through the bottom of the boat; and they have a mast of acacia and sails of papyrus. These boats cannot sail up the river unless there be a very fresh wind blowing, but are towed from the shore: down-stream however they travel as follows:—they have a door-shaped crate made of tamarisk wood and reed mats sewn together, and also a stone of about two talents weight bored with a hole; and of these the boatman lets the crate float on in front of the boat, fastened with a rope, and the stone drag behind by another rope. The crate then, as the force of the stream presses upon it, goes on swiftly and draws on the *baris* (for so these boats are called), while the stone dragging after it behind and sunk deep in the water keeps its course straight. These boats they have in great numbers and some of them carry many thousands of talents' burden.' Tr., Macauley.]

[240] [*Jer.* 48:17. 'All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, and the beautiful rod!']

[241] ['There appears to be a chance of this worship being claimed for a very early period in the history of the human race. It has been recently stated in the "Moniteur," that, in the province of Venice, in Italy, excavations in a bone-cave have brought to light, beneath ten feet of stalagmite, bones of animals, mostly posttertiary, of the usual description found in such places, flint implements, with a needle of bone having an eye and point, and a plate of an argillaceous compound, on which was scratched a rude drawing of a phallus.—*Moniteur*, Jan. 1865.' From Knight, *Discourse on the Worship of Priapus*, p. 117. Note diff. of citation and compare with *NG* 1:[127](#).]

[242] [*Heb* 9:3. 'And after the second veil, the tabernacle which is called the Holiest of all.'

*Ex.* 16:33-34. 'And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.']

[243] [*Monuments of Upper Egypt*, p. 249. 'In a corner of one of the chambers, where it has most probably been thrust by comparatively modern hands, is a monolith of fine speckled grey granite which deservedly attracts attention. At Denderah the sanctum sanctorum is a niche in the wall of one of the chambers at the extreme end of the temple. Here the most holy place is represented by the monument we are now considering. The inscriptions with which it is covered certify both as to its date and as to the spot from which it was originally hewn; and we may take it for granted that this very monolith was hollowed out by Nectanebo I. (XXXth dynasty) to serve as the *naos* or shrine of a temple now destroyed and which was replaced by the present edifice. We need not add that this massive sort of shrine served here, as at Denderah, to enclose the mysterious emblem



which was the tutelary deity of the temple.'  
There is no mention of the *ankh* in this text.]

[244] [*Is.* 22:16. 'What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock?']

[245] [*Jer.* 51:34. 'Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.']

[246] [Horrack, 'Lamentations of Isis and Nephthys,' *RP*, 2, [117](#). See pp. 122-3.]

[247] [*Deut.* 9:12. 'And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.']

[248] [*Num.* 33:52. 'Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places.']

[249] [*Hos.* 13:2. 'And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves.']

[250] [*1 Kin.* 12:28. 'Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.'

*1 Kin.* 10:29. 'And a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.']

[251] [*Hab.* 2:18. 'What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?']

[252] [*Job* 18:21. 'Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.'

*Job* 21:28. 'For ye say, Where is the house of the prince? and where are the dwelling places of the wicked?']

[253] [*Jer.* 23:36. 'And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.']



[254] [As above note.]

[255] [*Jer.* 23:33. 'And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD.']

[256] [*Jer.* 23:34. 'And as for the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house.']

[257] [*Jer.* 23:40. 'And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.']

[258] [*Guide for the Perplexed*, (1881 ed.), p. 107. 'You must know that in Hebrew the collective noun denoting animals used for riding is "mercabah." Instances of this noun are not rare. "And Joseph made ready his chariot" (*merkabto*) (*Gen.* xlvi. 29); "in the second chariot" (*be-mirkebet*) (*ib.* xli. 43); "Pharaoh's chariots" (*markebot*) (*Exod.* xv. 4). The following passage especially proves that the Hebrew *merkabah* denotes a collection of animals: "And a *merkabak* came up and went out of Egypt for six hundred shekels of silver, and a horse for an hundred and fifty" (*I Kings* x. 21). Hence we may learn that *mercabah* denotes here four horses. Therefore I think that when it was stated, according to the literal sense of the words, that four *Hayyot* (beasts) carry the Throne of Glory, our Sages called this "mercabah" on account of its similarity with the *mercabah* consisting of four single animals.']

[259] [*2 Kin.* 23:11. 'And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathanmelech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire.']

[260] [*1 Ch.* 28:18. 'And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out their wings, and covered the ark of the covenant of the LORD.']

[261] [*2 Kin.* 3:2. 'And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the image of Baal that his father had made.']

[262] [*2 Kin.* 3:57. Massey errs here. This ch. contains only 27 verses. Unable to trace.]

[263] [*Monuments of Upper Egypt*, p. 73. 'The latter most frequently take the form of the mastaba, a sort of truncated pyramid built of enormous stones and covering, as with a massive lid, the well at the bottom of which reposed the mummy. The visitor may observe two or three good specimens near the eastern side of the Great Pyramid; but a better opportunity of studying this sort of monument will be afforded us at Sakkarah.']

[264] [*Gen.* 28:19. 'And he called the name of that place Bethel: but the name of that city was called Luz at the first.']

[265] [*Zech.* 3:9. 'For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.'

*Zech.* 4:10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth.']

[266] [*Gen.* 49:24. 'But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel.')

[267] [1 *Ch.* 11:47. 'Eliel, and Obed, and Jasiel the Mesobaite.'

1 *Ch.* 11:46-7. 'Elihel Maumites et Ieribai et Iosaia filii Elnaem et Iethma Moabites Elihel et Obed et Iasihel de Masobia.' Vulgate version.

*LXX.*]

[268] [2 *Ch.* 7:14. 'If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.')

[269] [*Ps.* 65:5. 'By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea.')

[270] [*Zech.* 3:8. 'Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.')

[271] [Lepsius, *Denkmaler*, vol. 2, p. 129.]

[272] [*Gen.* 49:10. 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.')

[273] [*Is.* 66:3. 'He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.')

[274] [Massey never devoted a chapter to the typology of sacrifice, although he touches on it in the typology of primitive customs. See *NG* 1:[2](#).]

# A BOOK OF THE BEGINNINGS

## NOTES TO SECTION 13

[1] [Origen, *Commentary on the Epistle to the Romans*, bk. 2.495.]

[2] [Eusebius' *Praeparatio Evangelica*, bk. 1. ch. 10. 'These things are written in the Cosmogony of Taautus (Thoth), and in his memoirs, and from the conjectures and evidences which his mind saw and found out, and wherewith he hath enlightened us.' In Cory's *Ancient Fragments*, pp. 3-4.]

[3] [*El Sched.*, p. 109.]

[4] [*Natural History*, bk. [10](#), ch. 40.]

[5] [*Antiquities of the Jews*, bk. 2.10.2. 'So Moses, at the persuasion both of Thermuthis and the king himself, cheerfully undertook the business: and the sacred scribes of both nations were glad; those of the Egyptians, that they should at once overcome their enemies by his valour, and that by the same piece of management Moses would be slain; but those of the Hebrews, that they should escape from the Egyptians, because Moses was to be their general. But Moses prevented the enemies, and took and led his army before those enemies were apprized of his attacking them; for he did not march by the river, but by land, where he gave a wonderful demonstration of his sagacity; for when the ground was difficult to be passed over, because of the multitude of serpents, (which it produces in vast numbers, and, indeed, is singular in some of those productions, which other countries do not breed, and yet such as are worse than others in power and mischief, and an unusual fierceness of sight, some of which ascend out of the ground unseen, and also fly in the air, and so come upon men at unawares, and do them a mischief,) Moses invented a wonderful stratagem to preserve the army safe, and without hurt; for he made baskets, like unto arks, of sedge, and filled them with *ibes*, and carried them along with them; which animal is the greatest enemy to serpents imaginable, for they fly from them when they come near them; and as they fly they are caught and devoured by them, as if it were done by the harts; but the *ibes* are tame creatures, and only enemies to the serpentine kind: but about these *ibes* I say no more at present, since the Greeks themselves are not unacquainted with this sort of bird. As soon, therefore, as Moses was come to the land which was the breeder of these serpents, he let loose the *ibes*, and by their means repelled the serpentine kind, and used them for his assistants before the army came upon that ground. When he had therefore proceeded thus on his journey, he came upon the Ethiopians before they expected him; and, joining battle with them, he beat them, and deprived them of the hopes they had of success against the Egyptians, and went on in overthrowing their cities, and indeed made a great slaughter of these Ethiopians. Now when the Egyptian army had once tasted of this prosperous success, by the means of Moses, they did not slacken their diligence, insomuch that the Ethiopians

were in danger of being reduced to slavery, and all sorts of destruction; and at length they retired to Saba, which was a royal city of Ethiopia, which Cambyses afterwards named Mero, after the name of his own sister. The place was to be besieged with very great difficulty, since it was both encompassed by the Nile quite round, and the other rivers, Astapus and Astaboras, made it a very difficult thing for such as attempted to pass over them; for the city was situate in a retired place, and was inhabited after the manner of an island, being encompassed with a strong wall, and having the rivers to guard them from their enemies, and having great ramparts between the wall and the rivers, insomuch, that when the waters come with the greatest violence, it can never be drowned; which ramparts make it next to impossible for even such as are gotten over the rivers to take the city. However, while Moses was uneasy at the army's lying idle, (for the enemies durst not come to a battle,) this accident happened: Tharbis was the daughter of the king of the Ethiopians: she happened to see Moses as he led the army near the walls, and fought with great courage; and admiring the subtilty of his undertakings, and believing him to be the author of the Egyptians' success, when they had before despaired of recovering their liberty, and to be the occasion of the great danger the Ethiopians were in, when they had before boasted of their great achievements, she fell deeply in love with him; and upon the prevalency of that passion, sent to him the most faithful of all her servants to discourse with him about their marriage. He thereupon accepted the offer, on condition she would procure the delivering up of the city; and gave her the assurance of an oath to take her to his wife; and that when he had once taken possession of the city, he would not break his oath to her. No sooner was the agreement made, but it took effect immediately; and when Moses had cut off the Ethiopians, he gave thanks to God, and consummated his marriage, and led the Egyptians back to their own land.' Whiston's tr.]

[6] [*Job* 38:32. 'Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?'

*Job* 9:9. 'Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.']

[7] [Gesenius, *Scripturæ linguæque Phœnicæ Monumenta*, pl. 39. Unable to trace. Movers, *Researches into the Religion and Gods of the Phœnicians*, p. 527.]

[8] [*2 Sam.* 17:25. 'And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's son, whose name was Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruah Joab's mother.' See margin.]

[9] [*Hebrew Questions*, in *2 Sam.* 17:25.]

[10] [*De Mysteriis Liber*, 1.1. *Theurgia*, bk. ch. 2.]

[11] [*Ps.* 60:1. 'To the chief Musician upon Shushaneduth, Michtam of David, to teach; when he strove with Aramnaharaim and with Aramzobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand. O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again.']

[12] [*Ps.* 40:7. 'Then said I, Lo, I come: in the volume of the book it is written of me.']

[13] [*Ps.* 109:31. 'For he shall stand at the right hand of the poor, to save him from those that condemn his soul.']

[14] [Lepsius, *Denkmaler*, vol. 3, p. 276.]

[15] [*Is.* 59:9-10. 'Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.

We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the night; we are in desolate places as dead men.']

[16] [1 *Ch.* 15:21. 'And Mattithiah, and Elipheleh, and Mikneiah, and Obededom, and Jeiel, and Azaziah, with harps on the Sheminith to excel.']

[17] [*Rit.* ch. 116. 'Men do not speak, Gods do not perceive it, in turn, I have gone against all that opposes me. Have I not seen the secrets. Oh ye chief Gods of Sesennu [Heliopolis]! greatest on the 1st of the month, less on the 15th. They are Thoth, Shta-Sa, and Tum.' Birch's tr. Cf. [Renouf](#).]

[18] [*Ps.* 7:1. 'Shiggaion of David, which he sang unto the LORD, concerning the words of Cush the Benjamite. O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me.']

[19] [*Ps.* 7:9. 'Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.']

[20] [*Rit.* ch. 17. 'The Sun is in his rising when the rule which he has made begins, the Sun begins, rising in Suten Khen [Bubastis]; being in existence, Nu elevates the firmament; he is on the floor which is in Sesennu [Hermopolis]. He has strangled the children of wickedness on the floor of those in Sesen [Hermopolis].' Birch's tr. Cf. [Renouf](#).]

[21] [*Ps.* 26:7. 'That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.']

[22] [Wilkinson, (*Materia Hieroglyphica?*), pl. 54.]

[23] [Deutsch, *Literary Remains of the Late Emanuel Deutsch*, p. 66. 'And the *Sifre*, in a kind of paraphrase of the special verses themselves, literally continues as follows: "'The Lord came from Sinai' that means: the Law was given in Hebrew; 'and rose up from Seir unto them,' that means it was also given in Greek (Rumi); 'and he shined forth from Mount *Paran*,' that means in *Arabic*.'"]

[24] [*Ps.* 7:1. 'Shiggaion of David, which he sang unto the LORD, concerning the words of Cush the Benjamite. O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me.']

[25] [*Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament.*]

[26] [*Job* 30:9. 'And now am I their song, yea, I am their byword.']

[27] [*Jer.* 20:7-8. 'O LORD, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.

For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.']

[28] [*Pss.* 32:1. 'A Psalm of David, Maschil. Blessed is he whose transgression is forgiven, whose sin is covered.']

[29] [*Pss.* 52:1. 'To the chief Musician, Maschil, A Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech. Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.']

[30] [*Pss.* 45:1. 'To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves. My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.']

[31] [*Pss.* 53:1. 'To the chief Musician upon Mahalath, Maschil, A Psalm of David. The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good.']

[32] [*Pss.* 54:1. 'To the chief Musician on Neginoth, Maschil, A Psalm of David, when the Ziphims came and said to Saul, Doth not David hide himself with us? Save me, O God, by thy name, and judge me by thy strength.']

[33] [*Pss.* 74:1. 'Maschil of Asaph. O God, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture?']

[34] [*Pss.* 88:1. 'A Song or Psalm for the sons of Korah, to the chief Musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite. O LORD God of my salvation, I have cried day and night before thee.']

[35] [*Pss.* 88:4-11. 'I am counted with them that go down into the pit: I am as a man that hath no strength:

Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.

Thou hast laid me in the lowest pit, in darkness, in the deeps.

Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah.

Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: I am shut up, and I cannot come forth.

Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.

Wilt thou show wonders to the dead? shall the dead arise and praise thee? Selah.  
Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction?]

[36] [*Ps.* 110:3. 'Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.']

[37] [Lefebure, 'The Book of Hades,' *RP*, 10, [79](#), and *RP*, 12, [1](#).]

[38] [*Ps.* 49:3. 'My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.']

[39] [*Ps.* 42:6. 'O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.']

[40] [*Ps.* 44:19. 'Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.']

[41] [*Ps.* 54:1. 'To the chief Musician on Neginoth, Maschil, A Psalm of David, when the Ziphims came and said to Saul, Doth not David hide himself with us? Save me, O God, by thy name, and judge me by thy strength.']

[42] [*2 Ch.* 9:4. 'And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her.']

[43] [*Rit.* ch. 147. 'I have made my way, I have bruised, and have passed pure: [Pure is] the Osiris [four times], he washes his face in the water [basin] of the Sun, the day of the festival of the Adjustment of the Year.' Birch's tr. Cf. [Renouf](#).]

[44] [*Calmet's Great Dictionary of the Holy Bible*, under entry 'Psalms.' 'Psalms of Degrees is a name given to fifteen psalms, from cxx. to cxxxiv. In the Hebrew, it is *A song of Ascents*; in the Chaldee, *A song that was sung upon the steps of the abyss*. This explication is founded on a tradition of the Hebrews, which relates that, when they were laying the foundations of the temple, at the return from the captivity, there came out of the earth a prodigious quantity of water, to the height of fifteen cubits; and would have drowned the whole world, if Achitophel—the famous Achitophel who hanged himself in the time of David, about five hundred years before—had not stopped its progress, by writing the ineffable name of Jehovah on the fifteen steps of the temple! To the same event they refer Psalm cxxx. But whence have these Psalms this denomination? Some interpreters think it is because they were sung on the steps of the temple; others translate the Hebrew by Psalms of Elevation; because (they say) they were sung with an exalted voice, or because at every psalm the voice was raised.']

[45] [See note above.]

[46] [*Is.* 38:11. 'I said, I shall not see the LORD, even the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.']

[47] [*Rit.* ch. 17. 'Oh, Lord of the Great Abode, Chief of the Gods! save thou the Osiris from the God whose face is in the [shape of] a dog, with the eyebrows of men; he lives off the fallen at the angle of the Pool of Fire, eating the body and digesting the heart, spitting out the bodies. He is invisible.' Birch's tr. Cf. [Renouf.](#)]

[48] [*Pss.* 22:20. 'Deliver my soul from the sword; my darling from the power of the dog.']

[49] [*Rit.* ch. 154. 'Do not catch your equals or fellows with your nets, [nor] catch in them, walking away from earth. They reach to heaven, they stretch to earth.' Birch's tr. Cf. [Renouf.](#)]

[50] [Vig. Pap. 9900. See above note.]

[51] [*Rit.* chs. [76-88](#). Cf. [Renouf.](#)]

[52] [*Rit.* ch. 154. 'OH! seeing with his face, the prevailers, chief of the born that is, fathers or their fathers, catching the birds flying on the waters! Do not catch your equals or fellows with your nets, [nor] catch in them, walking away from earth. They reach to heaven, they stretch to earth. The Osiris comes forth and breaks them [when they are stretched].' Birch's tr. Cf. [Renouf.](#)]

[53] [*Pss.* 16:10. 'For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.']

[54] [*Prov.* 7:20. 'He hath taken a bag of money with him, and will come home at the day appointed.' See margin.]

[55] [*Is.* 13:10. 'For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.']

[56] [*Rit.* ch. 85. 'I return as the Ibis among the Spirits to the Western place.' Birch's tr. Cf. [Renouf.](#)]

[57] [Lepsius, *Denkmaler*, vol. 2, p. 25.]

[58] [*Jer.* 8:7. 'Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD.']

[59] [Birch, *ASA*, 35, 4, 85.]

[60] [Birch, 'Egyptian Magical Text,' *RP*, 6, [113](#).]



[61] [*Deut.* 33:8. 'And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah.']

[62] [*Ps.* 10:15. 'Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none.']

[63] [Birch, 'Egyptian Magical Text,' *RP*, 6, [113](#).]

[64] [*Ps.* 89:35-7. 'Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.']

[65] [*Rit.* ch.1. 'I am Thoth, justifier of the words of Horus against his enemies, the day of weighing words in the great abode in An [Heliopolis].' Birch's tr. Cf. [Renouf](#).]

[66] [*Ps.* 10:7. 'His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity.']

[67] [*Ps.* 5:9. 'For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.']

[68] [*Rit.* ch. 39. 'Thy tongue is greater than the envious tongue of a scorpion, which has been made to thee; it has failed in its power for ever.' Birch's tr. Cf. [Renouf](#).]

[69] [*Ps.* 7:14-15. 'Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

He made a pit, and digged it, and is fallen into the ditch which he made.']

[70] [*Ps.* 74:20. 'Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.']

[71] [*Ps.* 22:16. 'For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet.']

[72] [*Ps.* 25:15. 'Mine eyes are ever toward the LORD; for he shall pluck my feet out of the net.']

[73] [*Ps.* 124:7. 'Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.']

[74] [*Of Isis and Osiris*, ch. [13](#).]

[75] [*Ps.* 41:9. 'Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.']

[76] [*Rit.* ch. 110. 'He keeps at pleasure; none escape from him. I am that crawling reptile in it. I have brought the things of the land of Tum, the time of overthrowing the ministers.' Birch's tr. Cf. [Renouf.](#)]

[77] [*Ps.* 18:15. 'Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.']

[78] [*Ps.* 18:16-17. 'He sent from above, he took me, he drew me out of many waters. He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.']

[79] [*Ps.* 74:13-14. 'Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters. Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.']

[80] [*Rit.* ch. 15. 'Hail, thou magnified and enlarged, thy enemies fall on their blocks! Hail, thou greater than the Gods, rising in the heaven, ruling in the Gate! Hail, thou who hast cut in pieces the Scornor and strangled the Apophis! Give thou the sweet breath of the North wind to the Osiris!' Birch's tr. Cf. [Renouf.](#)]

[81] [*Rit.* ch. 134. 'Horus smites off their heads to the heaven (as) for the fowls, their thighs to the earth for wild beasts, to the waters for the fishes.' Birch's tr. Cf. [Renouf.](#)]

[82] [*Rit.* ch. 39. 'I make the haul of thy rope, oh Sun! The Apophis is overthrown; their cords bind the South, North, East, and West. Their cords are on him. Akar [Victory, or the Sphinx] has overthrown him. Ha-ru-bah [he who is over the Gate of the Inundation] has knotted him ... The Apophis and Accusers of the Sun fall. Overthrown is the advance of the Apophis.' Birch's tr. Cf. [Renouf.](#)]

[83] [*Ps.* 2:12. ' Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.']

[84] [*Rit.* ch. 39. 'He has made Intelligences. Give ye to him glory. Ascribe ye it to him.—Oh! [said by Nupe], the mother of the Gods, proceeding, he has found the way.' Birch's tr. Cf. [Renouf.](#)]

[85] [*Ps.* 9:15. 'The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.']

[86] [*Ps.* 2:2. 'The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,']

[87] [*Rit.* ch. 9. 'Oh Soul! greatest of things created, let the Osiris go. Having seen he passes from the Gate, he sees his father Osiris, he makes his way in the darkness to his father Osiris, he is his beloved, he has come to see his father Osiris, he has pierced the

heart of Set to do the things of his father Osiris, he has opened all the paths on heaven and earth, he is the son beloved of his father, he has come from the mummy, a prepared Spirit.' Birch's tr. Cf. [Renouf](#).]

[88] [*Luke* 24:44. 'And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.']

[89] [*Ibid.*]

[90] [*Ps.* 40:7. 'Then said I, Lo, I come: in the volume of the book it is written of me.']

[91] [*Heb.* 1:6. 'And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.']

[92] [*Rit.* ch. 17. '[The one] ordering his name to rule the Gods is Horus the son of Osiris, who has made himself a ruler in the place of his father Osiris. The day of establishing the earth and completing the earth is the burial of Osiris, the soul created in Suten-khen [Bubastis], giver of food [or existence], obliterator of sins, who has traversed the eternal path.'

*Rit.* ch. 78: 'He came forth from the horizon with them, they made him the terror of the Gods and Spirits transformed with him the only one of millions, creating all that is made. For first Osiris made the generation of Horus. Osiris figured him. How was he dignified than those who belong to the beings of light, with him? Osiris rose as a divine hawk, Horus embodies [incorporates] it with his soul like all the things of Osiris at the Gate.' Birch's tr. Cf. [Renouf](#).]

[93] [*Ps.* 22:1. 'To the chief Musician upon Aijeleth Shahar, A Psalm of David. My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?']

[94] [*Ps.* 22:14. 'I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.']

[95] [*Ps.* 22:18. 'They part my garments among them, and cast lots upon my vesture.']

[96] [*Ps.* 39:9. 'I was dumb, I opened not my mouth; because thou didst it.']

[97] [*Rit.* ch. 81. 'I am the pure Lily coming forth from the luminous one. I guard the nostril of the Sun, and the nose of Athor. I give messages. Horus follows them. I am the pure Lily which comes out of the fields of the Sun.' Birch's tr. Cf. [Renouf](#).]

[98] [*Mariette, Dendarah*, 2. pl. 48, 49. Unable to trace.]

[99] [*Ps.* 69:2 'I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.']

[100] [*Ps.* 69:4. 'They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.']

[101] [*Ps.* 69:3. 'I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.']

[102] [*Rit.* ch. 98. 'I pass the waters. I stand in the boat. I pass the God. I stand and come forth from the mud, towed along.' Birch's tr. Cf. [Renouf](#).]

[103] [*Ps.* 23:1-2. 'A Psalm of David. The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters.']

[104] [*Rit.* ch. [78](#).]

[105] [*Rit.* ch. [78](#).]

[106] [*Ps.* 23:4. 'Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.']

[107] [*Ps.* 23:5. 'Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.']

[108] [*Rit.* ch. 79. 'I have received food off the table, and drunk libations at the eventide, I have come to those who are in the horizon with joy; glory has been given to me by those who are in the Gate in this mortal body. I rejoice at that Great God, Lord of the Palace; the Gods rejoice when they see him at his good coming forth from the belly, born of his mother the Firmament.' Birch's tr. Cf. [Renouf](#).]

[109] [*Ps.* 18:32-33. 'It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places.']

[110] [*Rit.* ch. 78. 'My face is in the shape of the divine hawk, my hind quarters are in the shape of a hawk. I am the prepared by his Lord, I go forth to the Gate or to Tattu. I have seen Osiris, I am wrapped up by his hands. My wrap is the heaven.' Birch's tr. Cf. [Renouf](#).]

[111] [*Ps.* 18:35. 'Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.']

[112] [*Rit.* ch. 78. 'I have seen my quiet Lord. I learn their knowledge of the circumstances of the Gods, whom Horus has made of the seed of his father Osiris.' Birch's tr. Cf. [Renouf](#).]

[113] [*Rit.* ch. 138. 'I have been made and emanated from his nostril, I am the Horus of Kam.ka, issue of the red one [Desert]; taking like him who is invincible: his hand is

strong against his enemies, supporter of his father, snatched from the waters of his mother, striking his enemies, correcting the aggressors in silence.' Birch's tr. Cf. [Renouf](#).]

[114] [Everard's [version](#) and Menard's, with additional fragments.]

[115] [*Divine Pymander*, bk. [4](#).14.]

[116] [*Ibid.*, bk. [7](#).64.]

[117] [*Ibid.*, bk. [7](#).65-87.]

[118] [*Job* 21:28. 'For ye say, Where is the house of the prince? and where are the dwelling places of the wicked?']

[119] [*Zohar*. Francke's or Knorr von Rosenroth's tr.]

[120] [*Ps.* 72:1. 'A Psalm for Solomon. Give the king thy judgments, O God, and thy righteousness unto the king's son.']

[121] [*Ps.* 72:7. 'In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.']

[122] [*Ps.* 132:17. 'There will I make the horn of David to bud: I have ordained a lamp for mine anointed.']

[123] [*Jer.* 23:5-6. 'Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.']

[124] [*Jer.* 23:6. 'In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.'  
*Jer.* 33:16. 'In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness.' See margin.]

[125] [British Museum, *Barker Papyrus*, 217.]

[126] [*Zech.* 6:12. 'And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD.']

[127] [*Book of Enoch*, ch. [105](#).]

[128] [*Saturnalia*, bk. 1.20.]

[129] [I can find no ref. to a double in Herodotus, but only several mentions of the twelve gods. See bk. 2, chs. 45, 143, etc.]

[130] [*Operations Carried on at the Pyramids of Gizeh in 1837.*]

[131] [Compare *Psalms* 78:2. 'I will open my mouth in a parable: I will utter dark sayings of old.']

[132] [*Rit.* ch. 1. 'I am with Horus the day of clothing Tesh-tesh [the Nile], to open the door to wash the heart of the meek one, keeping secret the secret places in Rusta. I am with Horus supporting the right shoulder of Osiris in Skhem.' Birch's tr. Cf. [Renouf.](#)]

[133] [*Rev.* 3:7. 'And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth.']

[134] [*Is.* 22:20-24. 'And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:

And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house.

And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.']

[135] [*Midrash Tillim*, fol. 21, col. 2.]

[136] [*Rit.* ch. 1. 'I am the great workman who made the Ark of Socharis on the stocks.' Birch's tr. Cf. [Renouf.](#)]

[137] [*Rit.* ch. [42](#). Cf. [Renouf.](#)]

[138] [*Book of Enoch*, [58:7](#).]

[139] [*Book of Common Prayer*. See [table](#).]

[140] [Naville, 'La Destruction des Hommes par les Dieux,' *TSBA*, 4, 15, [note](#).]

[141] [Goodwin, 'On Four Songs Contained in an Egyptian Papyrus in the British Papyrus,' *TSBA*, 3, 385. See full text [here](#).]

[142] [*Ibid.*, *TSBA*, 3, 386.]

[143] [*Ecc.* 9:7-10. 'Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

Let thy garments be always white; and let thy head lack no ointment.

Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun.']

[144] [*Histories*, bk. 2.78. 'In social meetings among the rich, when the banquet is ended, a servant carries round to the several guests a coffin, in which there is a wooden image of a corpse, carved and painted to resemble nature as nearly as possible, about a cubit or two cubits in length. As he shows it to each guest in turn, the servant says, "Gaze here, and drink and be merry; for when you die, such will you be.'" Tr., Rawlinson.

'In the entertainments of the rich among them, when they have finished eating, a man bears round a wooden figure of a dead body in a coffin, made as like the reality as may be both by painting and carving, and measuring about a cubit or two cubits each way; and this he shows to each of those who are drinking together, saying: "When thou lookest upon this, drink and be merry, for thou shalt be such as this when thou art dead.'" Tr., Macauley.

See also *BB* 1:[296](#).]

[145] [Chabas, 'The Magic Papyrus,' *RP*, 10, [135](#).]

[146] [Brugsch, *Histoire d'Égypt des les premiers temps de sen existence jusqu'à nos jours*, pl. 4. scutch. 40.]

[147] [*Deut.* 5:16. 'Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.']

[148] [*Wisdom of Solomon*, 18:24. 'For upon his long robe the whole world was depicted, and the glories of the fathers were engraved on the four rows of stones, and thy majesty on the diadem upon his head.' *NEB* version.]

[149] [*Ecclus.* 51:10. 'I cried, 'Lord, thou art my Father.' *NEB* version.]

[150] [*Ecclus.* 51:5-10. 'I cried, 'Lord, thou art my Father.' *NEB* version.]

[151] [*Ecclus.* 47:13-16. 'He reigned in a age of peace, because God made all the frontiers quiet, and so he was able to build a house in God's honour, a sanctuary founded to last for ever. How wise you were, Solomon, in your youth! Your mind was like a brimming river; your influence spread throughout the world, which you filled with your proverbs and riddles. Your fame reached to distant islands, and you were beloved for your peaceful reign.' *NEB* version.]

[152] [*Rit.* ch. 15. 'Glory to thee! arresting thy person "coming, approaching in peace."' Birch's tr. Cf. [Renouf](#).]

[153] [*Altägyptische Tempel Inschriften in den Jahren 1863-1865 an Ort und Stelle Gesammelt*, vol. 1, pl. 97.]

[154] [Goodwin, 'Egyptian Hymn to Amen,' *TSBA*, 2, 356. See full text [here](#). This hymn translated by Goodwin also appears in *RP* 2, [127](#).]

[155] [*Contra Celsum*, (poss. bk. 1, 16). 'I must express my surprise that Celsus should class the Odrysians, and Samothracians, and Eleusinians, and Hyperboreans among the most ancient and learned nations, and should not deem the Jews worthy of a place among such, either for their learning or their antiquity, although there are many treatises in circulation among the Egyptians, and Phoenicians, and Greeks, which testify to their existence as an ancient people, but which I have considered it unnecessary to quote. For any one who chooses may read what Flavius Josephus has recorded in his two books. On the *Antiquity of the Jews*, where he brings together a great collection of writers, who bear witness to the antiquity of the Jewish people; and there exists the Discourse to the Greeks of Tatian the younger, in which with very great learning he enumerates those historians who have treated of the antiquity of the Jewish nation and of Moses. It seems, then, to be not from a love of truth, but from a spirit of hatred, that Celsus makes these statements, his object being to asperse the origin of Christianity, which is connected with Judaism. Nay, he styles the Galactophagi of Homer, and the Druids of the Gauls, and the Getai, most learned and ancient tribes, on account of the resemblance between their traditions and those of the Jews, although I know not whether any of their histories survive; but the Hebrews alone, as far as in him lies, he deprives of the honour both of antiquity and learning. And again, when making a list of ancient and learned men who have conferred benefits upon their contemporaries [by their deeds], and upon posterity by their writings, he excluded Moses from the number; while of Linus, to whom Celsus assigns a foremost place in his list, there exist neither laws nor discourses which produced a change for the better among any tribes; whereas a whole nation, dispersed throughout the entire world, obey the laws of Moses. Consider, then, whether it is not from open malevolence that he has expelled Moses from his catalogue of learned men, while asserting that Linus, and Musgeus, and Orpheus, and Pherecydes, and the Persian Zoroaster, and Pythagoras, discussed these topics, and that their opinions were deposited in books, and have thus been preserved down to the present time. And it is intentionally also that he has omitted to take notice of the myth, embellished chiefly by Orpheus, in which the gods are described as affected by human weaknesses and passions.']

[156] [*Rit.* ch. 1. 'Oh Openers of Roads! Oh Guides of Paths to the Soul made in the abode of Osiris! open ye the roads, level ye the paths to the Osiris with yourselves. He enters the Gate of Osiris. He goes in with exultation, he comes out in peace. The Osiris is neither stopped nor turned away. He goes in as he wishes, he comes out as he likes. He is justified, he does what he is ordered in the House of Osiris, he proffers his words with you. The Osiris goes to the West in peace.' Birch's tr. Cf. [Renouf](#).]

[157] [*Is.* 40:3-4. 'The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.



Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain.']

[158] [*Is.* 40:5. 'And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.']

[159] [Cook, 'Hymn to the Nile,' *RP*, 4, [105](#). See p. 109.]

[160] [Birch, *Select Papyri in the Hieratic Character, Part 2.*]

[161] [Compare *Ps.* 18:2. 'The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.']

[162] [Compare *Acts* 17:29. 'Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.']

[163] [Compare *John* 1:18. 'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.']

[164] [Compare 1 *Kin.* 8:27. 'But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?']

[165] [Compare *Is.* 40:13-14. 'Who hath directed the Spirit of the LORD, or being his counsellor hath taught him?

With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?']

[166] [Compare *Ps.* 17:15. 'Hold up my goings in thy paths, that my footsteps slip not.']

[167] [*Jude* 1:9. 'Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.']

[168] [*Rit.* ch. [146](#). Cf. [Renouf](#).]

[169] [Naville, 'Inscription of the Destruction of Mankind by Ra,' *RP*, 6, [103](#). Also in *TSBA*, 4:1.]

[170] [Naville, 'Inscription of the Destruction of Mankind by Ra,' *RP*, 6, [103](#). See p. 106.]

[171] [*Ex.* 32:4. 'And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.']

[172] [*Ex.* 32:33. 'And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.']

[173] [Birch, *Gallery of Antiquities*, p. 20. 'She was also mistress of dancing and sports, and in this capacity holds a tambourine.']

[174] [Naville, 'Inscription of the Destruction of Mankind by Ra,' *RP*, 6, [103](#). See p. 106.]

[175] [Plates [1](#) and [2](#), *BB* 2.]

[176] [Naville, 'Inscription of the Destruction of Mankind by Ra,' *RP*, 6, [103](#). See p. 108.]

[177] [*Num.* 19:9. 'And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin.']

[178] [Naville, 'Inscription of the Destruction of Mankind by Ra,' *RP*, 6, [103](#). See p. 108.]

[179] [*Hos.* 10:11. 'And Ephraim is as an heifer that is taught, and loveth to tread out the corn; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods.']

[180] [*1 Sam.* 6:7. 'Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them.']

[181] [Naville, 'Inscription of the Destruction of Mankind by Ra,' *RP*, 6, [103](#). See p. 109.]

[182] [*Rit.* ch. [146-7](#). Cf. [Renouf](#).]

[183] [Naville, 'Inscription of the Destruction of Mankind by Ra,' *RP*, 6, [103](#). See p. 109.]

[184] [*Ibid.*, p. 106.]

[185] [*Ex.* 24:10. 'And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.']

[186] [*Ex.* 32:16. 'And the tables were the work of God, and the writing was the writing of God, graven upon the tables.']

[187] [Naville, 'Inscription of the Destruction of Mankind by Ra,' *RP*, 6, [103](#). See p. 107.]

[188] [*Ibid.*, p.108.]

[189] ['La Destruction des Hommes par les Dieux,' *TSBA*, 4, 11. 'Les inscriptions hieroglyphiques nous apprennent que les dieux d'Amu etaient Hathor et Osiris, et il y a

vraisemblablement une mention d'une ceremonie toute analogue a celle dont nous venous de voir l'institution dans cette phrase d'une invocation a Osiris:

"Tu es a Amu, tons les homines versent de l'eau en l'honneur du createur de leurs persounes.""]

[190] [*Num.* 33:9. 'And they removed from Marah, and came unto Elim: and in Elim were twelve fountains of water, and threescore and ten palm trees; and they pitched there.']

[191] [*Ex.* 15:23-25. 'And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

And the people murmured against Moses, saying, What shall we drink?

And he cried unto the LORD; and the LORD showed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them.']

[192] [*Is.* 56:3. 'Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.']

[193] [*Ex.* 24:6-8. 'And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar.

And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.']

[194] [Naville, 'Inscription of the Destruction of Mankind by Ra,' *RP*, 6, [103](#)-112. The commentary, in French, appears in *TSBA*, 4.]

[195] [*Ex.* 24:4. 'And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.']

[196] [*Neh.* 13:24. 'And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.']

[197] [*2 Kin.* 18:26. 'Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall.']

[198] [*Sanhedrin*, 21. B.

Deutsch, *Literary Remains of the Late Emanuel Deutsch*, p. 423. "Originally," says Mar Sutra (*Sanhedr.* xxi. b), "the Pentateuch was given to Israel in Ibri writing and the Holy (Hebrew) language: it was again given to them in the days of Ezra in the Ashurith writing

and Aramaic language. Israel then selected the Ashurith writing and the Holy language, and left to the Hediotes (IStwrat) the Ibri writing and the Aramaic language.']

[199] [1 *Ch.* 24:27. 'The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.']

[200] [*Neh.* 2:7-9. 'Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.'

*Neh.* 6:5. 'Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand.'

*Neh.* 6:17-19. 'Moreover in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them.

For there were many in Judah sworn unto him, because he was the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.']

[201] [*Literary Remains of the Late Emanuel Deutsch*, p. 123. "Originally," says Mar Sutra (*Sanhedr.* xxi.), "the Pentateuch was given to Israel in Ibri writing and the Holy (Hebrew) language: it was again given to them in the days of Ezra in the Ashurith writing and Aramaic language. Israel then selected the Ashurith writing and the Holy language, and left to the Hediotes, the Ibri writing and the Aramaic language. Who are the Hediotes? The Cuthim (Samaritans). What is Ibri writing? The Libonaah (Samaritan)."]

[202] [See above note.]

[203] [*Ibid.*, p. 320. 'Former investigators (Abudraham, Elias Levita, Vitringa, &c.) almost unanimously trace their origin to the Syrian persecution, during which all attention to the Law was strictly prohibited, and even all the copies of it that were found were ruthlessly destroyed; so that, as a substitute for the Pentateuchical Parasha, a somewhat corresponding portion of the Prophets was read in the synagogue, and the custom, once introduced, remained fixed. Recent scholars, on the other hand, without much show of reason, as it would appear, variously hold the *Haftarah* to have sprung from the sermon or homiletic exercise which accompanied the reading in the Pentateuch, and took its exordium (as *Haftarah*, by an extraordinary linguistic stretch, is explained by Frankel) from a prophetic passage, adapted in a manner to the Mosaic text under consideration; or, again, they imagine the *Haftarah* to have taken its rise spontaneously during the exile itself, and that Ezra retained and enforced it in Palestine.']

[204] [See above note.]

[205] [See above note, poss. from his work *Entwurf einer Geschichte der Literatur der nach talmudischen Responsen*. Deutsch gives no source.]

[206] [2 *Es.* 1:4. Wrong ref. Unable to trace.  
2 *Es.* 14:21. 'The world is shrouded in darkness, and its inhabitants are without light. For your law was destroyed in the fire, and so no one can know about the deeds you have done or intend to do.']

[207] [2 *Es.* 14:42. 'I opened my mouth to speak, and I continued to speak unceasingly. The Most High gave understanding to the five men, who took turns at writing down what was said, using characters which they had not known before. They remained at work through the forty days, writing all day, and taking food only at night.']

[208] [2 *Es.* 7:12. 'God has given clear instructions for all men when they come into this world, telling them how to attain life and how to escape punishment. But the ungodly have refused to obey him.']

[209] [*Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament*.]

[210] [Sharpe, *Egyptian Inscriptions from the British Museum and other Sources*, p. 78.]

[211] [Didron, *Iconographie Chrétienne*, figs. [5](#) & [26](#).]

[212] [*FR*, 1878.]

# A BOOK OF THE BEGINNINGS

## NOTES TO SECTION 14

[1] [*Gen.* 1:1. 'In the beginning God created the heaven and the earth.']

[2] [Goodwin, in Chabas, *Melanges*, 3rd ser., vol. 1.]

[3] [*Gen.* 1:1 'In the beginning God created the heaven and the earth.']

[4] [The *Sepher Yetzirah* is a qabalistic commentary on the Tree of Life, a unique system of correspondences pertaining to the emanations of God. It stems from 13th century Jewish mysticism and was subsequently adopted in England in the late nineteenth century by the magical order known as The Hermetic Order of the Golden Dawn, influenced by the resurgence of interest in occultism through the publications in French of the writings of Eliphas Levi who adapted the tarot to the Tree and its paths. See full text of this important work [here](#).]

[5] [Rosellini, *Monumenti del Culto*, p. 21.]

[6] [*Nishmath Adam*, ch. 10. f. 39; Stehelin, *Rabbinical Literature*, vol. 2, pp. 15-16.]

[7] [*Rit.* ch. 17. 'I do as ye do to the Seven Great Spirits in the service of their Lord, the Creator [or Judgment]. Anup made their places on that day [they answer] of our coming to you. Let him explain it. The Gods, Lords of Truth, I am Thoth and Astes Lord of the West; the Chiefs behind Osiris are Amset, Hapi, Tuautmutf, and Kabhsenuf. These same are behind the constellation of the Thigh [Ursa major] of the Northern heaven.' Birch's tr. Cf. [Renouf](#).]

[8] [*Dan.* 4:17. 'This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.']

[9] [2 *Kin.* 3:9. 'So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.']

[10] [*Ps.* 68:17. 'The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.']

[11] [*Sepher Herazim*, after Bartolucci, *Bibliotheca Magna Rabbinica*, vol. 1, pp. 229-30.]

[12] [*Shepha Tal*, f. 23, ch. 3, in Stehelin, *Rabbinical Literature*.]

[13] [*Historia Brittonum*, p. 51. 'The seven sons of Cruithne are Fib, Fidach, Fotlaid, Fortrean, Cat, Ce, Cirig. As Columbcille said.

Seven of the children of Cruithne  
Divided Alban into seven portions;  
Cait, Ce, Cireach of the hundred children,  
Fib, Fidach, Fotla, Foirtreann.

And Aenbeagan, son of Cat, son of Cruithne, took the sovereignty of the seven divisions. Finacta was Prince of Eri at that time, and took hostages of the Cruithnians.'  
The Irish version ed., Todd and Herbert.]

[14] [Bartolucci, *Bibliotheca Magna Rabbinica*, vol. 1, pp. 228-9.]

[15] [Source.]

[16] [*Deut.* 32:8. 'When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

*Deut.* 4:19. 'And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.']

[17] [1 *Cor.* 11:13. 'Judge in yourselves: is it comely that a woman pray unto God uncovered?']

[18] [*Ps.* 78:25. 'Man did eat angels' food: he sent them meat to the full.']

[19] [Bartolucci, *Bibliotheca Magna Rabbinica*.]

[20] [Ginsburgh, *The Kabbalah*, p. 3. 'Moses also initiated the seventy elders into the secrets of this doctrine, and they again transmitted them from hand to hand. Of all who formed the unbroken line of tradition, David and Solomon were most initiated into the Kabbalah. No one, however, dared to write down it down, till Simon ben Jocai, who lived at the time of the destruction of the second temple.']

[21] [*Rit.* ch. 92. 'My Soul is from the beginning, from the reckoning of years.' Birch's tr. Cf. [Renouf](#).]

[22] [*Rit.* ch. [155](#). Cf. [Renouf](#).]

[23] [Personal communication?]

[24] [Wilkinson, *Materia Hieroglyphica*, 19. Unable to trace.]

[25] [*Dictionnaire Égyptien en Écriture Hieroglyphique*, 17 D. Unable to trace.]

[26] [*Job* 40:19. 'He is the chief of the ways of God: he that made him can make his sword to approach unto him.']

[27] [*Prov.* 8:22. 'The LORD possessed me in the beginning of his way, before his works of old.']

[28] [*Astronomy of the Ancient Chinese*.]

[29] [*Shu-King?*]

[30] [*Shu-King*, pt. 2. bk. 1.3. 'He examined the pearl adorned turning sphere, with its transverse tube of jade, and reduced to a harmonious system (the movements of) the Seven Directors.\*

\* Probably the seven stars of the great Bear.' *SBE*, 3, 39.]

[31] [As above note.]

[32] [*Enuma Elish*, tr. by Oppert, in Ledraïne, *Histoire d'Israel*, p. 411. 'Jadis, ce qui est en haut ne s'appelait pas ciel,

Et ce qui est la terre en bas n'avait pas de nom.

Un abîme infini fut leur generateur,

Un chaos, la mer, fut la mere qui enfanta tout cet univers,

Les eaux qu'ils contenaient confluaient ensemble.

Il y eut des tenebres sans rayon de lumiere, un onragan sans accalmie.']

[33] [*Job* 40:19. 'He is the chief of the ways of God: he that made him can make his sword to approach unto him.']

[34] [*Prov.* 8:22. 'The LORD possessed me in the beginning of his way, before his works of old.']

[35] [*Prov.* 9:1. 'For by me thy days shall be multiplied, and the years of thy life shall be increased.']

[36] [*Rit.* ch. 57. 'Sefkhabu built his house for him. Num has set up his wall for him. When the North wind comes to the heaven [roof], he sits in the South; when the South wind comes to the heaven [roof], he sits in the North; when the West wind, he sits in the East; when the East wind, he sits in the West, the eyebrows drawn down to his nose.' Birch's tr. Cf. [Renouf](#).]

[37] [Source.]

[38] [Source.]



[39] [*Gen.* 18:11. 'Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.']

[40] [*1 Sam.* 26:12. 'So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the LORD was fallen upon them.']

[41] [Moor, *The Hindu Pantheon*, pl. [63](#).]

[42] [The Egyptian hieroglyphics were deciphered by Champollion after many years of research upon the finding of the [Rosetta Stone](#) by Napoleon's expedition to Egypt in 1799. Because of the trilingual inscription on the stone, Champollion, who was already familiar with Coptic and Greek, was able to fill in the missing letters in the cartouches, allowing him to build a vocabulary of basic Egyptian. His findings were published in a brief letter, *Lettre à M.Dacier*, in Paris in 1822. Champollion then published his *Precis du systeme hieroglyphique* in 1824. The race to decipher the hieroglyphics had already begun years before in England by Thomas Young in 1814. Making little progress he was only able to compile a vocabulary of 86 words, and published his findings in 1819 in the *Encyclopaedia Britannica*. It is often believed that without Young's research, Champollion would have take much longer to decipher them, if at all.]

[43] [*Rit.* ch. 17. 'Rusta is the Southern Gateway, Anrutf is the Northern Gateway of the abode of Osiris. For the Pool of the two Truths is Abydos, or it is the path by which his father Tum goes when he goes forth to the fields of the Aahenru, approaching to the Region of the Horizon.' Birch's tr. Cf. [Renouf](#).]

[44] [*Rit.* ch. 147. 'I have prepared things in Abydos, I have got ready a path in Rusta.' Birch's tr. Cf. [Renouf](#).]

[45] [*Rit.* ch. 125. 'The Osiris has seen the Pool of the Perseas which is in the midst of the Rusta [Plains].' Birch's tr. Cf. [Renouf](#).]

[46] [*Rit.* ch. 145. 'Hail, keepers of the Seven chief Staircases! made the staircases of Osiris, guarding their Halls. Oh! keeping the things which belong in the doors of Osiris daily. The Osiris knows you, he knows your names, born in Rusta when the Gods passed, making adoration to the Lord of the Horizon, with the body of the Osiris, in the region of Tu.' Birch's tr. Cf. [Renouf](#).]

[47] [*Gen.* 18:10-14. 'And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.

Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.

Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a

surety bear a child, which am old?

Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.']

[48] [*Ex.* 27:4. 'And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brazen rings in the four corners thereof.']

[49] [Powell, *Nat.*, 29/1/1880.]

[50] [*Is.* 11:2. 'And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD.']

[51] [Dumichen, *Altägyptische Tempel Inschriften in den Jahren 1863-1865*, vol. 1, p. 29.]

[52] [Birch, *Description of the Papyrus of Nas-Khem.*]

[53] [*Rit.* ch. 17. 'I do as ye do to the Seven Great Spirits in the service of their Lord, the Creator [or Judgment]. Anup made their places on that day [they answer] of our coming to you. Let him explain it. The Gods, Lords of Truth, I am Thoth and Astes Lord of the West; the Chiefs behind Osiris are Amset, Hapi, Tuautmutf, and Kabhsenuf. These same are behind the constellation of the Thigh [Ursa major] of the Northern heaven.' Birch's tr. Cf. [Renouf](#).]

[54] [*Ex.* 21:6. 'Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.'

*Ex.* 22:8-9. 'If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods.

For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.'

*Ex.* 22:28. 'Thou shalt not revile the gods, nor curse the ruler of thy people.']

[55] [*Ex.* 12:12. 'For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.']

[56] [Burton, *Excerpta Hieroglyphica*, nos. 1-4. p. 34.]

[57] [Pl. in *ARSB*.]

[58] [*Egypt's Place in Universal History*, vol. 4, p. 326. 'The psychical element is certainly of quite as early date as the kosmogonical in the Osiris-cycle: but earliest of all in the Set of the Delta, who appears in Asia as the earliest and highest Semitic God.']

[59] [*Ibid.*, vol. 4, p. 323. 'The identity of this representation with the first group of Egyptian Gods, as regards the number seven and its transition to eight, is decisive for this second explanation. We cannot explain these two numbers and their indissoluble connexion from the groups of Gods themselves. Besides, the adytum of the temple of Ptah was dedicated by Menes to the primitive worship of that God and his seven attendants.']

[60] [*Mic. 5:5*. 'And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.']

[61] [Title unknown.]

[62] [Champollion, *Monuments de l'Égypte de la Nubie*, pl. 176. Unable to trace.]

[63] [*Eratosthenis Carminum Reliquiæ?*]

[64] [*Gen. 1:3*. 'And God said, Let there be light: and there was light.']

[65] [Hammer-Purgstall, *Mysterium Baphometis Revelatum*, in Knight, *A Discourse on the Worship of Priapus*. See NG 2:[14](#).]

[66] [Bancroft, *The Native Races of the Pacific States of North America*, vol. 3, p. 352. 'She was represented with a crown on her head, a vase in her right hand, and on her left arm a shield with a great flower painted thereon; her garments and her sandals were red. The first of the Mexican goddesses was, following the same authority, Cioacoatl, or Civacoatl, the goddess of adverse things, such as poverty, down-heartedness, and toil. She appeared often in the guise of a great lady, wearing such apparel as was used in the palace; she was also heard at night in the air shouting and even roaring. Besides her name Cioacoatl, which means *snake-woman*, she was known as Tonantzin, that is to say, *our mother*. She was arrayed in white robes, and her hair was arranged in front, over her forehead, in little curls that crossed each other. It was a custom with her to carry a cradle on her shoulders, as one that carries a child in it, and after setting it down in the market-place beside the other women, to disappear. When this cradle was examined, there was found a stone knife in it, and with this the priests slew their sacrificial victims.

The goddess of Sahagun's description most resembling the Toci of other writers is the one that he calls upon the codices *Vaticanus* and *Tellerianus*, says: Tonacacigua, alias Tuchiquetzal (plucking rose), and Chicomecouatl (seven serpents); wife of Tonacatlecotle; the cause of sterility, famine, and miseries of life ... Amongst Sahagun's superior deities is found Civacoatl, the *serpent-woman*, also called Tonantzin, *our mother*; and he, sober as he is in Scriptural allusions, calls her Eve, and ascribes to her, as the interpreters [of the codices] to Tonatacinga, all the miseries and adverse things of the

world. This analogy is, if I am not mistaken, the only foundation for all the allusions to Eve and her history, before, during, and after the sin, which the interpreters have tried to extract from paintings which indicate nothing of the kind. They were certainly mistaken in saying that their Tonacacinga was also called Chicomecouatl, *seven serpents*. They should have said Civacoatl, the *serpent-woman*. Chicomecouatl, instead of being the cause of sterility, famine, etc., is, according to Sahagun, the goddess of abundance, that which supplies both eating and drinking: probably the same as Tzinteotl, or Cinteotl, the goddess of maize (from *centli*, maize), which he does not mention.']

[67] [Drummond, *Ædipus Judaicus, Allegory in the Old Testament.*, pl. 3.]

[68] [*Gen.* 41:26. 'The seven good kine are seven years; and the seven good ears are seven years: the dream is one.']

[69] [*Jud.* 5:7-8. 'The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel?']

[70] [See above note.]

[71] [*1 Sam.* 17:4. 'And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.']

[72] [Champollion, *Dictionnaire Égyptien en Écriture Hieroglyphique*, pl. 16. fig. 13. Unable to trace.]

[73] [Landseer, *Sabean Researches*, p. 361.]

[74] [*Ex.* 32:4-8. 'And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to the LORD.

And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:

They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.'

*Deut.* 9:16. 'And I looked, and, behold, ye had sinned against the LORD your God, and had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.']

[75] [*Job* 9:9. 'Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.'

*Job* 38:31. 'Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?']

[76] [*Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament.*]

[77] [Stanley, *History of Philosophy*, pt. 9. See *NG* 2:[290](#).]

[78] [Lardner, 'How to Observe the Heavens,' in *MSA*, 7, 153. 'In consequence of the proximity of this constellation to the pole, it never sets in any latitude above that of 40, and is consequently visible at night in all seasons of the year in the greater part of the northern hemisphere. This circumstance, combined with the splendour of the stars composing it and their remarkable configuration, rendered it an object of universal observation and attention in the earliest ages; and it may therefore be regarded as one of the most ancient of the constellations. It is frequently referred to in the Hebrew Scriptures, and has at various times and in various countries received different denominations. It is referred to, for example, in the book of Job; but the name by which it is designated has been mistranslated in the English version by Arcturus, the name of a star in a different constellation. Bochart says that the Hebrew word in Job is derived from an Arabic one which signifies bier; others maintain that it signifies a waggon, which would be quite consistent with the names given to the constellation by various people, ancient and modern, Greeks, Romans, Italians, Germans, and English, by whom severally it has been named [Greek] (*Amaxa*), waggon or wain; *plaustrum*, cart; *triones*, a waggon and oxen; *feretrum*, bier; *Cataletto*, bier; *Wagen*, waggon; *David's Car*, the *Plough*, and *Charles' Wain*.']

[79] [2 *Kin.* 18:34. 'Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?']

[80] [In the Hebrew *Book of Genesis*, the opening lines should really read: 'In the beginning the gods created the heaven and the earth,' since the Hebrew *Elohim* is written in the plural, not the singular.]

[81] [Oppert, 'Great Inscription in the Palace of Khorsabad,' *RP*, 9, [1](#). See pp. 19, 48.]

[82] [*Judg.* 10:6. 'And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.']

[83] [*Conciliator, sive de convenientia locorum s. scripturæ*, [poss. vol. 1, p. 108]. 'The cabalistical theologians (according to what is said in the "Ticunim," and referred to in "Abodath a Kodesh,") are of a different opinion; which is, that as the substance and being of the Divinity is totally unknown, nor can any conception be formed of it, no name can therefore entirely represent or demonstrate it, it is consequently almost their general

opinion that the Divine Tetragrammaton (or quadriletter word) represents the world of emanation, in which are the ten sovereign lights (or attributes), and therefore they say it is called [Heb.] (the explained) as through these lights God explained and communicated himself, as also that it is called [Heb.] (the peculiar), because, in the construction of its letters it unites all the emanations; to wit, in good writing the Yod ought to have a point (or head) above it, representing [Kether] a crown, the first and highest light; the Yod itself is [Chokmah] wisdom, the second light; the Beth is [Binah] knowledge, the third; the Vau which is numerically six; the six following, and the last Heh is [Malkuth] kingdom (or sovereignty). So that in this quadriletter name, they say, are depicted all the ten sovereign lights it represents; this is also stated by R. Asherin the "Ayhud." and R. Perez in "Maarecheth a Elaiit." Eng. tr.]

[84] [Unable to trace but see, for example, *Is.* 41:4. 'Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he.']

[85] [See note [180](#) below.]

[86] [Movers, *Kritische Untersuchungen über die Biblische Chronik*, p. [75](#).]

[87] [*Gen.* 1:14. 'And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.']

[88] [*Amos* 5:26. 'But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.']

[89] [*Lev.* 24:10-11. 'And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp;

And the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:).']

[90] [*Lexicon Chaldaicum?*]

[91] [*Adversus Heresies*, bk. 1, ch. 14.1 'This Marcus then, declaring that he alone was the matrix and receptacle of the Sige of Colorbasus, inasmuch as he was only-begotten, has brought to the birth in some such way as follows that which was committed to him of the defective Enthymesis. He declares that the infinitely exalted Tetrad descended upon him from the invisible and indescribable places in the form of a woman (for the world could not have borne it coming in its male form), and expounded to him alone its own nature, and the origin of all things, which it had never before revealed to any one either of gods or men. This was done in the following terms: When first the unoriginated, inconceivable Father, who is without material substance, and is neither male nor female, willed to bring forth that which is ineffable in Him, and to endow with form that which is

invisible, He opened His mouth, and sent forth the Word similar to Himself, who, standing near, showed Him what He Himself was, inasmuch as He had been manifested in the form of that which was invisible. Moreover, the pronunciation of His name took place as follows:—He spake the first word of it, which was the beginning [of all the rest], and that utterance consisted of four letters. He added the second, and this also consisted of four letters. Next He uttered the third, and this again embraced ten letters. Finally, He pronounced the fourth, which was composed of twelve letters. Thus took place the enunciation of the whole name, consisting of thirty letters, and four distinct utterances. Each of these elements has its own peculiar letters, and character, and pronunciation, and forms, and images, and there is not one of them that perceives the shape of that [utterance] of which it is an element. Neither does any one know itself, nor is it acquainted with the pronunciation of its neighbour, but each one imagines that by its own utterance it does in fact name the whole. For while every one of them is a part of the whole, it imagines its own sound to be the whole name, and does not leave off sounding until, by its own utterance, it has reached the last letter of each of the elements. This teacher declares that the restitution of all things will take place, when all these, mixing into one letter, shall utter one and the same sound. He imagines that the emblem of this utterance is found in Amen, which we pronounce in concert. The diverse sounds (he adds) are those which five form to that Æon who is without material substance and unbegotten, and these, again, are the forms which the Lord has called angels, who continually behold the face of the Father.' *ANCL*, 5, 56-7.]

[92] [Source.]

[93] [*Ædipus Ægyptiacus*, vol. 2, ch. 2. pp. [114-15](#).]

[94] [Planisphere in Drummond, *Ædipus Judaicus*, pl. 16.]

[95] [Source.]

[96] [See list of words, *BB* 1:[138](#).]

[97] [Lundy, *Monumental Christianity*, fig. [26](#).]

[98] [Birch, *Gallery of Antiquities*, p. 20. '... the great ruler of the sealed abode of the dish, directing the world by supporting its confines; the princess of the heaven, the princess of the world, the chief of temples, .... lands and regions; regent of the worlds, mistress of the southern Sycamore, of the sycamore; the mistress of offerings, the lady, the divine hand, the mother of Moui, in the forepart of the bark of the sun.']

[99] [*Job* 33:7. 'Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.']

[100] [*Genesis and Science*, p. 155. See *NG* 2:[8](#).]



[101] [*Gen.* 5:1. 'This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him.']

[102] [*Gen.* 5:29. 'And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.']

[103] [*Rit.* ch. 17. 'I do as ye do to the Seven Great Spirits in the service of their Lord, the Creator [or Judgment]. Anup made their places on that day [they answer] of our coming to you. Let him explain it. The Gods, Lords of Truth, I am Thoth and Astes Lord of the West; the Chiefs behind Osiris are Amset, Hapi, Tuautmutf, and Kabhsenuf. These same are behind the constellation of the Thigh [Ursa major] of the Northern heaven.' Birch's tr. Cf. [Renouf](#).]

[104] [*Book of Enoch*, ch. [48](#):3.]

[105] [*Ibid.*, ch. [61](#):9.]

[106] [*NG* [1:185](#)]

[107] [*Rev.* 4:4. 'And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.']

[108] [Brugsch, 'The Great Mendes Stele,' *RP*, 8, [91](#). See p. 98.]

[109] [*Num.* 24:17. 'He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.']

[110] [Compare *Is.* 47:1-2. 'Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.' See the Hebrew version.]

[111] [*Gen.* 49:25. 'Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb.'

*Num.* 24:4. 'He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open.'

*Ruth* 1:20-21. 'And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

I went out full, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?']



[112] [Lepsius, *Einleitung zur Chronologie der Ägypter*, p. 108.]

[113] [*The Germania of Tacitus*, (1894 ed.), p. 95. 'So now we turn back; and on the eastern shore of the Baltic Sea we find the tribes of the East-men dwelling along the coast; in their religion and in their fashions they are Suabians, but their language is more like the British. They worship the mother of the gods and, as a religious symbol, they carry images of wild boars. The symbol serves instead of arms and every kind of assistance, and gives the devotee of the goddess a sense of safety even in the midst of foes.' Townshend's tr.]

[114] [*Gen.* 49:25. 'Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb.']

[115] [*Hab.* 2:17. 'For the violence of Lebanon shall cover thee, and the spoil of beasts, which made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.']

[116] [*Deut.* 32:17. 'They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.'  
*Ps.* 106:37. 'Yea, they sacrificed their sons and their daughters unto devils.']

[117] [*Rev.* 12:4. 'And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.']

[118] [*Deut.* 28:13. 'And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them.']

[119] [*Jer.* 2:27. 'Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise, and save us.']

[120] [*Is.* 9:14-15. 'Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.

The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.']

[121] [*Jer.* 15:9. 'She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while it was yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.']

[122] [*Job* 38:6-7. 'Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

When the morning stars sang together, and all the sons of God shouted for joy?']

[123] [*Zech.* 4:10. 'For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth.']

[124] [*Is.* 54:1-5. 'Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD.

Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.']

[125] [*Hos.* 2:19. 'And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies.']

[126] [*Amos* 5:8. 'Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name.']

[127] [Source.]

[128] [*Is.* 4:1. 'And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.']

[129] [*Is.* 43:18-19. 'Remember ye not the former things, neither consider the things of old.

Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.']

[130] [Source.]

[131] [Buxtorf, *Lexicon Chaldaicum*, col. 2001.]

[132] [*Amos* 5:26. 'But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.']

[133] [*Ez.* 7:15. 'The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.']

[134] [*Job* 23:3. 'Oh that I knew where I might find him! that I might come even to his seat!']

[135] [*Ez.* 8:3-5. 'And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.

And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.

Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.']

[136] [*Obad.* 1:4. 'Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.']

[137] [*Ex.* 34:14. 'For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God.']

[138] [Bunsen, *Egypt's Place in Universal History*, vol. 3, p. 41. 'Pharmuthi refers to Termuthi, the Great Mother (t.ur mut): the sign is a goddess with the snake. The name she is known by is Kennen, the Snake Goddess; but Termuthis occurs with this symbol.']

[139] [*The Antiquities of the Jews*, bk. 1, 9, 5-7. 'Thermuthis was the king's daughter. She was now diverting herself by the banks of the river; and seeing a cradle borne along by the current, she sent some that could swim, and bid them bring the cradle to her. When those that were sent on this errand came to her with the cradle, and she saw the little child, she was greatly in love with it, on account of its largeness and beauty; for God had taken such great care in the formation of Moses, that he caused him to be thought worthy of bringing up, and providing for, by all those that had taken the most fatal resolutions, on account of the dread of his nativity, for the destruction of the rest of the Hebrew nation. Thermuthis bid them bring her a woman that might afford her breast to the child; yet would not the child admit of her breast, but turned away from it, and did the like to many other women. Now Miriam was by when this happened, not to appear to be there on purpose, but only as staying to see the child; and she said, "It is in vain that thou, O queen, callest for these women for the nourishing of the child, who are no way of kin to it; but still, if thou wilt order one of the Hebrew women to be brought, perhaps it may admit the breast of one of its own nation." Now since she seemed to speak well, Thermuthis bid her procure such a one, and to bring one of those Hebrew women that gave suck. So when she had such authority given her, she came back and brought the mother, who was known to nobody there. And now the child gladly admitted the breast, and seemed to stick close to it; and so it was, that, at the queen's desire, the nursing of the

child was entirely intrusted to the mother.

Hereupon it was that Thermuthis imposed this name *Mouses* upon him, from what had happened when he was put into the river; for the Egyptians call water by the name of Mo, and such as are saved out of it, by the name of Uses: so by putting these two words together, they imposed this name upon him. And he was, by the confession of all, according to God's prediction, as well for his greatness of mind as for his contempt of difficulties, the best of all the Hebrews, for Abraham was his ancestor of the seventh generation. For Moses was the son of Amram, who was the son of Caath, whose father Levi was the son of Jacob, who was the son of Isaac, who was the son of Abraham. Now Moses's understanding became superior to his age, nay, far beyond that standard; and when he was taught, he discovered greater quickness of apprehension than was usual at his age, and his actions at that time promised greater, when he should come to the age of a man. God did also give him that tallness, when he was but three years old, as was wonderful. And as for his beauty, there was nobody so unpolite as, when they saw Moses, they were not greatly surprised at the beauty of his countenance; nay, it happened frequently, that those that met him as he was carried along the road, were obliged to turn again upon seeing the child; that they left what they were about, and stood still a great while to look on him; for the beauty of the child was so remarkable and natural to him on many accounts, that it detained the spectators, and made them stay longer to look upon him.

Thermuthis therefore perceiving him to be so remarkable a child, adopted him for her son, having no child of her own. And when one time had carried Moses to her father, she showed him to him, and said she thought to make him her successor, if it should please God she should have no legitimate child of her own; and to him, "I have brought up a child who is of a divine form, and of a generous mind; and as I have received him from the bounty of the river, in , I thought proper to adopt him my son, and the heir of thy kingdom." And she had said this, she put the infant into her father's hands: so he took him, and hugged him to his breast; and on his daughter's account, in a pleasant way, put his diadem upon his head; but Moses threw it down to the ground, and, in a puerile mood, he wreathed it round, and trod upon his feet, which seemed to bring along with evil presage concerning the kingdom of Egypt. But when the sacred scribe saw this, (he was the person who foretold that his nativity would the dominion of that kingdom low,) he made a violent attempt to kill him; and crying out in a frightful manner, he said, "This, O king! this child is he of whom God foretold, that if we kill him we shall be in no danger; he himself affords an attestation to the prediction of the same thing, by his trampling upon thy government, and treading upon thy diadem. Take him, therefore, out of the way, and deliver the Egyptians from the fear they are in about him; and deprive the Hebrews of the hope they have of being encouraged by him." But Thermuthis prevented him, and snatched the child away. And the king was not hasty to slay him, God himself, whose providence protected Moses, inclining the king to spare him. He was, therefore, educated with great care. So the Hebrews depended on him, and were of good hopes great things would be done by him; but the Egyptians were suspicious of what would follow such his education. Yet because, if Moses had been slain, there was no one, either akin or adopted, that had any oracle on his side for pretending to the crown of Egypt, and likely to be of greater advantage to them, they abstained from killing him.' Whiston's tr.]

[140] [Moures, *Old Egyptian Calendar of Astronomical Observations*.]

[141] [*Job* 31:15. 'Did not he that made me in the womb make him? and did not one fashion us in the womb?']

[142] [*Ez.* 6:7. 'And the slain shall fall in the midst of you, and ye shall know that I am the LORD.']

[143] [*Ez.* 5:15. 'So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the LORD have spoken it.']

[144] [*Ps.* 27:5. 'For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.']

[145] [*Job* 22:14. 'Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven.'

*Job* 24:15. 'The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth his face.']

[146] [*Ps.* 138:15. Unable to trace.]

[147] [*Ps.* 91:1. 'He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.']

[148] [*Ps.* 81:7. 'Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah.']

[149] [*Is.* 28:17. 'Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.']

[150] [*Rit.* ch. 83. 'I have been secret as secret, or the ... tortoise of the God, knowing what they have in their bellies.' Birch's tr. Cf. [Renouf](#).]

[151] [*Zech.* 5:6. 'And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth.']

[152] [*Is.* 65:4. 'Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels.']

[153] [*Num.* 11:34. 'And he called the name of that place Kibrothhattaavah: because there they buried the people that lusted.']

[154] [*Ez.* 16:24. 'And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.']

[155] [*Dan.* 2:32. 'This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass.'

*Num.* 5:21-7. 'Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell;

And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: And the woman shall say, Amen, amen.

And the priest shall write these curses in a book, and he shall blot them out with the bitter water:

And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter.

Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar:

And the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water.

And when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.']

[156] [*Jos.* 18:24. Massey errs here as the verse reads 'And Chepharhaammonai, and Ophni, and Gaba; twelve cities with their villages,' and bears no relation to his citation. Unable to trace.]

[157] [Jarchi, in *Chagiga*, fol. 5 c. 1.]

[158] [*Cod. Jevamoth* (Jebamoth), Bartolucci, *Bibliotheca Magna Rabbinica*, vol. 3, p. 466.]

[159] [*Gen.* 15:19. 'The Kenites, and the Kenizzites, and the Kadmonites.']

[160] [1 *Kin.* 14:24. 'And there were also sodomites in the land: and they did according to all the abominations of the nations which the LORD cast out before the children of Israel.'

1 *Kin.* 15:12. 'And he took away the sodomites out of the land, and removed all the idols that his fathers had made.'

1 *Kin.* 22:46. 'But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the spirit of the LORD from me to speak unto thee?']

[161] [*Hos.* 4:14-16. 'I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people that doth not understand shall fall.

Though thou, Israel, play the harlot, yet let not Judah offend; and come not ye unto Gilgal, neither go ye up to Bethaven, nor swear, The LORD liveth.

For Israel slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place.']

[162] [*On The Nature of the Universe*, bk. 4. 'For commonly 'tis thought that wives conceive

More readily in manner of wild-beasts,  
After the custom of the four-foot breeds,  
Because so postured, with the breasts beneath  
And buttocks then upreared, the seeds can take  
Their proper places. Nor is need the least  
For wives to use the motions of blandishment;  
For thus the woman hinders and resists  
Her own conception, if too joyously  
Herself she treats the Venus of the man  
With haunches heaving, and with all her bosom  
Now yielding like the billows of the sea—  
Aye, from the ploughshare's even course and track  
She throws the furrow, and from proper places  
Deflects the spurt of seed. And courtesans  
Are thus wise wont to move for their own ends,  
To keep from pregnancy and lying in,  
And all the while to render Venus more  
A pleasure for the men— the which meseems  
Our wives have never need of.' W. E. Leonard's tr.]

[163] [Basnage, *The History of the Jews*, pp. 193-4.]

[164] [*Judg.* 6:24. 'Then Gideon built an altar there unto the LORD, and called it Jehovahshalom: unto this day it is yet in Ophrah of the Abiezrites.']

[165] [*Prov.* 7:14. 'I have peace offerings with me; this day have I payed my vows.']

[166] [*Ex.* 17:15. 'And Moses built an altar, and called the name of it Jehovahnissi.']

[167] [*Ezra* 7:15. 'And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem.']

[168] [*EIH.* 4.14. Unable to identify this pub.]

[169] [Smith, *Notes on the Early History of Assyria and Babylonia*, p.?)

[170] [*Is.* 14:13. 'For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north.']

[171] [*Is.* 29:3. 'And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.']

[172] [*Σοινιδας. Suidæ Lexicon.*?]

[173] [*The Antiquities of the Jews*, bk. 1, ch. 10.2. 'Now when the Egyptian army had once tasted of this prosperous success, by the means of Moses, they did not slacken their diligence, insomuch that the Ethiopians were in danger of being reduced to slavery, and all sorts of destruction; and at length they retired to Saba, which was a royal city of Ethiopia, which Cambyses afterwards named Mero, after the name of his own sister. The place was to be besieged with very great difficulty, since it was both encompassed by the Nile quite round, and the other rivers, Astapus and Astaboras, made it a very difficult thing for such as attempted to pass over them; for the city was situate in a retired place, and was inhabited after the manner of an island, being encompassed with a strong wall, and having the rivers to guard them from their enemies, and having great ramparts between the wall and the rivers, insomuch, that when the waters come with the greatest violence, it can never be drowned; which ramparts make it next to impossible for even such as are gotten over the rivers to take the city.' Whiston's tr.]

[174] [*The Koran*, ch. 27. 'And she tarried not long before she presented herself unto Solomon, and said, I have viewed a country which thou hast not viewed; and I come unto thee from Saba, with a certain piece of news. I found a woman to reign over them, who is provided with everything requisite for a prince, and hath a magnificent throne.

And Solomon said, O nobles, which of you will bring unto me her throne, before they come and surrender themselves unto me? A terrible genius answered, I will bring it unto thee, before thou arise from thy place: for I am able to perform it, and may be trusted. And one with whom was the knowledge of the scriptures said, I will bring it unto thee, in the twinkling of an eye. And when Solomon saw the throne placed before him, he said, This is a favour of my LORD, that he may make trial of me, whether I will be grateful, or whether I will be ungrateful; and he who is grateful is grateful to his own advantage, but if any shall be ungrateful, verily my LORD is self-sufficient and munificent. And Solomon said unto his servants, Alter her throne, that she may not know it, to the end we may see whether she be rightly directed, or whether she be one of those who are not rightly directed.

And when she was come unto Solomon, it was said unto her, is thy throne like this? She answered, As though it were the same. And we have had knowledge bestowed on us before this, and have been resigned unto God. But that which she worshipped, besides GOD, had turned her aside from the truth; for she was of an unbelieving people.

It was said unto her, Enter the palace. And when she saw it, she imagined it to be a great water; and she discovered her legs, by lifting up her robe to pass through it. Whereupon Solomon said unto her, Verily this is a palace evenly floored with glass.

Then said the queen, O LORD, verily I have dealt unjustly with my own soul; and I resign myself, together with Solomon, unto GOD, the LORD of all creatures.

Note h: This queen the Arabs name Balkîs: some make her the daughter of al Hodhâd Ebn Sharhabil, and others of Sharahîl Ebn Malec; but they all agree she was a descendant of Yârab Ebn Kahtân. She is placed the twenty-second in Dr. Pocock's list of the kings of Yaman.' Sale's tr.]

[175] [*Cant.* 6:4. 'Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.']

[176] [Source.]



[177] [Hotten, *The History of Signboards*, p. 18. 'In the beginning of the eighteenth century, we find the following signs named, which puzzled a person of an inquisitive turn of mind, who wrote to the British Apollo (the meagre Notes and Queries of those days,) in the hope of eliciting an explanation of their quaint combination:

"I'm amazed at the Signs  
As I pass through the Town,  
To see the odd mixture:  
A Magpie and Crown,  
The Whale and the Crow,  
The Razor and Hen,  
The Leg and Seven Stars,  
The Axe and the Bottle,  
The Tun and the Lute,  
The Eagle and Child,  
The Shovel and Boot.""]

[178] [Elliot, *Horæ Apocalypticæ*, vol. 4, p. 30. 'In 1825, on the occasion of the jubilee, Pope Leo XII. struck a medal, bearing on the one side his own image, and on the other, that of the Church of Rome symbolised as a "Woman," holding in her left hand a cross, and in her right a CUP, with the legend around her, "Sedet super universum" "The whole world is her seat.'" From Hislop, *Two Babylons*, p. 6.]

[179] [Rev. 17:9. 'And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.']

[180] [Stanley, *Lectures on the History of the Jewish Church*, (1887 ed.), vol. 1, p. 99. 'It has been observed, that the great epochs of the history of the Chosen People are marked by the several names, by which in each the Divine nature is indicated. In the Patriarchal age we have already seen that the oldest Hebrew form by which the most general idea of Divinity is expressed is El, Elohim, The Strong One, The Strong Ones, The Strong. Beth-El, Peni-El, remained even to the latest times memorials of this primitive mode of address and worship. But now a new name, and with it a new truth, was introduced. "I am JEHOVAH; I appeared unto Abraham, Isaac, and Jacob, by the name of El-Shaddai (God Almighty); but by my name JEHOVAH was I not known unto them." The only certain use of it before the time of Moses is in the name of Jochebed, borne by his own mother. It has been beautifully conjectured that in the small circle of the family of Amram a dim conception had thus arisen of the Divine Truth, which was through the son of that family proclaimed to the world. It was the rending asunder of the veil which overhung the temple of the Egyptian Sais. "I am that which has been, and which is, and which is to be; and my veil no mortal hath yet drawn aside." It was the declaration of the simplicity, the unity, the self-existence of the Divine Nature, the exact opposite to all the multiplied forms of idolatry, human, animal, and celestial, that prevailed, as far as we know, everywhere else.'

Plutarch, *Isis and Osiris*, ch. 9. From Stanley, *ibid.*]

# A BOOK OF THE BEGINNINGS

## NOTES TO SECTION 15

[1] ['The Passage of the Red Sea,' in Smith, *A Dictionary of the Bible*, vol. 3, p. 1018. 'To this St. Paul may allude where he says that the fathers "were all baptized unto Moses in the cloud and in the sea" (1 *Cor.* x. 2); for the idea of baptism seems to involve either immersion or sprinkling, and the latter could have here occurred: the reference is evidently to the pillar of the cloud: it would, however, be impious to attempt an explanation of what is manifestly miraculous. These additional particulars may illustrate the troubling of the Egyptians, for their chariots may have been thus overthrown.' The Egyptologist who wrote this art. is Reginald Stuart Poole.]

[2] [Source.]

[3] [*Ps.* 78:2. 'I will open my mouth in a parable: I will utter dark sayings of old.']

[4] [Unable to trace.]

[5] [*Zohar*, 3. 152.  
Franck, *La Kabbale*, p. 119. Wrong p. no. Unable to trace.]

[6] [Buxtorf, *Synagoga Ivdaica*, ch. 3. 49.]

[7] [*The Antiquities of the Jews*, pref. 4. 'But because almost all our constitution depends on the wisdom of Moses, our legislator, I cannot avoid saying somewhat concerning him beforehand, though I shall do it briefly; I mean, because otherwise those that read my book may wonder how it comes to pass, that my discourse, which promises an account of laws and historical facts, contains so much of philosophy. The reader is therefore to know, that Moses deemed it exceeding necessary, that he who would conduct his own life well, and give laws to others, in the first place should consider the Divine nature; and, upon the contemplation of God's operations, should thereby imitate the best of all patterns, so far as it is possible for human nature to do, and to endeavour to follow after it: neither could the legislator himself have a right mind without such a contemplation; nor would any thing he should write tend to the promotion of virtue in his readers; I mean, unless they be taught first of all, that God is the Father and Lord of all things, and sees all things, and that thence he bestows a happy life upon those that follow him; but plunges such as do not walk in the paths of virtue into inevitable miseries. Now when Moses was desirous to teach this lesson to his countrymen, he did not begin the establishment of his laws after the same manner that other legislators did; I mean, upon contracts and other rights between one man and another, but by raising their minds upwards to regard God, and his creation of the world; and by persuading them, that we men are the most excellent of the creatures of God upon earth. Now when once he had

brought them to submit to religion, he easily persuaded them to submit in all other things: for as to other legislators, they followed fables, and by their discourses transferred the most reproachful of human vices unto the gods, and afforded wicked men the most plausible excuses for their crimes; but as for our legislator, when he had once demonstrated that God was possessed of perfect virtue, he supposed that men also ought to strive after the participation of it; and on those who did not so think, and so believe, he inflicted the severest punishments. I exhort, therefore, my readers to examine this whole undertaking in that view; for thereby it will appear to them, that there is nothing therein disagreeable either to the majesty of God, or to his love to mankind; for all things have here a reference to the nature of the universe; while our legislator speaks some things wisely, but enigmatically, and others under a decent allegory, but still explains such things as required a direct explication plainly and expressly. However, those that have a mind to know the reasons of every thing, may find here a very curious philosophical theory, which I now indeed shall wave the explication of; but if God afford me time for it, I will set about writing it after I have finished the present work. I shall now betake myself to the history before me, after I have first mentioned what Moses says of the creation of the world, which I find described in the sacred books after the manner following.' Whiston's tr.]

[8] [*Ibid.*, bk. 3, ch. 1.7. 'As soon as they were removed thence, they came to Rephidim, being distressed to the last degree by thirst; and while in the foregoing days they had lit on a few small fountains, but now found the earth entirely destitute of water, they were in an evil case. They again turned their anger against Moses; but he at first avoided the fury of the multitude, and then betook himself to prayer to God, beseeching him, that as he had given them food when they were in the greatest want of it, so he would give them drink, since the favour of giving them food was of no value to them while they had nothing to drink. And God did not long delay to give it them, but promised Moses that he would procure them a fountain, and plenty of water, from a place they did not expect any. So he commanded him to smite the rock which they saw lying there, with his rod, and out of it to receive plenty of what they wanted; for he had taken care that drink should come to them without any labour or pains-taking. When Moses had received this command from God, he came to the people, who waited for him, and looked upon him, for they saw already that he was coming apace from his eminence. As soon as he was come, he told them that God would deliver them from their present distress, and had granted them an unexpected favor; and informed them, that a river should run for their sakes out of the rock. But they were amazed at that hearing, supposing they were of necessity to cut the rock in pieces, now they were distressed by their thirst and by their journey; while Moses only smiting the rock with his rod, opened a passage, and out of it burst water, and that in great abundance, and very clear. But they were astonished at this wonderful effect; and, as it were, quenched their thirst by the very sight of it. So they drank this pleasant, this sweet water; and such it seemed to be, as might well be expected where God was the donor. They were also in admiration how Moses was honoured by God; and they made grateful returns of sacrifices to God for his providence towards them. Now that Scripture, which is laid up in the temple, informs us, how God foretold to Moses, that water timid in this manner be derived out of the rock.' Whiston's tr.]

[9] [*Gemara.*]

[10] [Buxtorf, *Synagoga Ivdaica.*

Stehelin, *Rabbinical Literature*, vol. 1, p. 40. 'Rabbi Joseph Gekatilia, in his Treatise entitled *Schaare Orah*, says, "The Written Law is explained by the Oral Law: And these two Laws depend on each other like two Twins of a Roe. And to him, who separateth one from the other, are directed the Words, "A Whisperer separateth chief Friends. He is as One that hath no God."

That the Talmud is held in greater Esteem, among the Jews, than the Bible, will appear from the following Quotations. In a Talmudic Treatise, entitled *Bava Merice* 'tis said, "The Doctrine of our Rabbins is this: They who study the Bible, do what is deem'd neither Virtue nor Vice. They who study the Mishna perform Something of a Virtue; and, on that Account, receive a Reward. But they who study the Gemara, perform what may be esteem'd the greatest Virtue." In *Massecheth Sopherim*, Chap. 15. we have the following Passage; "The Bible is like Water, the Mishna like Wine; and the Six Ordinances (meaning the Gemara) are like spiced Wine. The World cannot subsist without Water. The World cannot subsist without Wine. The World cannot subsist without spiced Wine. And a rich Man is sustain'd by these Three Things. Nor can the World subsist without the Bible, the Mishna, and the Gemara. Again, The Law is like unto Salt; the Mishma is like unto Pepper; and the Gemara like unto balmy Spice. The World cannot be without Salt. The World cannot be without Pepper. The World cannot be without balmy Spice. And a Man of Wealth is sustain'd by all these three. Nor can the World be without the Bible, the Mishna, or the Gemara. In the Treatise, entitled *Cad hakkemach*, 'tis said, "We are to hold no Conversation with Those who take the Bible and the Mishna into their Hands without studying the Talmud, (which is here to be understood of the Gemara.) And as 'tis said Meddle not with those that are given to change." In *Shaare Zedek*, 'tis said, "He who reads the Bible, without the Mishna and Talmud (i.e. Gemara) is as One that hath no God.""]

[11] [*Sepher Midrash, Sifrei Devarim* (Deuteronomy).

ליתן תורה לישראל, לא בלשון אחד נגלה, ויאמר, ה' מסיני בא" (דברים לג, ב) - כשנגלה הקדוש ברוך הוא:  
אלא בארבעה לשונות

זה לשון עברי - "ויאמר, ה' מסיני בא"

[וזרח משעיר למו" - זה לשון רומי [=לטינית]

פארן" - זה לשון ערבי הופיע מהר"

ואתה מרבבות קדש" - זה לשון ארמי"

"The Lord came from Sinai; He shone upon them from Seir; He appeared from Mount Paran; and came from Rivevot Kodesh" (33:2)

When the Holy One gave the Torah to Israel, he didn't reveal himself in one language, but in four:

"The Lord came from Sinai"—this is Hebrew.

"He shone upon them from Seir"—this is Roman (Seir is Edom, identified with Rome. This is likely Latin, although some say that it refers to Greek.)

"He appeared from Mount Paran"—this is Arabic (Yishmael lived in Paran, from whom

the Arabs are descended)

"And came from Rivevot Kodesh"—this is Aramaic (the word for came, *ata*, is Aramaic).' Many thanks to Jerome Silverman for providing this ref. for me.]

[12] [*Ibid.*]

[13] [2 *Es.* 14:21. 'The world is shrouded in darkness, and its inhabitants are without light. For your law was destroyed in the fire, and so no one can know about the deeds you have done or intend to do.']

[14] [*Of Isis and Osiris.* ch. [32.](#)]

[15] [*Gal.* 4:24. 'Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.']

[16] [Source.]

[17] [*Cain and his Birth*, 14, in *Works*, vol. 1, p. 187. 'Now I bid ye, initiated men, who are purified, as to your ears, to receive these things, as mysteries which are really sacred, in your inmost souls; and reveal them not to any one who is of the number of the uninitiated, but guard them as a sacred treasure, laying them up in your own hearts, not in a storehouse in which are gold and silver, perishable substances, but in that treasure-house in which the most excellent of all the possessions in the world does lie, the knowledge namely of the great first Cause, and of virtue, and in the third place, of the generation of them both. And if ever you meet with any one who has been properly initiated, cling to that man affectionately and adhere to him, that if he has learnt any more recent mystery he may not conceal it from you before you have learnt to comprehend it thoroughly. For I myself, having been initiated in the great mysteries by Moses, the friend of God, nevertheless, when subsequently I beheld Jeremiah the prophet, and learnt that he was not only initiated into the sacred mysteries, but was also a competent hierophant or expounder of them, did not hesitate to become his pupil.' Yonge's tr.]

[18] [*Creation of the World*, par. 56, in *Works*, vol. 1, p. 47. 'And these things are not mere fabulous inventions, in which the race of poets and sophists delights, but are rather types shadowing forth some allegorical truth, according to some mystical explanation.' Yonge's tr.]

[19] [*Allegories*, bk. 2, par. 7, in *Works*, vol. 1, pp. 86-7. "'And God cast a deep trance upon Adam, and sent him to sleep; and he took one of his ribs," and so on. The literal statement conveyed in these words is a fabulous one; for how can any one believe that a woman was made of a rib of a man, or, in short, that any human being was made out of another? And what hindered God, as he had made man out of the earth, from making woman in the same manner? For the Creator was the same, and the material was almost interminable, from which every distinctive quality whatever was made. And why, when there were so many parts of a man, did not God make the woman out of some other part rather than out of one of his ribs? Again, of which rib did he make her? And this question

would hold even if we were to say, that he had only spoken of two ribs; but in truth he has not specified their number. Was it then the right rib, or the left rib? Again, if he tilled up the place of the other with flesh, was not the one which he left also made of flesh? and indeed our ribs are like sisters, and akin in all their parts, and they consist of flesh. What then are we to say? ordinary custom calls the ribs the strength of a man; for we say that a man has ribs, which is equivalent to saying that he has vigour; and we say that a wrestler is a man with strong ribs, when we mean to express that he is strong: and we say that a harp-player has ribs, instead of saying that he has energy and power in his singing.

Now that this has been premised we must also say, that the mind, while naked and free from the entanglement of the body (for our present discussion is about the mind, while it is as yet entangled in nothing) has many powers, namely, the possessive power, the progenerative power, the power of the soul, the power of reason, the power of comprehension, and part of others innumerable both in their genus and species. Now the possessive power is common to it with other inanimate things, with stocks and stones, and it is shared by the things in us, which are like stones, namely, by our bones. And natural power extends also over plants: and there are parts in us which have some resemblance to plants, namely, our nails and our hair: and nature is a habit already put in motion, but the soul is a habit which has taken to itself, in addition, imagination and impetuosity; and this power also is possessed by man in common with the irrational animals; and our mind has something analogous to the soul of an irrational animal. Again, the power of comprehension is a peculiar property of the mind; and the reasoning power is perhaps common to the more divine natures, but is especially the property of the mortal nature of man: and this is a twofold power, one kind being that in accordance with which we are rational creatures, partaking of mind; and the other kind being that faculty by which we converse.

There is also another power in the soul akin to these, the power of sensation, of which we are now speaking; for Moses is describing nothing else on this occasion except the formation of the external sense, according to energy and according to reason.' Yonge's tr.]

[20] [*Allegories*, par. 18, in *Works*, vol. 1, pp. 67-8. 'But the tree of life is that most general virtue which some people call goodness; from which the particular virtues are derived, and of which they are composed. And it is on this account that it is placed in the centre of the Paradise; having the most comprehensive place of all, in order that, like a king, it may be guarded by the trees on each side of it. But some say that it is the heart that is meant by the tree of life; since that is the cause of life, and since that has its position in the middle of the body, as being, according to them, the dominant part of the body. But these men ought to be made aware that they are expounding a doctrine which has more reference to medical than to natural science. But we, as has been said before, affirm that by the tree of life is meant the most general virtue. And of this tree Moses expressly says, that it is placed in the middle of the paradise; but as to the other tree, that namely of the knowledge of good and evil, he has not specified whether it is within or outside of the Paradise; but after he has used the following expression, "and the tree of the knowledge of good and evil," he says no more, not mentioning where it is placed, in order that anyone who is uninitiated in the principles of natural philosophy, may not be made to marvel at his knowledge.

What then must we say? That this tree is both in the Paradise and also out of it. As to

its essence, indeed, in it; but as to its power, out of it. How so? The dominant portion of us is capable of receiving everything, and resembles wax, which is capable of receiving every impression, whether good or bad. In reference to which fact, that supplanter Jacob makes a confession where he says, "all these things were made for me." For the unspeakable formations and impressions of all the things in the universe, are all borne forward into, and comprehended by the soul, which is only one. When, therefore that receives the impression of perfect virtue, it has become the tree of life; but when it has received the impression of vice, it has then become the tree of the knowledge of good and evil, and vice and all evil have been banished from the divine company. Therefore the dominant power which has received it is in the Paradise according to its essence; for there is in it that characteristic of virtue, which is akin to the Paradise. But again, according to its power it is not in it, because the form of virtue is inconsistent with the divine operations; and what I here say, any one may understand in this manner. At this moment, the dominant part is in my body, according to its essence, but according to its power it is in Italy, or Sicily, when it applies its consideration to those countries, and in heaven when it is contemplating the heaven. On which principle it often happens that some persons who are in profane places, according to their essence, are in the most sacred places, thinking of those things which relate to virtue. And again, others who are in the temples of the gods, are profane in their minds, from the fact of their minds receiving a change for the worse, and evil impressions; so that vice is neither in the Paradise, nor not in it. For it is possible that it may be in it according to its essence, but it is not possible that it should be according to its power.' Yonge's tr.]

[21] [*Allegories*, par. 20, in *Works*, vol. 1, p. 69. "'The name of one river is Pheison. This is that river which encircles all the land of Evilat; there is the country where there is gold. And the gold of that land is good; there also are the carbuncle and the sapphire stone." One of the four virtues is prudence, which Moses here calls Pheison: because the soul abstains from, and guards against, acts of iniquity. And it meanders in a circle, and flows all round the land of Evilat; that is to say, it preserves a mild, and gentle, and favourable constitution. And as of all fusible essences, the most excellent and the most illustrious is gold, so also the virtue of the soul which enjoys the highest reputation, is prudence. And when he uses the expression, "that is the country where there is gold," he is not speaking geographically, that is, where gold exists, but that is the country in which that valuable possession exists, brilliant as gold, tried in the fire, and valuable, namely, prudence. And this is confessed to be the most valuable possession of God.

But with reference to the geographical position of virtue, there are two personages, each invested with distinctive qualities. One, the being who has prudence, the other, the being who exerts it; and these he likens to the carbuncle and the emerald.' Yonge's tr.]

[22] [*Allegories*, par. 27, in *Works*, vol. 1, p. 74-5. 'And it is worth while to raise the question why the two rivers the Pheison and the Gihon encircle certain countries, the one surrounding Evilat, and the other Ethiopia, while neither of the other rivers is represented as encompassing any country. The Tigris is indeed said to flow in front of the land of the Assyrians, but the Euphrates is not mentioned in connection with any country whatever. And yet in real truth the Euphrates does both encircle some countries, and has several also in front of it. But the truth is that the sacred writer is here speaking not of the river,

but of the correction of manners. It is necessary therefore to say that prudence and courage are able to raise a wall and a circle of fortification against the opposite evils, folly, and cowardice; and to take them captives: for both of them are powerless and easy to be taken. For the foolish man is easily to be defeated by the prudent one; and the coward falls before the valiant man. But temperance is unable to surround appetite and pleasure; for they are formidable adversaries and hard to be subdued. Do you not see that even the most temperate men are compelled by the necessities of their mortal body to seek meat and drink; and it is in those things that the pleasures of the belly have their existence. We must be content therefore to oppose and contend with the genus appetite. And it is on this account that the river Tigris is represented as flowing in front of the Assyrians, that is to say temperance is in front of or arrayed against pleasure.

But justice, according to which the river Euphrates is represented, neither besieges any one, nor draws lines of circumvallation round any one, nor opposes any one; why so? Because justice is conversant about the distribution of things according to merit, and does not take the part either of accuser or of defendant, but acts as a judge. As therefore a judge does not desire beforehand to defeat any one, nor to oppose and make war upon any one; but delivers his own opinion and judges, deciding for the right, so also justice, not being the adversary of any one, distributes its due to every thing.' Yonge's tr.]

[23] [*Gen.* 24:35. 'And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.'

Philo, *Allegories*, par. 26, in *Works*, vol. 1, pp. 73-4. "'There also is the carbuncle and the emerald." The two beings endowed with distinctive qualities, the prudent man and the man who acts prudently, differ from one another; one of them existing according to prudence, and the other acting wisely according to the rules of wisdom. For it is on account of these two beings thus endowed with distinctive qualities God implanted prudence and virtue in the earth-born man. For what would have been the use of it, if there had been no reasoning powers in existence to receive it, and to give impressions of its form? So that virtue is very properly conjoined with prudence, and the prudent man is rightly joined with him who displays prudence in his actions; the two being like two precious stones. And may not they be Judah and Issachar? For the man who puts in practice the prudence of God confesses himself to be bound to feel gratitude, and to feel it towards him who has given him what is good without grudging; and he also does honourable and virtuous actions. Accordingly Judah is the symbol of a man who makes this confession "in respect of whom Leah ceased from child-bearing." But Issachar is the symbol of the man who does good actions, "For he put forth his shoulder to labour and became a man tilling the earth." With respect to whom Moses says, hire is in his soul after he has been sown and planted, so that his labour is not imperfect, but is rather crowned and honoured with a reward by God.

And that he is making mention of these things, he shows when speaking on other subjects; when describing the garment, which reached to the feet he says, "And thou shalt weave in it sets of stones in four rows. The row of stones shall be the sardine stone, the topaz, and the emerald are the first row." Reuben, Simeon, and Levi are here meant. "And the second row," he says, "are the carbuncle and the sapphire." And the sapphire is the same as the green stone. And in the carbuncle was inscribed the name of Judah, for he



was the fourth son : and in the sapphire the name of Issachar. Why then as he had called the sapphire the green stone, did he not also speak of the red stone? Because Judah, as the type of a disposition inclined to confession, is a being immaterial and incorporeal. For the very name of confession shows that it is a thing external to himself. For when the mind is beside itself, and bears itself upwards to God, as the laughter of Isaac did, then it makes a confession to him who alone has a real being. But as long as it considers itself as the cause of something, it is a long way from yielding to God, and confessing to him. For this very act of confessing ought to be considered as being the work not of the soul, but of God who teaches it this feeling of gratitude. Accordingly Judah, who practises confession, is an immaterial being.

But Issachar who came forth out of labour is in need of corporeal matter; since if it were otherwise how could a studious man read without his eyes? And how could any one hear words exhorting him to any cause, if he were not endowed with hearing? And how could he obtain meat and drink without a belly, and without a wonder working art exercised towards it? And it is on this account that he was likened to a precious stone.

Moreover the colours of the two are different. For the colour of a coal when on fire is akin to that of the man who is inclined to confession: for he is inflamed by gratitude to God, and he is intoxicated with a certain sober intoxication: but the colour of the green stone is more appropriate to the man who is still labouring: for those who are devoted to constant labour are pale on account of the wearing nature of toil, and also by reason of their fear that perhaps they may not attain to such an end of their wish as is desired in their prayers.' Yonge's tr.]

[24] [*Allegories*, par. 58, in *Works*, vol. 1, p. 49. 'But what has been already said is sufficient to show what the reasons were on account of which the serpent appears to have uttered a human voice And it is on this account that Moses appears to me in the particular laws also which he issued in the respect to animals, deciding what were proper to be eaten, and what were not, to have given especial praise to the animal called the serpent fighter. This is a reptile with jointed legs above its feet, by which it is able to leap and to raise itself on high, in the same manner as the tribe of locusts. For the serpent fighter appears to me to be no other than temperance expressed under a symbolical figure, waging an interminable and unrelenting warfare against intemperance and pleasure. For temperance especially embraces economy and frugality, and pares down the necessities to a small number, preferring a life of austerity and dignity. But intemperance is devoted to extravagance and superfluity, which are the causes of luxury and effeminacy to both soul and body, and to which it is owing that in the opinion of wise men life is but a faulty thing, and more miserable than death.' Yonge's tr.]

[25] [*Allegories*, par. 67, in *Works*, vol. 1. p. 157. 'And the expression, "He shall watch thy head, and thou shalt watch his heel," is, as to its language, a barbarism, but, as to the meaning which is conveyed by it, a correct expression. Why so? It ought to be expressed with respect to the woman: but the woman is not he, but she. What, then, are we to say? From his discourse about the woman he has digressed to her seed and her beginning. Now the beginning of the outward sense is the mind. But the mind is masculine, in respect of which one may say, he, his, and so on. Very correctly, therefore, does God here say to pleasure, that the mind shall watch your principal and predominant doctrine, and

you shall watch the traces of the mind itself, and the foundations of the things which are pleasing to it, to which the heel has very naturally been likened.' Yonge's tr.]

[26] [*Jer.* 31:37. 'Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.']

[27] [*Prov.* 15:24. 'The way of life is above to the wise, that he may depart from hell beneath.']

[28] [*Ps.* 119:18. 'Open thou mine eyes, that I may behold wondrous things out of thy law.']

[29] [Origen, *Contra Celsus*, bk. 4, ch. 1. 'Moreover, if the law of Moses had contained nothing which was to be understood as having a secret meaning, the prophet would not have said in his prayer to God, "Open Thou mine eyes, and I will behold wondrous things out of Thy law;" whereas he knew that there was a veil of ignorance lying upon the heart of those who read but do not understand the figurative meaning, which veil is taken away by the gift of God, when He hears him who has done all that he can, and who by reason of habit has his senses exercised to distinguish between good and evil, and who continually utters the prayer, "Open Thou mine eyes, and I will behold wondrous things out of Thy law." And who is there that, on reading of the dragon that lives in the Egyptian river, and of the fishes which lurk in his scales, or of the excrement of Pharaoh which fills the mountains of Egypt, is not led at once to inquire who he is that fills the Egyptian mountains with his stinking excrement, and what the Egyptian mountains are; and what the rivers in Egypt are, of which the aforesaid Pharaoh boastfully says, "The rivers are mine, and I have made them;" and who the dragon is, and the fishes in its scales,—and this so as to harmonize with the interpretation to be given of the rivers? But why establish at greater length what needs no demonstration? For to these things applies the saying: "Who is wise, and he shall understand these things? or who is prudent, and he shall know them?" Now I have gone at some length into the subject, because I wished to show the unsoundness of the assertion of Celsus, that "the more modest among the Jews and Christians endeavour somehow to give these stories an allegorical signification, although some of them do not admit of this, but on the contrary are exceedingly silly inventions." Much rather are the stories of the Greeks not only very silly, but very impious inventions. For our narratives keep expressly in view the multitude of simpler believers, which was not done by those who invented the Grecian fables. And therefore not without propriety does Plato expel from his state all fables and poems of such a nature as those of which we have been speaking.' *ANCL*, 23, 217.

Compare *Ez.* 29:3. 'Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.']

[30] [*Contra Celsus*. Unable to trace.]

[31] [*Stromata*, bk. 5. 'Now those instructed among the Egyptians learned first of all that style of the Egyptian letters which is called Epistolographic; and second, the Hieratic, which the sacred scribes practise; and finally, and last of all, the Hieroglyphic, of which one kind which is by the first elements is literal (*Kyriologic*), and the other Symbolic. Of the Symbolic, one kind speaks literally by imitation, and another writes as it were figuratively; and another is quite allegorical, using certain enigmas.

Wishing to express Sun in writing, they make a circle; and Moon, a figure like the Moon, like its proper shape. But in using the figurative style, by transposing and transferring, by changing and by transforming in many ways as suits them, they draw characters. In relating the praises of the kings in theological myths, they write in anaglyphs. Let the following stand as a specimen of the third species—the Enigmatic. For the rest of the stars, on account of their oblique course, they have figured like the bodies of serpents; but the sun like that of a beetle, because it makes a round figure of ox-dung, and rolls it before its face. And they say that this creature lives six months under ground, and the other division of the year above ground, and emits its seed into the ball, and brings forth; and that there is not a female beetle. All then, in a word, who have spoken of divine things, both Barbarians and Greeks, have veiled the first principles of things, and delivered the truth in enigmas, and symbols, and allegories, and metaphors, and such like tropes.' *ANCL*, 12, 234.]

[32] ["We must not understand or take in a literal sense, what is written in the book on the creation, nor form of it the same ideas, which are participated by the generality of mankind, otherwise our ancient sages would not have so much recommended to us, to hide the real meaning of it, and not to lift the allegorical veil, which covers the truth contained therein. When taken in its literal sense, that work gives the most absurd and most extravagant ideas of the Deity. Whosoever should divine its true meaning, ought to take great care in not divulging it. This is a maxim, repeated to us by all our sages, principally concerning the understanding of the work of the six days. It is possible, that somebody, either through himself, or by means of the light obtained from others, may succeed to divine its meaning; then let him be silent, or if he speaks of it, let it be done only in as veiled a manner as I do, leaving the remainder to be guessed, by those who can hear me." From Dupuis, *Origin of all Religious Worship*, p. 226, who gives no title. See full text [here](#).]

[33] [As above note.]

[34] [*Of Isis and Osiris*, ch. [31](#).]

[35] [*The Antiquities of the Jews*, bk. 3. 1.7. 'As soon as they were removed thence, they came to Rephidim, being distressed to the last degree by thirst; and while in the foregoing days they had lit on a few small fountains, but now found the earth entirely destitute of water, they were in an evil case. They again turned their anger against Moses; but he at first avoided the fury of the multitude, and then betook himself to prayer to God, beseeching him, that as he had given them food when they were in the greatest want of it, so he would give them drink, since the favour of giving them food was of no value to them while they had nothing to drink. And God did not long delay to give it them, but

promised Moses that he would procure them a fountain, and plenty of water, from a place they did not expect any. So he commanded him to smite the rock which they saw lying there, with his rod, and out of it to receive plenty of what they wanted; for he had taken care that drink should come to them without any labour or pains-taking. When Moses had received this command from God, he came to the people, who waited for him, and looked upon him, for they saw already that he was coming apace from his eminence. As soon as he was come, he told them that God would deliver them from their present distress, and had granted them an unexpected favour; and informed them, that a river should run for their sakes out of the rock. But they were amazed at that hearing, supposing they were of necessity to cut the rock in pieces, now they were distressed by their thirst and by their journey; while Moses only smiting the rock with his rod, opened a passage, and out of it burst water, and that in great abundance, and very clear. But they were astonished at this wonderful effect; and, as it were, quenched their thirst by the very sight of it. So they drank this pleasant, this sweet water; and such it seemed to be, as might well be expected where God was the donor. They were also in admiration how Moses was honoured by God; and they made grateful returns of sacrifices to God for his providence towards them. Now that Scripture, which is laid up in the temple, informs us, how God foretold to Moses, that water should in this manner be derived out of the rock.' See also note [8](#) above.]

[36] [From *Œdipus Œgyptiacus*.]

[37] [*ARSB*, 6. Apologies for the poor and incomplete quality of the image. I am relying on a poor scan. This will be amended once a decent copy comes into my possession.]

[38] [*Rit.* ch. 146. 'I have adored the Place of New Birth of the Taser. My mouth speaks, having truth. I have drowned the Apophis. I have come from the place where it renews the limbs.' Birch's tr. Cf. [Renouf](#).]

[39] [Upham, *The History and Doctrine of Buddhism*, p. 74.]

[40] [*Ez.* 31:14-16. 'To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.']

[41] [*2 Sam.* 24:6. 'And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It

is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite.']

[42] [*Ps.* 86:13. 'For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell.']

[43] [*Ps.* 86:13. 'For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell.']

[44] [*Ex.* 19:17. 'And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.']

[45] [Birch, *The Rede Lecture: The Monumental History of Egypt*, pp. 26-7.]

[46] [*The Monuments of Upper Egypt*, p. 175. 'We have before us, most accurately rendered by the hieroglyphic names: Kadesch (no. 1), Megiddo (2), Beth-Tapuah (6), Juta (9), Damascus (13), Beyrout (19), Ashtaroth-Karnaim (27), Hatzor (32), Kennereth, (34), Schunem (38), Nain (45), Acco (Acre, 46), Jaffa (62), Lod (64), Ono (65), Socho (67), Henganim (70), Migdal (71), Guerar (80), Eehoboth (87), Beth-Markaboth (94), Beth-Hanath (109), Ziph (114). Beyrout lies quite to the north, Rehoboth is as far to the south. To the west we are carried to the shores of the Mediterranean and to the east we only just cross the Jordan. No doubt whatever can exist. If these limits are not precisely the same as the Xth chapter of Genesis assigns to the land of Canaan, at all events these 115 names carry us to the very centre and heart of that far famed country. The data are certainly very precise with regard both to chronology and geography. In fact, this list of 115 names is nothing less than a synoptical table of the Promised Land, made 270 years before the Exodus.']

[47] [*Of Isis and Osiris*, ch. [31](#).]

[48] [*Job* 36:20. 'Desire not the night, when people are cut off in their place.']

[49] [*Ez.* 29:3. 'Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.']

[50] [*Is.* 27:1. 'In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.']

[51] [*Job* 26:13. 'By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.']

[52] [*Ez.* 23:42. 'And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.']

[53] [*Is.* 45:14. 'Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God.']

[54] [*Jer.* 44:24-26. 'Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah that are in the land of Egypt:

Thus saith the LORD of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows.

Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth.']

[55] [*Hos.* 7:11. 'Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.']

[56] [*Hos.* 8:13. 'They sacrifice flesh for the sacrifices of mine offerings, and eat it; but the LORD accepteth them not; now will he remember their iniquity, and visit their sins: they shall return to Egypt.']

[57] [*Hos.* 9:3. 'They shall not dwell in the LORD'S land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.']

[58] [*Hos.* 6:10. 'I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled.']

[59] [*Zech.* 14:17. 'And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.']

[60] [*Amos* 9:7. 'Are ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?']

[61] [*Jer.* 16:14-15. 'Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.']

[62] [Faber, *The Origin of Pagan Idolatry*, vol. 3, p. 332. 'Every particular relative to this engine of papal imposture proves it to have been an ancient cell used for the purposes of Druidical initiation. The Purgatory is a small artificial cavern, built upon a little island in Lough Deig, in the southern part of Donegal.\* Its shape resembles that of an L, excepting that the angle is more obtuse: and it is formed by two parallel walls covered with large stones and sods, the floor being the natural rock. The length of it is sixteen feet and a half, and its width two feet; but the building is so low, that a tall man cannot stand erect in it. Round it are built seven chapels, dedicated to the same number of saints, This Purgatory was once called the cave of the tribe of Oin: and it is said to have received its appellation from the following circumstance. An adventurer, named Owen, entered into it: and there, sinking into a deep sleep, he beheld the pains of Tartarus and the joys of Elysium. His visions, which closely resemble the descent of Eneas into Hades, are circumstantially related by Matthew Paris: and the fable was afterwards taken up by one Henry, a Cistercian monk, from whom it received sundry improvements and embellishments.

\* The island is only 126 yards long by 44 broad.']

[63] [*General History of the Things of New Spain.*]

[64] [Wilford, 'On Mount Cascahu,' *ARSB*, 6, 470. 'In the prefatory discourses, prefixed to the Puranas, and which appear to have been added by a more modern hand, a general description of the whole world is inserted, which one would naturally suppose to be extracted from that Purana, to which it is annexed: but the reverse is actually the case: for it has no affinity whatever with such geographical notions as are to be found, occasionally, in that Purana. In these prefaces, if we may call them so; it is said, that SWAYAMBHUBA or Adam lived in the *dwip* of PUSCARA, at the furthest extremities of the west. There seven sons were born unto him, who divided the world or seven islands among themselves.']

[65] [*Josh.* 24:2. 'And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.']

[66] [*Is.* 65:10. 'And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.']

[67] [*Psa.* 87:4. 'I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there.']

[68] [*Psa.* 89:10. 'Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.']

[69] [*Is.* 51:9. 'Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?']

[70] [*Ez.* 29:3. 'Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.']

[71] [*Job* 26:12. 'He divideth the sea with his power, and by his understanding he smiteth through the proud.']

[72] [*Rit.* ch. [150](#). Cf. [Renouf](#).]

[73] [*Rit.* ch. 109. 'I know the Eastern hill of the heaven. Its South is in the Pool of the Sham, its North in the Lake of the Rubu, where the Sun is towed in it by contending winds.' Birch's tr. Cf. [Renouf](#).]

[74] [Smith, *The Chaldean Account of Genesis*, p. 90. 'The only passage where there is any phonetic explanation of the signs is in "Cuneiform Inscriptions," vol. ii. p. 32, l. 9, where we have *turbuhtu* for the place or den of the dragon, perhaps connected with the Hebrew *רֶהַב*, sea-monster. The form of this creature as given on the gems is that of a griffin or dragon generally with a head like a carnivorous animal, body covered with scales, legs terminating in claws, like an eagle, and wings on the back.']

[75] ['An Account of the Battle of Paniput,' *ARSB*, 3, 93.]

[76] [As above note.]

[77] [*Is.* 51:9. 'Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?']

[78] [*Job* 26:12. 'He divideth the sea with his power, and by his understanding he smiteth through the proud.']

[79] [*Rit.* ch. 21. Not this chapter. Massey errs here, but see ch. 22: 'My arms have [not] been stopped by the Chiefs of the Gods and Goddesses.' Birch's tr. Cf. [Renouf](#).]

[80] [*Rit.* ch. 17. 'I do not sit in fear [the nets] of them.' Birch's tr. Cf. [Renouf](#).]

[81] [*Rit.* ch. 67. 'Those who belong to Nu have opened the Gate, those who belong to the Spirits have besieged [it]. Shu has opened the Gate: I have come forth with a rush. I have gone to the seat, or I have gone forth, I have gone into the cabin of the Boat of the Sun.' Birch's tr. Cf. [Renouf](#).]

[82] [*Rit.* ch. [23](#). Cf. [Renouf](#).]

[83] [Birch, *Ancient History from the Monuments*, p. [127](#).]

[84] [*Lexicon Heptaglotton*. See note [186](#) below.]



[85] [*Rit.* ch. 40. 'I come forth as his child, from his sword, having been stopped and accompanied by the Eye of Horus. I have been fashioned by the breath of my mouth. Oh Ra-Tams, he who eats the wicked! oh Taker by stealth! oh Stopper, or annihilator of his faults! Ra-Tams, annihilator of his faults in the great assembly! the breath of thy mouth has been opened.' Birch's tr. Cf. [Renouf](#).]

[86] [*Ex.* 5:4. 'And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.'  
*Ex.* 32:25. 'And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies).']

[87] [Lefebure, 'Book of Hades,' *RP*, 10, [79](#). See pp. 101-2, 4th div.  
See also *Rit.* ch. [125](#). Cf. [Renouf](#).]

[88] [Lefebure, 'Book of Hades,' *RP*, 10, [79](#). See p. 109.]

[89] [*Rit.* ch. 7. 'Oh the Captain (?) capturing, taking by theft the living and dying! Thou hast not quieted me; no poison comes on my hands. For if thou dost not crouch, I do not crouch to thee. Thy sins have not come, found out on these my hands. I am one out of the nostril of the heaven. My acts are the acts of the Gods, I am the mysteriously named arranger of places for millions. I am the emanation of Tum. I am the one who knows.' Birch's tr. Cf. [Renouf](#).]

[90] [*Rit.* ch. 33. 'Oh walking Viper, makest thou Seb and Shu stop! Thou hast eaten the abominable Rat of the Sun, thou hast devoured the bones of the filthy Cat.' Birch's tr. Cf. [Renouf](#).]

[91] [*Rit.* ch. 39. 'Back, Precursor, the one proceeding [?] from the Apep! thou art drowned at the Pool of the Nu [firmament], at the place where thy father has ordered thee to be cut up, having gone to the House of Regeneration of the Sun at his failing. I am the Sun. Back, Block of stone I thy person the Sun has struck.[?] Thy face is turned down [is said] by the Gods, thy heart is pierced [is said] by the lynx; thou art embalmed [is said] by the Scorpion. That which is thy destruction has been ordered to thee [is said] by Truth. Those who put me on the road have been cast down. The Precursors of the Apophis, the Accusers of the Sun, are overthrown.' Birch's tr. Cf. [Renouf](#).]

[92] [*Rit.* ch. 53. 'I am a Bull sharpening the horns, traversing the heaven, Lord rising from the heaven, the Great Illuminator coming out of the light of the Lions, I have caused the light to go. Filth is abominable. I do not drink of muddy or foul water. I do not walk on my head. I am the Lord of Bread in Annu [Heliopolis]. My bread at the heaven is that of Ra, my bread on earth that of Seb. By the cabin I come into the house of the Great God of Annu [Heliopolis], who makes the double seat in the great boat [*makhen*], I go to the East of the heaven. I eat as they eat, I live as they live. I have eaten bread in every place of sacrifice. What is abominable and filthy I have not eaten it.' Birch's tr. Cf. [Renouf](#).]

[93] [*Rit.* ch. 57. 'Oh Hapi, Chief of the heaven in thy name of Conductor of the Heaven, let the Osiris prevail over the waters, like as the Osiris prevailed against the taking by stealth, the night of the great struggle. Let the Osiris pass by the great one who dwells in the Place of the Inundation, while they conduct that Great God they know not his name. They pass the Osiris; his nose is opened in Tattu, or the mouth of the Osiris is preserved to him; his nostril is opened in Tattu, he is at rest in Annu [Heliopolis]. Sefkhabu built his house for him. Num has set up his wall for him. When the North wind comes to the heaven [roof], he sits in the South; when the South wind comes to the heaven [roof], he sits in the North; when the West wind, he sits in the East; when the East wind, he sits in the West, the eyebrows drawn down to his nose. The Osiris passes through wherever he wishes, and sits there.' Birch's tr. Cf. [Renouf.](#)]

[94] [*Rit.* ch. 100. 'I lead the Bennu [Phoenix] to the Tu, Osiris to Tattu. I have unbolted the door of the Nile, I have cleared the path of the disk, thou hast led me on its sledge, the Great Lady has sustained me in her hour. I have hailed, I have prayed to the disk, I have enrolled myself amongst its saluters. It is I who am one of them. I am made the second after Isis, the third after Nephthys. I have grown strong by their prayers, I have twined the cord, I have stopped the Apophis, I have turned back his feet. The Sun has given his hands to me, his followers do not stop me. I am strong, the Eye also is strong. Should the blessed Osiris be separated from the boat of the Sun, the egg would be separated from the fish.

*Said over a scrap of linen. Paint this chapter upon it with the figure of that passenger in the paintings with the point of a graver of green felspar, dipped in yellow water. Place it at the dead on his knee or upon his flesh, do not let it be approached. Preparing that spirit, it directs him with the Gods who belong to the Sun, he has illumined the earth before them; he has stood at the boat of the Sun in the course of every day; Thoth has clothed him in red linen millions of times.'* Birch's tr. Cf. [Renouf.](#)]

[95] [*Rit.* ch. 130. 'The heaven is open, the earth opens, the South opens, the North opens, the West opens, the East opens, the Southern zenith opens, the Northern nadir opens, the valves of the door open, the gateway of the Sun opens. He proceeds from the horizon. He has unclosed the doors of the ark. He has opened the doors of the cabin. Shu has given him breath, Tefnu.t created him; they serve in his service.' Birch's tr. Cf. [Renouf.](#)]

[96] [*Rit.* ch. 65. 'Oh Light of the rising and setting Moon! thou comest forth in thy multitudes, having revolved I rise or I betake [include] myself to those who belong to the Illuminated. The Gate opens, then I come forth on that day. I spiritualise myself, I live. My accusers have been delivered up to me obscured by the assembled Gods; the dead are at peace on it. I stand upon my feet, having my stick or my wand of gold in my hand. I cut, my limbs, I live. My legs, as Sothis, grow youthful through their rest.' Birch's tr. Cf. [Renouf.](#)]

[97] [*Rit.* ch. 117. 'A road for me to the Rusta! I am the Great One dressed as the Great One. I have come! I have come! I have prepared things in Abydos, I have got ready a path in Rusta. Delicious to me are the things of Osiris. I am creating the water,

discriminating the seat. I makest way in the valley, in the Pool of the Great One! Make mad expresses [figures] what I am.' Birch's tr. Cf. [Renouf.](#)]

[98] [*Rit.* ch. 150. 'I have brought the things of the land of Tum, the time of overthrowing the ministers.' Birch's tr. Cf. [Renouf.](#)]

[99] [*Wis. of Sol.* 17:2-21. 'Great are thy judgements and hard to expound; and thus it was that uninstructed souls went astray. Thus heathen men imagined that they could lord it over thy holy people; but, prisoners of darkness and captives of unending night, they lay each immured under his own roof, fugitives from eternal providence. Thinking that their secret sins might escape detection beneath a dark pall of oblivion, they lay in disorder, dreadfully afraid terrified by apparitions. For the dark corner that held them offered no refuge from fear, but loud unnerving noises roared around them and phantoms with downcast unsmiling faces passed before their eyes. No fire, however great, had force enough to give them light, nor had the brilliant flaming stars strength to illuminate that hideous darkness. There shone upon them only a blaze, of man's making, that terrified them and in their panic they thought the real world even worse than that imaginary sight. The tricks of the sorcerers' art failed, and all their boasted wisdom was exposed and put to shame; for the very men who profess to drive away fear and trouble from sick souls were themselves sick with dread that made them ridiculous. Even if nothing frightful was there to terrify them, yet having once been scared by the advancing vermin and the hissing serpents, they collapsed in terror, refusing even to look upon the air from which there can be no escape. For wickedness proves a cowardly thing when condemned by an inner witness, and in the grip of conscience gives way to forebodings of disaster. Fear is nothing but an abandonment of the aid that comes from reason; and hope, defeated by this inward weakness, capitulates before ignorance of the cause by which the torment comes. So all that night, which really had no power against them because it came upon them from the powerless depths of hell, they slept the same haunted sleep, now harried by portentous spectres, now paralysed by the treachery of their own souls; sudden and unforeseen, fear came upon them. Thus a man would fall down where he stood and be held in durance, locked in a prison that had no bars. Farmer or shepherd or labourer toiling in the wilds he was caught, and awaited the inescapable doom; the same chain of darkness bound all alike. The whispering breeze, the sweet melody of birds in spreading branches, the steady beat of water that rushes by, the headlong crash of rocks falling, the racing of creatures as they bound along unseen, the roar of fierce wild beasts, or echo reverberating from hollows in the hills—all these sound paralysed them with fear. The whole world was bathed in the bright light of day, and went about its tasks unhindered; those men alone were overspread with heavy night, fit image of the darkness that awaited them; and heavier than the darkness was the burden each was to himself.' *NEB* version.]

[100] [*Rit.* ch. 150. 'Hail, the Place of dismissing Peace, the great place of the waters! No one has withstood the water in it, the greatness of its terror, or the magnitude of its fear, or the height of its roaring. There is a tall God in it, Dismisser of Peace is his name. He keeps at pleasure; none escape from him. I am that crawling reptile in it. I have brought the things of the land of Tum, the time of overthrowing the ministers. Thou hast conquered those in the shrine. I have struck terror to the Lords of things. Do not take me

to the block, do not strangle my soul as they wish to do to me. I am the passenger of the Northern horizon. I knew the Great God who is in it.' Birch's tr. Cf. [Renouf](#).]

[101] [Birch, intro to *Ritual*, p. 153. 'These called *karr*, or Halls, are ten in number, and the groans and screams of the damned burst on the ear of the passer-by in a mingled chorus of agony and confusion. They howl as lions, roar as bulls, squall like tom-cats, tinkle as brass, and buzz with the incessant hum of bees.']

[102] [*Num.* 21:6-9. 'And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.']

[103] [*Rit.* ch. 33; see note [90](#) above.

*Rit.* ch. 34. 'Chief Uraeus, serpent of the Sun with a head of smoke, gleaming and guiding millions of years! or the old and young. The Osiris has come. He is the Lynx-God.' Cf. [Renouf](#).

*Rit.* ch. 35. 'Oh Shu, looking from Tattu, coiled under the head-covering of Athor! They smell Osiris by the eating of his bread, transporting the evil of the Osiris. Let him pass their Gate. Thou hast let him pass waylaid by the conspirators, who have watched very much. Osiris was the same, beseeching a burial. Great-Eyes has overthrown thee by the opposition he has given to thee: he stretches a feather in the weighing faults.' Birch's tr. Cf. [Renouf](#).]

[104] [*Rit.* ch. 37. 'Hail ye two Lions, two Brothers, two Asps! I have led ye with spells. I am the light in the cabin. I am Horus, the son of Isis. I am come to see my father Osiris.' Birch's tr. Cf. [Renouf](#).]

[105] [*Rit.* ch. 38. 'I am the two Lion- (or twin-) Gods, the second of the Sun, Tum in the Lower Country. [I pass] those in their halls; I traverse by those in their caves. I have made a road through my name, adoring in the road of the boat of Tum, I stand in the course of the boat of the Sun. I propose his words to the living Souls. I repeat his words to the nausea of [my] throat. I have sought after my father at dawn. I open my mouth. I feed off life. I live in Tattu. I live again after I die, like the Sun daily.' Birch's tr. Cf. [Renouf](#).]

[106] [*Rit.* ch. 39. 'Vignette.—Deceased turning back a serpent.' Cf. [Renouf](#).]

[107] [See note [103](#) above.]

[108] [Unable to trace.]

[109] [Lefebure, 'Book of Hades,' *RP*, 10, [79](#). See p. 114.]

[110] [As above note.]

[111] [As note 109 above.]

[112] [*Ibid.*, p. 88.]

[113] [*Ibid.*, p. 90.]

[114] [*Of Isis and Osiris*, ch. [50](#).]

[115] [Burgess, *Sûrya Siddhanta*, p. 220. Massey errs here. Wrong p. no. Unable to trace.]

[116] [*Of Isis and Osiris*, ch. [19](#).]

[117] [*Ps.* 68:23. 'That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.']

[118] [*Rit.* ch. 134. 'The Sun is that Great God, the greatest of smiters, the most powerful of terrifiers, he washes in your blood, he dips in your gore.' Birch's tr. Cf. [Renouf](#).]

[119] [*Rit.* ch. 13. 'I went in as a Hawk, I came out as a Phoenix. I have made me a path. I adore the Sun in the happy West. Plaited are the [plaiting the] locks of Osiris. I follow the dogs of Har [Horus]. A path has been made for me. Glory! glory to Osiris!' Birch's tr. Cf. [Renouf](#).]

[120] [*Gen.* 21:33. 'And Abraham planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.']

[121] [*Gen.* 26:33. 'And he called it Shebah: therefore the name of the city is Beersheba unto this day.']

[122] [*Targum of Onkelos*, 14-20.

*Num.* 21:18. 'The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves. And from the wilderness they went to Mattanah.']

[123] [*Anonymi Ravenatis qui circa sæculum VII.?*]

[124] [*A Journal from Grand Cairo to Mount Sinai and Back Again*, p. 33. 'And after a journey of another half hour we came to another ruined place, called Faran, about a quarter alter nine, situated likewise on our right hand. This was formerly a large city, containing many convents of the Greeks; for it was an episcopal city, under the jurisdiction of Mount Sinai, and formerly had the famous Theodorus for its bishop, who

wrote against the Monothelites. But at present nothing remains except heaps of ruins of this famous city. Here we were obliged to stop, on account of the disputes between the Arabs.

In this place no one is suffered to put pen to paper, by reason of a tradition they have, that here was formerly a river, and that when an European was going to write down a description of it, out of indignation it funk under ground, and has disappeared ever since.' In Pinkerton's *Voyages*, vol. 10, p. 401.]

[125] [1 *Cor.* 10:4. 'And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.']

[126] [Compare the Egyptian Horus of the Triangle, *BB* 1:[332](#).]

[127] [Tod, *Annals and Antiquities of Rajasthan*, vol. 2, p. 243. 'While Krishna thus prophesied, it was observed to him by Arjun that the water was bad, when Krishna smote the rock with his *chakra* (discus), whereupon a sweet spring bubbled up, and on its margin were inscribed the prophetic stanzas which the hermit Isal now pointed out to the Bhatti prince, who read as follows:

1. "Oh prince of Jadu-vansa! come into this land, and on this mountain's top erect a triangular castle.
2. "Lodorva is destroyed, but only five *coss* therefrom is Jasana, a site of twice its strength.
3. "Prince, whose name is Jaisal, who will be of Yadu race, abandon Lodorpur-a; here erect thy dwelling."

The hermit Isal alone knew the existence of the fountain on whose margin these lines were engraved. All that he stipulated for himself was that the fields to the westward of the castle should retain his name, "the fields of Isal." He foretold that the intended castle should twice and a half times be sacked; that rivers of blood would flow, and that for a time all would be lost to his descendants.' Or. vol. 2, p. 1205 of 1920 ed.]

[128] [*Ex.* 15:17. 'Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established.']

[129] [Birch, *Ancient History from the Monuments*, pp. 124-6. 'But the affairs of the South no less engaged the attention of Rameses. In his third year he had given orders for the excavation of a well at Redesieh or Contra Pselcis, to supply the miners and their asses, which crossed the desert to the land of Akaitau. In flattering language the deputation addressed the monarch; after explaining that the miners perished if no pools formed by the rainfall happened to exist. "If," said they, "thou formest a plan at night, it is realized in the day, and again if thou hast said to the waters, come out of the mountain, the celestial water comes according to your word." The king ordered the well to be made, and it was called the Well of Meriamoun-Rameses. The land of Akataui is probably Gebel Ollaki and the gold mines of that spot. The speech recalls to mind Moses, at the command of God, striking the rock of Horeb, and the water issuing from it. The great length of the reign of Rameses enabled him to construct many temples in Egypt and

Nubia, on which he employed captives taken in war. For this purpose, as also to hold in check his numerous prisoners, he transported the negroes to the North, and the Asiatics to the South. At Gerf Hussein he founded the town of Paptah, and a temple dedicated to the Ptah of Rameses or Vulcan, the protector of the king. At Sebuah, the town of Paamen, he built a similar town and temple, dedicated to the Amon of Rameses, and at Der, the city of Para, a temple dedicated to Ra. The town of Abusimbel, called Paramessu, had a *speos* or cave temple, in which was represented the defeat of the Khita. On the Eastern side of Egypt he finished a great wall, commenced by his father Seti, from Pelusium to Heliopolis, as a bulwark against the Asiatics. It was on this line that it is supposed the king constructed the fortresses Pa-khatem-en-Tsaru, or the citadel of Tanis, and Paramessu or Ramses, the two cities on which the Hebrews were employed, as mentioned in the book of Exodus: "And they built for Pharaoh treasure cities Pithom and Raamses I." Raamses was also the name of the land of Goshen, assigned to Jacob and his sons, and from this fact it has been generally supposed that the Exodus took place after the reign of Rameses, as the fort and land must have borne his name; and the political condition of Egypt with the conquests of Seti I in Palestine, are adverse to the idea that it could have happened at a time when the arms of Egypt were triumphant in Syria and Palestine. In this case Rameses would be the monarch mentioned in Exodus i. 8: "Now there arose up a new king over Egypt who knew not Joseph, and he said unto his people, Behold the children of the people of Israel are more and mightier than we. Come on, let us deal wisely with them, lest they multiply and it come to pass that when there falleth out any war they join also unto our enemies, and fight against us, and get them up out of the land." This agrees with the great wall of Sesostris or Rameses, evidently made at a time when Egypt was not too able to resist the attacks on her Eastern frontier, and when a revolt of the Babylonian captives had resulted in Sesostris or Rameses conceding to them a city which they called Babylon, now the site of the modern Cairo.']

[130] ['Moses,' in Smith, *A Dictionary of the Bible*, vol. 2, p. 429. 'Of the three first of these incidents, traditional sites, bearing his name, are shown in the desert at the present day, though most of them are rejected by modern travellers. One is *Ayun Musa*, "the wells of Moses," immediately south of Suez, which the tradition (probably from a confusion with Marah) ascribes to the rod of Moses. Of the water at Horeb, two memorials are shown. One is the *Shuk Musa*, or "cleft of Moses," in the side of Mount St. Catherine, and the other is the remarkable stone, first mentioned expressly in the *Koran* (ii. 57), which exhibits the 12 marks or mouths out of which the water is supposed to have issued for the 12 tribes.\* The fourth is the celebrated "Sik," or ravine, by which Petra is approached from the East, and which, from the story of its being torn open by the rod of Moses, has given his name (the *Wady Musa*) to the whole valley. The quails and the manna are less directly ascribed to the intercession of Moses. The brazen serpent that was lifted up as a sign of the Divine protection against the snakes of the desert (*Num.* xxi. 8, 9), was directly connected with his name, down to the latest times of the nation (2 *K.* xviii. 4; *John* iii. 14). Of all the relics of his time, with the exception of the Ark, it was the one longest preserved.

\* An illustration of these passages is to be found in one of the representations of Rameses II. (contemporary with Moses), in like manner calling out water from the desert-rock!']



[131] [Macgregor of the "Rob Roy"—*Visit to Palestine*. Cited in note below.]

[132] [Taylor, *Te Ika a Maui*, (2nd ed.), p. 369. 'It is deeply interesting to find that the name by which that spot is still known in Palestine is Mohrakaha, the place of the burnings and it is still more so to find that it has precisely the same meaning in Maoris *Mo ra ka ha*, being literally in that language, for the sun to consume with his breath; another word used in scripture seems to bear on the above, Baca, which our Saviour says it is wicked to use is in fact a great heathen curse, Raka being in Maori, "may the sun smite thee, or may Baal burn thee up or consume thee." A curse which, in New Zealand, would once have endangered the life of the person who uttered it.']

[133] [Naville, 'Inscription of the Destruction of Mankind by Ra,' *RP*, 6, [103](#).]

[134] [Herbert, *Nimrod*, vol. 1, p. 169.]

[135] [Potter, *Archæologia Græca*, vol. 1, p. 391. 'About a Year after, having sacrificed a Sow to Ceres, they were admitted to the greater Mysteries, the secret Rites of which (some few excepted, to which none but Priests were conscious) were frankly reveal'd to them; whence they were call'd [Greek] and [Greek], *i.e.* Inspectors. The Manner of Initiation was thus: The Candidates, being crown'd with Myrtle, had Admittance by Night into a Place call'd [Greek] *i.e.* the Mystical Temple, which was an Edifice so vast and capacious, that the most ample theatre did scarce exceed it. At their Entrance, they purify'd themselves by washing their Hands in Holy-water, and at the same Time were admonished, to present themselves with Minds pure and undefiled, without which the external Cleanness of the Body would by no Means be accepted. After this the Holy Mysteries were read to them out of a Book, call'd [Gr. Petroma], which Word is deriv'd from [Greek], *i.e.* a Stone, because the Book was nothing else but two Stones fitly cemented together.']

[136] [*Ex.* 19:14. 'And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.']

[137] [*Deut.* 29:5. 'And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.']

[138] [Potter, *Archæologia Græca*, vol. 1, p. 391. 'The Garments in which they were initiated were accounted sacred, and of no less Efficacy to avert Evils than Charms and Incantations: And therefore were never call off, till they were torn and tatter'd; nor was it then usual to throw them away, but they made Swadling-clothes of them for their Children, or consecrated them to Ceres and Proserpina.']

[139] [Fornander, *An Account of the Polynesian Race*, vol. 1, p. 99. See note below.]

[140] [*Ibid.*, vol. 1, p. 99. 'S. M. Kamakau, the Hawaiian archaeologist, to whom we are indebted for the preservation of so many of the ancient legends, relates the following as part of an ancient legend: "Kealii-Wahanui, king of the country called Honua-i-lalo,



oppressed the Lahui-Menehune (the Menehune people). Their God, Kane, sent Kane-Apua and Kanaloa, the elder brother, to bring the people away, and take them to the land which Kane had given them, and which was called Ka aina Momona-a-Kane, or, with another name, Ka One Lauena a Kane, and also Ka Aina i Ka Haupo a Kane. The people were then told to observe the four Ku days in the beginning of the month as Kapu Hoano (sacred or holy days), in remembrance of this event, because they thus 'arose' Ku to depart from that land. Their offerings on the occasion were swine and goats. The narrator of the legend explains that formerly there were goats without horns, called Malailua, on the slopes of the Mauna-loa mountain in Hawaii, and that they were found there up to the time of Kamehameha I. The legend further relates that, after leaving the land of Honua-i-lalo, the people came to the Kai-ula-a-Kane (the Red Sea of Kane); that they were pursued by Ke Alii Wahanui; that Kane-Apua and Kanaloa prayed to Lono, and that they then waded across the sea, travelled through desert lands, and finally reached the Aina-Lauena-a-Kane.""]

[141] [Bleek. *Reynard the Fox in South Africa; or, Hottentot Fables and Tales*, p. [75](#).]

[142] [*Ibid.*, p. [64](#).]

[143] [*Sketches of Ancient History of the Six Nations*. See full text [here](#).]

[144] [Schoolcraft, *Archives of Aboriginal Knowledge*, vol. 5, p. 636, app., pt. 3. See above note.]

[145] [Lewis & Clarke, *History of the Expedition Thence under the Command of the Captains Lewis and Clark to the Source of the Missouri*, vol. 1, p. 139. 'In another American tradition, found current among the Mandans, the ascent is not from the earth to the sky, but from the regions underground to the surface. It is thus related in the account of Lewis and Clarke's expedition. "Their belief in a future state is connected with this tradition of their origin: the whole nation resided in one large village underground near a subterraneous lake: a grape-vine extended its roots down to their habitation and gave them a view of the light: some of the most adventurous climbed up the vine and were delighted with the sight of the earth, which they found covered with buffalo and rich with every kind of fruits: returning with the grapes they had gathered, their countrymen were so pleased with the taste of them that the whole nation resolved to leave their dull residence for the charms of the upper region; men, women, and children ascended by means of the vine; but when about half the nation had reached the surface of the earth, a corpulent woman who was clambering up the vine broke it with her weight, and closed upon herself and the rest of the nation the light of the sun. Those who were left on earth made a village below where we saw the nine villages; and when the Mandans die they expect to return to the original seats of their forefathers; the good reaching the ancient village by means of the lake, which the burden of the sins of the wicked will not enable them to cross.'" From Tylor, *Researches into the Early History of Mankind*, pp. 353-4.]

[146] [Brett, *The Indian Tribes of Guiana*, pp. 389-93. 'The following wild legend contains their ancient belief respecting their own origin and that of the Caribs. It was told

me by a Warau from the remote Aruca, a man very small in stature, but great as an authority in the legends of his people. His countrymen had referred me to him for an answer to the question "whether it were true, as I had been told, that their nation had formerly inhabited the banks of the Essequibo, and been driven thence to the swamps by the fortune of war?"

In reply to this question he, with grave earnestness and certainly to my surprise, told me that, according to their ancient belief, "the original abode of the Waraus was not on this lower earth at all, but in a pleasant region above the sky. In that region they were happy, there being neither wicked men nor noxious animals to make them afraid. Beautiful birds abounded, and were the game of their young hunters. One of these, named Okonorote, having wandered far in pursuit of a choice bird, discharged an arrow at it, which missed its mark and disappeared. While searching for the arrow he found a hole through which it had fallen, and on looking through it he saw this lower world stretched out beneath, with herds of bush-hogs, numerous deer, and other animals, feeding and roaming undisturbed through its green forests and savannahs. Finding that the aperture would allow him to pass through, he resolved to make a rope or ladder of cotton," of which there seems to have been abundance above, "and descend. Assisted by his friends, he at length completed the rope,—descended by it, and again with infinite labour returned to the upper regions;—to report the wondrous things he had seen (and eaten) below, and to counsel a migration thither.

"The Warau race listened to his tale of unlimited animal food till their desires and appetites could no longer be controlled, and without regarding, as it seems, the will of the Great Spirit, they unanimously resolved on a descent to the terrestrial hunting-grounds. They accordingly descended by the same means, followed by their children and their wives, all except the last,—an unfortunate person who, being too stout to squeeze through, remained fixed in the narrow aperture, completely filling it. No effectual assistance could be given from below; and as none were left above to render aid, all communication with the regions above the sky was closed by her sad mishap, and return rendered impossible. The Waraus were thus of necessity confined to this earth, without even a glimpse of their former abode!

"They found the lower world abundantly supplied with game, but water was scarce. The Great Spirit, in reply to their supplications, created the Essequibo and other streams. Moreover, he formed for the Waraus, his dear though erring children, a small lake of delicious water, charging them 'only to drink of it, but not to loathe therein, or evil would ensue.' This was the test of obedience, and all the men religiously observed it, "Near that pleasant spot there dwelt a family of note among the Waraus, consisting of four brothers, named respectively, Kororoma, Kororomana, Kororomatu, and Kororomatitu, with their sisters Korobona and Korobonako, The latter, two beautiful but wilful maidens, disregarded the injunction, and in an evil hour ventured into the forbidden water. In the centre there was planted a pole, which, while it remained untouched, was their safeguard. This excited their curiosity. There was a secret which they must find out. The boldest of the two at last ventured to shake it, and thereby broke the charm which had bound the spirit of the pool" (who seems to have been in nature and propensities very like a river-god of ancient Greece), "and he immediately took possession of the maiden as his lawful prize.

"Great was the indignation of her brothers when, after a time, their sister became a

mother. But as the babe was in all respects like one of their own children, they, after long consultation, allowed it to live and grow up with them, and the mother's offence was forgiven.

"She could not, however, forget the pleasant pool and its mysterious inhabitant, and after a while repeated her transgression. Then came the threatened woe! The offspring of the second offence only resembled the human race in the head and upper parts, which were those of a beautiful boy." Like Milton's Sin, though of the opposite sex, this child, according to the Warau legend—"ended foul in many a snaky fold," the other extremity resembling that of the variegated python or *camudi* of the rivers and swamps of Guiana. "Though terrified at the appearance of her offspring, Korobona yet cherished it secretly in the depth of the forest where she had brought it forth. Her brothers at length discovered her secret, and transfixed the serpent-child with their arrows, leaving it for dead. But under the mother's nursing; it revived, and soon grew to a formidable size. The suspicions of her brothers having been again aroused by her frequent visits to the forest, they followed her, and from a distance beheld her conversing with it, themselves remaining unseen.

"Fearing that they would themselves be eventually overpowered by a creature so terrible, which, after what had happened, must naturally look on them as foes, they resolved on an onslaught with all the power at their command. Accordingly, they made many arrows and put their other weapons in order. Their sister, asking the purpose of those preparations, received an evasive answer. On this she fled to give warning, and they pursued. Attacking the mysterious being, which sought refuge in its mother's embrace, they disabled it from a distance with showers of arrows, and, to make all sure, cut it in pieces before her eyes.

"The unhappy Korobona carefully collected the remains into a heap, which she kept continually covered with fresh leaves and guarded with tender assiduity.—After long watching, her patience was rewarded. The vegetable covering began to heave, and show signs of life. From it there slowly arose an Indian warrior of majestic and terrible appearance. His brow was of a brilliant red, he held bow and arrows in his hand, and was otherwise equipped for instant battle.

"That warrior was the first Carib—the great father of a powerful race.

"He forthwith commenced the task of revenge for the wrongs suffered in his former existence. Neither his uncles, nor the whole Warau race whom they summoned, could stand before him. He drave them hither and thither like deer—took possession of such of their women as pleased him, and by them became the father of brave and terrible warriors like himself. From their presence the unhappy Waraus retired, till they reached the swampy shores of the Atlantic, forsaking those pleasant hunting-grounds which they had occupied on their first descent from heaven."

Such is the Warau account of the early history of their race. I was amazed to hear so romantic a legend in such an unexpected quarter. It certainly does credit to their inventive powers. They cover the disgrace of defeat most adroitly, by making their conquerors to be of their own race as far as they were human, and on the other side of supernatural descent, and consequently invincible.—Their high pretensions to a celestial origin are also most amusing when viewed in connexion with their very low condition and general squalid appearance.']

[147] [Brasseur de Bourbourg, *Popul Vuh. Le livre sacré et les myths de l'antiquité américaine*. See note below.]

[148] ['Among the mass of Central American traditions which have become known through the labours of the Abbé Brasseur, there occur certain passages in the story of an early migration of the Quiche race, which have much the appearance of vague and broken stories derived in some way from high northern latitudes. The Quiche manuscript describes the ancestors of the race as travelling away from the rising of the sun, and goes on thus: "But it is not clear how they crossed the sea, they passed as though there had been no sea, for they passed over scattered rocks, and these rocks were rolled on the sands. This is why they called the place 'ranged stones and torn up sands,' the name which they gave it on their passage within the sea, the water being divided when they passed." Then the people collected on a mountain called Chi Pixab, and there they fasted in darkness and night. Afterwards it is related that they removed, and waited for the dawn which was approaching, and the manuscript says: "Now, behold, our ancients and our fathers were made lords and had their dawn; behold, we will relate also the rising of the dawn and the apparition of the sun, the moon, and the stars." Great was their joy when they saw the morning star, which came out first with its resplendent face before the sun. At last the sun itself began to come forth; the animals, small and great, were in joy; they rose from the watercourses and ravines, and stood on the mountain tops with their heads towards where the sun was coming. An innumerable crowd of people were there, and the dawn cast light on all these nations at once." At last the face of the ground was dried by the sun: like a man the sun showed himself, and his presence warmed and dried the surface of the ground. Before the sun appeared, muddy and wet was the surface of the ground, and it was before the sun appeared, and then only the sun rose like a man. But his heat had no strength, and he did but show himself when he rose, he only remained like (an image in) a mirror, and it is not indeed the same sun that appears now, they say in the stories.'" Quoted in Tylor, *Researches into the Early History of Mankind*, p. 308.]

[149] [*Josh.* 5:1-3. 'And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time.

And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.']

[150] [Bancroft, *The Native Races of the Pacific States of North America*, vol. 3, p. 51. 'At last they came to a mountain that they named Hacavitz, after one of their gods, and here they rested for here they were by some means given to understand that they should see the sun. Then, indeed, was filled with an exceeding joy the heart of Balam-Quitze, of Balam-Agab, of Mahucutah, and of Iqi-Balam. It seemed to them that even the face of the morning star caught a new and more resplendent brightness. They shook their incense pans and danced for very gladness: sweet were their tears in dancing, very hot their

incense their precious incense. At last the sun commenced to advance: the animals, small and great, were full of delight; they raised themselves to the surface of the water; they fluttered in the ravines; they gathered at the edge of the mountains, turning their heads together toward that part from which the sun came. And the lion and the tiger roared. And the first bird that sang was that called the Queletzu. All the animals were beside themselves at the sight; the eagle and the kite beat their wings, and every bird, both small and great. The men prostrated themselves on the ground, for their hearts were full to the brim.']

[151] [*Ex. 15:15*. 'Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.']

[152] [Bancroft, *The Native Races of the Pacific States of North America*, vol. 3, p. 51. 'Another wonder when the sun rose! The three tribal gods, Tohil, Avilix, and Hacavitz, were turned into stone, as were also the gods connected with the lion, the tiger, the viper, and other fierce and dangerous animals. Perhaps we should not be alive at this moment continues the chronicle because of the voracity of these fierce animals, of these lions and tigers and vipers; perhaps to-day our glory would not be in existence, had not the sun caused this petrification.']

[153] [*Ex. 15:1*. 'Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.']

[154] [See note 156 below.]

[155] [*Deut. 33:26*. 'There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.']

[156] [Bancroft, *The Native Races of the Pacific States of North America*, vol. 3, p. 52. 'And the people multiplied on this Mount Hacavtz, and here they built their city. It is here also that they began to sing that song called Kamucu, we see! They sang it, though it made their hearts ache, for this is what they said in singing: Alas! We ruined ourselves in Tulan, there lost we many of our kith and kin, they still remain there, left behind! We indeed have seen the sun, but they now that his golden light begins to appear, where are they?']

[157] [*Ibid.*, vol. 3, p. 53. 'And these three gods petrified, as we have told, could nevertheless resume a movable shape when they pleased; which indeed they often did, as will be seen hereafter. At last the war was finished. By the miraculous aid of a horde of wasps and hornets, the Quiches utterly defeated and put to the rout in a general battle all their enemies.']

[158] [*Deut. 7:20*. 'Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.']

[159] [*Josh.* 24:12. 'And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow.']

[160] [Acosta, *Natural & Moral History of the Indies*, pp. 352-56. 'The chiefest idoll of Utxic was, as I have sayde, Vitziliputzi. It was an image of wood like to a man, set upon a stoole of the colour of azure, in a brankard or litter, at every corner was a piece of wood in forme of a Serpents head. The stoole signified that he was set in heaven: this idoll hadde all the Forehead azure, and had a band of azure under the nose from one eare to another: upon his head he had a rich plume of feathers, like to the beake of a small bird, the which was covered on the toppe with golde burnished very browne: hee had in his left hand a white target, with the figures of five pine apples, made of white feathers, set in a croiser and from above issued forth a crest of gold, and at his sides hee hadde foure dartes, which (the Mexicaines say) had beene sent from heaven to do those actes and prowesses which shall be spoken of: In his right hand he had an azured staffe, cutte in fashion of a waving snake. All these ornaments with the rest hee had, carried his fence as the Mexicaines doe shew; the name of Vitzliputzli signifies the left hand of a flailing feather.

I will speake heereafter of the prowde Temple, the sacrifices, feasts and ceremonies of this great idoll, being very notable things. But at this present we will only shew, that this idoll thus richly appareled and deckt, was set upon an high Akare, in a small peece or boxe, well covered with linnen clothes, jewells, feathers and ornaments of golde, with many rundles of feathers, the fairest and most exquisite that could be found: hee had alwaies a curtine before him for the greater veneration, joyning to the chamber or chappell of this idoll, there was a peece of lesse worke, and not so well beautified, where there was another idoll they called Tlaloc. These two idolls were alwaies together, for that they held them as companions, and of equall power. There was another idoll in Mexico much esteemed, which was the god of repentance, and of jubilies and pardons for their sinnes. They called this idoll Tezcatlipuca was made of a blacke shining stone like to jazel, being attired with some Gentile devises after their manner; it had earrings of golde and silver, and through the nether lippe a small canon of cristall, in length halfe a foote: in the which they sometimes put a greene feather, and some times an azured, which made it resemble sometimes an Emerald, and sometimes a Turquois: it had the haire braided and bound up with a haire-lace of golde burnished, at the end whereof did hang an eare of golde, with two firebrands of smoake painted therein, which did signifie the prayers of the afflicted and sinners that he heard, when they recommended themselves unto him. Betwixt the two eares hanged a number of small herons. He had a jewell hanging at his necke, so great that it covered all his stomacke: upon his armes bracelets of golde at his navilla rich greene stone and in his left hand a sanne of pretious feathers, of greene, azure and yellow, which came forth of a looking glasse of golde, shining and well burnished, and that signified, that within this looking glasse hee sawe whatsoever was doone in the world. They called this glasse or chaston of golde Irlacheaya, which signifies his glasse for to looke in. In his right hand he held foure dartes, which signified the chastisement hee gave unto the wicked for their sinnes. And therefore they feared this idoll most, lest he should discover their faults and offences. At his feast they had pardon of their sinnes, which was made every foure yeares, as shall be declared heereafter. They held held this idoll Tescatlipuca for the god of drought, of famine, barrenesse and

pestilence: And therefore they paynted him in another forme, being set in great majesty uppon a stoole compassed in with a red curtin, painted & wrought with the heads and bones of dead men. In the left hand it had a target with five pines, like unto pine apples of cotton: and in the right a little dart with a threatning countenance, and the arme stretcht out, as if he would call it; and from the target came foure dartes. It had the countenance of an angry man, and incholer, the body all painted blacke, and the head full of Quailles feathers. They used great superstition to this idoll, for the feare they had of it. In which is a commonwealth of Mexico, they worshipt a famous idoll which was the god of merchandise, being to this day greatly given to trafficke. They called it Quetzhaalcoatl.

This idoll was in a great place in a temple very hie: it had about it, golde, silver, Jewells, very rich feathers, and habites of divers colours. It had the forme of a man, but the visage of a little bird, with a red bill, and above a combe full of wartes, having ranckes of teeth, and the tongue hanging out. It carried upon the head, a pointed myter of painted paper, a tithe in the hand, and many toyes of golde on the legges; with a thousand other foolish inventions, whereof all had their significations, and they worshipt it, for that hee enriched whome hee pleased, as Memmon and Plutus. In trueth this name which the Choluanos gave to their God, was very fitte, although they understoode it not: they called it Quetzhaalcoatl, signifying colour of a rich feather, for such is the divell of covetousnesse. These barbarous people contented not themselves to have gods onely, but they had goddesses also, as the Fables of Poets have brought in, and the blind gentility of the Greekes and Romans worshipt them. The chiefe goddesse they worshipt was called Tozi which is to say, our granmother, who as the Histories of Mexico report, was daughter to the king of Culhuacan who was the first they fleaed by the commaundement of Vitzliputzli whom they sacrificed in this sort, being his sister, and then they beganne to flea men in their sacrifices, and to clothe the living with the skinnes of the sacrificed, having learned that their gods were pleased therewith, as also to pull the hearts out of them they sacrificed, which they learned of their god, who pulled out the hearts of such as he punished in Tulla, as shall be seyed in his place. One of these goddesses they worshipt had a sonne, who was a great hunter, whome they of Tlascalla afterwardees tooke for a god, and those were enemies to the Mexicaines by whose ayde the Spanniardes wonne Mexico. The province of Tlascalla is very fit for hunting, and the people are much given thereunto. They therefore made great feast unto this idoll, whom they painted of such a forme, as it is not now needefull to loose any time in the description thereof. The feast they made was pleasant, and in this sort: They founded a Trumpet at the breake of day, at the sound whereof they all assembled with their bowes & arrows, netts, and other instruments for hunting: then they went in procession with theyr idoll, being followed by a great number of people to a high mountayne, upon the toppe whereof they had made a bower of leaves, and in the middle thereof an Altare richly deckt, whereupon they placed the idoll. They marched with a great bruit of Trumpettes, Cornets, Flutes and Drummes, and being come unto the place place, they invironed this mountaine on all sides, putting fire to it on all partes: by meanes whereof manie beasts flew foorth, as stagges, connies, hares, foxes, and woolves, which went to the toppe flying from the fire. These hunters followed after with great cries and noyse of diverse instruments, hunting them to the top before the idoll, whither fled such a number of beastes, in so great a prease, that they leaped one upon another, upon the people, and uppon the Altare, wherein they tooke great delight. Then tooke they a great number of these beasts and sacrificed them before

the idoll, as staggess and other great beasts, pulling out their hearts, as they feign the sacrifice of men, and with the like ceremony: which done, they tooke all their prey upon their shoulders, and retired with their idoll in the same manner as they came and entered the citty laden with all theft things, very joyfull, with great store of musicke, trumpets, and drummes, untill they came to the Temple, where they placed their idoll with great reverence and solemnitie. They presently went to prepare their venison, wherewith they made a banquet to all the people and after dinner they made their playes, representations, and daunces before the idoll. They had a great number of other idolles, of gods and goddesses but the chiefe were of the Mexicaine Nation, and the neighbour people as is saide.']

[161] [Buchanan, 'On the Religion and Literature of the Burmas,' *ARSB*, 6, 246. 'It farther remains to be explained, how the inhabitants of a new world are produced. The Burmas conceive, that on the surface of the newly-regenerated world a crust arises, having the taste and smell of butter. This smell reaching the nostrils of the Rupa and Zian, excites in these beings a desire to eat the crust. The end of their lives as superior beings having now arrived, they assume human bodies, but such as are shining and agile, and descend to occupy our earth, and the other 1,010,000, which are adjacent. These human beings for some time live on this preternatural food in tranquillity and happiness. But being afterwards seized with a desire and love for property, the nectarious crust disappears as a punishment for their crime; and their bodies being deprived of transparency and splendour, become dark and opaque.

From this loss of light, dark night commences, and mankind are in the utmost perturbation: for as yet there is neither sun nor moon. Immediately however the sun begins to appear in the east, dissipates the fears of man, and fills him with delight. Hence is the sun called Suria. But this joy is soon followed by new distress: for the sun performing round Mienmo his daily revolution, is soon hid by that mountain, and darkness again commences. Men are again afflicted by this new deprivation of light, and in perturbation exclaim, 'O that light, which came to illuminate the world, how quickly hath it vanished!' While they are with ardent vows desiring another light, behold in the same eastern region, and in the beginning of night, the moon appears accompanied by all the stars, and all mankind are wonderfully delighted. Now they say to one another, 'How timely is this appearance! This luminary has appeared as if it had known our necessity; let us therefore call it Zanta.' This appearance of the sun, moon, and stars, happened on a Sunday, at the full moon of the month Taboun, which corresponds partly with our March: and at this very instant of the sun's appearance, every thing on the earth became such as it has ever since continued to be. As when rice is boiled, some of its particles will remain crude and undressed, while the remainder is sufficiently boiled; so likewise say the Burma doctors, by the power of Damata, or fate, part of the earth remains plain, part rises into mountains, and part sinks into vallies.'"]

[162] [Ex. 16:27. 'And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.']

[163] [Buchanan, 'On the Religion and Literature of the Burmas,' *ARSB*, 6, 247-8. "'In the foregoing paragraph it has been mentioned, that on the surface of the earth there had been



generated a certain crust like butter, which had disappeared, as soon as avarice, and the desire of property, began among men. This crust penetrating the interior parts of the earth, and reaching the great rock Sila-pathavy, converted its upper parts into mud, earth, and dust. When the butyraceous crust descended into the earth, in its stead sprung forth a certain climbing plant, which also had the taste of butter. This plant continued to be the common food of men till avarice again prevailed; then it disappeared. In its place, from the merit of certain good men, there came out of the earth's bowels a kind of excellent rice already cleared of its husk. Pots also filled with this rice grew of their own accord; and men had only to place them on a stone then common, which spontaneously emitted fire sufficient to boil the rice. Every where also were to be found meats various according to each person's desire.

"In the beginning, when men fed on the crust, and on the climbing plant, the whole of this food was changed into flesh and blood: but when they began to eat rice, the grosser parts of that diet required after digestion to be evacuated. In consequence, the different canals, and organs, necessary in the human body for evacuation, were of their own accord generated. After having eaten rice, men began to have luxurious desires, and the different organs of sex appeared; for before that time mankind were neither male nor female. Those who in a former life had been males, now obtained the male organs of sex; and those who had been women, obtained female organs. When the difference of sex first appeared, men contented themselves with mutual lascivious glances: but afterwards they married. Nevertheless there remained many virgins of great virtue, and many holy men, who were called Manujfa Biamma. These neither practised agriculture, nor any mechanical art; but only underwent the great labour of making offerings and bestowing alms. These men long observed inviolate chastity: but when in the progress of time they perceived their numbers daily lessening, many of them, in order to raise up an offspring, contracted marriages; and those who are now called Brahmens, are descended from these last alliances. The Manujffa Biamma, who had retained their chastity, were very indignant on hearing of this conduct in their companions; and loathing much their depravity, ever after held them in the utmost contempt, spit in their faces, and abhorred to have any community with them in eating, cloathing, or dwelling. From this, say the Burma doctors, has arisen among the Brahmens the custom of not eating or washing with the rest of mankind. But although the law of GODAMA permits marriages; yet as, without the strict observance of celibacy, no person can arrive at Niehan, so therefore all wife men have considered marriage as a deed not of a perfect nature.""]

[164] [*Num.* 20:2. 'And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.']

[165] [*Is.* 7:15. 'Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.']

[166] [See note 163 above.]

[167] [Bancroft, *The Native Races of the Pacific States of North America*, vol. 3, pp. 61-2. 'The sun had risen indeed, and with a glory of the cruel fire about him that not even the eyes of the gods could endure; but he moved not. There he lay on the horizon; and when

the deities sent Tlotli, their messenger, to him, with orders that he should go on upon his way, his ominous answer was, that he would never leave that place till he had destroyed and put an end to them all. Then a great fear fell upon some, while others were moved only to anger; and among the latter was one Citli, who immediately strung his bow and advanced against the glittering enemy. By quickly lowering his head the Sun avoided the first arrow shot at him; but the second and third had attained his body in quick succession, when, filled with fury, he seized the last and launched it back upon his assailant. And the brave Citli laid shaft to string nevermore, for the arrow of the sun pierced his forehead. Then all was dismay in the assembly of the gods, and despair filled their heart, for they saw that they could not prevail against the shining one; and they agreed to die, and to cut themselves open through the breast. Xolotl was appointed minister, and he killed his companions one by one, and last of all he slew himself also. So they died like gods; and each left to the sad and wondering men who were his servants his garments for a memorial. And these servants made up, each party, a bundle of the raiment that had been left to them, binding it about a stick into which they had bedded a small green stone to serve as a heart. These bundles were called *tlaquimilloli*, and each bore the name of that god whose memorial it was; and these things were more revered than the ordinary gods of stone and wood of the country.']

[168] [2 *Kin.* 2:1-15. 'And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Bethel. And Elisha said unto him, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel.

And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace.

And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace.

And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on.

And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

And it came to pass, as they still went on, and talked, that, behold, there appeared a

chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;

And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is nought, and the ground barren.' Etc.]

[169] [Bancroft, *The Native Races of the Pacific States of North America*, vol. 3, p. 62. 'Now, the name of one of these deceased deities was Tezcatlipoca, and his servant, having arrived at the sea-coast, was favored with an apparition of his master in three different shapes. And Tezcatlipoca spake to his servant saying: Come hither, thou that lovest me so well, that I may tell thee what thou hast to do. Go now to the House of the Sun and fetch thence singers and instruments so that thou mayest make me a festival; but first call upon the whale, and upon the siren, and upon the tortoise, and they shall make thee a bridge to the sun.']

[170] [*Rit.* ch. 20. 'This contains the fourteen chapters tabulated, or the justification before the fourteen Judgment Seats.' Birch's note to ch. 20. Cf. [Renouf](#). *Rit.* ch. [150](#). Cf. [Renouf](#).]

[171] [*Rit.* chs. 19, 78, 150. '*Tum* also transforms himself into the *anbu*, "germ" or "thorn," apparently the eyelashes, certainly not the brow or pupil,' Birch's notes to these chapters. Cf. [Renouf](#), *etc.*]

[172] [Moures, *Old Egyptian Calendar of Astronomical Observations*.]

[173] [Unable to trace in any of his works.]

[174] [*Creation of the World*, par. 45, in *Works*, vol. 1, pp. 38-9. 'Then, preserving the natural order of things, and having a regard to the connection between what comes afterwards and what has gone before, he says next, "And a fountain went up from the earth and watered the whole face of the earth." For other philosophers affirm that all water is one of the four elements of which the world was composed. But Moses, who was accustomed to contemplate and comprehend matters with a more acute and far-sighted vision, considers thus: the vast sea is an element, being a fourth part of the entire universe, which the men after him denominated the ocean, while they look upon the smaller seas which we sail over in the light of harbours. And he drew a distinction between the sweet and drinkable water and that of the sea, attributing the former to the earth, and considering it a portion of the earth, rather than of the ocean, on account of the reason which I have already mentioned, that is to say, that the earth may be held together by the sweet qualities of the water as by a chain; the water acting in the manner of glue. For if the earth were left entirely dry, so that no moisture arose and penetrated through its holes rising to the surface in various directions, it would split. But now it is held together, and remains lasting, partly by the force of the wind which unites it, and partly because the moisture does not allow it to become dry, and so to be broken up into larger and smaller fragments.

This is one reason, and we must also mention another, which is aimed at the truth like an arrow at a mark. It is not the nature of anything upon the earth to exist without a moist essence. And this is indicated by the throwing of seed, which is either moist, as the seed of animals, or else does not shoot up without moisture, such as the seeds of plants; from which it is evident that it follows that the aforesaid moist essence must be a portion of the earth which produces everything, just as the flux of the catamenia is a part of women. For by men who are learned in natural philosophy, this also is said to be the corporeal essence of children. Nor is what we are about to say inconsistent with what has been said; for nature has bestowed upon every mother, as a most indispensable part of her conformation, breasts gushing forth like fountains, having in this manner provided abundant food for the child that is to be born. And the earth also, as it seems, is a mother, from which consideration it occurred to the early ages to call her Demetra, combining the names of mother ([Greek]), and earth ([Greek]). For it is not the earth which imitates the woman, as Plato has said, but the woman who has imitated the earth which the race of poets has been accustomed with truth to call the mother of all things, and the fruit-bearer, and the giver of all things, since she is at the same time the cause of the generation and durability of all things, to the animals and plants. Rightly, therefore, did nature bestow on the earth as the eldest and most fertile of mothers, streams of rivers, and fountains like breasts, in order that the plants might be watered, and that all living things might have abundant supplies of drink.' Yonge's tr.]

[175] [*The Koran*, ch. 20. 'And we spake by revelation unto Moses, saying, Go forth with my servants out of Egypt by night; and smite the waters with thy rod, and make them a dry path through the sea: be not apprehensive of Pharaoh's overtaking thee; neither be thou afraid.

Note: The expositors add, that the sea was divided into twelve separate paths, one for each tribe: a fable borrowed from the Jews.' Sale's tr.

*Josh.* 4:9. 'And Joshua set up twelve stones in the midst of Jordan, in the place where the

feet of the priests which bare the ark of the covenant stood: and they are there unto this day.']

[176] [*Ez.* 10:13. 'As for the wheels, it was cried unto them in my hearing, O wheel.']

[177] [*Rit.* ch. 17. 'He has strangled the children of wickedness on the floor of those in Sesen [Hermopolis].' Birch's tr. Cf. [Renouf.](#)]

[178] [Conway, *Demonology and Devil Lore*, vol. 1, p. 46, fig. 3.]

[179] [[NG 1:371](#)]

[180] [*Ex.* 13:4. 'O Israel, thy prophets are like the foxes in the deserts.']

[181] [*Deut.* 16:1. 'Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.']

[182] [*Ex.* 12:2. 'This month shall be unto you the beginning of months: it shall be the first month of the year to you.']

[183] ['Tammuz,' in Smith, *A Dictionary of the Bible*, vol. 3, p. 1434. 'At the close of this century we meet for the first time with an entirely new tradition repeated by R. David Kimchi, both in his Lexicon and in his Commentary, from the *Moreh Nebuchim* of Maimonides. "In the month Tammuz they made a feast of an idol, and the women came to gladden him; and some say that by crafty means they caused the water to come into the eyes of the idol which is called Tammuz, and it wept, as if it asked them to worship it. And some interpret Tammuz 'the burnt one,' as if from *Dan.* iii. 19 (see above), i.e. they wept over him because he was burnt; for they used to burn their sons and their daughters in the fire, and the women used to weep over them. ... But the Kab, the wise, the great, our Rabbi Moshe bar Maimon, of blessed memory, has written, that it is found written in one of the ancient idolatrous books, that there was a man of the idolatrous prophets, and his name was Tammuz. And he called to a certain king and commanded him to serve the seven planets and the twelve signs. And that king put him to a violent death, and on the night of his death there were gathered together all the images from the ends of the earth to the temple of Babel, to the golden image which was the image of the sun. Now this image was suspended between heaven and earth, and it fell down in the midst of the temple, and the images likewise (fell down) round about it, and it told them what had befallen Tammuz the prophet. And the images all of them wept and lamented all the night; and, as it came to pass, in the morning all the images flew away to their own temples in the ends of the earth. And this was to them for an everlasting statute; at the beginning of the first day of the month Tammuz each year they lamented and wept over Tammuz.']

[184] [*Ex.* 12:2. 'This month shall be unto you the beginning of months: it shall be the first month of the year to you.']

[185] [*Deut.* 16:1. 'Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.']

[186] [Castell, *Lexicon Heptaglotton*. 'In the Targum of Jonathan on Gen. viii. 5, "the tenth month" is translated "the month Tammuz." According to Castell (*Lex. Hept.*), *tamuz* is used in Arabic to denote "the heat of summer;" and Tamuzi is the name given to the Pharaoh who cruelly treated the Israelites.' Quoted in Smith, *A Dictionary of the Bible*, vol. 3, p. 1436.]

[187] [*Mishna*.]

[188] [*Ex.* 12:3. 'Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house.']

[189] [*Mishna*, tr. 4. ch. 9, 5.]

[190] [*Ex.* 12:6. 'And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.']

[191] [*Of Isis and Osiris*, ch. [31](#).]

[192] [*Against Apion*, bk. 2.2. 'Now although I cannot but think that I have already demonstrated, and that abundantly more than was necessary, that our fathers were not originally Egyptians, nor were thence expelled, either on account of bodily diseases, or any other calamities of that sort; yet will I briefly take notice of what Apion adds upon that subject; for in his third book, which relates to the affairs of Egypt, he speaks thus: "I have heard of the ancient men of Egypt, that Moses was of Heliopolis, and that he thought himself obliged to follow the customs of his forefathers, and offered his prayers in the open air, towards the city walls; but that he reduced them all to be directed towards sun-rising, which was agreeable to the situation of Heliopolis; that he also set up pillars instead of gnomons, under which was represented a cavity like that of a boat, and the shadow that fell from their tops fell down upon that cavity, that it might go round about the like course as the sun itself goes round in the other." This is that wonderful relation which we have given us by this grammarian. But that it is a false one is so plain, that it stands in need of few words to prove it, but is manifest from the works of Moses; for when he erected the first tabernacle to God, he did himself neither give order for any such kind of representation to be made at it, nor ordain that those that came after him should make such a one. Moreover, when in a future age Solomon built his temple in Jerusalem, he avoided all such needless decorations as Apion hath here devised. He says further, how he had "heard of the ancient men, that Moses was of Heliopolis." To be sure that was, because being a younger man himself, he believed those that by their elder age were acquainted and conversed with him. Now this grammarian, as he was, could not certainly tell which was the poet Homer's country, no more than he could which was the country of Pythagoras, who lived comparatively but a little while ago; yet does he thus easily

determine the age of Moses, who preceded them such a vast number of years, as depending on his ancient men's relation, which shows how notorious a liar he was. But then as to this chronological determination of the time when he says he brought the leprous people, the blind, and the lame out of Egypt, see how well this most accurate grammarian of ours agrees with those that have written before him! Manetho says that the Jews departed out of Egypt, in the reign of Tethmosis, three hundred ninety-three years before Danaus fled to Argos; Lysimachus says it was under king Bocchoris, that is, one thousand seven hundred years ago; Molo and some others determined it as every one pleased: but this Apion of ours, as deserving to be believed before them, hath determined it exactly to have been in the seventh olympiad, and the first year of that olympiad; the very same year in which he says that Carthage was built by the Phoenicians. The reason why he added this building of Carthage was, to be sure, in order, as he thought, to strengthen his assertion by so evident a character of chronology. But he was not aware that this character confutes his assertion; for if we may give credit to the Phoenician records as to the time of the first coming of their colony to Carthage, they relate that Hirom their king was above a hundred and fifty years earlier than the building of Carthage; concerning whom I have formerly produced testimonials out of those Phoenician records, as also that this Hirom was a friend of Solomon when he was building the temple of Jerusalem, and gave him great assistance in his building that temple; while still Solomon himself built that temple six hundred and twelve years after the Jews came out of Egypt. As for the number of those that were expelled out of Egypt, he hath contrived to have the very same number with Lysimachus, and says they were a hundred and ten thousand. He then assigns a certain wonderful and plausible occasion for the name of Sabbath; for he says that "when the Jews had travelled a six days' journey, they had buboes in their groins; and that on this account it was that they rested on the seventh day, as having got safely to that country which is now called Judea; that then they preserved the language of the Egyptians, and called that day the Sabbath, for that malady of buboes on their groin was named *Sabbatosis* by the Egyptians." And would not a man now laugh at this fellow's trifling, or rather hate his impudence in writing thus? We must, it seems, fake it for granted that all these hundred and ten thousand men must have these *buboes*. But, for certain, if those men had been blind and lame, and had all sorts of distempers upon them, as Apion says they had, they could not have gone one single day's journey; but if they had been all able to travel over a large desert, and, besides that, to fight and conquer those that opposed them, they had not all of them had buboes on their groins after the sixth day was over; for no such distemper comes naturally and of necessity upon those that travel; but still, when there are many ten thousands in a camp together, they constantly march a settled space [in a day]. Nor is it at all probable that such a thing should happen by chance; this would be prodigiously absurd to be supposed. However, our admirable author Apion hath before told us that "they came to Judea in six days' time;" and again, that "Moses went up to a mountain that lay between Egypt and Arabia, which was called Sinai, and was concealed there forty days, and that when he came down from thence he gave laws to the Jews." But, then, how was it possible for them to tarry forty days in a desert place where there was no water, and at the same time to pass all over the country between that and Judea in the six days? And as for this grammatical translation of the word Sabbath, it either contains an instance of his great impudence or gross ignorance; for the words *Sabbo* and *Sabbath* are widely different

from one another; for the word Sabbath in the Jewish language denotes rest from all sorts of work; but the word *Sabbo*, as he affirms, denotes among the Egyptians the malady of a *bubo* in the groin.' Whiston's tr.]

[193] [Source.]

[194] [*Deut.* 5:15. 'And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.']

[195] [*Ex.* 31:17. 'It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.']

[196] [*Ex.* 12:37. 'And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.']

[197] [*Num.* 11:21. 'And Moses said, The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.']

[198] [*Nishmath Adam*, f. 6, c. 1; f. 7, c. i.]

[199] [Juynboll, *Chronicon Samaritanum*.]

[200] [*Pss.* 105:12. 'When they were but a few men in number; yea, very few, and strangers in it.']

[201] [*Deut.* 7:7. 'The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people.']

[202] [*Book of Enoch*, ch. [71](#).]

[203] [*Ibid.*, ch. [86](#).]

[204] [*Ibid.*, ch. [87](#).]

[205] [*Ibid.*, ch. [88](#).]

[206] [*Ibid.*, ch. [89](#).]

[207] [*Rit.* ch, 135. 'He is the Four superior Gods of the Upper place.' Birch's tr. Cf. [Renouf](#).]

[208] [*Rit.* ch. [90](#).]



[209] [There is another version of the *Book of Enoch* which is known as the *Slavonic*, and was translated and edited by Charles and Morfill as *The Book of the Secrets of Enoch* in 1896. Massey makes use of this version as well in *AE*.]

[210] [*Book of Enoch*, ch. [61](#):9.]

[211] [*Natural Questions*, bk. 3, 29. 'Berosus, who thus interprets the Babylonian tradition, says that these events take place according to the course of the stars; and he affirms it so positively as to fix the time for the (general) conflagration of the world and the Deluge. He maintains that all terrestrial things will be consumed when the planets, which are now traversing their different course, shall all coincide in the sign of Cancer, and be so placed, that a straight line could pass through all their orbs. But the Flood will take place (he says) when the same conjunction of the planets shall take place in the constellation of Capricorn. The summer is in the former constellation, the winter in the latter.' From Cory's *Ancient Fragments*, p. 70.

See also *NG* 2:[258](#), [340](#).

Solinus, *Polyhistor*, ch. 56. 'On y voit un temple de Jupiter Belus, inventeur de l'astrologie, comme l'atteste le culte qui en fait un dieu. Les Parthes ont fondé Ctésiphon, pour rivaliser avec cette ville.' French.

'Beli ibi Jovis templum, quem inventorem coelestis disciplinae tradidit etiam ipsa religio, quae deum credit. In aemulationem urbis hujus Ctesiphontem Parthi condiderunt.' Latin. (Both in the 1847 ed., pp. 348 & 349.)

Pliny, *Natural History*, bk. [6](#).26.]

[212] [From Cory's *Ancient Fragments*, p. [151](#).]

[213] [*Book of Enoch*, ch. [67](#).]

[214] [*Ibid.*, ch. [70](#).]

[215] [Bartolucci, *Bibliotheca Magna Rabbinica*, vol. 1, pp. 228-9.]

[216] [*Book of Enoch*, ch. [88](#):94.]

[217] [*Ibid.*, ch. [89](#):7, [89](#):25.]

[218] [*Ibid.*, ch. [89](#):1.]

[219] [*Ibid.*, ch. [89](#):1, note.]

[220] ['Hieratic Papyri,' in *CE*, 1857, 3, 275. See full text [here](#).]

[221] [Gladstone, *Juventus Mundi*, pub. London, 1869.]

# A BOOK OF THE BEGINNINGS

## NOTES TO SECTION 16

[1] [*Rit.* ch. 78. 'It is perceived by Horus: he says to his father Osiris at times or days: Thou receivest the headdress of the Lion-Gods; thou walkest in the roads of heaven, beheld by those attached to the limits of the horizon of heaven. Thou hast frightened the Gods of the Gate.' Birch's tr. Cf. [Renouf.](#)]

[2] [Source.]

[3] [*Rit.* ch. 145. 'The Lion-Gods equip the Osiris among the servants of him who dwells in the West at the end of every day daily. His fields are in the fields of Hetp.' Birch's tr. Cf. [Renouf.](#)]

[4] [*Rit.* ch. [78](#). Cf. [Renouf.](#)]

[5] [*Job* 39:13. 'Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?']

[6] [*Rit.* ch. 38. 'I am the two Lion- (or twin-) Gods, the second of the Sun, Tum in the Lower Country.' Birch's tr. Cf. [Renouf.](#)]

[7] [*Rit.* ch. 41. '[Oh] Osiris! the revealer of good, the justified, Tum who lights the two Lions.' Birch's tr. Cf. [Renouf.](#)]

[8] [*Rit.* ch. 37. 'Hail, ye two Lions, two Brothers, two Asps! I have led ye with spells. I am the light in the cabin. I am Horus, the son of Isis. I am come to see my father Osiris.' Birch's tr. Cf. [Renouf.](#)]

[9] [Brugsch, *Dictionary of Geography.*]

[10] [Chabas, 'Magic Papyrus,' *RP*, 10, [135](#). See p. 139.]

[11] [Pl. 25.]

[12] [25A.]

[13] [*Wis. of Sol.* 18:24-25. 'When the dead had already fallen in heaps one on another, he interposed himself and beat back the divine wrath, barring its 24 line of attack upon the living. On his long-skirted robe the whole world was represented; the glories of the fathers were engraved on his four rows 25 of precious stones.' *NEB* version.]

[14] [*Phaenomena*. 'The progress of the Sun through the sign of Leo, which, according to Aratus, was represented as a couching lion, is here clearly typified.' From Drummond, *Ædipus Judaicus*, p. 15.]

[15] [See text in *Description de l'Égypte*, vol. 2, pl. 91.]

[16] [Chabas, 'Magic Papyrus,' *RP*, 10, [135](#). See p. 137.]

[17] [Lefebure, 'Book of Hades,' *RP*, 10, [79](#). See p. 131.]

[18] [The enigma of the sphinx is one of the questions that were posed to the candidate in the Mysteries: What crawls in the morning, has two legs at midday, and three in the evening? The answer is man, and the three stages of life he passes through; the child, the adult, the old man, before entering the grave, only to be born again as a new babe.]

[19] [Warner, *Mummies & Moslems*, p. 345-6. 'Take the elongated figures on the ceiling, stretching fifty feet across, the less bent down on one side and the head the other; or such a picture as this:—a sacred boat having a crocodile on the deck, on the back of the crocodile a human head, out of the head a long stick protruding which bears on its end the crown of Lower Egypt; or this conceit:—a small boat ascending a cataract. bearing a huge beetle (*scarabaeus*) having a ram's head, and sitting on each side of it a bird with a human head. I think much of this work is pure fancy.']

[20] [Chabas, 'Magic Papyrus'. *RP*, 10, [135](#). See p. 139, P. 1, 11,]

[21] [Cited by Bartolocci, *Bibliotheca Magna Rabbinica*, vol. 2, p. 161.]

[22] [Chabas, 'Magic Papyrus,' *RP*, 10, [135](#). See p. 148.]

[23] [*Ibid.*, *RP*, 10, [135](#). See p. 148.]

[24] [Renouf, *Egyptian Grammar*, p. 44.]

[25] [Artabanus, *Judaica*. 'He says, moreover, that when the Egyptians came up with them, and pursued them, the fire flashed on them from before, and the sea again inundated the path, and that all the Egyptians perished either by the fire or by the return of the waters.' Extracted from Eusebius, *Praeparatio Evangelica*, bk. 10, in Cory, *Ancient Fragments*, p. 147. See also *The Phenix*, p. 275.]

[26] [*Ex.* 12:41. 'And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.']

[27] [*Josh.* 24:6-7. 'And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.']

[28] [Chabas, 'Magic Papyrus,' *RP*, 10, [135](#). See p. 137.]

[29] [*Ibid.*, *RP*, 10, [135](#). See pp. 151-2. See also *AE* 2:[634](#), [701](#), *NG* 2:[232](#).]

[30] [*Ibid.*, *RP*, 10, [135](#). See p. 140-1]

[31] [*Ibid.*, *RP*, 10, [135](#). See p. 142.]

[32] [*Rit.* ch. 69. 'He is Osiris, the eldest of the five Gods begotten of Seb.' Birch's tr. Cf. [Renouf](#).]

[33] [*Book of Jasher*, 30:4. 'Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon, gathered themselves together, and went up, they, and all their hosts: and they encamped before Gibeon, and they made war against it.' Note, this work is considered a forgery by most authorities.]

[34] [Chabas, 'Magic Papyrus,' *RP*, 10, [135](#). See p. 142.]

[35] [*Josh.* ch. 13:2-3. 'This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri,

From Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites.']

[36] [*Jud.* 3:2-3. 'Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;

Namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baalhermon unto the entering in of Hamath.']

[37] [*Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament*.]

[38] [*Ex.* 2:10. 'And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.']

[39] [*Rit.* ch. 127. 'There has been made for him the head attire which belongs to him, as dwelling in the hidden place, as the image of the great Waters, true Soul of a created Spirit, prevailing with his hands and arms.' Birch's tr. Cf. [Renouf](#).]

[40] [*The Antiquities of the Jews*, bk. 1, 9, 5-6. 'Thermuthis was the king's daughter. She was now diverting herself by the banks of the river; and seeing a cradle borne along by the current, she sent some that could swim, and bid them bring the cradle to her. When those that were sent on this errand came to her with the cradle, and she saw the little child, she was greatly in love with it, on account of its largeness and beauty; for God had taken such great care in the formation of Moses, that he caused him to be thought worthy of bringing up, and providing for, by all those that had taken the most fatal resolutions, on account of the dread of his nativity, for the destruction of the rest of the Hebrew nation. Thermuthis bid them bring her a woman that might afford her breast to the child; yet would not the child admit of her breast, but turned away from it, and did the like to many other women. Now Miriam was by when this happened, not to appear to be there on purpose, but only as staying to see the child; and she said, "It is in vain that thou, O queen, callest for these women for the nourishing of the child, who are no way of kin to it; but still, if thou wilt order one of the Hebrew women to be brought, perhaps it may admit the breast of one of its own nation." Now since she seemed to speak well, Thermuthis bid her procure such a one, and to bring one of those Hebrew women that gave suck. So when she had such authority given her, she came back and brought the mother, who was known to nobody there. And now the child gladly admitted the breast, and seemed to stick close to it; and so it was, that, at the queen's desire, the nursing of the child was entirely intrusted to the mother.

Hereupon it was that Thermuthis imposed this name *Mouses* upon him, from what had happened when he was put into the river; for the Egyptians call water by the name of Mo, and such as are saved out of it, by the name of Uses: so by putting these two words together, they imposed this name upon him. And he was, by the confession of all, according to God's prediction, as well for his greatness of mind as for his contempt of difficulties, the best of all the Hebrews, for Abraham was his ancestor of the seventh generation. For Moses was the son of Amram, who was the son of Caath, whose father Levi was the son of Jacob, who was the son of Isaac, who was the son of Abraham. Now Moses's understanding became superior to his age, nay, far beyond that standard; and when he was taught, he discovered greater quickness of apprehension than was usual at his age, and his actions at that time promised greater, when he should come to the age of a man. God did also give him that tallness, when he was but three years old, as was wonderful. And as for his beauty, there was nobody so unpolite as, when they saw Moses, they were not greatly surprised at the beauty of his countenance; nay, it happened frequently, that those that met him as he was carried along the road, were obliged to turn again upon seeing the child; that they left what they were about, and stood still a great while to look on him; for the beauty of the child was so remarkable and natural to him on many accounts, that it detained the spectators, and made them stay longer to look upon him.' Whiston's tr.]

[41] [*Stromata*, bk. 1.23. 'Thereupon the queen gave the babe the name of Moses, with etymological propriety, from his being drawn out of "the water,"—for the Egyptians call water "mou,"—in which he had been exposed to die. For they call Moses one who "who breathed [on being taken] from the water." It is clear that previously the parents gave a name to the child on his circumcision; and he was called Joachim. And he had a third name in heaven, after his ascension, as the mystics say— Melchi.' *ANCL*, 4, 451.]

[42] [*Egyptian Inscriptions from the British Museum and other Sources*, 2nd ser., pl. 41, line 20.]

[43] [*Suidæ Lexicon*.]

[44] [*Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament*.]

[45] [*Num.* 12:2. 'And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it.']

[46] [Chabas, 'Magic Papyrus,' *RP*, 10, [135](#). See p. 141.]

[47] [*Ibid.*, *RP*, 10, [135](#). See p. 154.]

[48] [*Calmet's Great Dictionary of the Holy Bible*, see under 'Moses,' p. 684. 'The rabbins do not content themselves with the miracles that Scripture relates of Moses, but add many particulars of a spurious description; as, for example, that he was born circumcised; that the daughter of Pharaoh, who found him on the banks of the Nile, was leprous, and that as soon as she touched the ark in which the infant lay, she was immediately cured; that when it was known to Pharaoh that Moses had killed an Egyptian, he condemned him to lose his head; but God permitted that his neck should become as hard as a pillar of marble, and the rebound of the sword killed the executioner.']

[49] [*Hieroglyphica*, bk. 1. 14. 'To denote the *moon*, or the *habitable world*, or *letters*, or a *priest*, or *anger*, or *swimming*, they pourtray a CYNOCEPHALUS. And they symbolise the *moon* by it, because the animal has a kind of sympathy with it at its conjunction with the god. For at the exact instant of the conjunction of the moon with the sun, when the moon becomes unilluminated, then the male Cynocephalus neither sees, nor eats, but is bowed down to the earth with grief, as if lamenting the ravishment of the moon: and the female also, in addition to its being unable to see, and being afflicted in the same manner as the male, *ex genitalibus sanguinem emittit*: hence even to this day cynocephali are brought up in the temples, in order that from them may be ascertained the exact instant of the conjunction of the sun and moon. And they symbolise by it the *habitable world*, because they hold that there are seventy-two primitive countries of the world; and because these animals, when brought up in the temples, and attended with care, do not die like other creatures at once in the same day, but a portion of them dying daily is buried by the priests, while the rest of the body remains in its natural state, and so on till seventy-two days are completed, by which time it is all dead. They also symbolise *letters* by it, because there is an Egyptian race of cynocephali that is acquainted with letters; wherefore, when a cynocephalus is first brought into a temple, the priest places before him a tablet, and a reed, and ink, to ascertain whether it be of the tribe that is acquainted with letters, and whether it writes. The animal is moreover consecrated to Hermes [Thoth], the patron of all letters. And they denote by it a *priest*, because by nature the cynocephalus does not eat fish, nor even any food that is fishy, like the priests. And it is born circumcised, which circumcision the priests also adopt. And they denote by it *anger*, because this animal is both exceedingly passionate and choleric beyond others:—and

swimming, because other animals by swimming appear dirty, but this alone swims to whatever spot it intends to reach, and is in no respect affected with dirt.'  
See *BB* 1:[431](#) for other refs to this verse.]

[50] [*Gen.* 49:9. 'Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?']

[51] [Juynboll, *Chronicon Samaritanum*.]

[52] [Ewald, *The History of Israel*, (1883 ed.), vol. 2, pp. 267-8. 'Thus he never, like Moses, became in the time of the nation's decadence a favourite subject for new literary activity: only a few minor regulations for the administration of the land, and a prayer against the Heathen, are ascribed to him by the later Jews; and indeed only by the Talmudists. But the Samaritans, in the centuries immediately preceding and succeeding the birth of Christ, having fallen into a state of ever-deepening hostility to the Jews, naturally seized with eagerness upon the memory of Joshua, the great successor of Moses, who had given glory to the old central region which they themselves inhabited. The Samaritan Book of Joshua is the product of this deplorable enmity and prejudice; it is nothing but a general history of the Postmosaic period, composed late in the middle age, from the narrow Samaritan point of view; in which the life of Joshua and the last days of Moses! are described very fully, but quite unhistorically, and a wild imagination unites with the least possible comprehension of the Biblical books to produce a most unpleasing whole, which in tone and temper more resembles an Islamite story-book of the degenerate period after the Crusades, than a Biblical narrative.']

[53] [*Rit.* ch. 17. 'The Gate of the Taser, it is the Gate of the transit of Shu. There is the North Gate, it is the Gate of the doorway; or they are the doors through which his father Tum goes forth when he goes forth to the Eastern horizon of the heaven [saying] to those who belong to his race.' Birch's tr. Cf. [Renouf](#).]

[54] [*2 Ch.* 31:14. 'And Kore the son of Imnah the Levite, the porter toward the east, was over the freewill offerings of God, to distribute the oblations of the LORD, and the most holy things.']

[55] [Birch, 'Egyptian Magical Text,' *RP*, 6, [113](#). See p. 123.]

[56] [Birch, *Gallery of Antiquities*, p. 22. 'The deity named in the hieroglyphical texts *Meui* or *Moui*, light and reason, personified the intellectual power of the sun, and frequently appeared under the name of Emphe, *i.e.* the *leader of the heaven*, apparently the Emeph of Iamblichus. The form of Moui is comparatively of rare appearance in the temple, and he was depicted wearing on his head a feather, the determinative of his name, or a feather and solar disk; his limbs coloured red to indicate his earthly function, or green, his infernal.']

[57] [*Ibid.*, p. 22. 'The hieroglyphic legend of this chapter records that Moui, the abime of the heaven on the steps of the inhabitants of Eshmoun (Hermopolis), afflicts (?) the race

of the wicked on the steps of the residents in Eshmoun. In the same text he is identified with Re and Athom. Figures of this deity are seldom, if ever, met with in metal, but excessively common in porcelain. Sometimes he elevates merely his hands, the modeller having omitted the disk. Other figures coarsely delineate his form in profile; but the present' (fig. [39](#)) and another of the same collection are distinguished for an elaborate finish of details and excellence of work, rarely met with in works of this material.']

[58] [*Hab.* 3:4. 'And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.']

[59] [*Rit.* ch. 17. 'Says Osiris to the Sun: Come, behold me! The Sun stops himself in the West.' Birch's tr. Cf. [Renouf](#).]

[60] [*Rit.* ch. 15. 'They say: Glory to thee! arresting thy person "coming, approaching in peace."' Birch's tr. Cf. [Renouf](#).]

[61] [Lepsius, *Denkmäler aus Aegypten und Aethiopien*, vol. 3, p. 1. 31. 6. 32, B.]

[62] [Schoolcraft, *Historical and Statistical Information Respecting the History, Condition, and Prospects of the Indian Tribes of the United States*, vol. 5, p. 406. 'The origin of man is variously related. By the Iroquois traditions, Atahensic, the mother of mankind, was cast out of heaven, and received on the ocean of chaos, on the back of a turtle, where she was delivered of twin sons. Areasko is the Iroquois God of war. In Algonquin mythology, the mother of Manabozho fell through the moon into a lake. He became the killer of monsters, and survived a deluge. His brother, Chebiabo, is the keeper of the land of the dead. Pauguk is a skeleton, who hunts men with a bow and arrows. Weeng is the spirit of somnolency. He has myriads of tiny invisible aids, resembling gnomes, who, armed with war-clubs, creep up to the foreheads of men, and by their blows compel sleep. Iagoo represents the class of Munchausen story-tellers. Each of the cardinal points is presided over by a mythological personage. Kabaun governs the West; Waban, the East; Shawano, the South, &c. Many of the planets are transformed adventurers. An animal of the *mustela* family in the north, sprang from a high mountain into heaven, and let out the genial summer atmosphere. The Thunderers are a reverend body of warriors, armed with long spears, arrows, and shields. Winter, Spring, Summer, and Autumn, are personified. Transformations are the poetic machinery of the wigwam stories.' (Or *Archives of Aboriginal Knowledge*, vol. 5, p. 409.)]

[63] [*Ibid.*, vol. 4, p. 496, pl. [41](#). (Or *Archive of Aboriginal Knowledge*, vol. 4, p. 496, pl. 41.)]

[64] [Birch, 'Egyptian Magical Text,' *RP*, 6, [113](#). See pp. 119-20.]

[65] [Wilkinson, *Materia Hieroglyphica*, pl. 40, A. 'The first figure represents the goddess Selk, with her emblem, the scorpion, on her head. She was one of the deities of Ament, but I am not acquainted with her peculiar office. She also bears instead of a head, a half circle, resembling the hieroglyphic which signifies *wife*.']



[66] [Birch, 'Egyptian Magical Text,' *RP*, 6, [113](#). See p. 116.]

[67] [*Num.* 12:10. 'And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.']

[68] [*Num.* 20:1. 'Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.']

[69] [Juynboll, *Chronicon Samaritanum*.]

[70] [*Rit.* ch. [33](#). Cf. [Renouf](#).]

[71] [*Ex.* 17:8. 'Then came Amalek, and fought with Israel in Rephidim.']

[72] [*Deut.* 33:8. 'And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah.']

[73] [*Ex.* 17:7. 'And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?']

[74] [*Deut.* 33:8. 'And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah.']

[75] [Chabas, 'Magic Papyrus,' *RP*, 10, [135](#). See p. 149.]

[76] [*Rit.* ch. 32. 'Back, Crocodile of the West, living off those never at rest! What thou hatest is in my belly. I have eaten the limbs of Osiris. I am Set.—Back, Crocodile of the West!' Birch's tr. Cf. [Renouf](#).]

[77] [Birch, *Dictionary of Hieroglyphics*, pp. [424](#) & [425](#).]

[78] [*Rit.* ch. 71. 'Oh seven Chief Powers at the arm of the Balance! the day of judgment, cutting off heads, breaking necks, taking hearts, destroying hearts, making blows in the Pool of Fire!' Birch's tr. Cf. [Renouf](#).]

[79] [*Rit.* ch. [17](#). The name is *Beba*, not *Baba*. See p. 177 of *Rit.* Cf. [Renouf](#).]

[80] [*1 Sam.* 15:2. 'Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.']

[81] [Drummond, *Ædipus Judaicus, Allegory in the Old Testament*, pl. 2.]

[82] [*Hieroglyphica*, bk. 2. 81. 'When they would denote a rapacious and inactive man, they portray a CROCODILE WITH THE WING OF AN IBIS ON HIS HEAD; for if you touch him with the wing of an Ibis you will find him motionless.']

[83] [Birch, 'Egyptian Magical Text,' *RP*, 6, [113](#). See p. 120.]

[84] [Chabas, 'Magic Papyrus,' *RP*, 10, [135](#). See p. 141.]

[85] [*Ex.* 2:5. 'And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.']

[86] [Chabas, 'Magic Papyrus,' *RP*, 10, [135](#). See p. 140.]

[87] [*Jud.* 5:20. 'They fought from heaven; the stars in their courses fought against Sisera.']

[88] [*The Library*, bk. [1](#). See p. 27.]

[89] [*Rit.* ch. [149](#). See vignette at bottom of this ch. Cf. [Renouf](#).]

[90] [Lefebure, 'Book of Hades,' *RP*, 10, [79](#). See p. 134.]

[91] [Pirke R. Eliezer. c. 45.]

[92] [*Deut.* 33:20. 'And of Gad he said, Blessed be he that enlargeth Gad; he dwelleth as a lion, and teareth the arm with the crown of the head.']

[93] [*Num.* 21:18. 'And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.']

[94] [*Gen.* 49:10. 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.']

[95] [*Rit.* ch. [17](#). Cf. [Renouf](#).]

[96] [*Ædipus Judaicus, Allegory in the Old Testament*, p. 15. 'The constellation of Cepheus, King of Ethiopia, is still represented as a man with a crown on his head, and with a sceptre in his hand. This constellation rises, according to Columella, on the 7th of the Ides of July. Thus Cepheus in the course of some days comes to rise under *Leo*, of which it continues to be the *paratanellon* until the Sun enters into the sign of *Scorpius*.' See full text [here](#).]

[97] [From Drummond, *ibid.*, p. 15. See note above. Drummond gives no ref. for Columella.]

[98] [*Ibid.*, p. 16. 'It has been said that the Egyptians were not acquainted with the constellation of Cepheus; but is it probable, that they did not recognise under that name. The Arabians call it *Keiphus* and *Cheic*. The former of these names is evidently a corruption from the Greek, but the latter seems to be derived from *Hyk*, which should be pronounced *chyk*, with a strong guttural.']

[99] [Drummond, *ibid.*, pl. 3.]

[100] [*Rit.* ch. 17. 'He who has been steeped in resin in the place of Preservation is Osiris; or, it is the Heaven and Earth; or, it is Shu the conqueror of the world in Suten-khen [Bubastis].' Birch's tr. Cf. [Renouf](#).]

[101] [*Deut.* 33:20-21. 'And of Gad he said, Blessed be he that enlargeth Gad; he dwelleth as a lion, and teareth the arm with the crown of the head.

And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.'

See *Rashi's Commentary*.]

[102] [*Num.* 21:17. 'Then Israel sang this song, Spring up, O well; sing ye unto it.']

[103] [*Rit.* ch. 78. 'For I tell the great whole of Shu [?], they stop a moment for me, Horus takes the things of Osiris to the Gate.' Birch's tr. Cf. [Renouf](#).]

[104] [*Of Isis and Osiris*, ch. [65](#).]

[105] [*Gen.* 49:11. 'Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes.']

[106] [Drummond. *Ædipus Judaicus*, pls. 3 and 16.]

[107] [Conway, *Demonology and Devil Lore*, vol. 2, p. 245. "'But," says Professor King (*Gnostics*, p. 52), "a dispassionate examiner will discover that these two zealous Fathers somewhat beg the question in assuming that the Mithraic rites were invented as counterfeits of the Christian Sacraments; the former having really been in existence long before the promulgation of Christianity." Whatever may have been the incidents in the life of Christ connected with such things, it is certainly true, as Professor King says, that these "were afterwards invested with the mystic and supernatural virtues, in a later age insisted upon as articles of faith, by succeeding and unscrupulous missionaries, eager to outbid the attractions of more ancient ceremonies of a cognate character.'" In the porch of the Church *Bocca della Verita* at Rome, there is, or was, a fresco of Ceres shelling corn and Bacchus pressing grapes, from them falling the elements of the Eucharist to a table below. This was described to me by a friend, but when I went to see it in 1872, it had just been whitewashed over. I called the attention of Signor Rosa to this shameful proceeding, and he had then some hope that this very interesting relic might be recovered.']

[108] [*Mishna*, tr. 14, ch. 4. 2.]

[109] [*Deut.* 33:2. 'And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.']

[110] [*Hab.* 3:3. 'God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.']

[111] [*Chronology of the Ancient Nations*, p. 345. 'According to astronomers, they stand on the mane of Leo. The most southern star of them they call the *Heart of the Royal Lion*; it rises when Suhail rises in Alhijaz. Suhail is the 44th star of Argo Navis, standing over its oar.']

[112] [*Is.* 63:11. 'Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him?']

[113] [*Sumer ou Accad.*?]

[114] [*Num.* 33:2. 'And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these are their journeys according to their goings out.']

[115] [Artabanus, *Judaica*. 'Further, he divided the state into 36 nomes and appointed for each of the nomes a god to be worshipped, and for the priests the sacred letters, and that they should be cats and dogs and ibises.' From Eusebius, *Praeparatio Evangelica*, 9. 27. Not in Cory or *The Phenix*. See Charlesworth, *Old Testament Pseudepigrapha*, vol. 2, p. 899.]

[116] [*Ex.* 34:33. 'And till Moses had done speaking with them, he put a veil on his face.']

[117] [*Ex.* 34:35. 'And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.']

[118] [*Deut.* 32:49. 'Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession.']

[119] [*Num.* 32:3. 'Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon.']

[120] [*Deut.* 33:21. 'And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.']

[121] [See [plate](#).]

[122] [*Jude* 1:9. 'Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.']

[123] [Goodwin, *Upon an Inscription in the Reign of Shabaka*.]

[124] [Fornander, *Polynesian Race*, vol. 1, p. 100. 'In the famous Hawaiian legend of *Hiaka-i-ka-poli-o-Pele*, it is said that when "Hiaka" went to the island of Kauai to recover and restore to life the body of Lohiau, the lover of her sister "Pele," she arrived at the foot of the Kalalau mountain shortly before sunset, and being told by her friends at Haena that there would not be daylight sufficient to climb the Pali (mountain) and get the body out of the cave in which it was hidden, she prayed to her gods to keep the sun stationary, *i ka muli o Hea*, "over the brook, pool, or estuary of Hea," until she had accomplished her object. The prayer was heard, the sun stood still, the mountain was climbed, the guardians of the cave vanquished, and the body recovered. What previous legend, if any, had been culled and applied to furnish this episode of the *Hiaka* legend, I cannot say. If the Hebrew legend of Joshua, or a Cushite version, gave rise to it, it only brings down the community of legends a little later in time. And so would the allusion in the legend of *Naula-a-Maihea*, the Oahu prophet who left Oahu for Kauai, was upset in his canoe, was swallowed by a whale, and thrown up alive on the beach of Wailua, Kanai, unless the legend of Jonah, with which it corresponds in a measure, as well as the previous legend of Joshua and the sun, were Hebrew anachronisms, compiled and adapted in later times from long antecedent materials, of which the Polynesian references are but broken and distorted echoes, bits of legendary mosaic, displaced from their original surroundings, and made to fit with later associations.']

[125] [Renouf, 'Obelisk of Hatasu,' *RP*, 12, [127](#). See p. 134.]

[126] [Knorr von Rosenroth, *Kabbala Denudata*, vol. 2, p. 305.]

[127] [*Rit.* ch. 17. 'I am the Great Cat which is in the Pool of Persea, which is at Annu [Heliopolis], the night of the battle made to bind the wicked, the day of strangling the enemies of the Universal Lord there.' Birch's tr. Cf. [Renouf](#).]

[128] [*Ex.* 34:33-35. 'And till Moses had done speaking with them, he put a veil on his face.

But when Moses went in before the LORD to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded.

And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.']

[129] [*A Hebrew Lexicon to the Books of the Old Testament*.]

[130] [*Rit.* ch. 17. 'For he has been called cat [by name] Ra, for it is like what he has done, he has made his transformation into a cat; or it is Shu making the likeness [?] of Seb and Osiris.' Birch's tr. Cf. [Renouf.](#)]

[131] [*Avesta*, yasna, 4.45. 'Then we make them known: to the mountain Ushidarena, created by Mazda, possessed of pure brightness, to all mountains which are endued with pure brightness, endued with much brightness, created by Mazda, to the kingly majesty created by Ahura-Mazda, the imperishable majesty created by Mazda, for praise, for adoration, satisfaction, and laud.' Tr., Bleeck, vol. 2, p. 42.]

[132] [*Ex.* 34:30. 'And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.']

[133] [*Treatise Succah*, ch.1.]

[134] [*Rit.* ch. 17. 'The Osiris has seen the Sun who is born in the star [morn] at the thigh of the Great Water [Cow].' Birch's tr. Cf. [Renouf.](#)]

[135] [*Rit.* ch. 89. 'Oh Conductors of the bark of millions of years! led through the Gateway, clearing the paths of heaven and earth! accompany ye the Souls to the mummies. Your hands are full, bearing your ropes; your fists holding your coils!' Birch's tr. Cf. [Renouf.](#)]

[136] [*Rit.* ch. 39. 'I act peaceably, [oh] Sun! I make the haul of thy rope, oh Sun!' Birch's tr. Cf. [Renouf.](#)]

[137] [*Rit.* ch. 102. 'I have come, I have divided the bladebone, I have twisted the shoulder, I have approached Men. I do not fall at the towing of the Sun.' Birch's tr. Cf. [Renouf.](#)]

[138] [*Rit.* ch. 17. 'The Sun in his egg, gleaming in orb, shining from his horizon, floating in his clouds, who hates sins, forced along by the conducting of Shu, without an equal among the Gods, who gives blasts of flame from his mouth, illuminating the world with his splendour.' Birch's tr. Cf. [Renouf.](#)]

[139] [Gill, *Myths and Songs from the South Pacific*, pp. 61-2. 'Maui had secured fire for the advantage of mortals, had elevated the sky; but there remained one great evil to be remedied the sun had a trick of setting every now and then, so that it was impossible to get through any work. Even an oven of food could not be prepared and cooked before the sun had set. Nor could a "karakia," or incantation to the gods, be chanted through ere they were overtaken by darkness. Maui resolved to remove this great evil.

Now Ra, or the Sun, is a living creature and divine; in form resembling a man, and possessed of fearful energy. His golden locks are displayed morning and evening to mankind. Buataranga advised her son not to have anything to do with Ra, or the Sun, as many had at different times endeavoured to regulate his movements, and had all signally failed. But the redoubtable Maui was not to be discouraged. He resolved to capture the

Sun-god Ra, and compel him to obey the dictates of his conqueror.

Maui now carefully plaited six great ropes of strong cocoa-nut fibre, each composed of four strands, and of a great length. These wonderful cords of his were named by the inventor Aei-ariki, *i.e.* royal nooses. Maui started off with his ropes to the distant aperture through which the Sun climbs up from Avaiki, or the land of ghosts, into the heavens, and there laid a slip-noose for him. Further on in the Sun's path a second trap was laid. In fact, all the six ropes were placed at distant intervals along the accustomed route of Ra, or the Sun.

Very early in the morning the unsuspecting Sun clambered up from Avaiki to perform his usual journey through the heavens. Maui was lying in wait near the first "royal noose," and exultingly pulled it; but it slipped down the Sun's body, and only caught his feet. Maui ran forward to look after the second noose, but that likewise slipped. Luckily, however, it closed round the Sun's knees. The third caught him round the hips; the fourth, round the waist; the fifth, under the arms. Still the Sun went tearing on his path, scarcely heeding the contrivances of Maui. But happily for Maui's designs, the sixth and last of the "royal nooses" caught the Sun round the neck. Ra, or the Sun, now terribly frightened, struggled hard for his liberty, but to no purpose. For Maui pulled the rope so tight as almost to strangle the Sun, and then fastened the end of his rope to a point of rock.

Ra, or the Sun, now nearly dead, confessed himself to be vanquished, and fearing for his life, gladly agreed to the demand of Maui, that in future he should be a little more reasonable and deliberate in his movements through the heavens, so as to enable the inhabitants of this world to get through their employments with ease.

The Sun-god Ra was now allowed to proceed on his way; but Maui wisely declined to take off these ropes, wishing to keep Ra in constant fear. These ropes may still be seen hanging from the Sun at dawn, and when he descends into the ocean at night. By the assistance of these ropes he is gently let down into Avaiki, and in the morning is raised up out of the shades.' See full text [here](#).]

[140] [Walpole, *Four Years in the Pacific Years*, vol. 2, p. 375. 'Another version of the story was taken down in the Samoan Islands. There was once a man who, like the white people, though it was years before pipes, muskets, or priests were heard of, never could be contented with what he had; pudding was not good enough for him, and he worried his family out of all heart with his new ways and ideas. At last he set to build himself a house of great stones, to last for ever; so he rose early and toiled late, but the stones were so heavy and so far off, and the sun went round so quickly, that he could get on but very slowly. One evening he lay awake, and thought and thought, and it struck him that as the sun had but one road to come by, he might stop him and keep him till the work was done. So he rose before the dawn, and pulling out in his canoe as the sun rose, he threw a rope round his neck; but no, the sun marched on and went his course unchecked. He put nets over the place where the sun rose, he used up all his mats to stop him, but in vain; the sun went on, and laughed in hot winds at all his efforts. Meanwhile the house stood still, and the builder fairly despaired. At last the great Itu, who generally lies on his mats, and cares not at all for those he has made, turned round and heard his cry, and, because he was a good warrior, sent him help. He made the *facehere* creeper grow, and again the poor man sprang up from the ground near his house, where he had lain down in despair. He took his canoe and made a noose of the creeper. It was the had season, when the sun is dull and

heavy; so up he came, half asleep and tired, nor looked about him, but put his head into the noose. He pull and jerked, but Itu had made it too strong. The man built his house the sun cried and cried, till the island of Savai was nearly drowned; but not till the last stone was laid, was he suffered to resume his career. None can break the *facchere*. It is the Itu's cord.' From Tylor, *Researches into the Early History of Mankind*, p. 348.]

[141] [Schoolcraft, *Oneota*, pp. 75-7. 'THE BOY WHO SET A SNARE FOR THE SUN; THE ORIGIN OF THE KUG-E-BEENG-WA-KWA, OR DORMOUSE. (FROM THE ODJIBWA ALGONQUIN.)

At the time when the animals reigned in the earth, they had killed all but a girl, and her little brother, and these two were living in fear and seclusion. The boy was a perfect pigmy, and never grew beyond the stature of a small infant; but the girl increased with her years, so that the labor of providing food and lodging devolved wholly on her. She went out daily to get wood for their lodge-fire, and took her little brother along that no accident might happen to him; for he was too little to leave alone. A big bird might have flown away with him. She made him a bow and arrows, and said to him one day, "I will leave you behind where I have been chopping you must hide yourself, and you will soon see the *Gitshee-gitshee-gaun*, *ai see-ug* or snow birds, come and pick the worms out of the wood, where I have been chopping," (for it was in the winter.) "Shoot one of them and bring it home." He obeyed her, and tried his best to kill one, but came home unsuccessful. She told him he must not despair, but try again the next day. She accordingly left him at the place she got wood, and returned. Towards nightfall, she heard his little footsteps on the snow, and he came in exultingly, and threw down one of the birds, which he had killed. "My sister," said he, "I wish you to skin it and stretch the skin, and when I have killed more, I will have a coat made out of them." "But what shall we do with the body?" said she: for as yet men had not begun to eat animal food, but lived on vegetables alone. "Cut it in two," he answered, "and season our pottage with one half of it at a time." She did so. The boy, who was of a very small stature, continued his efforts, and succeeded in killing ten birds, out of the skins of which his sister made him a little coat.

"Sister," said he one day, "are we all alone in the world? Is there nobody else living?" She told him that those they feared and who had destroyed their relatives lived in a certain quarter, and that he must by no means go in that direction. This only served to inflame his curiosity and raise his ambition, and he soon after took his bow and arrows and went in that direction. After walking a long time and meeting nothing, he became tired, and lay down on a knoll, where the sun had melted the snow. He fell fast asleep; and while sleeping, the sun beat so hot upon him, that it singed and drew up his bird-skin coat, so that when he awoke and stretched himself, he felt bound in it, as it were. He looked down and saw the damage done to his coat. He flew into a passion and upbraided the sun, and vowed vengeance against it. "Do not think you are too high," said he, "I shall revenge myself."

On coming home he related his disaster to his sister, and lamented bitterly the spoiling of his coat. He would not eat. He lay down as one that fasts, and did not stir, or move his position for ten days, though she tried all she could to arouse him. At the end of ten days, he turned over, and then lay ten days on the other side. When he got up, he told his sister to make him a snare, for he meant to catch the sun. She said she had nothing; but finally



recollected a little piece of dried deer's sinew, that her father had left, which she soon made into a string suitable for a noose. But the moment she showed it to him, he told her it would not do, and bid her get something else. She said she had nothing nothing at all. At last she thought of her hair, and pulling some of it out of her head, made a string. But he instantly said it would not answer, and bid her, pettishly, and with authority, make him a noose. She told him there was nothing to make it of, and went out of the lodge. She said to her self, when she had got without the lodge, and while she was all alone, "neow obevvy indapin." This she did, and twisting them into a tiny cord she handed it to her brother. The moment he saw this curious braid he was delighted. "This will do," he said, and immediately put it to his mouth, and began pulling it through his lips; and as fast as he drew it changed it into a red metal cord, which he wound around his body and shoulders, till he had a large quantity. He then prepared himself, and set out a little after midnight, that he might catch the sun before it rose. He fixed his snare on a spot just where the sun would strike the land, as it rose above the earth's disc; and sure enough, he caught the sun, so that it was held fast in the cord, and did not rise.

The animals who ruled the earth were immediately put into a great commotion. They had no light. They called a council to debate upon the matter, and to appoint some one to go and cut the cord for this was a very hazardous enterprize, as the rays of the sun would burn who ever came so near to them. At last the dormouse undertook it for at this time the dormouse was the largest animal in the world. When it stood up it looked like a mountain. When it got to the place where the sun was snared, its back began to smoke and burn, with the intensity of the heat, and the top of its carcass was reduced to enormous heaps of ashes. It succeeded, however, in cutting the cord with its teeth, and freeing the sun, but it was reduced to a very small size, and has remained so ever since. Men call it the *Kug-e-been-gwa-kwa.*']

[142] [Powell, *Nat*, 29/1/80.]

[143] [*Rit.* ch. 132. 'I am the Lion-God coming forth with a bow. What I have shot at is the Eye of Horus. It is at the time when the Osiris sought the well, going in peace.' Birch's tr. Cf. [Renouf.](#)]

[144] [McLennan, *Primitive Marriage*. For example, see chap. 3: 'THE ORIGIN OF THE FORM OF CAPTURE.

The question now arises, what is the meaning and what the origin of a ceremony so widely spread, that already on the threshold of our inquiry the reader must be prepared to find it connected with some universal tendency of mankind?

Those who approach the subject with minds undisturbed by the views of Festus and Muller will most naturally think, in the first instance, of an early period of lawlessness, in which it was with women as with other kinds of property, that he should take who had the power, and he should keep who could. And it is a trite fact, that women captured in war have universally, in barbarous times and countries, been appropriated as wives, or as worse. But little consideration is needed to see that the symbol implies much more than this; for it is impossible to believe that the mere lawlessness of savages should be consecrated into a legal symbol, or to assign a reason could this be believed why a similar symbol should not appear in transferences of other kinds of property. To a certain extent,

indeed, the first impression must be held to be a correct one. We cannot escape the conclusion that there was a stage in the history of tribes observing this custom when wives were usually obtained by theft or force. And unless the practice of getting wives by theft or force was so general where it prevailed that we may say it was almost invariable, it is incredible that such an association should be established in the popular mind between marriage and the act of rapine, as would afterwards require the pretence of rapine to give validity to the ceremony of marriage. It must have been the system of certain tribes to capture women necessarily the women of other tribes for wives. But we may be sure that such a system could not have sprung out of the mere instinctive desire of savages to possess objects cherished by a foreign tribe; it must have had a deeper source to be sought for in their circumstances, their ideas of kinship, their tribal arrangements.

The fact that among savage tribes whose normal relations with each other are those of war a man could get a woman of a foreign tribe for his wife only by carrying her off, cannot, by itself, explain a symbolism which is so well established, so invariable, where it occurs at all. Where savages had women of their own whom they might marry, captive women would naturally become slaves or concubines rather than wives; the men would find their wives, or their chief wives, within the tribe; and the capture of women could never become so important in connection with marriage as to furnish a symbolism for all marriages to a later time. It may be doubted whether, in the circumstances supposed, the form of capture would, in a great number of cases, be bequeathed to more peaceful and friendly generations, even in the case of intertribal marriages in which only the form could be expected to appear; and at any rate these, when first made subjects of friendly compact, would be too infrequent for their ceremonies to override those which were indigenous, and to be transferred into the general marriage law. Much more likely is it that indigenous marriage forms should be employed in the celebration of intertribal marriages when they occurred. It is *a fortiori*, that in the circumstances which we have been considering those of tribes among which, as among civilised peoples, the law of marriage is *matrimonium liberum* no system of capturing women for wives could have arisen.

What circumstances then, what social idea, existing among rude tribes, could produce a system of capturing the women of foreign tribes for wives? It will be convenient that, before we make the answer we have to offer to this question, we should consider the condition, in respect of marriage, of a class of tribes with which we believe this system did not originate.

It is clear that, if members of a family or tribe are forbidden to intermarry with members of other families or tribes, and free to marry among themselves, there is not room for fraud or force in the constitution of marriage. The bridegroom and bride will live together in amity among their common relatives. With the consent of her relations, a woman will become the wife of a suitor peaceably. If a suitor forces her, or carries her off against her will or that of her friends, he must separate from these to escape their vengeance. It follows that, among tribes of this class, which we shall call endogamous tribes, betrothal followed by cohabitation at first, and, at a more advanced stage, betrothal and a religious or other formal ceremony of appropriation of the spouses to one another, are the natural modes of marriage. To the practice of such tribes are to be referred the two modes of constituting marriage of which the *Roman Usus* and *Confarreatio* may be taken as the types. These are at any rate the forms appropriate to marriages between members

of the same family-group or tribe; and, so far as appears at present, they could only have originated among endogamous tribes, or in the case of marriage within the tribe among tribes which allowed their members to marry among themselves or into other groups indifferently.

The form of marriage by gift, or that by sale and purchase, could never have originated with purely endogamous tribes. A tribe, in a primitive age, is just a group of kindred more or less numerous, with common interests and possessions, where they have any other property besides their women; living together as an ungoverned fraternity, or under the headship of a *paterfamilias*. Obviously within such a group there can be neither barter nor sale neither the selling nor the buying of wives. On a marriage between two of its members, there is no foreign interest to be consulted or satisfied. It is different if we conceive a number of such tribes aggregated in a political union to which the caste principle of its parts is extended; so that, while formerly the members of each could only marry among themselves, the members of all have acquired the right of intermarrying with one another. In forming this conception, we pass from marriages within the tribe to intertribal marriages. In an intertribal marriage one tribe loses a woman, the other acquires one; or, as sometimes happens, one loses a man, the other acquires one. In either case there is room and a necessity for compensation. Such a marriage must be a subject of bargain, a matter of sale and purchase. And we may now perceive that the marriages of which *coemptio* may be taken as the civilised type, have their origin in intermarriages between distinct family-groups or tribes.

But it is not in a primitive age, not until after a very considerable advance has been made in civilisation, that tribes are ever found joined in a political union. Such union indicates a state of friendliness between the tribes. And should intertribal marriages come to be permitted among endogamous tribes, they could from the first be carried through by friendly negotiation. On the other hand, the degree of political union presupposed to explain the intermarriages must be such as to exclude the idea of the members of any tribe resorting to violence to obtain wives from any other. We conclude that, among this class of tribes, marriage by capture could have had no place. Still more certain is it that they could never come to form such an association between marriage and the act of rapine as would lead them to adopt the symbol of capture in marriage ceremonies; on the contrary, we should expect to find that they would, out of respect to immemorial usage in the case of marriages within the tribe, celebrate even their intertribal marriages though really brought about by sale and purchase by such ceremonies as had been customary among them in marriages between members of the tribe. And if the symbol of capture be ever found in the marriage ceremonies of an endogamous tribe, we may be sure that it is a relic of an early time at which the tribe was organised on another principle than that of endogamy.

And now let us postulate the existence of tribes, organised on what we shall call, for the want of a better name, the principle of exogamy that is, which prohibited marriage within the tribe and whose tribesmen were thus dependent on other tribes for their wives. It is obvious that intertribal marriages could only be peaceably arranged between tribes whose relations were friendly. But peace and friendship were unknown between separate groups or tribes in early times, except when they were forced to unite against common enemies. The sections of the same family when it fell into sections became enemies by the mere fact of separation. And while this state of enmity lasted, exogamous tribes never

could get wives except by theft or force.

If it can be shown, firstly, that exogamous tribes exist, or have existed; and secondly, that in rude times the relations of separate tribes are uniformly, or almost uniformly, hostile, we have found a set of circumstances in which men could get wives only by capturing them a social condition in which capture would be the necessary preliminary to marriage. And if it be shown in a reasonable number of well-authenticated cases that these conditions Exogamy as tribal law, and hostility as the prevailing relation of separate tribes towards each other exist or have existed, accompanied, as might have been expected, by a system of capturing wives, we shall be justified in concluding failing the appearance of any phenomena inconsistent with such an explanation that the same conditions have existed in every case where the system of capture prevailed, or where the form of capture has been observed as a ceremony of marriage. Nothing more than this is necessary to satisfy the conditions of a sound hypothesis.

We are in a position to do this and more. We shall be able to point to many tribes which habitually capture or captured their wives from foreign tribes; to show that exogamy is or was the law of these tribes; also, that there are cases of exogamous tribes whose tribesmen, marrying women by compact, always go through the form of capturing such women; that in all the modern instances where the symbol of capture is best marked, marriage within the tribe is prohibited as incestuous. We shall also find various circumstances common to exogamous tribes, and traceable in their case to the principle of exogamy, appearing more or less marked in the case of historical tribes which have used the form of capture, supporting the conclusion that such tribes had once been exogamous.

It may easily be conceived how, among exogamous tribes, out of respect to immemorial usage, when friendly relations came to be established between tribes and families, and their members intermarried by purchase instead of capture, the form of invasion and capture should become an essential ceremony at weddings. It was unheard of from the remotest times that a woman became a man's wife except through being made his captive, forced or stolen away from her friends by him or for him. Surely something shall be wanting if there is not at least the appearance of a capture. So the Roman youths rush in with drawn swords, and feign to enact a tragedy; so the Kalmuck girl rides, as if for life, from her lord and master by pre-arrangement!

We now proceed to treat of the matter, in order, under the three following heads: Firstly, The prevalence of capturing wives *de facto*; secondly, Whether, where that practice prevails, marriage between members of the same family-group, clan, or tribe, is forbidden, and the prevalence of that limitation of the right of marriage; and, thirdly, How far the state of war prevails among primitive groups.' Extracted from the reprint, *Studies in Ancient History*, pp. 22-30.]

[145] [Naville, 'Inscription of the Destruction of Mankind by Ra,' *RP*, 6, [103](#). See pp. 108-9.]

[146] [*Notices et extraits des manuscrits de la Bibliothèque du Roi.*]

[147] [*Chronicon Samaritanum*, p. 52.]

[148] [*Josh.* 1:2. 'Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.']

[149] [*Rit.* ch. 67. 'Those who belong to Nu have opened the Gate, those who belong to the Spirits have besieged [it]. Shu has opened the Gate: I have come forth with a rush. I have gone to the seat, or I have gone forth, I have gone into the cabin of the Boat of the Sun.' Birch's tr. Cf. [Renouf.](#)]

[150] [*Rit.* ch. 69. 'The Osiris does not arrive deceived, or proud (?); Osiris has gone well and proud. Osiris, the revealer of good, the justified, has been at peace; he rules Tattu, he is in its teeth [corner]; the East wind blows on his head, the North wind rustles in [his] hair, the West wind on [his] shoulders, when he has gone round the heaven at its Southern shoulder saying that to the Osiris are given the winds of the West, to eat and drink the food of those belonging to the Sun.' Birch's tr. Cf. [Renouf.](#)]

[151] [*Rit.* ch. 24. 'When I have got the charm from each place in which I have been, of that person who has been to me, swifter than the Dogs following the Shu or the Shade.' Birch's tr. Cf. [Renouf.](#)]

[152] [*Deut.* 1:35-36. 'Surely there shall not one of these men of this evil generation see that good land, which I swear to give unto your fathers,

Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD.']

[153] [Drummond, *Ædipus Judaicus.* pl. 3.]

[154] [*Num.* 13:32-33. 'Of the children of Joseph, namely, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

Those that were numbered of them, even of the tribe of Ephraim, were forty thousand and five hundred.']

[155] [*Rit.* ch. 150. 'Oh Greatest of possessions in the Fields of the Aahenru [Elysium]! Its wall is of earth. The height of its corn is seven cubits, the ears are two, its stalks are three cubits [said] by the Spirits seven (cubits) in length.' Birch's tr. Cf. [Renouf.](#)]

[156] [*1 Sam.* 17:4. 'And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.']

[157] [*Rit.* ch. [109.](#) Cf. [Renouf.](#)]

[158] [*Deut.* 2:11. 'Which also were accounted giants, as the Anakims; but the Moabites call them Emims.']

[159] [*Gen.* 14:10. 'And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.']

[160] [*Rit.* ch. [99](#). See the additional notes, p. 329. Cf. [Renouf](#).]

[161] [*Gen.* 14:3. 'All these were joined together in the vale of Siddim, which is the salt sea.']

[162] [*Rit.* ch. [125](#). Cf. [Renouf](#).]

[163] [Diodorus, *The Library*, bk. [1](#).]

[164] [*Geography*.]

[165] [*The Library*, bk. [1](#). See p. 27. See also note [88](#) above.]

[166] [Birch, 'Egyptian Magical Text,' *RP*, 6, [113](#). See p. 116.]

[167] [*Josh.* 3:16. 'That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho.']

[168] [Drummond, *Ædipus Judaicus*, pl. 3.]

[169] [*Josh.* 24:32. 'And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph.']

[170] [Diodorus, *The Library*, bk. 20:68.]

[171] [*Ps.* 81:5. 'This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not.']

[172] [*Rit.* ch. 90. 'The Punishers of Shu, who come behind thee to cut off thy head, to chop off thy hand, do not see thee, performing the robbery of his Lord ... Come to me, not come to me. I listen, speak thou; the Punishers of Shu have turned away.' Birch's tr. Cf. [Renouf](#).]

[173] [See above note.]

[174] [*Jud.* 1:4. 'And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men.

And they found Adonibezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

But Adonibezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.']

[175] [*Rit.* ch. 24. 'When I have got the charm from each place in which I have been, of that person who has been to me, swifter than the Dogs following the Shu or the Shade ... The Osiris shoots through every place in which he has been, through a person who has been to him swifter than the Dogs following after Shade. As the Gods create in silence, giving a delivery like the Sun to him, burning the mouths of the Gods. The Osiris has made there his charms to the person who has been to him swifter than the Dogs following Shade, or the Person of Shu.' Birch's tr. Cf. [Renouf](#).]

[176] [*Jud.* 1:10. 'And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before was Kirjatharba:) and they slew Sheshai, and Ahiman, and Talmai.']

[177] [Windischmann, *Zoroastrische Studien*, p. 138.]

[178] [Bancroft, *The Native Races of the Pacific States of North America*, vol. 3, p. 365. 'To the eastern part of the House of the Sun, as the ancients said, were taken up all the soldiers that died in war. When the sun rose in the morning these brave men decorated themselves in their panoply of war, and accompanied him toward the mid-heaven, shouting and fighting, apparently in a sham or review battle, until they reached the point of noon-day, which was called *nepantlatonatiuh*. At this point the heroines whose home was in the west of heaven, the *mocioaquezque*, the valiant women, dead in childbed, who ranked as equal with the heroes fallen in war, met these heroes and relieved them of their duty as guards of honor of the sun. From noon till night, down the western slope of light, while the forenoon escort of warriors were scattered through all the fields and gardens of heaven, sucking flowers till another day should call them anew to their duty, the women, in panoply of war, just as the men had been, and fighting like them with clashing shields and shouts of joy, bore the sun to his setting; carrying him on a litter of *quetzales*, or rich feathers, called the *quetzal-apanecaiutl*. At this setting-place of the sun the women were, in their turn, relieved by those of the under-world, who here came out to receive him. For it was reported of old by the ancients that when night began in the upper world the sun began to shine through hades, and that thereupon the dead rose up from their sleep and bore his shining litter through their domain. At this hour too the celestial women, released from their duty in heaven, scattered and poured down through the air upon the earth, where, with a touch of the dear nature that makes the world kin, they are described as looking for spindles to spin with, and shuttles to weave with, and all the old furniture and implements of their housewifely pride.']

[179] [*Rit.* ch. 119. 'Depart, oh Osiris! Go round the heaven with the Sun; see the Spirits; thou art the only one going with the Sun; I have said to thee, oh Osiris! I am the divine ancestor, I have spoken, I have transformed, I do not stop it [the Rusta] daily.' Birch's tr. Cf. [Renouf](#).]



[180] [*Rit.* ch. 130. 'He has prepared millions, he has passed his billions. They have allowed the Osiris to go. The circle of the ministers of the Sun is before him, his blessings are after him. Come. Truth exclaims, she approaches her Lord; glory is given to the Universal Lord. The Osiris has taken a stick, he has struck Nuher [Firmament] with it. It has given glorious light, as if he had never been at rest. He has announced to the Sun what he has done; he has dissipated the injury; he has seen his blessings, he has set in order his boatmen, he has gone round, he has gone forth to the boat in the heaven. He has risen from An tu. The Osiris his eye reposes, his legs sit in the great boat of Khepra, he is made; his words are made. He then goes round the heaven to the West. The Shades [stars] stand without joy for him. They receive the tow-line of the Sun from his ministers. The Sun goes round, he has seen Osiris, he has ordered Osiris in peace, he is neither stopped nor turned away, he has not been taken; [is said] by the fire of thy orb. Nothing comes out of thy mouth to him by which he has been turned away. The Osiris does not walk among the crocodiles, what he hates is the fishers. They have not pursued him. The Osiris comes to thy boat, he takes thy seat. He has taken thy body. He goes along the path of the Sun. He prays to stop that noose coming out of the fire to thy boat. That great leg, the Osiris knows it; it does not follow thy boat when the Osiris is in it. He has made the divine food of the Gods, the meals of the Spirits.' Birch's tr. Cf. [Renouf.](#)]

[181] [*Rit.* ch. 39. '[Is said] by Athor, the Sun he comes forth, receive your weapons.— Oh! [is said] by Nupe, Come ye [we come]. The wicked who comes against "Him, who is in his Chest," has been stopped; he is the one, or he alone, takes the hands of the Universal Lord. He is not stopped by the Gods.' Birch's tr. Cf. [Renouf.](#)]

[182] [*Rit.* ch. 17. 'For those who are in the Pool of the Persea, which is in Annu [Heliopolis], are those born wicked justifying what they do. For the night of the battle their march is from the East of the heaven. The battle is made in heaven and on the whole earth.' Birch's tr. Cf. [Renouf.](#)]

[183] [*Rit.* ch. 17. 'The Sun is in his rising when the rule which he has made begins, the Sun begins, rising in Suten Khen [Bubastis]; being in existence, Nu elevates the firmament; he is on the floor which is in Sesennu [Hermopolis]. He has strangled the children of wickedness on the floor of those in Sesen [Hermopolis].' Birch's tr. Cf. [Renouf.](#)]

[184] [*Rit.* ch. 133. 'The Sun rises from his horizon, his Gods are behind him. When he comes forth from the Amenti, the despisers [?] fall down in the eastern horizon of the heaven at the words of Isis. She has prepared the path of the Sun, the great chief.' Birch's tr. Cf. [Renouf.](#)]

[185] [*Rit.* ch. 49. 'I am the Sun coming forth from the horizon against my enemies. He does [or is] not taken by me. I have adjusted my hand by [as] the Lord of the Crown, raising the legs as the Leg-raiser. My enemies have not made me to fall.' Birch's tr. Cf. [Renouf.](#)]



[186] [*Rit.* ch. 89. 'Oh Conductors of the bark of millions of years! led through the Gateway, clearing the paths of heaven and earth! accompany ye the Souls to the mummies. Your hands are full, bearing your ropes; your fists holding your coils! Ye bruise the accusers, the boat rejoices, forth comes the good God in peace; then ye make my Soul, at your thigh, in the East of the heaven.' Birch's tr. Cf. [Renouf.](#)]

[187] [*Rit.* ch. 127. 'Hail, ye Gods of the Orbit, dwelling in the West! Hail, ye Lords, keepers of the Gate! Come along, appear before Osiris, get ready, worship, arrange ye the enemies of the Sun? Shine ye, dissipate ye your darkness! Behold ye your chief! live ye as he lives. Hail ye him who is in his disk! pass ye me to your road. My Soul enters your recesses, I am one of ye. I put forth blows against the pep [Apophis], strangle ye the wicked in the West.' Birch's tr. Cf. [Renouf.](#)]

[188] [*Rit.* ch. 134. 'Hail, oh thou Sun in his ark shining with his light, gleaming with his gleam! detaining millions at his wish, placed in the face of those who see; the Creator in the midst of his boat, who smiteth the Apophis daily, say for the children of Seb, who smiteth the enemies of Osiris, they are crushed by the boat. Horus smites off their heads to the heaven (as) for the fowls, their thighs to the earth for wild beasts, to the waters for the fishes. The Osiris crushes all evil Spirits, male or female, whether they go from heaven or earth, come out of the waters or cross from the tips of the stars. Thoth cuts them up, a stone out of the buildings of those who possess the ark of Osiris [?]. The Sun is that Great God, the greatest of smiters, the most powerful of terrifiers, he washes in your blood, he dips in your gore. For the Osiris crushes them in the boat of his father the Sun. Horus is the Osiris. His mother Isis produced him, Nephthys nursed him, likewise they made the conspirators of Set to turn back for Horus. When they see the crown placed before him they fall down on their faces. Osiris Onnophris has made his justification against his enemies in heaven, on earth, amongst the chief of the Gods and Goddesses.' Birch's tr. Cf. [Renouf.](#)]

[189] [Bancroft, *The Native Races of the Pacific States of North America*, vol. 3, p. 274. 'Huemac, or Huematziri, conducted the civil government as the companion of Quetzalcoatl, and wrote the code of the nation. Quetzalcoatl is said to have been a white man (some gave him a bright red face), with a strong formation of body, broad forehead, large eyes, black hair, and a heavy beard. He always wore a long white robe; which, according to Gomara, was decorated with crosses; he had a mitre on his head and a sickle in his hand. At the volcano of Cotcitepec, or Tzatzitepec, near Tulla, he practised long and numerous penances, giving thereby an example to his priests and successors. The name of this volcano means the mountain of outcry; and when Quetzalcoatl gave laws, he sent a crier to the top of it, whose voice could be heard three hundred miles off. He did what the founders of religions and cults have done in other countries: he taught the people agriculture, metallurgy, stone-cutting, and the art of government.']

[190] [*Josh.* 6:16-20. 'And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

And the city shall be accursed, even it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the

messengers that we sent.

And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

But all the silver, and gold, and vessels of brass and iron, are consecrated unto the LORD: they shall come into the treasury of the LORD.

So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.']

[191] [Bancroft, *The Native Races of the Pacific States of North America*, vol. 3, p. 284. 'The Toltecs, a traditional prehistoric people, after leaving their original northern home Huehuetlapallan (that is, Old-red-land) chose Tulla, north of Ariahuac as the first capital of their newly founded kingdom. Quetzalcoatl was their high-priest and religious chief at this place. Huemac, or Huematziri, conducted the civil government as the companion of Quetzalcoatl, and wrote the code of the nation.']

[192] [Schoolcraft, *Archives of Aboriginal Knowledge*, vol. 1, p. 406, pl. 57. 'Number 5 is the *Misshibezhieu*, or fabulous panther. The drawing shows a human head crowned with horns, the usual symbol of power, with the body and claws of a panther, and a mane. The name of the panther, *Misshibezhieu*, is a great lynx. The crosses upon the body denote night, and are supposed to indicate the time proper for the exercise of the powers it conveys.']

[193] [See note below.]

[194] [Stephens, *Travels in central America, Chiapas, and Yucatan*, vol. 2, pp. 172-3. 'According to the manuscript of Don Juan Torres, the grandson of the last king of the Quiches, which was in the possession of the lieutenant-general appointed by Pedro de Alvarado, and which Fuentes says he obtained by means of Father Francis Vasques, the historian of the order of San Francis, the Toltecas themselves descended from the house of Israel, who were released by Moses from the tyranny of Pharaoh, and after crossing the Red Sea, fell into idolatry. To avoid the reproofs of Moses, or from fear of his inflicting upon them some chastisement, they separated from him and his brethren, and under the guidance of Tanub, their chief, passed from one continent to the other, to a place which they called the seven caverns, a part of the kingdom of Mexico, where they founded the celebrated city of Tula. From Tanub sprang the families of the kings of Tula and Quiche, and the first monarch of the Toltecas. Nimaquiche, the fifth king of that line, and more beloved than any of his predecessors, was directed by an oracle to leave Tula, with his people, who had by this time multiplied greatly, and conduct them from the kingdom of Mexico to that of Guatemala. In performing this journey they consumed many years, suffered extraordinary hardships, and wandered over an immense tract of country, until they discovered the Lake of Atitan, and resolved to settle near it in a country which they called Quiche.

Nimaquiche was accompanied by his three brothers, and it was agreed to divide the

new country between them. Nimaquiche died; his son Axcopil became chief of the Quiches, Kachiquels, and Zutugiles, and was at the head of his nation when they settled in Quiche, and the first monarch who reigned in Utatlan. Under him the monarchy rose to a high degree of splendour. To relieve himself from some of the fatigues of administration, he appointed thirteen captains or governors, and at a very advanced age divided his empire into three kingdoms, *viz.*, the Quiche, the Kachiquel, and the Zutugil, retaining the first for himself, and giving the second to his eldest son Jintemal, and the third to his youngest son Acxigual. This division was made on a day when three suns were visible at the same time, which extraordinary circumstance, says the manuscript, has induced some persons to believe that it was made on the day of our Saviour's birth. There were seventeen Toltecan kings who reigned in Utatlan, the capital of Quiche, whose names have come down to posterity, but they are so hard to write out that I will take it for granted the reader is familiar with them.']

[195] [*Odyssey*, bk. 7, 50-52. 'And the goddess, grey-eyed Athene, answered him, saying: "O father, our father Cronides, throned in the highest; that man assuredly lies in a death that is his due; so perish likewise all who work such deeds." But my heart is rent for wise Odysseus, the hapless one, who far from his friends this long while suffereth affliction in a seagirt isle, where is the navel of the sea, a woodland isle, and therein a goddess hath her habitation, the daughter of the wizard Atlas, who knows the depths of every sea, and himself upholds the tall pillars which keep earth and sky asunder.' Lang and Butcher's tr.]

[196] [*Ex.* 9:35. 'And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.']

[197] [*A New Pantheon*, p. 136. Massey errs here. There is no mention of Jehovah-Nissi on this page.]

[198] [*Rit.* ch. 46. 'Oh youthful Gods! or two youths of Shu, or from his way in the Gate, prevailing by his papyrus, prevailing those who see the light, I allow my arm to be ...' Birch's tr. Cf. [Renouf](#).]

[199] [*Ex.* 17:15. 'And Moses built an altar, and called the name of it Jehovahnissi.']

[200] [Chabas, 'Magic Papyrus,' *RP*, 10, [135](#). See p. 140.]

[201] [*Ibid.* See p. 140.]

[202] [*Ibid.* See p. 152.]

[203] [*Histories*, bk. 5.2. 'Some say that the Jews were fugitives from the island of Crete, who settled on the nearest coast of Africa about the time when Saturn was driven from his throne by the power of Jupiter. Evidence of this is sought in the name. There is a famous mountain in Crete called Ida; the neighbouring tribe, the Idã|i, came to be called Judã|i by a barbarous lengthening of the national name. Others assert that in the reign of Isis the overflowing population of Egypt, led by Hierosolymus and Judas, discharged

itself into the neighbouring countries. Many, again, say that they were a race of Ethiopian origin, who in the time of king Cepheus were driven by fear and hatred of their neighbours to seek a new dwelling-place. Others describe them as an Assyrian horde who, not having sufficient territory, took possession of part of Egypt, and founded cities of their own in what is called the Hebrew country, lying on the borders of Syria. Others, again, assign a very distinguished origin to the Jews, alleging that they were the Solymi, a nation celebrated in the poems of Homer, who called the city which they founded Hierosolyma after their own name.']

[204] [Josephus, *Against Apion*, bk. 1, ch. 32. 'Moses and Joseph were scribes, and Joseph was a sacred scribe; that their names were Egyptian originally; that of Moses had been Tisithen, and that of Joseph, Peteseeph.' In Cory, *Ancient Fragments*, p. 143.

See also Van der Horst, *Chaeremon, Egyptian Priest*, p. 9.

Budge, *The Mummy*, pp. 113-8. 'Chaeremon of Naucratis, who lived in the first half of the first century after Christ, and who must be an entirely different person from Chaeremon the companion of Aelius Gallus (B.C. 25), derided by Strabo, and charged with lying by Josephus, Greek wrote a work on Egyptian hieroglyphics, which has been lost. He appears to have been Egyptian attached to the great library of Alexandria, and as he was a "sacred scribe," it may therefore be assumed that he had access to many important works on hieroglyphics, and that he understood them. He is mentioned by Eusebius as [Greek], and by Suidas, but neither of these writers gives any information as to the contents of his work on hieroglyphics, and we should have no idea of the manner of work it was but for the extract preserved by John Tzetzes, (born about A.D. 1110, died after A.D. 1180). Tzetzes was a man of considerable learning and literary activity, and his works have value on account of the lost books which are quoted in them. In his *Chiliades* (Bk. V., line 395) he speaks of [Greek], and refers to Chaeremon's [Greek]. In his Exegesis of Homer's *Iliad* he gives an extract from the work itself, and we are able to see at once that it was written by one who was able to give his information at first hand. This interesting extract was first brought to the notice of the world by the late Dr. Birch, who published a paper on it in the *Transactions of the Royal Society of Literature*, Vol. III., second series, 1850, pp. 385-396. In it he quoted the Greek text of the extract, from the edition of Tzetzes' Exegesis, first published by Hermann, and added remarks and hieroglyphic characters illustrative of it, together with the scholia of Tzetzes, the text of which he emended in places.']

[205] [*Histories*, bk. 5. Unable to trace.]

[206] [*Symposiacs*, bk. 4, qu. 5. 'Whether the Jews Abstained from Swine's Flesh because they Worshipped that Creature, or because they had an Antipathy against it.

1. After these things were spoken, and some in the company were minded to say something in defence of the contrary opinion, Callistratus interrupted their discourse and said: Sirs, what do you think of that which was spoken against the Jews, that they abstain from the most lawful flesh? Very well said, quoth Polycrates, for that is a thing I very much question, whether it was that the Jews abstained from swine's flesh because they conferred divine honour upon that creature, or because they had a natural aversion to it. For whatever we find in their own writings seems to be altogether fabulous, except they

have some more solid reasons which they have no mind to discover.

2. Hence it is, says Callistratus, that I am of an opinion that this nation has that creature in some veneration; and though it be granted that the hog is an ugly and filthy creature, yet it is not quite so vile nor naturally stupid as a beetle, griffin, crocodile, or cat, most of which are worshipped as the most sacred things by some priests amongst the Egyptians. But the reason why the hog is had in so much honour and veneration amongst them is, because, as the report goes, that creature breaking up the earth with its snout showed the way to tillage, and taught them how to use the ploughshare, which instrument for that very reason, as some say, was called *hynis* from *vg*, a swine. Now the Egyptians inhabiting a country situated low, and whose soil is naturally soft, have no need of the plough; but after the river Nile hath retired from the grounds it overflowed, they presently let all their hogs into the fields. and they with their feet and snouts break up the ground, and cover the sown seed. Nor ought this to seem strange to any one, that there are in the world those who abstain from swine's flesh upon such an account as this; when it is evident that among barbarous nations there are other animals had in greater honour and veneration for lesser, if not altogether ridiculous, reasons. For the field-mouse only for its blindness was worshipped as a God among the Egyptians, because they were of an opinion that darkness was before light, and that the latter had its birth from mice about the fifth generation at the new moon; and moreover that the liver of this creature diminishes in the wane of the moon. But they consecrate the lion to the sun, because the lioness alone, of all clawed quadrupeds, brings forth her young with their eyesight; for they sleep a moment, and when they are asleep their eyes sparkle. Besides, they place gaping lions' heads for the spouts of their fountains, because Nilus overflows the Egyptian fields when the sign is Leo: they give it out that their bird ibis, as soon as hatched, weighs two *drachms*, which are of the same weight with the heart of a new-born infant; and that its legs being spread with the bill make an exact equilateral triangle. And yet who can find fault with the Egyptians for these trifles, when it is left upon record that the Pythagoreans worshipped a white cock, and of sea creatures abstained especially from the mullet and urtic. The Magi that descended from Zoroaster adored the land hedgehog above other creatures, but had a deadly spite against water-rats, and thought that man was dear in the eyes of the Gods who destroyed most of them. But I should think that if the Jews had such an antipathy against a hog, they would kill it as the magicians do mice; when, on the contrary, they are by their religion as much prohibited to kill as to eat it. And perhaps there may be some reason given for this; for as the ass is worshipped by them as the first discoverer of fountains, so perhaps the hog may be had in like veneration, which first taught them to sow and plough. Nay, some say that the Jews also abstain from hares, as abominable and unclean.

3. They have reason for that, said Lamprias, because a hare is so like an ass which they detest; for in its colour, ears, and the sparkling of its eyes, it is so like an ass, that I do not know any little creature that represents a great one so much as a hare doth an ass; unless in this likewise they imitate the Egyptians, and suppose that there is something of divinity in the swiftness of this creature, as also in its quickness of sense; for the eyes of hares are so unwearied that they sleep with them open. Besides they seem to excel all other creatures in quickness of hearing; whence it was that the Egyptians painted the ear of a hare amongst their other hieroglyphics, as an emblem of hearing. But the Jews do hate swine's flesh, because all the barbarians are naturally fearful of a scab and leprosy, which

they presume comes by eating such kind of flesh. For we may observe that all pigs under the belly are overspread with a leprosy and scab; which may be supposed to proceed from an ill disposition of body and corruption within, which breaks out through the skin. Besides, swine's feeding is commonly so nasty and filthy, that it must of necessity cause corruptions and vicious humours; for, setting aside those creatures that are bred from and live upon dung, there is no other creature that takes so much delight to wallow in the mire, and in other unclean and stinking places. Hogs' eyes are said to be so flattened and fixed upon the ground, that they see nothing above them, nor ever look up to the sky, except when forced upon their back they turn their eyes to the sun against nature. Therefore this creature, at other times most clamorous, when laid upon his back, is still, as astonished at the unusual sight of the heavens; while the greatness of the fear he is in (as it is supposed) is the cause of his silence. And if it be lawful to intermix our discourse with fables, it is said that Adonis was slain by a boar. Now Adonis is supposed to be the same with Bacchus; and there are a great many rites in both their sacrifices which confirm this opinion. Others will have Adonis to be Bacchus's paramour; and Phanocles an amorous love-poet writes thus,

Bacchus on hills the fair Adonis saw,

And ravished him, and reaped a wondrous joy.' *Essays*, ed., Goodwin, *et al*, vol. 3, pp. 307-10.]

[207] [Diodorus, *The Library*, bk. [34](#), preserved in Photius' *Bibliotheca*, in Booth's ed. of Diodorus.]

[208] [*Is.* 65:4. 'Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels.']

[209] [*Oedipus Ægyptiacus*.]

[210] [*Ps.* 132:17-18. 'There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

His enemies will I clothe with shame: but upon himself shall his crown flourish.']

[211] [*Gen.* 49:10-11. 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes.']

[212] [Poss. in *Materia Hieroglyphica*, pp. 57-8. 'The two figures contained in .this plate are generally supposed to represent Typhon. The first of these is a male, the second a female figure. Typhon was known, according to Plutarch, by the name of Seth, which signified a "tyrannical and overbearing power," of Bebo, which implied "restraint or hindrance" and of *Smy*, which had a similar import. He was represented under the form of a hippopotamus, an ass, or a crocodile. None of these names can be traced in the hieroglyphics above this figure; but those over the other appear to present the name of Typho or Typo. This figure frequently occurs in astrological subjects of the tombs and temples attended by crocodiles. Both of these are from Dendera, where they stand on

either side of Harpocrates, who is seated on a lotus as in plate XVII.'

Note: I can find no ref. to Bes in this work or others.]

[213] [Lefebure, 'Book of Hades,' *RP*, 10, [79](#). See p. 130. See also *NG* 2:[452](#), *AE* 2:[647](#) and *NG* 1:[365](#).]

[214] [*Num.* 24:17-19. 'I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.']

[215] [*Zech.* 9:9. 'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.']

[216] [Massey's own words.]

[217] [Moures, *Old Egyptian Calendar of Astronomical Observations*.]

[218] [See note 115 to *BB* 2:[47](#).]

[219] [As above note.]

[220] [Albiruni, *Chronology of the Ancient Nations*, pp. 200-3. 'One Persian scholar adduces as the reason why this day was called Nauroz, the following: *viz.* that the Sabians arose during the reign of Tahmurath. When, then, Jamshid succeeded, he renovated the religion, and his work, the date of which was a Nauroz, was called New-Day. Then it was made a feast day, having already before been held in great veneration.

Another account of the reason why it was made a feast day is this, that Jamshid, on having obtained the carriage, ascended it on this day, and the Jinns and Dews carried him in one day through the air from Dabawand to Babel. Now people made this day a feast day on account of the wonder which they had seen during it, and they amused themselves with swinging in order to imitate Jamshid.

Another report says that Jam was going about in the country,—that he, when wishing to enter Adharbajj, sat on a golden throne and was thus carried away by the men on their necks. When, then, the rays of the sun fell on him and people saw him, they did homage to him and were full of joy and made that day a feast day.

On Nauroz it was the custom for people to present each other sugar. According to Adharbadh, the Mauladh of Baghdadh, the reason is this, that the sugar-cane was first discovered during the reign of Jam on the day of Nauroz, having before been unknown. For Jam on seeing a juicy cane which dropped some of its juice, tasted it, and found that it had an agreeable sweetness. Then he ordered the juice of the sugar-cane to be pressed out and sugar to be made thereof. It was ready on the fifth day, and then they made each

other presents of sugar. The same was also the custom on Mihrjan.

They have adopted the time of the summer-solstice as the beginning of the year for this reason in particular, that the two solstitial-points are easier to be ascertained by the help of instruments and by observation than the equinoctial points, for the former are the beginning of the advance of the sun towards one of the two poles of the universe and of his turning away from the same pole. And if the perpendicular shadow at the summer-solstice is observed, and the level shadow at the winter-solstice, in whatsoever place of the earth the observation be made, the observer cannot possibly mistake the day of the solstice, though he may be entirely ignorant in geometry and astronomy, because a variation of the level shadow takes place notwithstanding the small amount of declination, if the Height is considerable. On the other hand the two equinoctial days cannot be ascertained, unless you have found beforehand the latitude of the place and the General Declination. And this nobody will find out unless he studies astronomy and has profited something thereby, and knows how to place and how to use the instruments of observation.

Therefore the solstitial points are better adapted for marking the beginning of the year than the equinoctial points. And as the summer-solstice is nearer to the zenith of the northern countries, people preferred it to the winter-solstice; for this reason, moreover, that it is the time of the ripening of the corn. Therefore it is more proper to gather the taxes at this time than at any other.

Many of the scholars and sages of the Greeks observed the horoscope at the time of the rising of Sirius and commenced the year at that time, not with the vernal equinox, because the rising of Sirius coincided in bygone times with this solstice, or occurred very near it.

This day, I mean Mauroz, has receded from its original proper place, so that in our time it coincides with the sun's entering the sign of Aries, which is the beginning of spring. Whence it has become the custom of the princes of Khurtisim on this day to dress their warriors in spring—and summer—dresses.

On the 6th of Farwardin, the day Khurdadh, is the Great Nauroz, for the Persians a feast of great importance. On this day—they say—God finished the creation, for it is the last of the six days, mentioned before. On this God created Saturn, therefore its most lucky hours are those of Saturn. On the same day—they say—the Sors Zarathustrus came to hold communion with God, and Kaikhusrau ascended into the air. On the same day the happy lots are distributed among the people of the earth. Therefore the Persians call it "the day of hope."

The charm-mongers say: He who tastes sugar on the morning of this day before speaking, and anoints himself with oil, will keep off all sorts of mishap during the greater part of this same year.

On the morning of this day, a silent person with a bundle of fragrant flowers in his hand is seen on the mountain Bushanj; he is visible for one hour and then disappears, and does not reappear until the same time of the next year.

Zadawaihi says that the cause of this was the rising of the sun from the southern region, *i.e.* Afâthar. For the cursed 'Iblis had deprived eating and drinking of their beneficial effect, so that people could not satisfy their hunger nor quench their thirst; and he had prevented the wind from blowing. So the trees withered up and the world was near to utter decay. Then came—by the command and under the guidance of God—Jam to the



southern region. He marched towards the residence of 'Iblis and of his followers, and remained there for some time until he had extinguished that plague. Then people returned into a state of justice and prosperity and were freed from that trial. Under such circumstances Jam returned to the world (*i.e.* Eran) and rose on that day like the sun, the light beaming forth from him, as though he shone like the sun. Now people were astonished at the rising of two suns, and all dried-up wood became green. So people said *roz-i-nau*, *i.e.* a new day. And everybody planted barley in a vessel or somewhere else, considering it as a good omen. Ever since, it has been the custom on this day to sow around a plate seven kinds of grain on seven columns, and from their growth they drew conclusions regarding the corn of that year, whether it would be good or bad.

On the same day Jamshid issued a proclamation to those who were present, and wrote to those who were absent, ordering them to destroy the old temples and not to build a new one on that day.

His behaviour towards the people was such as pleased God, who rewarded him by delivering his people from diseases and decrepitude, from envy and frailty, and sorrows and disasters. No being was sick or died, as long as he ruled—until the time when Bewarasp, his sister's son, appeared, who killed Jam and subdued his realm. In the time of Jam the population increased at such a rate that the earth could no longer contain them; therefore God made the earth thrice as large as it had been before. He (Jam) ordered people to wash themselves with water in order to clean themselves of their sins, and to do so every year that God might keep them aloof from the calamities of the year. Some people maintain that Jam ordered channels to be dug, and that the water was led into them on this day. Therefore people rejoiced at their prosperity, and washed themselves in the water that was sent them (by the channels), and in this respect the later generations have considered it a good omen to imitate the former ones.

Others, again, maintain that he who let the water into the channels was Zu, after Afrasiab had ruined all the dwellings of Eranshahr.

According to another view, the cause of the washing is this—that this day is sacred to Harudha, the angel of the water, who stands in relation to the water. Therefore people rose on this day early, at the rising of dawn, and went to the water of the aqueducts and wells. Frequently, too, they drew running water in a vase, and poured it over themselves, considering this a good omen and a means to keeping off hurt.

On the same day people sprinkle water over each other, of which the cause is said to be the same as that of the washing. According to another report, the reason was this—that during a long time the rain was withheld from Eranshahr, but that they got copious rain, when Jamshid, having ascended the throne, brought them the good news of which we have spoken. Therefore they considered the rain a good omen, and poured it over each other, which has remained among them as a custom.']

[221] [*The Antiquities of the Jews*, bk. 2.10. 'Moses, therefore, when he was born, and brought up in the foregoing manner, and came to the age of maturity, made his virtue manifest to the Egyptians; and showed that he was born for the bringing them down, and raising the Israelites. And the occasion he laid hold of was this: The Ethiopians, who are next neighbours to the Egyptians, made an inroad into their country, which they seized upon, and carried off the effects of the Egyptians, who, in their rage, fought against them, and revenged the affronts they had received from them; but being overcome in battle,

some of them were slain, and the rest ran away in a shameful manner, and by that means saved themselves; whereupon the Ethiopians followed after them in the pursuit, and thinking that it would be a mark of cowardice if they did not subdue all Egypt, they went on to subdue the rest with greater vehemence; and when they had tasted the sweets of the country, they never left off the prosecution of the war: and as the nearest parts had not courage enough at first to fight with them, they proceeded as far as Memphis, and the sea itself, while not one of the cities was able to oppose them. The Egyptians, under this sad oppression, betook themselves to their oracles and prophecies; and when God had given them this counsel, to make use of Moses the Hebrew, and take his assistance, the king commanded his daughter to produce him, that he might be the general of their army. Upon which, when she had made him swear he would do him no harm, she delivered him to the king, and supposed his assistance would be of great advantage to them. She withal reproached the priest, who, when they had before admonished the Egyptians to kill him, was not ashamed now to own their want of his help.

So Moses, at the persuasion both of Thermuthis and the king himself, cheerfully undertook the business: and the sacred scribes of both nations were glad; those of the Egyptians, that they should at once overcome their enemies by his valour, and that by the same piece of management Moses would be slain; but those of the Hebrews, that they should escape from the Egyptians, because Moses was to be their general. But Moses prevented the enemies, and took and led his army before those enemies were apprized of his attacking them; for he did not march by the river, but by land, where he gave a wonderful demonstration of his sagacity; for when the ground was difficult to be passed over, because of the multitude of serpents, (which it produces in vast numbers, and, indeed, is singular in some of those productions, which other countries do not breed, and yet such as are worse than others in power and mischief, and an unusual fierceness of sight, some of which ascend out of the ground unseen, and also fly in the air, and so come upon men at unawares, and do them a mischief,) Moses invented a wonderful stratagem to preserve the army safe, and without hurt; for he made baskets, like unto arks, of sedge, and filled them with ibes, and carried them along with them; which animal is the greatest enemy to serpents imaginable, for they fly from them when they come near them; and as they fly they are caught and devoured by them, as if it were done by the harts; but the ibes are tame creatures, and only enemies to the serpentine kind: but about these ibes I say no more at present, since the Greeks themselves are not unacquainted with this sort of bird. As soon, therefore, as Moses was come to the land which was the breeder of these serpents, he let loose the ibes, and by their means repelled the serpentine kind, and used them for his assistants before the army came upon that ground. When he had therefore proceeded thus on his journey, he came upon the Ethiopians before they expected him; and, joining battle with them, he beat them, and deprived them of the hopes they had of success against the Egyptians, and went on in overthrowing their cities, and indeed made a great slaughter of these Ethiopians. Now when the Egyptian army had once tasted of this prosperous success, by the means of Moses, they did not slacken their diligence, insomuch that the Ethiopians were in danger of being reduced to slavery, and all sorts of destruction; and at length they retired to Saba, which was a royal city of Ethiopia, which Cambyses afterwards named Mero, after the name of his own sister. The place was to be besieged with very great difficulty, since it was both encompassed by the Nile quite round, and the other rivers, Astapus and Astaboras, made it a very difficult thing for such

as attempted to pass over them; for the city was situate in a retired place, and was inhabited after the manner of an island, being encompassed with a strong wall, and having the rivers to guard them from their enemies, and having great ramparts between the wall and the rivers, insomuch, that when the waters come with the greatest violence, it can never be drowned; which ramparts make it next to impossible for even such as are gotten over the rivers to take the city. However, while Moses was uneasy at the army's lying idle, (for the enemies durst not come to a battle,) this accident happened: Tharbis was the daughter of the king of the Ethiopians: she happened to see Moses as he led the army near the walls, and fought with great courage; and admiring the subtilty of his undertakings, and believing him to be the author of the Egyptians' success, when they had before despaired of recovering their liberty, and to be the occasion of the great danger the Ethiopians were in, when they had before boasted of their great achievements, she fell deeply in love with him; and upon the prevalency of that passion, sent to him the most faithful of all her servants to discourse with him about their marriage. He thereupon accepted the offer, on condition she would procure the delivering up of the city; and gave her the assurance of an oath to take her to his wife; and that when he had once taken possession of the city, he would not break his oath to her. No sooner was the agreement made, but it took effect immediately; and when Moses had cut off the Ethiopians, he gave thanks to God, and consummated his marriage, and led the Egyptians back to their own land.' Whiston's tr.]

[222] [*Natural History*, bk. [10](#), 28.]

[223] [*The Antiquities of the Jews*, bk. 2. 10, 2. See note 221 above.]

[224] [*Num.* 12:1. 'And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.']

[225] [*Of Isis and Osiris*, ch. [19](#).]

[226] [*Gemara*.]

[227] [*The Antiquities of the Jews*, bk. 2. 10, 2. See note [221](#) above.]

[228] [Goodwin, 'Hymn to Amen-Ra,' in *RP*, 2, [127](#).]

[229] [Birch, 'Translation of the Hieroglyphic Inscription on the Granite Altar of Turin,' *TSBA*, 3, no. 18 in list. See full text [here](#).]

[230] [Egyptian Saloon, 6689. British Museum.]

[231] [*Arcadia*, in *Description of Greece*, bk. 8.37. 'Those who live about the temple say, that Despoina was educated by Anytus, and that he was one of the Titans. Homer indeed was the first poet that introduced the Titans, into his verses, and according to him they are subterranean gods. The verses about them are in the oath of Juno. But Onomacritus, receiving the name of the Titans from Homer, instituted the orgies of Bacchus, and makes

the Titans to be the authors of the sufferings of Bacchus. And such as the particulars about Anytus which are circulated by the Arcadians. But Aeschylus the son of Euphorion taught the Greeks, from the traditions of the Egyptians, that Diana is the daughter of Ceres, and not of Latona. With respect to the Curetes (for these are carved under the statues), and the Corybantes who are carved under the basis, I shall designedly omit all the particulars belonging to them. The Arcadians bring into this temple, the fruit of all mild trees except the pomegranate. On departing from the temple, through the passage on the right hand, there is a mirror fitted into the wall. Whoever looks into this mirror will at first either perceive himself but very obscurely, or behold nothing at all; but he will very clearly behold the statues of the goddesses, and the throne. Near the temple of Despoina, on ascending a little, you will perceive, on the right hand, that which is called the *Megaron*, or the *magnificent abode*. They celebrate the mysteries here; and the Arcadians sacrifice in it to Despoina many victims in a very unsparing manner. Every one, too, sacrifices according to his possessions. But they do not cut the throats of the victims, as in other sacrifices, but every one cuts off the limb which he first happens to meet with.

The Arcadians, too, venerate Despoina above all the divinities, and assert that she is the daughter of Neptune and Ceres, and is called Despoina by the multitude, just as the offspring of Jupiter and Ceres is generally called Core, though her proper name is Persephone, which is usurped by Homer, and prior to him by Pamphus. But I am afraid of disclosing the name of Despoina to the uninitiated.' Taylor's tr., which differs from the ref. Massey gives. See *The Thomas Taylor Series*, vol. 32, p. 378. I give also the tr. by Frazer which also does not tally with Massey's interpretation:

'Beside the image of the Mistress stands Anytus in the likeness of an armed man. The attendants of the sanctuary say that the Mistress was reared by Anytus, and that he was one of the so-called Titans. Homer was the first who introduced the Titans into poetry, representing them as gods in what is called Tartarus: the verses occur in the oath of Hera. Onomacritus borrowed the name of the Titans from Homer, and in the orgies which he composed for Dionysus he represented the Titans as the authors of Dionysus' sufferings.

That is what the Arcadians say about Anytus. It was Aeschylus, son of Euphorion, who taught the Greeks the Egyptian legend that Artemis is a daughter of Demeter and not of Latona. The Curetes are represented under the images, and the Corybantes (a different race from the Curetes) are sculptured in relief on the pedestal: I know the stories told about both of them, but I pass them over.

The Arcadians bring into the sanctuary the fruits of all cultivated trees except the pomegranate. On the right as you leave the temple there is a mirror fitted into the wall. Any one who looks into this mirror will see himself either very dimly or not at all, but the images of the gods and the throne are clearly visible.

Beside the temple of the Mistress a little higher up on the right is what is called the Hall. Here the Arcadians perform mysteries, and sacrifice victims to the Mistress in great abundance. Each man sacrifices what he has got. They do not cut the throats of the victims as in the other sacrifices, but each man lops off a limb of the victim, it matters not which.

This Mistress is worshipped by the Arcadians above all the gods, and they say she is a daughter of Poseidon and Demeter. Mistress is her popular surname, just as the daughter of Demeter by Zeus is surnamed the Maid. The real name of the Maid is Proserpine, as it

occurs in the poetry of Homer and of Pamphos before him; but the true name of the Mistress I fear to communicate to the uninitiated.' Frazer, vol. 1, p. 442. See also *NG* 1:[180](#).]

[232] ['Account of a Pagoda at Perwultum,' *ARSB*, 5, 306-8. 'I agreed to wait till that hour, being particularly, desirous of seeing, by what means, the light was reflected into the temple, which the unskilfulness of my interpreter could not explain intelligibly to my comprehension. Notice being at last given, at about half past eight, that the sun was high enough, the doors on the east side the gilt Pagoda were thrown open, and a mirror, or reflecting speculum, was brought from the *Rajpoot amuldar's* house. It was round, about two feet in diameter, and fixed to a brass handle, ornamented with figures of cows; the polished side was convex, but so foul that it could not reflect the sun beams; another was therefore brought, rather smaller and concave, surrounded by a narrow rim and without a handle. Directly opposite to the gate of the Pagoda is a stone building raised on pillars, enclosing a well, and ending in a point; and, being at the distance of twelve or fourteen feet, darkens the gateway by its shadow, until the sun rises above it: this, no doubt, has been contrived on purpose to raise the expectation of the people, and by rendering the sight of the idol more rare, to favour the imposition of the Brahmens. The moment being come, I was permitted to stand on the steps in front of the threshold without, (having put off my shoes, to please the directors of the ceremony, though it would not have been insisted on,) while a crowd surrounded me, impatient to obtain a glimpse of the awful figure within. A boy, being placed near the door-way, waved and played the concave mirror, in such a manner, as to throw gleams of light into the Pagoda, in the deepest recess whereof was discovered, by means of these coruscations, a small, oblong, roundish white stone, with dark rings, fixed in a silver case. I was permitted to go no farther, but my curiosity was now sufficiently satisfied. It appears, that this god *Mallicarjee* is no other than the Lingam, to which such reverence is paid by certain casts of the Gentoos; and the reason why he is here represented by stones unwrought, may be understood from the Brahmens' account of the origin of this place of worship.']

[233] [Chabas, 'Magic Papyrus,' *RP*, 10, [135](#). See p. 145.]

[234] [Birch, *Gallery of Antiquities*, p. 6. 'Fig. 4. The god Amoun-ra (Harsaphes) standing under his usual type of Amoun, but the whole of his body enveloped in bandages; in his right hand he elevates a whip, and tramples under foot the nine bows, emblems of the Libyans and Ethiopians. Before his feet are the name and titles of Onkhsen-re Nofre Heth, queen of the monarch Amasis Neithsi, of the XXVIth or Saite dynasty. In front of the pedestal before him is his name, Amoun-ra the husband of his mother, placed in a cartouche like that of kings, to indicate his mythic reign, surmounted by a disk and plumes, and protected by two snakes, winged, and wearing *otfs*, with their names Soaven, the Egyptian Eilythyia, and Victory. At the sides of this pedestal are the hawk and jackal-headed spirits of the regions of Nontehir, kneeling and adoring phoenixes, and emblems of life and power. Behind is Horus (a lower form of Harsaphes), holding a crook and symbols, implying "*the support of the upper and lower world*," saluted by the female deities, entitled, "*Attached to the North and South*." Underneath are two figures, probably the Hapimou, drawing up the cords. On the upper side of the

lower pedestal are four lines of hieroglyphics, containing the dedication of the possessor of the bronze: "*May Amoun-ra, the husband of his mother, presiding over the heart of Thebes, giver of health, (give) always a good embalmment in the land of Sat (?) of the pure land of truth, to Ilarge, scribe attached to the cattle (?) of the queen, son of Obai, a similar functionary, and Obeith.*" In front is the god Meui, or reason, the Egyptian Atlas, having on his head the bark of the sun, whose rising is adored by two cynocephali, "*the bards of the sun;*" "*and saluted by the female deities, Mermehi and Merras,*" attached to the north and south: the whole surmounted by the heaven upon *koucougha* sceptres. At each side is a procession of the Niles of Upper and Lower Egypt, alluding to the fertilising power of the god. They offer vases, flowers, life, and power, and exclaim, "*We give thee life and power, offering, incense (or kufi), and flowers.*" At the back is the emblem support of the upper and lower worlds, corded up by the lord of Shmoun, the second Thoth, and Har-Hat, the celestial Hermes. The minuter details of this bronze, which is executed with considerable merit, are inlaid with gold, or electrum; and for the prevalence of his worship at this period, the tablets of the Cosseir road may be cited, and many of the monuments at Thebes. The plumes on the head are wanting, and the whole decorations offer, without doubt, a copy of some celebrated statue of the god on a larger scale. It was purchased at Mr. Salt's sale, 1835 (lot 816), and was found at Thebes.' There is a discrepancy here. Massey refers to this figure as Shu, whereas Birch identifies him as Amon-Ra. I believe Birch is right. See Fig. 4.]

[235] [Sale, *The Koran*, 'Prel. Disc.' 'From the identity of names it has been generally imagined by Christian writers that the Korân here confounds Mary the mother of Jesus, with Mary or Miriam the sister of Moses and Aaron.' This may not be correct ref. but there is no other poss.]

[236] [Weil, *The Bible, The Koran, and The Talmud*, p. 124. 'On the following morning the queen made known that any woman, who would engage to nurse a strange child for a handsome remuneration, should repair to the royal palace. After this the entire court of the castle was filled with women and maidens, many of whom had come from curiosity only. Among the latter was Kolthum (Miriam), the sister of Moses. When she heard that the child had been found in an ark floating on the water, and that it still refused to take nourishment, she ran quickly and told her mother. Johabed hastened to the palace, and was announced to Asia as a nurse, for the severe regulations against the Israelitish women were now removed. Moses scarcely beheld his mother, when he stretched out his arms toward her, and as he embraced her immediately, she was engaged as a nurse for the space of two years. After the expiration of that time, Asia sent her away with many rich presents, but kept Moses with her, intending to adopt him as her son, since she had no male descendants.']

[237] [*Is.* 1:11. 'To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.'  
*Amos*, 5:22. 'Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.']

[238] [2 *Sam.* 6:13. 'And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.']

[239] [Not in Weil. Source.]

[240] [*Song of Songs*, 2:12. See note below.]

[241] [*Talmud*. 'In passages where the Bible itself gives no reason for the choice or origin of a name, the Agada quite independently gives its own etymological reason: this peculiarity occurs excessively often (e.g. in the etymology of the name Miriam in the Midrash to the *Song of Songs*, II. 12, that of the names of the two midwives Shiphrah and Puah, who in addition are identified with Jochebed and Miriam, in the *Talmud Bab. tr. Sota*, fol. 11. b, etc.).']

[242] [Cited in Goldziher, *Mythology Among the Hebrews*, p. 337. See note 241 above.]

[243] [Polano, *Talmud*, p. 126. 'And the day was hot and sultry, and the air oppressive, and many of the people came to find relief from the exhausting heat in the cooling waters of the Nile. Bathia, the daughter of Pharaoh, came with this purpose attended by her maidens, and entering the water she chanced to see the box of bulrushes, and pitying the infant she rescued him from death.

Many were the names given to the infant thus miraculously preserved. Bathia called him "Moses," saying, "I have drawn him from out the water," his father called him "Heber," because he was reunited to his family; his mother called him "Yekuthiel," "for," said she, "I hoped in God," his sister called him "Yarad," saying, "I went down to the river to watch him;" Aaron, his brother, called him "Abigedore," for God had repaired the breach in the house of Jacob, and the Egyptians ceased from that time to cast the infants into the water; his grandfather called him "Abi Socho," saying, "for three months he was hidden," and the children of Israel called him, "Shemaiah Ben Nethand," because in his day God heard their groaning and delivered them from their oppressors.']

[244] [*Zech.* 3:2. 'And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?']

[245] [*Zech.* 3:9. 'For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.']

[246] [*Book of Enoch*, bk. [88](#), ch. 111.]

[247] [As above, note 121.]

[248] [Chabas, 'Magic Papyrus,' *RP*, 10, [135](#). See p. 138.]

[249] [*Ex.* 9:35. 'And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.']

[250] [Naville, 'Inscription of the Destruction of Mankind by Ra,' *RP*, 6, [103](#). See p. 110.]

[251] [*Ibid.*, *RP*, 6, [103](#). See p. 111.]

[252] [*Ibid.*, *RP*, 6, [103](#). See p. 111.]

[253] [*Is.* 55:3-4. 'Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

Behold, I have given him for a witness to the people, a leader and commander to the people.']

[254] [*Lev.* 20:17. 'And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.']

[255] [*Jer.* 30:9. 'But they shall serve the LORD their God, and David their king, whom I will raise up unto them.']

[256] [*Zech.* 12:8. 'In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them.']

[257] [*Hos.* 3:5. 'Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.']

[258] [*Ez.* 37:24. 'And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.']

[259] [*Ez.* 34:23. 'And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.']

[260] [*Is.* 9:7. 'Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.']

[261] [*Rit.* ch. 18. 'The setting up the Tat in Tattu means the shoulder of Horus who dwells in Skhem.' Birch's tr. Cf. [Renouf](#).]



[262] [*Is.* 16:5. 'And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.']

[263] [*Rev.* 11:3-4. 'And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

These are the two olive trees, and the two candlesticks standing before the God of the earth.']

# A BOOK OF THE BEGINNINGS

## NOTES TO SECTION 17

[1] [*Egyptian Chronicle*. In Cory, *Ancient Fragments*, p. [137](#). This states 36,525 years, not 36,000.]

[2] [*Egypt's Place in Universal History*, vol. 1, p. 229. 'Within a century after his time we find in John Malalas (about 900) the complete extinction of all Egyptian tradition, although in the midst of continual appeals to the much calumniated name of Manetho.

From this author, followed by Cedrenus, about 1050, and by a subsequent continuator of the "Chronicon Paschale," we learn how "the giant Nabrod (Nimrod), the son of Chus (Kush), the Ethiopian, of the race of Ham, built Babylon. Chronus ruled over Syria and Persia, the son of a certain Uranus, who reigned 66 years. His wife's name was Semiramis. He was succeeded by Ninus, the father of Zoroaster; after whom came Thuras, then Ares and Baal, to whom the first Stelae were dedicated; then Lamis; then Sardanapalus, slain by a Persian. Picus, who is also Zeus, the brother of Ninus, reigned over Italy. After the death of Picus, his son Faunus reigned—also called Hermes. He visited Egypt, where Mestram reigns, of the posterity of Ham. After his death the Egyptians made Hermes their king, who reigned over them 39 years.""]

[3] [*Chronica*, book I, end. See above note.]

[4] [*Compendium Historiarum*. See above note.]

[5] [*Chronicon Paschal*, p.106. See above note.]

[6] [*The Antiquities of the Jews*, bk. 1. c. 2. In Cory, *Ancient Fragments*, p. [151](#). See also *The Phenix*, p. 269.]

[7] [*The Characters of Theophrastus*. Unable to trace.]

[8] [*Rit.* ch. [42](#). Cf. [Renouf](#).]

[9] [*Histories*, bk. 7, 61. 'Now those who served were as follows: The Persians with this equipment: about their heads they had soft felt caps called "tiaras", and about their body tunics of various colours with sleeves, presenting the appearance of iron scales like those of a fish, and about the legs trousers; and instead of the ordinary shields they had shields of wicker-work, under which hung quivers; and they had short spears and large bows and arrows of reed, and moreover daggers hanging by the right thigh from the girdle: and they acknowledged as their commander Otanes the father of Amestris the wife of Xerxes. Now these were called by the Hellenes in ancient time Kephenes; by themselves however and by their neighbours they were called Artaians: but when Perseus, the son of Danae

and Zeus, came to Kepheus the son of Belos and took to wife his daughter Andromeda, there was born to them a son to whom he gave the name Perses, and this son he left behind there, for it chanced that Kepheus had no male offspring: after him therefore this race was named.' Tr., Macauley.]

[10] [Chabas, 'Magic Papyrus,' *RP*, 10, [135](#). See p. 138.]

[11] [*Gen.* 5:2. 'Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.']

[12] [*Rit.* ch. 165. 'Atem is the name of the mother Goddess of Time.' Birch's tr. Cf. [Renouf](#).]

[13] [*Rit.* ch. 17. 'Tum has built thy house, the two Lion-Gods have founded thy abode. Ptah going round thee, divine Horus purifies thee, the God Set does so in turn. The Osiris has come from the earth. He has taken his legs; he is Tum.' Birch's tr. Cf. [Renouf](#).]

[14] [*The Library*, bk. [1](#).]

[15] [Chabas, 'Magic Papyrus,' *RP*, 10, [135](#). See p. 139.]

[16] [*The Library*, bk. [1](#).]

[17] [Chabas, 'Magic Papyrus,' *RP*, 10, [135](#). See p. 137.]

[18] [*Ex.* 3:2. 'And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.']

[19] [Chabas, 'Magic Papyrus,' *RP*, 10, [135](#). See p. 138.]

[20] [*Ex.* 34:28. 'And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.']

[21] [*Num.* 33:2. 'And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these are their journeys according to their goings out.']

[22] [*Ex.* 17:16. 'For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.']

[23] [*Num.* 15:23. 'Even all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded Moses, and henceforward among your generations.']

[24] [*Rit.* ch. 78. 'It is perceived by Horus: he says to his father Osiris at times or days: Thou receivest the headdress of the Lion-Gods; thou walkest in the roads of heaven, beheld by those attached to the limits of the horizon of heaven. Thou hast frightened the Gods of the Gate. All the Gods to the utmost are humiliated at the words of the Lord of the Chest. A Lord taller than [crying from] his place, who makes his head attire in it. The Lion-Gods supply his headdress.' Birch's tr. Cf. [Renouf](#).]

[25] [*Josh.* 24:26. 'And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD.']

[26] [*Deut.* 31:24. 'And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished.']

[27] [*Numb.* 13:16. 'These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.']

[28] Chabas, 'Magic Papyrus,' *RP*, 10, [135](#). See p. 138.]

[29] [*Ibid.* See p. 137.]

[30] [Eusebius, *Chronicon*, 6 & Syncellus, *Chronology*, 40. 'These according to his own account, he copied from the inscriptions which were engraved, in the sacred dialect and hieroglyphic characters, upon the columns set up in the Seriadic land by Thoth, the first Hermes, (Mercury): and after the Flood, were translated from the sacred dialect into the Greek tongue, in hieroglyphic characters, and committed to writing in books, and deposited by Agathodaemon, the son of the second Hermes, the father of Tat, (Taut of the Phoenician mythology), in the penetralia of the temples of Egypt.' In Cory's *Ancient Fragments*, p. 109. See also *The Phenix*, pp. 255-6 and *BB* 1:[31](#).]

[31] [Menard, *Hermes Trismegisté*, bk. 3, 177. See also [Divine Pyramider](#).]

[32] [Poss. in the above.]

[33] [*Nishmath Chajim*, f. 159, c. 2.]

[34] [*Gen.* 41:45-46. 'And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt.

And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.']

[35] [*History of Egypt Under the Pharaohs*, vol. [1](#), p. 128.]

[36] [*Rit.* ch. [17](#). Cf. [Renouf](#).]

[37] [Maspero, 'Stele of the Excommunication,' *RP*, 4, [93](#). See p. 95. See also *BB* 1:[327](#), 2:[290](#), 347, *AE* 1:[511](#).]

[38] [*Rit.* ch. 15. 'In thy following is the reserved Soul, the engendered of the Gods who provided him with his shapes. Inexplicable is the *semsem* [genesis], it is the greatest of secrets. Thou art the good Peace of the Osiris. Oh Creator, Father of the Gods, incorruptible! What is in this book is eternal. I establish myself through it, I have said what has been disposed in it, at peace through the abundance.' Birch's tr. Cf. [Renouf](#).]

[39] [See note above.]

[40] [*Rit.* ch. [17](#). Cf. [Renouf](#).]

[41] [*Rit.* ch. 79. 'In thy following is the reserved Soul, the engendered of the Gods who provided him with his shapes. Inexplicable is the *semsem* [genesis], it is the greatest of secrets. Thou art the good Peace of the Osiris. Oh Creator, Father of the Gods, incorruptible! What is in this book is eternal. I establish myself through it, I have said what has been disposed in it, at peace through the abundance.' Birch's tr. Cf. [Renouf](#).]

[42] ['Ethiopian Inscription of King Nastosenen,' in *TSBA*, 4, 218. See full text [here](#).]

[43] [*Ibid.* See also version in *RP*, 10, [55](#)-66. No 'rutem' is mentioned.]

[44] [*Rit.* ch. 115. Not in Birch, but compare: 'I have shewn [my] face to the Eye of the Only One, opening the Form of Darkness. I am one of ye. I knew the Spirits of An [Heliopolis]. The Greatly glorious does not pass over it, either opening or escaping the hand, unless the Gods give me the word; [Said] by the strangler of the race in Annu. I knew that eye, the hair of the man is on it, says the sun at the words of the king to him who was before him. Let him stand unchanged for a month. [Said] by the Sun to him who is before him. Receive the weapon for the issue of men. The weapon it is made; [is said] by him who is before him; the two brethren make it, they make the festival of the Sun. It is causing Ans to hear. His arm does not rest from making his transformations by it [into her], the Lady with the long hair, which is in An [Heliopolis], chasing those who belong to the race of this country.' Birch's tr. Cf. [Renouf](#).]

[45] [The *Book of Jasher* is mentioned in *2 Sam.* 1:18. 'Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher,' and *Josh.* 10:13. 'And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.' Published copies are considered to be forgeries.]

[46] [The *Book of the Wars of the Lord* is mentioned in *Num.* 21:14. 'Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon.']

[47] [*Ps.* 78:2. 'I will open my mouth in a parable: I will utter dark sayings of old.']

[48] [Bartolucci, *Bibliotheca Magna Rabbinica*, p. 350.]

[49] [Source.]

[50] [*Rit.* ch. 3. 'Oh Tum! oh Tum! coming forth from the great place within the celestial abyss, lighted by the Lion-Gods. The words of the Lion or those who belong to the Phallus. The blessed Osiris has come from their corner doing all thy work ordered. Oh Workmen of the Sun, by day and by night! the Osiris lives after he dies like the Sun daily; for [as] the Sun died, and was born yesterday, [so] the Osiris is born. Every God rejoices with life; the Osiris rejoices, as they rejoice, with life. I am Thoth, who comes out of the temple of Annu [Heliopolis].' Birch's tr. Cf. [Renouf](#).]

[51] [*Rit.* ch. 17. 'Tum has built thy house, the two Lion-Gods have founded thy abode. Ptah going round thee, divine Horus purifies thee, the God Set does so in turn. The Osiris has come from the earth. He has taken his legs; he is Tum.' Birch's tr. Cf. [Renouf](#).]

[52] [*Hieroglyphica*, bk. 2.4. 'The HEART OF A MAN SUSPENDED BY THE WINDPIPE signifies the *mouth of a good man*.']

[53] [*John* 20:26. 'And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.']

[54] [*Rit.* ch. 54. 'Oh Tum! give me the delicious breath of thy nostril. I am the Egg of the Great Cackler [Seb]. I have watched this great egg which Seb prepared for the earth. I grow, it grows in turn; I live, it lives in turn, stimulating the breath.' Birch's tr. Cf. [Renouf](#).]

[55] [*Rit.* ch. 72. 'My father Tum did it for me, he placed my house above the earth; there are corn and barley in it, unknown is their quantity. I made in it the Festival of passing the Soul to my body. I made in it the Festival of Tum for [is said by] my Soul, for [to] my body. Give ye to me meals of food and drink, oxen, geese, clothes, incense, and all good and pure things in which the life of a God consists.' Birch's tr. Cf. [Renouf](#).]

[56] [Maspero, 'Stele of the Excommunication,' *RP*, 4, [93](#). See p. 95.]

[57] [*Gen.* 2:7. 'And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.']

[58] [Lefebure, 'The Book of Hades,' *RP*, 10, [79](#). See p. 91.]

[59] [Renouf, *HL*, 114. 'He is introduced in the royal Ritual at Abydos, saying, "I am Horns, and I come to search for mine eyes." According to the 64th chapter of the Book of the Dead, "his eye is restored to him at the dawn of day." A legend contained in the 112th

chapter of the same Book describes Horus as wounded in the eye by Set in the form of a black boar. Anubis fomented the wound, of which Horus appears at first to have thought him the author, and according to another legend, Isis stanchd the blood which flowed from the wound.']

[60] [*Rit.* ch. 3. 'Oh Tum! oh Tum! coming forth from the great place within the celestial abyss, lighted by the Lion-Gods. The words of the Lion or those who belong to the Phallus. The blessed Osiris has come from their corner doing all thy work ordered. Oh Workmen of the Sun, by day and by night! the Osiris lives after he dies like the Sun daily; for [as] the Sun died, and was born yesterday, [so] the Osiris is born. Every God rejoices with life; the Osiris rejoices, as they rejoice, with life. I am Thoth, who comes out of the temple of Annu [Heliopolis].' Birch's tr. Cf. [Renouf](#).]

[61] [*Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament*.]

[62] [*A Hebrew Lexicon to the Books of the Old Testament*.]

[63] [*Ex.* 15:2. 'The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.']

[64] [*Ex.* 17:16. 'For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.']

[65] [*Jer.* 2:31. 'O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords; we will come no more unto thee?']

[66] [*Pss.* 18:11. 'He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies.']

[67] [*Geographica*, bk. 16.2.35. 'An Egyptian priest named Moses, who possessed a portion of the country called the Lower [Egypt], being dissatisfied with the established institutions there, left it and came to Judea with a large body of people who worshipped the Divinity. He declared and taught that the Egyptians and Africans entertained erroneous sentiments, in representing the Divinity under the likeness of wild beasts and cattle of the field; that the Greeks also were in error in making images of their gods after the human form. For God [said he] may be this one thing which encompasses us all, land and sea, which we call heaven, or the universe, or the nature of things. Who then of any understanding would venture to form an image of this Deity, resembling anything with which we are conversant? on the contrary, we ought not to carve any images, but to set apart some sacred ground and a shrine worthy of the Deity, and to worship Him without any similitude. He taught that those who made fortunate dreams were to be permitted to sleep in the temple, where they might dream both for themselves and others; that those who practised temperance and justice, and none else, might expect good, or some gift or sign from the God, from time to time.' Hamilton & Falconer's ed.]

[68] [See above note.]

[69] [*Hos.* 2:16. 'And it shall be at that day, saith the LORD, that thou shalt call me Ishi; and shalt call me no more Baali.']

[70] [*Gen.* 17:1. 'And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.']

[71] [*Jud.* 8:33. 'And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baalberith their god.']

[72] [*Jud.* 9:46. 'And when all the men of the tower of Shechem heard that, they entered into an hold of the house of the god Berith.']

[73] [*1 Chr.* 12:5. 'Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite.']

[74] [*Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament.*]

[75] [Faber, *The Origin of Pagan Idolatry*, vol. 2, p. 250-1. 'The Mysteries of Typhon or Baal-Peor, like all the phallic Orgies of antiquity, originated from the idea, that the transmigrating Noah and the mundane Ark were the two great parents of the Universe. Philo Judaeus, accordingly, in a very curious passage, immediately refers the Mysteries of Baal-Peor to the deluge. He tells us, that in the celebration of them all his votaries opened their mouths to receive the water that was poured into them from without; and that by this figurative action they represented the plunging of Nous the governor beneath the waters of the flood and the impelling of him to the lowest abyss of Chaos. That Philo here refers the Mysteries of Baal-Peor to the deluge, is, I think, sufficiently plain: but I do not say that he did it consciously. He himself probably might not fully understand the term which he was using; but might imagine, that Nous meant nothing more than Mind or Intelligence, and that the whole related to some mystical act of mental abstraction and meditation.']

[76] [Chabas, 'The Magic Papyrus,' *RP*, 10, [135](#). See p. 142.]

[77] [Strabo, *Geographica*, bk. 16:1. Unable to trace.]

[78] [*Jud.* 2:3. 'Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.'

*Jud.* 3:7. 'And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and the groves.']

[79] [*Rit.* ch. [142](#). Cf. [Renouf](#).]

[80] [*Ezr.* 10:25. 'Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.']



[81] [See note 10 and 28.]

[82] [See [Bib.](#)]

[83] [*History of Egypt Under the Pharaohs*, vol. [2](#), p. 346.]

[84] [Lefebure, 'The Book of Hades,' *RP*, 10, [79](#). See p. 91.]

[85] [*Neh.* 10:9. 'And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel.']

[86] [*History of Egypt Under the Pharaohs*, vol. [2](#), p. 374.

Compare *Num.* 21:9. 'And his host, and those that were numbered of them, were forty thousand and five hundred.'

*2 Kin.* 18:4. 'He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.']

[87] [*Job* 36:10. 'He openeth also their ear to discipline, and commandeth that they return from iniquity.']

[88] [*Petite Manual de Mythologie*, p. 119.]

[89] [*Rev.* 1:8. 'I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.']

[90] [Kircher, *Œdipus Ægyptiacus*, vol. 1, p. [197](#).]

[91] [*A Voyage to Abyssinia and Travels*, p. 395. 'The Abyssinians, in their pictures, always strangely exaggerate the dimensions of the eye, and invariably draw their figures with full faces, except when they wish to represent a Jew, to whom they uniformly give a side face; but the reason for this singular distinction I could never justly ascertain. The colours of the original painting are of the most gaudy description; unbroken greens, reds, and yellows preponderating, and being most inharmoniously distributed throughout the composition. The materials employed by this artist were of the most common description, and had been brought by a Greek from Cairo.' Or p. 305 of 1816 ed.]

[92] [*Eboracum: or, The History and Antiquities of the City of York*, p. 217.]

[93] [*Ibid.*]

[94] [Didron, *Iconographie Chrétienne*, fig. [50](#).]

[95] [*Wisdom of Sol.* 18:24. 'When the dead had already fallen in heaps one on another, he interposed himself and beat back the divine wrath, barring its line of attack upon the

living. On his long-skirted robe the whole world was represented; the glories of the fathers were engraved on his four rows of precious stones.' *NEB Version.*]

[96] [*Eccles.*, prol. '... my grandfather Jesus, who had applied himself industriously to the study of the law, the prophets, and the other writings of our ancestors, and had gained a considerable proficiency in them, was moved to compile a book of his own on the themes of discipline and wisdom.' *NEB Version.*]

[97] [*Description de l'Egypte*, vol. 2, pl. 90.]

[98] [*Manners and Customs of the Ancient Egyptians. The Second Series*, vol. 2, p. 79. 'Ao. The bull-headed Deity appears to have the name Ao; which probably signifies a "bull," since it frequently occurs over oxen, as the word Ehe over cows. I do not, however, suppose him to be connected with the God Ao, previously mentioned.' Plate [65.](#)]

[99] [*Hieroglyphica*, bk. 1:47. 'To denote *hearing*, they delineate the EAR OF THE BULL, for when the cow is desirous of conception, (and she continues so for not longer than three hours together,) she vehemently lows, and if during this time the bull should not approach her, she reserves herself till another meeting. This however rarely happens; for the bull hears her from a great distance, and knowing that she is inflamed, he hastens to the meeting, and is the only animal that does so.']

[100] [*Hieroglyphica*, bk. 2:23. 'An EAR when delineated symbolizes *a future act.*']

[101] [*Pantheon Ægyptiorum*, vol. 1, p. 236. 'Aegypto periti, ex conspedis Dei illius peregrioi symbolis, judicauerint, esse cum Plutonem, adeoque Aegypiorum Serapim. Ita rem narrat Tacitus, loco saepius allato. Deum ipsum multi Aesculapium—quodam Ofirin—plurimi Ditem patrem insignibus, quae in ipso manifesta, aut per ambages manifestant.']

[102] [*Roman History*, 22:14.7 'After his death another Apis is sought amid public mourning, and if it has been possible to find one, complete with all its marks, it is taken to Memphis, famed for the frequent presence of the god Aesculapius.' *Loeb library ed.*, vol. 2. Rolfe's tr.]

[103] [Egyptian Gallery, 578, b. shelf 3.]

[104] [*Manners and Customs of the Ancient Egyptians. The Second Series*, vol. 2, p. 53. 'ASCLEPIUS, ÆSCULAPIUS.

The name and form of this Deity were first ascertained by Mr. Salt, at Philae; where a small sanctuary, with a Greek inscription, is dedicated to him. His dress is always very simple, though not one of the great Gods of Egypt; agreeing with the description given of him by Synesius. He is bald, or wears a small cap fitting closely to his head, without any feathers or other ornament; and in his hands he holds the sceptre and *crux ansata*, or sign of life, common to all the Deities. His name reads *Emoph*, or *Emeph*; but he cannot bear

any relationship to the "leader of the heavenly deities" mentioned by Iamblichus, who was second only to Eicton, the great ineffable God, and "primum exemplar.""]

[105] [1 *Cor.* 15:45-9. 'And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

The first man is of the earth, earthy: the second man is the Lord from heaven.

As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.']

[106] [1 *Cor.* 15:22. 'For as in Adam all die, even so in Christ shall all be made alive.']

[107] [*Refutation of all Heresies*, bk. 5, ch. 2. 'The Chaldaeans, however, say that this Adam is the man whom alone earth brought forth. And that he lay inanimate, unmoved, [and] still as a statue; being an image of him who is above, who is celebrated as the man Adam, having been begotten by many powers, concerning whom individually is an enlarged discussion.' *ANCL*, 6, 130.]

[108] [*Eph.* 1:13. 'In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise.']

[109] [2 *Tim.* 4:8. 'Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.']

[110] [Birch, *Book of the Dead*, i.e., the [Ritual](#).]

[111] [*Rit.* ch. [19](#). Cf. [Renouf](#).

Renouf, *HL*, p. 185. 'In the next chapter, which is another recension of the eighteenth, and is entitled the "Crown of Triumph," the deceased is declared triumphant for ever and ever, and all the gods in heaven and earth repeat this "in presence of Osiris, presiding in Amenti, Unnefer, the son of Nut, on the day that he triumphed over Set and his associates, before the great gods of Heliopolis on the night of the battle in which the rebels were overthrown, before the great gods of Abydos on the night wherein Osiris triumphed over his opponents, before the great gods of the western horizon on the day of the festival of "Come thou to me." It ends: "Horus has repeated this declaration four times, and all his enemies fall prostrate before him annihilated. Horus, the son of Isis, repeats it millions of times, and all his enemies fall annihilated. They are carried off to the place of execution in the East; their heads are cut off, their necks are broken, their thighs are severed, and delivered up to the great destroyer who dwells in Aati; they shall not come forth from the custody of Seb for ever."']

[112] [*Matt.* 25:34. 'Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.']

[113] [Justin, *Philippine History*. 'And nothing, indeed, of divine, or human law seems to have been unknown to him; so that he foretold a famine of dearth in the land (of Egypt), some years before it happened, and all Egypt would have perished by famine, had not the king, by his advice, ordered the corn to be laid up for several years: such being the proofs of his knowledge, that his admonitions seemed to proceed, not from a mortal, but a god. His son was Moses, whom, besides the inheritance of his father's knowledge, the comeliness of his person also recommended. But the Egyptians, being troubled with scabies and leprosy, and moved by some oracular prediction, expelled him, with those who had the disease, out of Egypt, that the distemper might not spread among a greater number.' In Cory's *Ancient Fragments*, p. 80.]

[114] [*Abhod Zarah*.]

[115] [*Deut.* 33:17. 'His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.']

[116] [*Lev.* 22:28. 'And whether it be cow or ewe, ye shall not kill it and her young both in one day.']

[117] [*Gen.* 30:24. 'And she called his name Joseph; and said, The LORD shall add to me another son.']

[118] [*Gen.* 48:14. 'And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.']

[119] [*Ps.* 80:17. 'Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.']

[120] [*Mic.* 5:2. 'But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.']

[121] [*Gen.* 41:45. 'And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt.']

[122] [*The Antiquities of the Jews*, bk. 2, 6, 1. 'Joseph was now grown up to thirty years of age, and enjoyed great honours from the king, who called him Psothom Phanech, out of regard to his prodigious degree of wisdom; for that name denotes the revealer of secrets. He also married a wife of very high quality; for he married the daughter of

Petephres, one of the priests of Heliopolis; she was a virgin, and her name was Asenath. By her he had children before the scarcity came on; Manasseh, the elder, which signifies forgetful, because his present happiness made him forget his former misfortunes; and Ephraim, the younger, which signifies restored, because he was restored to the freedom of his forefathers. Now after Egypt had happily passed over seven years, according to Joseph's interpretation of the dreams, the famine came upon them in the eighth year; and because this misfortune fell upon them when they had no sense of it beforehand, they were all sorely afflicted by it, and came running to the king's gates; and he called upon Joseph, who sold the corn to them, being become confessedly a saviour to the whole multitude of the Egyptians. Nor did he open this market of corn for the people of that country only, but strangers had liberty to buy also; Joseph being willing that all men, who are naturally akin to one another, should have assistance from those that lived in happiness.' Whiston's tr.]

[123] [*Flavi Josephi antiquatatum Judaicarum libri quator prieres et pars magna quinti.*]

[124] [*Letter to Michaelis.*]

[125] [I.e. Johann David Michaelis, his publisher.]

[126] [*Works of Josephus.*]

[127] [*Works of Josephus.*]

[128] [*The Famous and Memorable Workes of Iosephus.*]

[129] [*The Antiquities of the Jew.* See note [122](#) above.]

[130] [*Rit.* ch. 80. 'I have united Sut in the upper houses, through the old man with him. I am the Woman, the orb in the darkness. I have brought my orb to the darkness; it is changed into light.' Birch's tr. Cf. [Renouf](#).]

[131] [Renouf, 'Tale of the Two Brothers,' *RP*, 2, [137](#). See p. 151.]

[132] [*Gen.* 38:5. 'And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.']

[133] [*Ps.* 81:5-6. 'This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not.

I removed his shoulder from the burden: his hands were delivered from the pots.']

[134] [*Ps.* 81:5. As above note.]

[135] [*Gen.* 49:23-4. 'The archers have sorely grieved him, and shot at him, and hated him:

But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel).']

[136] [*Gen.* 49:23. 'The archers have sorely grieved him, and shot at him, and hated him.']

[137] [*Gen.* 49:24. 'But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:).']

[138] [*Rit.* ch. 15. 'Unknown is thy gold, indescribable is thy colour, in the Region of the Gods [say] we are beholding all the colours of Pant. It has been examined hidden on their faces. Thou hast been made the one alone in his being, in thy transformation in the ether.' Birch's tr. Cf. [Renouf.](#)]

[139] [*Rit.* ch. 153. 'The Osiris says: Great One who journeys to the Production of Colours, ye are at the nostril [pool which] I, the Osiris, drink. I drop the water.' Birch's tr. Cf. [Renouf.](#)]

[140] [Josephus, *Against Apion*, bk. 1, ch. 32. "'The goddess Isis appeared to Amenophis in his sleep, and blamed him that her temple had been demolished in the war. But that Phritiphantes, the sacred scribe, said to him, that in case he would purge Egypt of the men that had pollutions upon them, he should be no longer troubled. with such frightful apparitions. That Amenophis accordingly chose out two hundred and fifty thousand of those that were thus diseased, and cast them out of the country: that Moses and Joseph were scribes, and Joseph was a sacred scribe; that their names were Egyptian originally; that of Moses had been Tisithen, and that of Joseph, Peteseeph: that these two came to Pelusium, and lighted upon three hundred and eighty thousand that had been left there by Amenophis, he not being willing to carry them into Egypt; that these scribes made a league of friendship with them, and made with them an expedition against Egypt: that Amenophis could not sustain their attacks, but fled into Ethiopia, and left his wife with child behind him, who lay concealed in certain caverns, and there brought forth a son, whose name was Messene, and who, when he was grown up to man's estate, pursued the Jews into Syria, being about two hundred thousand, and then received his father Amenophis out of Ethiopia.'" In Cory, *Ancient Fragments*, pp. 142-3.]

[141] [See my [essay.](#)]

[142] [*Stromata*, bk. 1. 'And on her consenting and desiring her to do so, she brought the child's mother to be nurse for a stipulated fee, as if she had been some other person. Thereupon the queen gave the babe the name of Moses, with etymological propriety, from his being drawn out of "the water,"—for the Egyptians call water "mou,"—in which he had been exposed to die. For they call Moses one who "who breathed [on being taken] from the water." It is clear that previously the parents gave a name to the child on his circumcision; and he was called Joachim.' *ANCL*, 5, 451.]

[143] [*PTRS*, 1772. From Drummond, *Œdipus Judaicus*, pl. 9.]

[144] [This is typical of Massey and the mistreatment of his sources. This failure on his part pervades his works, and has already been discussed in my [introduction](#) and my [essay](#).]

[145] [*Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament*.]

[146] [*Ex.* 6:24. 'And the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.'

1 *Chr.* 6:8. 'And Ahitub begat Zadok, and Zadok begat Ahimaaz.']

[147] [*2 Sam.* 6:3. 'And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.']

[148] [*1 Chr.* 4:36. 'And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah.']

[149] [*Gen.* 3:21. 'Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.']

[150] [*Jer.* 10:11. 'Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.']

[151] [*Pss.* 114:7. 'Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob.']

[152] [*Dan.* 11:38. 'But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.']

[153] [Eisenlohr, 'The Great Harris Papyrus, Part I,' *RP*, 6, [21](#). See pp. 57-9.]

[154] [Jerome, *Letter 48, to Paulinus*. 'Even my own Bethlehem, as it now is, that most venerable spot in the whole world of which the psalmist sings: "the truth hath sprung out of the earth," was overshadowed by a grove of Tammuz, that is of Adonis; and in the very cave where the infant Christ had uttered His earliest cry lamentation was made for the paramour of Venus.' *Nicene & Post-Nicene Fathers*, 2nd ser., 6, 120.]

[155] [*Pss.* 78:67-68. 'Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

But chose the tribe of Judah, the mount Zion which he loved.']

[156] [2 *Kin.* 19:15. 'And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.']

[157] [1 *Sam.* 4:4. 'So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.']

[158] [*Stromata*, bk. 5. 'And those golden figures, each of them with six wings, signify either the two bears, as some will have it, or rather the two hemispheres. And the name cherubim meant "much knowledge." But both together have twelve wings, and by the zodiac and time, which moves on it, point out the world of sense. It is of them, I think, that Tragedy, discoursing of Nature, says:

"Unwearied Time circles full in perennial flow, Producing itself. And the twin-bears  
On the swift wandering motions of their wings, Keep the Atlantean pole." *ANCL*, 12, 242.]

[159] [Copied by Rosellini, *Monumenti del Culto*.]

[160] [*The Antiquities of the Jews*, bk. 3, 6. 5. 'There was also an ark made, sacred to God, of wood that was naturally strong, and could not be corrupted. This was called Eron in our own language. Its construction was thus: its length was five spans, but its breadth and height was each of them three spans. It was covered all over with gold, both within and without, so that the wooden part was not seen. It had also a cover united to it, by golden hinges, after a wonderful manner; which cover was every way evenly fitted to it, and had no eminences to hinder its exact conjunction. There were also two golden rings belonging to each of the longer boards, and passing through the entire wood, and through them gilt bars passed along each board, that it might thereby be moved and carried about, as occasion should require; for it was not drawn in a cart by beasts of burden, but borne on the shoulders of the priests. Upon this its cover were two images, which the Hebrews call Cherubims; they are flying creatures, but their form is not like to that of any of the creatures which men have seen, though Moses said he had seen such beings near the throne of God. In this ark he put the two tables whereon the ten commandments were written, five upon each table, and two and a half upon each side of them; and this ark he placed in the most holy place.' Whiston's tr.]

[161] [*Ez.* 7:2. 'Also, thou son of man, thus saith the Lord GOD unto the land of Israel; An end, the end is come upon the four corners of the land.']

[162] [*Deut.* 22:12. 'Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself.']

[163] [*Is.* 18:1. 'Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia.']



[164] [Fuerst, in *Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament*, has פנך.]

[165] [Compare *Deut.* 22:12. 'Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself.'  
See also margin.]

[166] [*Zech.* 9:1. 'The burden of the word of the LORD in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward the LORD.']

[167] [Champollion, *Dictionnaire Égyptien en Écriture Hieroglyphique*, p. [98](#).]

[168] [*Obad.* 9. 'And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.']

[169] [*2 Sam.* 21:20. 'And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.']

[170] [*1 Chr.* 20:6. 'And yet again there was war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was the son of the giant.']

[171] [*Ex.* 26:9. 'And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.']

[172] [*Josh.* 19:13. 'And from thence passeth on along on the east to Gittahhepher, to Ittahkazin, and goeth out to Remmonmethoar to Neah.']

[173] [*Deut.* 33:2. 'And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.']

[174] [*Pss.* 80:1. 'To the chief Musician upon Shoshannimeduth, A Psalm of Asaph. Give ear, O Shepherd of Israel, thou that ledest Joseph like a flock; thou that dwellest between the cherubims, shine forth.']

[175] [*Gen.* 49:24. 'But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel).']

[176] [*Ex.* 3:1. 'Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.']

[177] [Albiruni, *Chronology of the Ancient Nations*, p. 55. 'Others say, that Cancer was called the horoscope of the world, because of all the zodiacal signs, it stands nearest to the zenith of the inhabitable world, and because in the same sign is the  $\delta\psi\omega\mu\alpha$  of Jupiter, which is a star of moderate nature; and as no growth is possible, except when moderate heat acts upon moist substances, it (*i.e.* Cancer) is fit to be the horoscope of the growth of the world.']

[178] [*Deut.* 33:16. 'And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.']

[179] [*Daily Life and Origin of the Tasmanians*, p. 198. 'In association with this subject a reference has been made to eggs. Without doubt the presence of these at ancient mysteries was esteemed as belonging to the new-birth idea. The egg festival of Easter is well known on the continent of Europe, and has but of late become obsolete in Britain. The Cyprus Venus was associated with an egg, and so was the Babylonian Astarte. The festivals were at Easter or spring. The eggs of Green Thursday were formerly devoted to Thor. Pope Paul the Fifth's prayer over Easter eggs runs thus: "Bless, Lord, this Thy creature of eggs." The spring, likewise, was the festival of eggs with the Tasmanian, though, being on the other side of the Line, it was held in November. Mr. Oldfield has given remarkable particulars about such a festival on the Murchison River of Western Australia. It was called the *Caa-ro*. Strange to say, it was attended with a great gathering of eggs, and it was held in the spring. Women were not present at the ceremonies. The men prepared a large elongated pit of a suggestive shape, and surrounded it with bushes. Round this they danced by night, and feasted on the eggs by day. The phallic character of the festival may be gathered from Mr. Oldfield's words. "Every figure of their dances," he says, "every gesture, the burden of all their songs, is calculated to inflame their passions. ... As they dance they carry the spear before them to simulate Priapus." The South Australian dance about the Palyertatta reminds one of the Bacchanals. It was a spear upholding a framework of cross sticks, with bunches of feathers at their ends. Sometimes the spear was decorated with shavings of wood as well as bunches of feathers, with human hair wound round the whole length of the spear. It is certainly remarkable that the Lingam worship should have been known in India before the conquest of that country by the Aryans.']

[180] [Albiruni, *Chronology of the Ancient Nations*, p. 346. 'Alsarfa ( $\beta$  Leonis), a bright star near to some very dim ones, called the Claw of the Lion. It stands on the end of the Lion's tail, and is called so because the heat turns away when it rises, and the cold turns away when it disappears.']

[181] [Houghton, 'On the Mammalia of the Assyrian Sculptures,' *TSBA*, 5, 325. 'Mr. Layard has drawn attention to the fact that the claw or spine-like body at the end of the lion's tail has not escaped the notice of the sculptor. It certainly is represented in a few instances, though the size of the claw is much exaggerated. Some of the ancient classical writers describe the lion as lashing himself with his tail when angry, and it has been supposed that the claw at the end was the instrument which goaded him to rage; the

classical writers, however, mention no such claw. Didymus Alexandrinus, a commentator on the Iliad, I believe, was the first to notice this little claw, and drew the conclusion that it was a stimulating organ.']

[182] [*Rit.* ch. 36. '[Oh thou who] hast come against me, the lips closed! I am Chnum, the Lord of Shennu. The Passer by of the words of the Gods to Ra. My tongue is at the order [the messenger] of its Lord.' Birch's tr. Cf. [Renouf](#).]

[183] [*Ps.* 68:17. 'The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.']

[184] [Drummond, *Ædipus Judaicus*, pl. 16.]

[185] [*Ibid.*, pl. 3.]

[186] [Source.]

[187] [*Lam.* 3:16. 'He hath also broken my teeth with gravel stones, he hath covered me with ashes.']

[188] [*Deut.* 29:17. 'And ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them.']

[189] [*Ez.* 20:7-8. 'Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the LORD your God.

But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.']

[190] [Horapollo, *Hieroglyphica*, bk. 1:10. 'To denote an only begotten, or generation, or a father, or the world, or a man, they delineate a SCARABÆUS. And they symbolise by this an *only begotten*, because the scarabæus is a creature self-produced, being unconceived by a female; for the propagation of it is unique after this manner:—when the male is desirous of procreating, he takes dung of an ox, and shapes it into a spherical form like the world; he then rolls it from the hinder parts from east to west, looking himself towards the east, that he may impart to it the figure of the world, (for that is borne from east to west, while the course of the stars is from west to east): then, having dug a hole, the scarabæus deposits this ball in the earth for the space of twenty-eight days, (for in so many days the moon passes through the twelve signs of the zodiac). By thus remaining under the moon, the race of scarabæi is endued with life; and upon the nine and twentieth day after having opened the ball, it casts it into water, for it is aware that upon that day the conjunction of the moon and sun takes place, as well as the generation of the world. From the ball thus opened in the water, the animals, that is the scarabæi, issue forth. The scarabæus also symbolizes *generation*, for the reason before mentioned—and a father, because the scarabæus is engendered by a *father* only—and the

*world*, because in its generation it is fashioned in the form of the world—and a *man*, because there is no female race among them. Moreover there are three species of scarabæi, the first like a cat, and irradiated, which species they have consecrated to the sun from this similarity: for they say that the male cat changes the shape of the pupils of his eyes according to the course of the sun: for in the morning at the rising of the god, they are dilated, and in the middle of the day become round, and about sunset appear less brilliant: whence, also, the statue of the god in the city of the sun is of the form of a cat. Every scarabæus also has thirty toes, corresponding with the thirty days duration of the month, during which the rising sun [moon?] performs his course. The second species is the two horned and bull formed, which is consecrated to the moon; whence the children of the Egyptians say, that the bull in the heavens is the exaltation of this goddess. The third species is the one horned and Ibis formed, which they regard as consecrated to Hermes [Thoth], in like manner as the bird Ibis.' See also *BB* 1:[6](#) for other refs to this verse.]

[191] [*Gen.* 31:35. 'And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched, but found not the images.']

[192] [1 *Sam.* 15:23. 'For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.']

[193] [*Zech.* 10:2. 'For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd.']

[194] [*Ez.* 21:21. 'For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver.']

[195] [*Works*, Paris, 1686, vol. 1, col. 1528. 'After the Christian era the influence of the scarab was still felt. St Ambrose, Archbishop of Milan, calls Jesus: "The good Scarabæus, who rolled up before him the hitherto unshapen mud of our bodies."' See Myers, *Scarabs*, p. 63. See also *BB* 1:[223](#), *NG* 2:[408](#) & *AE* 2:[732](#).]

[196] [*Ez.* 47:12. 'And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.']

[197] [Lenormant, 'On the Reading and Signification of the Akkadian Ideogram *SA*, and incidentally on certain names of Diseases in Akkadian and Assyrian, condensed report,' *TSBA*, 6:2, 588. 'But perhaps most strange of all is the fact that we find *LABAN* to be a

god presiding over certain diseases, and worshipped as a secondary deity in the temple of ANU and YUL, or BIN, in Assur, the ancient metropolis of the Assyrian empire.']

[198] [*Hieroglyphica*, bk. 1:16. 'Again, to signify the *two Equinoxes* they depict a sitting CYNOCEPHALUS, for at the two equinoxes of the year it makes water twelve times in the day, once in each hour, and it does the same also during the two nights; wherefore not without reason do the Egyptians sculpture a sitting Cynocephalus on their Hydrologia (or waterclocks); and they cause the water to run from its member, because, as I said before, the animal thus indicates the twelve hours of the equinox. And lest the contrivance, by which the water is discharged into the Horologium, should be too wide, or on the other hand too narrow, (for against both these caution must be taken, for the one that is too wide, by discharging the water quickly, does not accurately fulfil the measurement of the hour, neither the one that is too narrow, since it lets forth the water little by little, and too slowly,) they perforate an aperture to the extremity of the member, and according to its thickness insert in it an iron tube adapted to the circumstances required. And this they are pleased to do, not without sufficient reason, more than in other cases. They also use this symbol, because it is the only animal that at the equinoxes utters its cries twelve times in the day, once in each hour.']

[199] [*Josh.* 24:2. 'And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.']

[200] [Wilkinson, *Materia Hieroglyphica*, p. 28, pl. 20. 'The second part of this plate presents the figure of Pthah, the creator, with a frog's head, surmounted by a scarab. A deity bearing two arms on this head, like the small figure in the hieroglyphics, is a common representation of Pthah himself, and the line behind it seems to contain the title, of Father of the Gods.']

[201] [Talbot, 'Senkereh Inscription of Nebuchadnezzar,' *RP*, 7, [69](#). See p. 71.]

[202] [Jellinek, *Bet Ha-Midrash*, vol. ?, p. 27.]

[203] [*Baba Bathra*, fol. 91, a. Poss. in the above.]

[204] [*De Mysteriis Liber*. Unable to trace in the Eng. tr.]

[205] [Sale, *The Koran*, ch. 6, note 1, 'This is the name which the Mohammedans give to Abraham's father, named in scripture Terah. However, some of their writers pretend that Azer was the son of Terah, and D'Herbelot says that the Arabs always distinguish them in their genealogies as different persons; but that because Abraham was the son of Terah according to Moses, it is therefore supposed (by European writers) that Terah is the same with the Azer of the Arabs. How true this observation may be in relation to some authors, I cannot say, but I am sure it cannot be true of all; for several Arab and Turkish writers expressly make Azer and Terah the same person. Azer, in ancient times, was the name of the planet Mars, and the month of March was so called by the most ancient Persians; for

the word originally signifying fire (as it still does,) it was therefore given by them and the Chaldeans to that planet, which partaking, as was supposed, of a fiery nature, was acknowledged by the Chaldeans and Assyrians as a god or planetary deity, whom in old times they worshipped under the form of a pillar: whence Azer became a name among the nobility, who esteemed it honourable to be denominated from their gods, and is found in the composition of several Babylonish names. For these reasons a learned author supposes Azer to have been the heathen name of Terah, and that the other was given him on his conversion. Al Beidâwi confirms this conjecture, saying that Azer was the name of the idol which he worshipped. It may be observed that Abraham's father is also called Zarah in the Talmud and Athar by Eusebius.'

'Note: That Azer, or Terah, was an idolater is allowed on all hands; nor can it be denied, since he is expressly said in scripture to have served strange gods. The eastern authors unanimously agree that he was a statuary, or carver of idols; and he is represented as the first who made images of clay, pictures only having been in use before, and taught that they were to be adored as gods. However, we are told his employment was a very honourable one, and that he was a great lord, and in high favour with Nimrod, whose son-in-law he was, because he made his idols for him, and was excellent in his art. Some of the Rabbins say Terah was a priest, and chief of the order.']

[206] [*Rit.* ch. 19. 'Mayest thou beseech with justification Horus the son of Isis, the son of Osiris, on the throne of thy father the Sun, to overthrow all thy enemies! Tum has ordered to thee the earth [twice]. The Gods have repeated the good fact [hand] of the justification of Horus the son of Isis, son of Osiris, for ever and ever, of the Osiris for ever and ever.' Birch's tr. Cf. [Renouf.](#)]

[207] [*Rit.* ch. 19. 'Thy father Tum has bound thee with this good crown of justification, with that living forepart [frontlet]; beloved of the Gods, thou livest for ever. Osiris, who dwells in the West, has justified thy word against thy enemies. Thy father Seb has ordered to thee all his issue. Mayest thou beseech with justification Horus the son of Isis, the son of Osiris, on the throne of thy father the Sun, to overthrow all thy enemies!' Birch's tr. Cf. [Renouf.](#)]

[208] [Birch, *Gallery of Antiquities*, p. 14. Although this page discusses Ptah, there is no mention of him as the 'god under the Tamarisk.' Unable to trace elsewhere.]

[209] [*Gen.* 21:33. 'And Abraham planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.']

[210] [Lepsius, *Denkmäler aus Aegypten und Aethiopien*, vol. 3, p. 13, & p. 18. *Aelteste Texte des Todenbuchs*, 15. 30.]

[211] [*Kimchi's Commentary on the Pentateuch.*]

[212] [*Rit.* ch. 43. 'The chapter of Turning away all Evil [Injury], and turning back the Blows made in Hades.' 'I am the Babe [said four times]. Oh Abaur [Great Thirst], thou hast spoken like the Sun! who preparest the block by the knowledge of thy name, for thou hast come from it for the great sinner. I am the Sun preparing the obedient. I am the Great God betwixt the tamarisks; finished (is) Ans-Ra, or the Pied, at dawn. I am the Creator of

the obedient, the God embowered betwixt the tamarisks. I go out, the Sun goes out in his turn.' Birch's tr. Cf. [Renouf](#).]

[213] [*Rit.* ch. [42](#). Cf. [Renouf](#).]

[214] [Tylor, *Primitive Culture*, vol. 2, p. 404. 'Among the Khonds of Orissa, when Colonel Macpherson was engaged in putting down the sacrifice of human victims by the sect of the Earth-goddess, they at once began to discuss the plan of sacrificing cattle by way of substitutes. Now there is some reason to think that this same course of ceremonial change may account for the following sacrificial practice in the other Khond sect. It appears that those who worship the Light-god hold a festival in his honour, when they slaughter a buffalo in commemoration of the time when, as they say, the Earth-goddess was prevailing on men to offer human sacrifices to her, but the Light-god sent a tribe-deity who crushed the bloody-minded Earth-goddess under a mountain, and dragged a buffalo out of the jungle, saying, 'Liberate the man, and sacrifice the buffalo!']

[215] [Macpherson, *Memorials of Service in India*, pp. 108-87. See above note.]

[216] [Fornander, *An Account of the Polynesian Race*, vol. 1, p. 98. 'Here again the Marquesan legends come to the support of the Hawaiian traditions. They tell us that Toho the Take, the first of that national name, was the grandson of Apana, to whom the introduction of circumcision is ascribed; that "Toho" was the younger of the twins born to I-aaka, the son of "Apana;" and the Marquesan account of the children of "Toho" is even more conformable to the Hebrew legend than the Hawaiian account of the children of "Kini-lau-a-mano," inasmuch as the latter enumerates only the twelve sons, whereas the former mentions not only the twelve sons, but also the thirteenth child, the daughter.']

[217] [Champollion, *Nubian Dictionary*, p. 207. Unable to trace title.]

[218] [*Gen.* 13:11. 'Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.']

[219] [*The Antiquities of the Jews*, bk. 1. 7. 'Now Abram, having no son of his own, adopted Lot, his brother Haran's son, and his wife Sarai's brother; and he left the land of Chaldea when he was seventy-five years old, and at the command of God went into Canaan, and therein he dwelt himself, and left it to his posterity. He was a person of great sagacity, both for understanding all things and persuading his hearers, and not mistaken in his opinions; for which reason he began to have higher notions of virtue than others had, and he determined to renew and to change the opinion all men happened then to have concerning God; for he was the first that ventured to publish this notion. That there was but one God, the Creator of the universe; and that, as to other [gods], if they contributed any thing to the happiness of men, that each of them afforded it only according to his appointment, and not by their own power. This his opinion was derived from the irregular phenomena that were visible both at land and sea, as well as those that happen to the sun, and moon, and all the heavenly bodies, thus: "If [said he] these bodies had power of their own, they would certainly take care of their own regular motions; but

since they do not preserve such regularity, they make it plain, that in so far as they cooperate to our advantage, they do it not of their own abilities, but as they are subservient to Him that commands them, to whom alone we ought justly to offer our honor and thanksgiving." For which doctrines, when the Chaldeans, and other people of Mesopotamia, raised a tumult against him, he thought fit to leave that country; and at the command and by the assistance of God, he came and lived in the land of Canaan. And when he was there settled, he built an altar, and performed a sacrifice to God.' Whiston's tr.]

[220] ['Of him they relate that he was the inventor of astrology and the Chaldean magic, and that on account of his eminent piety he was esteemed by God.' See also note below. These fragments are attributed to Pseudo-Eupolemus by Charlesworth, *et al.* See *Pseudepigraphia of the Old Testament*, vol. 2, p. 880.]

[221] [Eusebius, *Praeparatio Evangelica*, bk. 9. 'He says, moreover, that in the tenth generation, in the City of Babylonia, called Camarina (which, by some, is called the city Urie, and which signifies a city of the Chaldeans), there lived, the thirteenth in descent, (a man named), Abraham, a man of noble race and superior to all others in wisdom.' In Cory's *Ancient Fragments*, p. 77.]

[222] [*Rom.* 4:5-13. 'But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord will not impute sin.

Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.']

[223] [*Nedarim*, f. 31, 2.]

[224] [*Ibid.*, f. 32, 1.]

[225] [*Ibid.* f. 32.]

[226] [Norberg, *Codex Nasaraeus*, vol. 1, p. 47.]



[227] [*Primitive Culture*, vol. 1, p. 334. 'Among the natives of Brazil, it is related by a Portuguese writer of about 1600, after a couple have been married, the father or father-in-law cuts a wooden stick with a sharp flint, imagining that by this ceremony he cuts off the tails of any future grandchildren, so they will be born tailless.']

[228] [Deveria, *Catalogue des manuscrits Égyptiens écrits sur papyrus*, p. 171. 'He is like Set, the asp, the malevolent serpent whose venom burns. He who comes to enjoy the light, may he be hidden! He who dwells in Thebes approaches the, yield, remain in his home! I am Isis, the widow broken with sorrow. Thou wilt rise against Osiris; he is lying down in the midst of the waters where the fish eat, where the birds drink, where the nets take their prize, while Osiris is lying down in pain.' From Lenormant's *Chaldean Magic*, p. 95. See also *AE* 2:[769](#).]

[229] [*Rit.* ch. 15. 'In thy following is the reserved Soul, the engendered of the Gods who provided him with his shapes. Inexplicable is the *semsem* [genesis], it is the greatest of secrets. Thou art the good Peace of the Osiris. Oh Creator, Father of the Gods, incorruptible!' Birch's tr. Cf. [Renouf](#).]

[230] [*John* 7:22. 'Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.']

[231] [*Rit.* ch. 15. 'Glory to thee, oh Tum, setting from the Land of Life, in the colours of the Gate! Hail, thou, setting from the Land of Life, Father of the Gods! Thy mother accompanies thee from Ma nu, her arms receive thee daily. Thy person is typified [?] in Socharis, having rejoiced as thou wishest.' Birch's tr. Cf. [Renouf](#).]

[232] [*Rit.* ch. 79. 'I am Tum, maker of the Heaven, creator of beings, coming forth from the world, making all the generations of existences, giving birth to the Gods, creating himself, Lord of Life supplying the Gods.' Birch's tr. Cf. [Renouf](#).]

[233] [*Gen.* 5:1. 'This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him.']

[234] [Knorr von Rosenroth, *Kabbala Denudata*, vol. 2, p. 303.]

[235] [*Bereshith Rabba*, sect. 68. In the above?]

[236] [*Rev.* 7:1. 'And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.']

[237] [*Book of Enoch*, ch. [88](#).]

[238] [*Of Isis and Osiris*, ch. [12](#).]

[239] [[Ædipus Judaicus](#).]

[240] [*Gen.* 14:1-10. 'And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

All these were joined together in the vale of Siddim, which is the salt sea.

Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

And the Horites in their mount Seir, unto Elparan, which is by the wilderness.

And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar.

And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim;

With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.']

[241] [Sayce, 'Assyrian Astronomical Tablets,' *RP*, 1, [150](#). See p. 162.]

[242] [*Targum of Jonathan*.

*Gen.* 14:17. 'And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.']

[243] [Birch, *Select Papyri in the Hieratic Character*, 15. 3.

Birch, *Dictionary of Hieroglyphics*, p. [562](#).]

[244] ['Of the Chaldean Kings,' extracted from the *Chronicon* of Syncellus, 39, and Eusebius' *Chronicon*, 5, in Cory's *Ancient Fragments*, pp. 51-2. See note below for full quote. Compare also quote in Temple's *Sirius Mystery*, p. 248.]

[245] ['He tells us that the first king was Alorus of Babylon, a Chaldean; he reigned ten sari; and afterwards Alaparus and Amelon, who came from Pantibiblon; then Ammenon the Chaldean, in whose time appeared the Musarus Oannes, the Annedotus, from the Erythraean sea. Then succeeded Megalarus, from the city of Pantibiblon, and he reigned eighteen sari; and after him Daonus, the shepherd, from Pantibiblon, reigned ten sari; in his time (he says), appeared again from the Erythraean sea a fourth Annedotus, having the same form with those above, the shape of a fish blended with that of a man. Then Euedoreschus reigned from the city of Pantibiblon for the period of eighteen sari. In his days there appeared another personage, whose name was Odacon, from the Erythraean sea, like the former, having the same complicated form, between a fish and a man. (all

these, says Apollodorus, related particularly and circumstantially whatever Oannes had informed them of.)']

[246] [Eusebius, *Chronicon*, 5. 'In his days there appeared another personage, whose name was Odacon, from the Erythrean (or Red sea, like the former, having the same complicated form, between a fish and a man. (All these, says Apollodorus, related particularly and circumstantially whatever Oannes had informed them of.).' In Cory's *Ancient Fragments*, p. 52.

*Gen.* 14:1-10. 'And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

All these were joined together in the vale of Siddim, which is the salt sea.

Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

And the Horites in their mount Seir, unto Elparan, which is by the wilderness.

And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar.

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With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.']

[247] [*Hieroglyphica*, bk. 1:13. 'When they would symbolise the *Mundane God*, or *fate*, or the *number 5*, they depict a STAR. And they use it to denote God, because the providence of God maintains the order by which the motion of the stars and the whole universe is subjected to his government, for it appears to them that without a god nothing whatsoever could endure. And they symbolise by it fate, because even this is regulated by the dispositions of the stars:—and also the number 5, because, though there are multitudes of stars in the heavens, five of them only by their motion perfect the natural order of the world.']

[248] [Brugsch, *Histoire d'Égypt des les premiers temps*, pl. 8, [158](#).  
Bunsen, *Egypt's Place in Universal History*, vol. 2, p. 624. [Scutcheon](#).]

[249] [*Rit.* ch. 17. 'The Clean Crosser over the place of birth is Anup [Anubis]. He is behind the bier which holds the bowels of Osiris. He who has been steeped in resin in the place of Preservation is Osiris; or, it is the Heaven and Earth; or, it is Shu the conqueror of the world in Suten-khen [Bubastis].' Birch's tr. Cf. [Renouf](#).]

[250] [*Rit.* ch. 82. 'I have flown as a hawk, I have cackled like a goose, I have alighted on the road of the West of the horizon as Heb-ur [the great festival]. What is abominable, what is abominable, I do not eat it; the abomination of my existence, it does not enter my belly. What I live off is the food of the Gods and Spirits. I live, I prevail against the food ... I eat of it off their spiritual food. I prevail, and I eat it. I rub the curled locks of the trees of Athor for my food. I make feasts; I make the bread and drink in Tattu [This]; I take drink in Annu [Heliopolis].' Birch's tr. Cf. [Renouf.](#)]

[251] [*Rit.* ch. [17](#). Cf. [Renouf.](#)]

[252] [*Rit.* ch. 41. '[Oh] Osiris! the revealer of good, the justified, Tum who lights the two Lions. He has opened the Gates of the Heaven, his breath passes. Oh Opener of the Gate of the West, who exists and lives on the minds! divine passenger of the boat of Khepra, [speaking] words to the Gods in Asherru!' Birch's tr. Cf. [Renouf.](#)]

[253] [2 *Kin.* 5:18. 'In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.']

[254] [*Zech.* 12:11. 'In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.']

[255] [Gesenius, *Scripturae linguaeque Phœniciae Monumenta*, p. 435. Wrong p. no. Unable to trace.]

[256] [*Ἡσυχίου Λεξικόν.*]

[257] [From Josephus. Unable to trace.]

[258] [Movers, (*Researches into the Religion and Gods of the Phœnicians?*), p. 86.]

[259] [*Coriolanus*, act 2, sc. 3. 'We have been called so of many; not that our heads are some brown, some black, some auburn, some bald, but that our wits are so diversely coloured: and truly I think if all our wits were to issue out of one skull, they would fly east, west, north, south, and their consent of one direct way should be at once to all the points o' the compass.']

[260] [1 *Kin.* 4:6. 'And Ahishar was over the household: and Adoniram the son of Abda was over the tribute.']

[261] [*Ezra* 10:25. 'Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.']

[262] [Nicholas of Damascus, extracted from Eusebius, *Praeparatio Evangelica*, 9. 'Abram was king of Damascus, and came thither as a stranger, with an army, from the

part of the country which is situated above Babylon of the Chaldeans. But after a short time he again emigrated from this region with his people, and transferred his dwelling to the land which was at that time called Cananaea, but is now called Judea; together with all the multitude which had increased with him, of whose history I shall give an account in another book. The name of Abram is well known to this day in Damascus, and a village is pointed out which is still called the House of Abraham.' In Cory's *Ancient Fragments*, p. 78.

Justin, out of Trogus Pompeius, 18. 3,3,5. 'The origin of the Jews was from Damascus, a most famous city of Syria, whence also the Assyrian kings and queen Semiramis sprang. The name of the city was given it from king Damascus, in honour of whom the Syrians consecrated the sepulchre of his wife Arathis as a temple, and regard her as a goddess of the most sacred worship. After Damascus, Azelus, and then Adores, Abraham, and Israhel were their kings. But a prosperous family of ten sons made Israhel more famous than any of his ancestors. Having divided his kingdom in consequence, into ten governments, he committed them to his sons, and called the whole people Jews.' In Cory's *Ancient Fragments*, pp. 78-9. See also *BB 2:435*.]

[263] [*Zech.* 9:1. 'The burden of the word of the LORD in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward the LORD.']

[264] [*Apokryphon* of the Alexandrian version.]

[265] [*Gen.* 36:33. 'And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.']

[266] [*Vulgate* and *LXX*.]

[267] [*Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament*.]

[268] [*Job* 13:27. 'Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet.']

[269] [*Rit.* ch. [17](#). Cf. [Renouf](#).]

[270] [*Job* 3:24. 'For my sighing cometh before I eat, and my roarings are poured out like the waters.']

[271] [*Job* 30:28-30. 'I went mourning without the sun: I stood up, and I cried in the congregation.

I am a brother to dragons, and a companion to owls.

My skin is black upon me, and my bones are burned with heat.']

[272] [*Job* 4:12. 'So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.']

[273] [*Job* 14:15. 'Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.']

[274] [*Job* 19:25. 'For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth.']

[275] [Pierret, *Essai sur la Mythologie Égyptienne*, pp. [72-3](#).]

[276] [*Talmud*, Ezekielos.]

[277] [*Job* 29:18. 'Then I said, I shall die in my nest, and I shall multiply my days as the sand.']

[278] [*Lev.* 11:22. 'Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.']

[279] [*Ruth* 3:13. 'Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth: lie down until the morning.']

[280] [*Is.* 2:20. 'In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats.']

[281] [*Hab.* 2:11. Massey errs here. Unable to trace.]

[282] [*Hieroglyphica*, bk. 2.53. 'When they would represent *a woman suckling and bringing up her children well*, they again portray a BAT WITH TEETH AND BREASTS; for this is the only winged creature which has teeth and breasts.']

[283] [Compare *Gen.* 17:11 ('And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you'), and *Ex.* 28:42 ('And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach').]

[284] [*Job* 14:13. 'O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!']

[285] [Birch, 'Egyptian Calendar,' *RP*, 2, [161](#).]

[286] [Lane, *An Account of the Manners and Customs of the Modern Egyptians*, vol. 2, p. 222. 'The Wednesday next before this period is called *Ar'ba'a Eiyoo'b*, or Job's Wednesday. Many persons, on this day, wash themselves with cold water, and rub themselves with the creeping plant called *raara'a Ei-yoo'b*, or *ghoobey'ra* (*inula Arabica*, and *inula undulata*), on account of a tradition which relates that Job did so to obtain

restoration to health. This and other customs about to be mentioned were peculiar to the Copts; but are now observed by many Moos'lims in the towns, and by more in the villages.' Or vol. 2, p. 252, of the 1836 ed.

Moures, *Old Egyptian Calendar of Astronomical Observations*, pp. 21, 24, 70.]

[287] [*Lam.* 3:1-54. 'I am the man that hath seen affliction by the rod of his wrath.

He hath led me, and brought me into darkness, but not into light.

Surely against me is he turned; he turneth his hand against me all the day.

My flesh and my skin hath he made old: he hath broken my bones.

He hath builded against me, and compassed me with gall and travail.

He hath set me in dark places, as they that be dead of old.

He hath hedged me about, that I cannot get out: he hath made my chain heavy.

Also when I cry and shout, he shutteth out my prayer.

He hath enclosed my ways with hewn stone, he hath made my paths crooked.

He was unto me as a bear lying in wait, and as a lion in secret places.

He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.

He hath bent his bow, and set me as a mark for the arrow.

He hath caused the arrows of his quiver to enter into my reins.

I was a derision to all my people; and their song all the day.

He hath filled me with bitterness, he hath made me drunken with wormwood.

He hath also broken my teeth with gravel stones, he hath covered me with ashes.

And thou hast removed my soul far off from peace: I forgot prosperity.

And I said, My strength and my hope is perished from the LORD:

Remembering mine affliction and my misery, the wormwood and the gall.

My soul hath them still in remembrance, and is humbled in me.

This I recall to my mind, therefore have I hope.

It is of the LORD'S mercies that we are not consumed, because his compassions fail not.

They are new every morning: great is thy faithfulness.

The LORD is my portion, saith my soul; therefore will I hope in him.

The LORD is good unto them that wait for him, to the soul that seeketh him.

It is good that a man should both hope and quietly wait for the salvation of the LORD.

It is good for a man that he bear the yoke in his youth.

He sitteth alone and keepeth silence, because he hath borne it upon him.

He putteth his mouth in the dust; if so be there may be hope.

He giveth his cheek to him that smiteth him: he is filled full with reproach.

For the Lord will not cast off for ever:

But though he cause grief, yet will he have compassion according to the multitude of his mercies.

For he doth not afflict willingly nor grieve the children of men.

To crush under his feet all the prisoners of the earth,

To turn aside the right of a man before the face of the most High,

To subvert a man in his cause, the Lord approveth not.

Who is he that saith, and it cometh to pass, when the Lord commandeth it not?

Out of the mouth of the most High proceedeth not evil and good?

Wherefore doth a living man complain, a man for the punishment of his sins?

Let us search and try our ways, and turn again to the LORD.  
Let us lift up our heart with our hands unto God in the heavens.  
We have transgressed and have rebelled: thou hast not pardoned.  
Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.  
Thou hast covered thyself with a cloud, that our prayer should not pass through.  
Thou hast made us as the offscouring and refuse in the midst of the people.  
All our enemies have opened their mouths against us.  
Fear and a snare is come upon us, desolation and destruction.  
Mine eye runneth down with rivers of water for the destruction of the daughter of my people.  
Mine eye trickleth down, and ceaseth not, without any intermission,  
Till the LORD look down, and behold from heaven.  
Mine eye affecteth mine heart because of all the daughters of my city.  
Mine enemies chased me sore, like a bird, without cause.  
They have cut off my life in the dungeon, and cast a stone upon me.  
Waters flowed over mine head; then I said, I am cut off.']

[288] [*Jer.* 27:1. 'In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying.'  
*Dan.* 9:2. 'In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.']

[289] [Movers, (*Researches into the Religion and Gods of the Phoenicians?*), p. 128.]

[290] [*Ps.* 6:6-7. 'I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.

Mine eye is consumed because of grief; it waxeth old because of all mine enemies.']

[291] [*Ps.* 22:6. 'But I am a worm, and no man; a reproach of men, and despised of the people.']

[292] [*Gen.* 15:12. 'And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.']

[293] [Heb. *רזג*; *Gen.* 15:12-17. 'And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.']



[294] [Rit. ch. 15. 'They say: Glory to thee! arresting thy person "coming, approaching in peace." Thou hast been addressed as the Lord of Heaven, Ruler of Hades, clasped [by] thy mother Nu. Seeing in thee her son the Lord of Terror, greatest of the terrible, setting from the Land of Life, she became obscure. Thy father Tann, the Lord of the Earth, has been transported, his arms have been whirled behind thee: transformed and made a God upon earth, he has placed thee among the blessed. For the Osiris justified in peace is the Sun himself.' Birch's tr. Cf. [Renouf](#).]

[295] [Drummond, *Ædipus Judaicus*, pl. 2.]

[296] [Herodotus, *Histories*, bk. 7.114. 'Having done this and many other things in addition to this, as charms for the river, at the Nine Ways in the land of the Edonians, they proceeded by the bridges, for they had found the Strymon already yoked with bridges; and being informed that this place was called the Nine Ways, they buried alive in it that number of boys and maidens, children of the natives of the place. Now burying alive is a Persian custom; for I am informed that Amestris also, the wife of Xerxes, when she had grown old, made return for her own life to the god who is said to be beneath the earth by burying twice seven children of Persians who were men of renown.' Tr., Macauley.]

[297] [Rev. 5:6. 'And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.']

[298] [Drummond, *Ædipus Judaicus*, pl. 10.]

[299] [Zech. 3:9. 'For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.']

[300] [Is. 53:7. 'He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.']

[301] [Gen. 17:5. 'Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.']

[302] [Gen. 21:28-33. 'And Abraham set seven ewe lambs of the flock by themselves.

And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves?

And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

Wherefore he called that place Beersheba; because there they sware both of them.

Thus they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

And Abraham planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.']

[303] [Naville, 'Inscription of the Destruction of Mankind by Ra,' *RP*, 6, [103](#). See p. 109.]

[304] [*Gen.* 15:5. 'And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.']

[305] [*Gen.* 15:18. 'In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.']

[306] [*Gal.* 4:24-25. 'Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.']

[307] [Diodorus, *The Library*, bk. [1](#).]

[308] [*Ps.* 110:4. 'The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.']

[309] [Sisto, *Jud. Quid*, [in *Bibliotheca Sancta, a Sixto Senensi*]?, bk. 5, *Annot*, 90.]

[310] [*Heresies*, bk. 55-67.]

[311] [*Calmet's Great Dictionary of the Holy Bible*, p. 768, 'Psalms.' 'According to the titles of the Psalms—which, however, are not to be implicitly relied upon, several of them having been added by transcribers and others—seventy-two bear the name of David; fifty are without the name of their authors.

Psalms inscribed to the sons of Korah, are from xlii. to xlix. also lxxxiv. to lxxxviii.

Inscribed to Solomon, lxxii. and cxxvii.

Imputed to Ethan, lxxxix.

To Jeduthun, lxxvii.

To Moses, xc.

To Asaph, I. and lxxiii. to lxxxiii.

Ascribed in the Septuagint and Vulgate to Adam, xci.

To Melchizedec, cix.

To Jeremiah and Ezekiel, lxiv.

To Jeremiah, cxxxvi. which is also ascribed to David.

To Haggai and Zechariah, cxi. and cxlv.']

[312] [*Ps.* 109:6. 'Set thou a wicked man over him: and let Satan stand at his right hand.']

[313] [*Ezra* 3:2. 'Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God.']

[314] [*Amos* 5:25. 'Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.']

[315] [*Lev.* 18:21. 'And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.']

[316] [*Amos* 5:26. 'But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.']

[317] [Sharpe, *Texts from the Holy Bible Explained by the Help of the Ancient Monuments*, p. [47](#).]

[318] [*Targum of Onkelos*.]

[319] [Wilkinson, *Materia Hieroglyphica*, p. 41, pl. 32, pt. 2. 'The snake-headed goddess, in the second part of this plate, is copied from the temple of Dendera; her name appears to be Hoh or Hih, but the Coptic word signifying snake, or, as I have been assured, the viper, is Hof; the Hi, Heie, or Hye of the Arabic. There is again the asp-headed goddess, whose name is written with a twisted rope H, and a square, P or Ph, followed by a half circle, T, the female sign, which read Hoph. She has some office in Ament.' Lepsius, *Denkmäler aus Aegypten und Aethiopien*, K. no. 2. Gods of the four elements.]

[320] [*Gen.* 35:8. 'But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth.']

[321] [Rosellini, *Monumenti del Culto*, p. 58.]

[322] [*Rit.* ch. 80. 'I have deprived the darkness of its power. I am the Woman, the orb [hour] of darkness. I have brought my orb to the darkness; it is changed to light.' Birch's tr. Cf. [Renouf](#).]

[323] [*Chaldean Magic*, p. 188. 'Sargon calls the month of Ab "the month of the descent of the Fire chasing humid clouds" ... But although the old Accadian god Fire lost his place in the Pantheon, he was frequently mentioned in epic poetry. Assuming a solar character, he became, under the name of Izdhubar, or rather Dhubar (*dhu-bar*, mass of fire), the hero of one of the principal epic histories, the one containing the narrative of the deluge. No one who is endowed with a critical mind can doubt that Izdhubar or Dhubar is a god transformed in epic poetry into a terrestrial hero, and not an historical king, as Mr. Smith would have considered. His solar nature comes out clearly in his exploits in epic

poetry, in twelve great enterprises corresponding to the signs of the zodiac, as also in his position as son of Samas. At the same time his primeval character of an elementary god, in his identity with the Fire, Bar or Bilgi of the Accadian magic books, seems to me strongly marked in an invocation in the Assyrian tongue against the spells of sorcerers, which is addressed to him in conjunction with the earth.']

[324] [See note above.]

[325] [Source.]

[326] [Maspero, 'Stele of Excommunication,' *RP*, 4, [93](#). See p. 95.]

[327] [Compare *Is.* 57:8. 'Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered thyself to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it.']

[328] [*Hos.* 12:5. 'Even the LORD God of hosts; the LORD is his memorial.']

[329] [*Hos.* 9:3-6. 'They shall not dwell in the LORD'S land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.

They shall not offer wine offerings to the LORD, neither shall they be pleasing unto him: their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the LORD.

What will ye do in the solemn day, and in the day of the feast of the LORD?

For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them: the pleasant places for their silver, nettles shall possess them: thorns shall be in their tabernacles.']

[330] [*Against Apion*, bk. 2.7. 'However, I cannot but admire those other authors who furnished this man with such his materials; I mean Possidonius and Apollonius [the son of] Molo, who, while they accuse us for not worshipping the same gods whom others worship, they think themselves not guilty of impiety when they tell lies of us, and frame absurd and reproachful stories about our temple; whereas it is a most shameful thing for freemen to forge lies on any occasion, and much more so to forge them about our temple, which was so famous over all the world, and was preserved so sacred by us; for Apion hath the impudence to pretend that "the Jews placed an ass's head in their holy place;" and he affirms that this was discovered when Antiochus Epiphanes spoiled our temple, and found that ass's head there made of gold, and worth a great deal of money. To this my first answer shall be this, that had there been any such thing among us, an Egyptian ought by no means to have thrown it in our teeth, since an ass is not a more contemptible animal than goats, and other such creatures, which among them are gods. But besides this answer, I say further, how comes it about that Apion does not understand this to be no other than a palpable lie, and to be confuted by the thing itself as utterly incredible? For we Jews are always governed by the same laws, in which we constantly persevere; and although many misfortunes have befallen our city, as the like have befallen others, and

although Theos [Epiphanes], and Pompey the Great, and Licinius Crassus, and last of all Titus Caesar, have conquered us in war, and gotten possession of our temple; yet have they none of them found any such thing there, nor indeed any thing but what was agreeable to the strictest piety; although what they found we are not at liberty to reveal to other nations. But for Antiochus [Epiphanes], he had no just cause for that ravage in our temple that he made; he only came to it when he wanted money, without declaring himself our enemy, and attacked us while we were his associates and his friends; nor did he find any thing there that was ridiculous. This is attested by many worthy writers; Polybius of Megalopolis, Strabo of Cappadocia, Nicolaus of Damascus, Timagenes, Castor the chronologer, and Apollodorus; who all say that it was out of Antiochus's want of money that he broke his league with the Jews, and despoiled their temple when it was full of gold and silver. Apion ought to have had a regard to these facts, unless he had himself had either an ass's heart or a dog's impudence; of such a dog I mean as they worship; for he had no other external reason for the lies he tells of us. As for us Jews, we ascribe no honour or power to asses, as do the Egyptians to crocodiles and asps, when they esteem such as are seized upon by the former, or bitten by the latter, to be happy persons, and persons worthy of God. Asses are the same with us which they are with other wise men, viz. creatures that bear the burdens that we lay upon them; but if they come to our thrashing-floors and eat our corn, or do not perform what we impose upon them, we beat them with a great many stripes, because it is their business to minister to us in our husbandry affairs. But this Apion of ours was either perfectly unskilful in the composition of such fallacious discourses, or however, when he begun [somewhat better], he was not able to persevere in what he had undertaken, since he hath no manner of success in those reproaches he casts upon us.' Whiston's tr. See also Diodorus, *The Library*, bk. [34](#).]

[331] [*On the Jews*. 'But Molon, the author of the collection *Against the Jews*, says that at the time of the Deluge the man who survived departed from Armenia with his sons, being driven out of his home by the people of the land; and after crossing the intermediate country came into the mountain-district of Syria which was uninhabited.

After three generations Abraham was born, whose name is by interpretation "Father's friend," and that he became a wise man, and travelled through the desert. And having taken two wives, the one of his own country and kindred, and the other an Egyptian handmaiden, he begat by the Egyptian twelve sons, who went off into Arabia and divided the land among them, and were the first who reigned over the people of the country: from which circumstance there are even in our own day twelve kings of the Arabians, bearing the same names as the first.

But by his lawful wife he had one son, whose name in Greek is [Greek], "laughter." Abraham died of old age, but Gelos and a wife of his own country had eleven sons, and a twelfth, Joseph, and Moses was in the third generation from him.'

So much says Polyhistor; and to this he adds, after some sentences, what follows:

But not long after God commanded Abraham to offer his son Isaac as a whole burnt-offering to Him. And he led his son up to the mountain, and heaped up a pyre, and set Isaac thereon; but when about to slay him he was forbidden by an Angel, who provided him with a ram for the offering: and Abraham took down his son from the pyre, and offered the ram.' In Eusebius, *Praeparatio Evangelica*. bk. 9.19. Gifford's tr.]

[332] [See above note.]

[333] [*Gen.* 10:32. 'These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.']

[334] [*Job* 37:9. 'Out of the south cometh the whirlwind: and cold out of the north.']

[335] [Cory, *Ancient Fragments*, p. [76](#).]

[336] [*Gen.* 46:27. 'And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.']

[337] [*Gen.* 46:26. 'All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six.']

[338] [*Deut.* 32:8. 'When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.']

[339] [*Deut.* 33:1. 'And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.']

[340] [*2 Es.* 13:42. 'But then they resolved to leave the country populated by the Gentiles and go to a distant land never yet inhabited by man, and there at last to be obedient to their laws, which in their own country they had failed to keep.' *NEB* Version.]

[341] [Cory, *Ancient Fragments*, pp. [78](#)-9. See also note [262](#) above.]

[342] [*Deut.* 33:5. 'And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.']

[343] [*Deut.* 33:1. 'And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.']

[344] [*Pss.* 68:4. 'Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.']

[345] [*Rit.* ch. 125. 'Before Thoth registering. Says Thoth, Lord of Sesennu [Esmun], "Lord of divine words, Great God, resident in Heshar, he has given the Osiris his heart in its place." Birch's tr. Cf. [Renouf](#).]

[346] [Birch, 'Obelisk of the Lateran.' *RP*, 4, [9](#). See p. 11.]

[347] [*Josh.* 13:13. 'Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.']

[348] [*2 Sam.* 3:3. 'And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur.']

[349] [Lushington, 'The Victories of Seti I recorded in the Great Temple at Karnak,' *TSBA*, 6, 534. See full text [here](#).]

[350] [*Rit.* ch. [131](#). Cf. [Renouf](#).]

[351] [Bleek, *Avesta, Vendidad*, Fargard 2.97. 'Then made Yima the enclosure the length of a riding-ground to all four comers.' Vol. 1, p. 17.]

[352] [*Ibid.*, 3.2. 'Satisfaction to the great lord, the Navel of the Waters, and the water created by Mazda, etc. As it is, etc.'

'With the time *Uzayeireina* are associated: the Navel of the Waters, *Apanmnapat*, *Fradat-Vira*, the preserver of mankind, and *Baqyoma*, the protector of the district.' Bleek's note, vol. 3, p. 18.]

[353] [Bayer, *History of Bactria*, vol. 2, p. 3.]

[354] [Austin, 'On a Fragmentary Inscription of Psametik I, in the Museum of Palermo,' *TSBA*, 6, 287. See full text [here](#).]

[355] [*Gen.* 32:28. 'And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.']

[356] [(*Gen.*?) 5:32. Massey errs here. Unable to trace.]

[357] [Source below.]

[358] [*Dan.* 9:21-25. 'Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Know therefore and understand, that from the going forth of the commandment to



restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.']

[359] [Mackenzie, 'Account of the Jains, collected from a Priest of this Sect; at Muger, ARSB, 9, 257-8. 'Among the ages abovenamed, the revolution of four *Crors* of *Crors* of *Sagaropanas* was assigned to the first, or *Suc'kama*. During that age, men subsisted on the produce of ten different *Calpavricshas*, or celestial trees, called *Bhojahanga*, *Vastranga*, *Bhushananga*, *Malanga*, *Grihanga*, *Racshananga*. *Jyotihanga*, *Turyanga*, and *Bhojananga*. Thus men used to subsist on the spontaneous produce of the trees; And kings ruled not the earth; all were abundantly happy; and the people of that age were distinguished by the name *Uttama-bhoga-bhumi-pravartacas*, supremely happy inhabitants of the earth.']

[360] [See note [45](#) above.]

[361] [*Gen.* 49:9. 'Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?']

[362] [*Book of Jasher*. The bow is mentioned a few times in this work, but not in relation to David. See for example, ch. 56.9. 'Only teach thy sons the bow and all the weapons of war, in order that they may fight the battles of their brother who will rule over his enemies.']

[363] [*Rit.* ch. 125. 'I will not let you go over me, says the Sill, unless you tell me my name. The weight [?] in the right Place is thy name. I will not let you go by me, says the Left lintel of the Door, unless you tell me my name. The Returner of the True is thy name. I will not let you go by, says the Right lintel of the Door, unless you tell me my name. {258} The Returner of judged Hearts is thy name. I do not let you cross over me, says the Floor of the Door unless you tell me my name. The Bow of Seb is thy name. I do not open to you, says the Key, unless you tell me my name. Produced or Born of Mut is thy name,' etc. Birch's tr. Cf. [Renouf](#).]

[364] [*Rit.* ch. 17. 'The meek man injured does not escape from their custody. Those attached to Osiris do not prevail over me, I do not proceed to their braziers, because I know them, I know the name of Maget, who belongs to them in the House of Osiris. His bow is in his hand; he is invisible, going round in that region, with flame in his mouth, to Hapi he gives orders.' Birch's tr. Cf. [Renouf](#).]

[365] [*Rit.* ch. 132. 'I am the Lion-God coming forth with a bow. What I have shot at is the Eye of Horus. It is at the time when the Osiris sought the well, going in peace.' Cf. [Renouf](#).]

[366] [*Gen.* 49:24. 'But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel.)']



[367] [*Ps.* 80:1. 'To the chief Musician upon Shoshannimeduth, A Psalm of Asaph. Give ear, O Shepherd of Israel, thou that ledest Joseph like a flock; thou that dwellest between the cherubims, shine forth.']

[368] [*2 Sam.* 1:18. 'Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.']

[369] [*Hos.* 1:5. 'And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.']

[370] [*Antiquities of the Jews*, bk. 5. 1, 17. 'But the king of Jerusalem took it to heart that the Gibeonites had gone over to Joshua; so he called upon the kings of the neighbouring nations to join together, and make war against them. Now when the Gibeonites saw these kings, which were four, besides the king of Jerusalem, and perceived that they had pitched their camp at a certain fountain not far from their city, and were getting ready for the siege of it, they called upon Joshua to assist them; for such was their case, as to expect to be destroyed by these Canaanites, but to suppose they should be saved by those that came for the destruction of the Canaanites, because of the league of friendship that was between them. Accordingly, Joshua made haste with his whole army to assist them, and marching day and night, in the morning he fell upon the enemies as they were going up to the siege; and when he had discomfited them, he followed them, and pursued them down the descent of the hills. The place is called Bethhoron; where he also understood that God assisted him, which he declared by thunder and thunderbolts, as also by the falling of hail larger than usual. Moreover, it happened that the day was lengthened that the night might not come on too soon, and be an obstruction to the zeal of the Hebrews in pursuing their enemies; insomuch that Joshua took the kings, who were hidden in a certain cave at Makkedah, and put them to death. Now, that the day was lengthened at this thee, and was longer than ordinary, is expressed in the books laid up in the temple.' Whiston's tr.]

[371] [Cited in *Numbers* 21:14. 'Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon.']

[372] [*Rit.* ch. 17. 'The Osiris has seen the Sun who is born in the star [morn] at the thigh of the Great Water [Cow]. The Osiris goes forth, he goes forth in turn.' Birch's tr. Cf. [Renouf.](#)]

[373] [*Commentary on the Pentateuch.*]

[374] [Brugsch, *Ægyptus Antiqua*, map.]

[375] [*Commentary on the Pentateuch.*]

[376] [*Joel* 2:20. 'But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part

toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.']

[377] [*Targum of Jerusalem.*]

[378] [Theophilus, *Antiocheni ad Autolyicum*, bk. 2, ch. 6. 'Besides, he is found in every way to talk nonsense, and to contradict himself. For when he mentions earth, and sky, and sea, he gives us to understand that from these the gods were produced; and from these again [the gods] he declares that certain very dreadful men were sprung,—the race of the Titans and the Cyclopes, and a crowd of giants, and of the Egyptian gods,—or, rather, vain men, as Apollonides, surnamed Horapius, mentions in the book entitled *Semenouthi*, and in his other histories concerning the worship of the Egyptians and their kings, and the vain labours in which they engaged.' *ANCL*, 3, 70.]

[379] [Syncellus, *Chronicon*. 'The 26th of the Theban kings, Semphrucrates, who is Hercules Harpocrates, reigned 18 years.' In Cory, *Ancient Fragments*, p. 140.]

[380] [*Rit.* ch. 78. 'It is perceived by Horus: he says to his father Osiris at times or days: Thou receivest the headdress of the Lion-Gods; thou walkest in the roads of heaven, beheld by those attached to the limits of the horizon of heaven.' Birch's tr. Cf. [Renouf](#).]

[381] [*Job* 37:9. 'Out of the south cometh the whirlwind: and cold out of the north.']

[382] [*The Voiage and Travaile of Sir J. Maundevile*, ch. 36, lines 319-324. 'Betwene tho Mountaynes, the Jewes of 10 Lynages ben enclosed, that men clepen Gothe and Magothe: and thei mowe not gon out on no syde.' Or the 1883, ed., by Halliwell, p. 265.]

[383] [*History of Egypt Under the Pharaohs*, vol. 1, p. [10](#). See p. 15]

[384] [*Zech.* 3:9. 'For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.']

[385] [*Jud.* 12:14. 'And he had forty sons and thirty nephews, that rode on threescore and ten ass colts: and he judged Israel eight years.']

[386] [*Cosmos*, vol. 3, p. 61. 'The little star, Alcor, which, according to Triesnecker, is situated in the tail of the Great Bear, at a distance of 11' 48" from Mizar, is, according to Argelander, of the 5th magnitude, but overpowered by the rays of Mizar. It was called by the Arabs, Saidak, "the Test," because, as the Persian astronomer Kazwini remarks, "It was employed as a test of that Attalus, in his description of the Pleiades, should have neglected to notice this oversight on the part of Aratus, as though he regarded the statement as correct."']

[387] [*Ps.* 42:6. 'O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.']

[388] [*Job* 37:9. 'Out of the south cometh the whirlwind: and cold out of the north.']

[389] [*Gen.* 10:13-14. 'And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.']

[390] [*Rev.* 12:3. 'And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.']

[391] [*NG* 1:[185](#) & 2:[267](#)]

[392] [Renouf, *HL*, 243-4. '*Influence of Egyptian upon Foreign Thought.*

The short time which is now left will not allow me to enter at length into a discussion of certain questions which have naturally arisen as to the influence of Egyptian upon foreign thought, as, for instance, on the Hebrew or Greek religions and philosophies. It may be confidently asserted that neither Hebrews nor Greeks borrowed any of their ideas from Egypt. It ought, I think, to be a matter of wonder that, after a long time of bondage, the Israelites left Egypt without having even learnt the length of the year. The Hebrew year consisted of twelve lunar months, each of them empirically determined by actual inspection of the new moon, and an entire month was intercalated whenever it was found that the year ended before the natural season. The most remarkable point of contact between Hebrew and Egyptian religion is the identity of meaning between "El Shaddai" and *nutar nutra*; but the notion which is expressed by these words is common to all religion, and is only alluded to as characterizing the religion of the patriarchs in contrast to the new revelation made to Moses. But even this revelation is said to have been borrowed from Egypt. I have repeatedly seen it asserted that Moses borrowed his concept of God, and the sublime words, *ehyeh asher ehyeh* ("I am that I am," in the Authorized Version), from the Egyptian *nuk pu nuk*. I am afraid that some Egyptologist has to bear the responsibility of this illusion. It is quite true that in several places of the Book of the Dead the three words *nuk pu nuk* are to be found; it is true that *nuk* is the pronoun I, and that the demonstrative *pu* often serves to connect the subject and predicate of a sentence.']

# A BOOK OF THE BEGINNINGS

## NOTES TO SECTION 18

[1] [Brugsch, *History of Egypt Under the Pharaohs*, vol. [2](#), p. 99.]

[2] [*The Antiquities of the Jews*, bk. 5, 5, 2. 'So they continued to that hardship for twenty years, as not good enough of themselves to grow wise by their misfortunes. God was willing also hereby the more to subdue their obstinacy and ingratitude towards himself: so when at length they were become penitent, and were so wise as to learn that their calamities arose from their contempt of the laws, they besought Deborah, a certain prophetess among them, (which name in the Hebrew tongue signifies a Bee,) to pray to God to take pity on them, and not to overlook them, now they were ruined by the Canaanites. So God granted them deliverance, and chose them a general, Barak, one that was of the tribe of Naphtali. Now Barak, in the Hebrew tongue, signifies Lightning.' Whiston's tr.]

[3] [Poss. in *Egypt's Place in Universal History*, but unable to trace.]

[4] [*Ex.* 8:18. 'And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.']

[5] [Brugsch, *History of Egypt Under the Pharaohs*, vol. [2](#), p. 99.]

[6] [Source.]

[7] [Source.]

[8] [*The Rede Lecture: The Monumental History of Egypt*, pp. 23-4.]

[9] [*Histories*, bk. 2. 154. 'To the Ionians and Carians who had lent him their assistance Psammetichus assigned as abodes two places opposite to each other, one on either side of the Nile, which received the name of "the Camps." He also made good all the splendid promises by which he had gained their support; and further, he intrusted to their care certain Egyptian children, whom they were to teach the language of the Greeks. These children, thus instructed, became the parents of the entire class of interpreters in Egypt. The Ionians and Carians occupied for many years the places assigned them by Psammetichus, which lay near the sea, a little below the city of Bubastis, on the Pelusiac mouth of the Nile. King Amasis, long afterwards, removed the Greeks hence, and settled them at Memphis to guard him against the native Egyptians. From the date of the original settlement of these persons in Egypt, we Greeks, through our intercourse with them, have acquired an accurate knowledge of the several events in Egyptian history, from the reign of Psammetichus downwards; but before his time no foreigners had ever taken up their

residence in that land. The docks where their vessels were laid up, and the ruins of their habitations, were still to be seen in my day at the place where they dwelt originally, before they were removed by Amasis. Such was the Inode by which Psammetichus became master of Egypt.' Tr., Rawlinson.

'To the Ionians and to the Carians who had helped him Psammetichos granted portions of land to dwell in, opposite to one another with the river Nile between, and these were called "Encampments": these portions of land he gave them, and he paid them besides all that he had promised: moreover he placed with them Egyptian boys to have them taught the Hellenic tongue; and from these, who learnt the language thoroughly, are descended the present class of interpreters in Egypt. Now the Ionians and Carians occupied these portions of land for a long time, and they are towards the sea a little below the city of Bubastis, on that which is called the Pelusian mouth of the Nile. These men king Amasis afterwards removed from thence and established them at Memphis, making them into a guard for himself against the Egyptians: and they being settled in Egypt, we who are Hellenes know by intercourse with them the certainty of all that which happened in Egypt beginning from king Psammetichos and afterwards; for these were the first men of foreign tongue who settled in Egypt: and in the land from which they were removed there still remained down to my time the sheds where their ships were drawn up and the ruins of their houses.' Tr., Macauley.]

[10] [*Commentary on Plato's Parmenides*. 'Socrates also being young is a symbol of the youthfulness which is celebrated in the Gods. For theology calls Jupiter himself and Bacchus *boys* and *young*; and, in short, theologians thus call the intellectual when compared with the intelligible and paternal.' Quoted by Thomas Taylor in his tr. of *Plato's Works*, vol. 3. See *TTS*, 9, 84.]

[11] [Birch, *Gallery of Antiquities*, p. 41. Unable to trace exact quote, but as this page is relevant, I here will give it in full. 'Thuoeris. Considerable difficulty attends the solution of the hippopotamic deities; but since two, Opt and Thuoeris, can be identified with Typhon, it is probable that they were all allied with that deity. Sir Gardner Wilkinson' considers that they may be connected with parturition; and this animal, in hieroglyphics, seems connected with the Nile and the hours; and while in certain inscriptions they are connected with Netpe, the great mother of the gods, with Athor and Isis, they may in these instances connect the good and evil principle which pervaded the Egyptian Pantheon in one form. They are generally represented as hippopotami standing erect, sometimes with different heads, but always with the tail of a crocodile down the back, and often holding in the fore paws a symbol as yet unexplained. At Ombos they presided over the months, but their names appear rather epithets than appellations, as—the approved, Semsî....of the mistress of the sycomore; Opt, *i.e.* the hippopotamns; *Rann nofre*, or the gracious dandler; Bosh Ape, resplendent head, mistress of the heaven, regent of the world, the living word (?)

On a tablet of the Earl of Belmore's Collection, found at Thebes, lithographed and privately printed, this goddess, wearing the disk and horns, is called Te-oer (Thuoeris), mistress of the heaven, regent of the gods.

The goddess represented standing erect, with the body of a hippopotamus and the head of a female, is called in the hieroglyphics *Te-oeri*, "the great one," and has been

demonstrated by Champollion to be called by Plutarch *Thuoeris*, the mistress of Typhon, who betrayed him to Osiris. In this form she has on her head the disk, and horns, and uraeus' and generally wears a peculiar kind of dress, holding in one hand a symbol of life. She is also found with the right symbolic or solar eye. Her titles are, resident in the centre of the pure waters belonging to the abime of the heaven, regent of the gods; the first allying her with the Hapimouu, or Nile, rather than Typhon, and the second portion alluding to her appearance on the Egyptian planisphere. Other titles of *Te-oeri* occur, as restrainer of the world. At Ombos, where the months are presided over by hippopotami and other divinities, one with a hippopotamus' body, the head of a female, with disk, horns, and uraeus on it, and crocodile's tail down the back, is called Skuf (Thurifier), regent of the gods of the Mas-shini, or abode of birth and nursing. She presided in a shrine over one of the months.

Fig. 72 is in stone, carved, and then glazed, of exquisite execution. She has the tail of the crocodile down the back, like Opt, the mother of Typhon.

The hippopotamic divinity appears on the 13th mystic abode of the Ritual. The text of the chapter refers to the mystic waters or streams of flame in a future state; but her most conspicuous situation is in the abime of the heaven, resting her hand upon a sword, and with a crocodile looking up to her. M. Biot calls this the *great bear*. The Rev. Mr. Tomlinson, who has entered into some analysis of the zodiac, considers this goddess to mean the polestar, which he supports by the authority of Eusebius, and her hieroglyphic name reading *Isis*, the established mother of the panegyry (revolution) of the heaven.']

[12] [*Gen.* 14:5. 'And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim.']

[13] [Birch, 'Translation of the Hieroglyphic Inscription on the Granite Altar of Turin,' *TSBA*, 3, pl. 2, col. 6, line 1. See full text [here](#).]

[14] [See *BB* 1:[242](#).]

[15] [Birch, *Gallery of Antiquities*, p. 41. See note 11 above.]

[16] [Wilkinson, *Manners and Customs of the Ancient Egyptians. The Second Series*, vol. 3, pl. 64.

*Ibid.*, vol. 2, p. 77. 'This animal is supposed to be the guardian of the Lower Regions, or the accusing Spirit. It is more probably the former, being seated near the entrance to the abode of Osiris, and called Ouom-ri-Amenti, "the Devourer of Amenti," and "of the wicked." It has the form of a hippopotamus, a peculiarly Typhonian animal; sometimes with the head of a fanciful creature, partaking of the hippopotamus and the crocodile; and it is frequently represented as a female.

Seated at the entrance of Amenti, it watches the arrival of those who present themselves for judgment, and turning its hideous head with angry looks, appears to menace the wicked who dare to approach the holy mansion of Osiris. This monster was the prototype of the Greek Cerberus; but the lively imagination of the Greeks improved upon or exaggerated the deformity: its neck was said to bristle with snakes; it was

represented with three, or with fifty heads; and Virgil and others describe its rapacity, and the terror it was supposed to cause.']

[17] [Sharpe, *Egyptian Inscriptions from the British Museum and other Sources*, pl. 106.]

[18] [Source.]

[19] [*HL*, 84. 'We read of Set the god of Senu, Set of Uau, Set of Un and Set of Meru. Other forms of Set are well known, but those I have cited are brought together in one inscription as children of the god Tmu.']

[20] [*Of Isis and Osiris*, ch. [30](#).]

[21] [*Rit.* ch. [17](#). Cf. [Renouf](#).]

[22] [*Rit.* ch. 64. 'I am the [Sut] God of the House, belonging to his houses. He has come from S'Khem to Annu [Heliopolis]. He informs the Bennu of the things of the Gate.' Birch's tr. Cf. [Renouf](#).]

[23] [*Rit.* ch. 83. 'The great one shining with his body as a God is Set, for Thoth faces those who are among them in that band. Oh dweller in Khem [Horus] with the Spirits of Annu, diffused among them! I have come upon that day. I rise. I return with the Gods. I am Horus, the piercer of all the proud.' Birch's tr. Cf. [Renouf](#).]

[24] [Birch, 'Egyptian Magical Text,' *RP*, 6, [113](#). See p. 126.]

[25] [See note [13](#) above, for, pl. 2, col. D, lines 5 and 6.]

[26] [*Manners and Customs of the Ancient Egyptians. The Second Series*, vol. 2 [or 3?], pl. 46 A, pt. 6, or the Head of the Gryphon. Unable to trace. Pierret, *Le Pantheon Égyptien*, p. [48](#).]

[27] [Cook, 'Inscription of Pianchi Mer-Amon,' *RP*, 2, [79](#). See p. 101. And footnote for two following refs:

De Rouge, 'Pa-supti.'

Brugsch, *Geographische Inschriften altägyptischer Denkmäler*, vol. 1, p. 32.]

[28] [*Rit.* ch. [17](#). Cf. [Renouf](#).]

[29] [*Manners and Customs of the Ancient Egyptians. The Second Series*, vol. 2 [or 3?], p. 65. Unable to trace.]

[30] [Pleyte, *Lettre sur quelques Monuments Relatifs au Dieu Set?*]

[31] [Halyrudhous, K. S. R., 19 October, 1566, vol. 1. Unable to trace this title.]



[32] [*Of Isis and Osiris*, ch. [36](#).]

[33] [*Ibid.*, ch. [36](#).]

[34] [See my [essay](#).]

[35] [*Of Isis and Osiris*, ch. [50](#).]

[36] [Lepsius, *Auswahl der Wichtigsten urkunden der Aegptischen Alterthums*.]

[37] [*Histories*, bk. 2:127-8. 'Cheops reigned, the Egyptians said, fifty years, and was succeeded at his demise by Chephren, his brother. Chephren imitated the conduct of his predecessor and, like him, built a pyramid, which did not, however, equal the dimensions of his brother's. Of this I am certain, for I measured them both myself. It has no subterraneous apartments, nor any canal from the Nile to supply it with water, as the other pyramid has. In that, the Nile water, introduced through an artificial duct, surrounds an island, where the body of Cheops is said to lie. Chephren built his pyramid close to the great pyramid of Cheops, and of the same dimensions, except that he lowered the height forty feet. For the basement he employed the many-coloured stone of Ethiopia. These two pyramids stand both on the same hill, an elevation not far short of a hundred feet in height. The reign of Chephren lasted fifty-six years.

Thus the affliction of Egypt endured for the space of one hundred and six years, during the whole of which time the temples were shut up and never opened. The Egyptians so detest the memory of these kings that they do not much like even to mention their names. Hence they commonly call the pyramids after Philiton, a shepherd who at that time fed his flocks about the place.' Tr., Rawlinson.

'This Cheops, the Egyptians said, reigned fifty years; and after he was dead his brother Chephren succeeded to the kingdom. This king followed the same manner as the other, both in all the rest and also in that he made a pyramid, not indeed attaining to the measurements of that which was built by the former (this I know, having myself also measured it), and moreover there are no underground chambers beneath nor does a channel come from the Nile flowing to this one as to the other, in which the water coming through a conduit built for it flows round an island within, where they say that Cheops himself is laid: but for a basement he built the first course of Ethiopian stone of divers colours; and this pyramid he made forty feet lower than the other as regards size, building it close to the great pyramid. These stand both upon the same hill, which is about a hundred feet high. And Chephren they said reigned fifty and six years.

Here then they reckon one hundred and six years, during which they say that there was nothing but evil for the Egyptians, and the temples were kept closed and not opened during all that time. These kings the Egyptians by reason of their hatred of them are not very willing to name; nay, they even call the pyramids after the name of Philitis the shepherd, who at that time pastured flocks in those regions.' Tr., Macauley.]

[38] [*Deut.* 5:15. 'And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.']



[39] [*Description de l'Égypte*, vol. 1, pl. 43.]

[40] [Cory, *Ancient Fragments*, p. [97](#). The *Extant Fragments of Africanus* can be found in *ANF*, 6, 130-38.]

[41] [*History of Egypt Under the Pharaohs*, vol. [2](#), p. 210.]

[42] [*Ibid.*, vol. [1](#), p. 258. Or the single ed., pp. 118-9.]

[43] [Naville, 'Inscription of the Destruction of Mankind by Ra,' *RP*, 6, [103](#). See p. 108.]

[44] [Otherwise known as the Metternich Stele. Poss. pub. in *Die Metternichstela in der originalgrösse*, by Golenischeff in 1877.]

[45] [Jablonski, *Opuscula quibus lingua et antiquitas Ægyptiorum*, vol. 4, 153.]

[46] [*Of Isis and Osiris*, ch. [59](#).]

[47] [*The Koran*, ch. 2. 'Your wives are your tillage, go in therefore unto your tillage in what manner soever ye will.' Sale's tr.]

Note n: 'That is, in any position: either standing, sitting, lying, forwards, or backwards. And this passage, it is said, was revealed to answer the Jews, who pretended that if a man lay with his wife backwards, he would get a more witty child. It has been imagined that these words allow that preposterous lust, which the commentators say is forbidden by the preceding; but I question whether this can be proved.']

[48] [*Toledoth*.]

[49] [Brugsch, *Histoire d'Égypte des les premiers temps*, pl. 8, scut. [158](#): Bunsen, *Egypt's Place in Universal History*, vol. 2, p. [624](#).]

[50] [*Ibid.*, pl. 9, scut. [196](#).]

[51] [*Commentary on the Timaeus*, vol. 1, p. 128, bk. 1. 'Again, the shepherds are analogous to the powers that are arranged over the heads of animals; which in arcane narrations are said to be souls that are frustrated of the human intellect, but have a propensity towards animals. For there is also a certain curator of the herd of men. And there are likewise certain partial curators; some being the inspectors of nations; others of cities; and others of individuals. But the hunters are analogous to those powers that hunt after souls, and inclose them in bodies.' Taylor's tr.]

[52] [*Lev. 17:7*. 'And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.']

[53] [*Histories*, bk. 2, 46. 'I mentioned above that some of the Egyptians abstain from sacrificing goats, either male or female. The reason is the following: These Egyptians, who are the Mendesians, consider Pan to be one of the eight gods who existed before the

twelve, and Pan is represented in Egypt by the painters and the sculptors, just as he is in Greece, with the face and legs of a goat. They do not, however, believe this to be his shape, or consider him in any respect unlike the other gods; but they represent him thus for a reason which I prefer not to relate. The Mendesians hold all goats in veneration, but the male more than the female, giving the goatherds of the males especial honour. One is venerated more highly than all the rest, and when he dies there is a great mourning throughout all the Mendesian canton. In Egyptian, the goat and Pan are both called Mendes.' Tr., Rawlinson.

'Now the reason why those of the Egyptians whom I have mentioned do not sacrifice goats, female or male, is this: the Mendesians count Pan to be one of the eight gods (now these eight gods they say came into being before the twelve gods), and the painters and image-makers represent in painting and in sculpture the figure of Pan, just as the Hellenes do, with goat's face and legs, not supposing him to be really like this but to resemble the other gods; the cause however why they represent him in this form I prefer not to say. The Mendesians then reverence all goats and the males more than the females (and the goatherds too have greater honour than other herdsmen), but of the goats one especially is revered, and when he dies there is great mourning in all the Mendesian district: and both the goat and Pan are called in the Egyptian tongue "Mendes". Moreover in my lifetime there happened in that district this marvel, that is to say a he-goat had intercourse with a woman publicly, and this was so done that all men might have evidence of it.' Tr.. Macauley.

This chapter is a good example of why I have used both Rawlinson and Macauley as translators of Herodotus as the former shies away from including the account of the copulation with a goat out of Victorian prudishness.]

[54] [Cory, *Ancient Fragments*, p. [142](#).]

[55] [Bartolocci, *Bibliotheca Magna Rabbinica*, vol. 1, pp. 76-8. See also Reuchlin, *De Arte Kabbalah*.]

[56] [Wilkinson, (*Materia Hieroglyphica?*), pl. 23.]

[57] [Stuart, *Nile Gleanings*, p. 252. 'This queen must have been very beautiful, to judge by her portrait which occurs here. Contrary to the usual custom she is given a pale pink complexion. She wears a foreign costume richly coloured, and open in front.

It is a kind of Persian tunic, with long sleeves over the arms, adorned with fringes, and it is quite open all the way down the front, with a very rich and beautiful border of divers colours. The lady does not appear to have worn any under dress; prudishness was evidently not the fashion of the day, and both in this and many other instances we must admit that the costumes of Egyptian queens did some violence to our sense of decency, though the modern eel-skin costume ought to have inured one to that.']

[58] [Nutt, *Fragments of a Samaritan Targum*, p. 44. 'The ground of this exclusion is variously stated: generally they are charged with the worship of a dove, an accusation which originated as early as the second century A.D., is repeated again in a commentary of Rashi, revived by Maimonides, and reasserted as late as 1808, though repudiated with

horror by the Samaritans themselves. Or it is alleged against them that in the time of Diocletian they denied their Jewish origin and offered libations to heathen deities, a charge which must be received with considerable caution.']

[59] [Chabas, *Études sur l'Antiquité Historique d'après les Sources Égyptiennes et les Monuments Reputés Préhistoriques*, p. 102.]

[60] [*Gen.* 14:13. 'And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.']

[61] [Lydus, *Liber de Mensibus*, 4. [38](#), [cont.](#), [74](#), [98](#), [cont.](#).  
Cedrenus, *Compendium Historiarum*, vol. 1. p. 296.  
Julian, 'Oratio In Matrem Deor,' 5, p. 172. I am not sure to what precisely Massey is referring to in this work by the Apostate Julian, so I have included here the complete [text](#) which is actually no. 4 in the *Orations* by Julian, not 5, according to Taylor. But according to the Loeb Library ed., this is no. 5. Nor does the pagination tally with any Lat. eds.]

[62] [*Book of Enoch*, [18.2](#).]

[63] [? *Sepher Toledoth Jesu*.]

[64] [*Num.* 23:22. 'God brought them out of Egypt; he hath as it were the strength of an unicorn.']

[65] [*Num.* 24:8. 'God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.']

[66] [Champollion, *Dictionnaire Égyptien en Écriture Hieroglyphique*, p. [115](#).]

[67] [*Gen.* 38:8. 'And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.'

*Deut.* 25:5-7. 'If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.'

Compare *Ruth*, 1:15. 'And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.']

[68] [*Commentaries on the Gallic Wars*, bk. 5.14. 'The most civilized of all these nations are they who inhabit Kent, which is entirely a maritime district, nor do they differ much from the Gallic customs. Most of the inland inhabitants do not sow corn, but live on milk and flesh, and are clad with skins. All the Britains, indeed, dye themselves with woad, which occasions a bluish colour, and thereby have a more terrible appearance in fight. They wear their hair long, and have every part of their body shaved except their head and upper lip. Ten and even twelve have wives common to them, and particularly brothers among brothers, and parents among their children; but if there be any issue by these wives, they are reputed to be the children of those by whom respectively each was first espoused when a virgin.']

[69] [*Ex.* 6:22. 'And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.']

[70] [*2 Sam.* 24:1. 'And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.']

[71] [*1 Ch.* 21:1. 'And Satan stood up against Israel, and provoked David to number Israel.']

[72] [*Deut.* 32:17. 'They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.']

[73] [*Pss.* 106:37. 'Yea, they sacrificed their sons and their daughters unto devils.']

[74] [*Hab.* 2:17. 'For the violence of Lebanon shall cover thee, and the spoil of beasts, which made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.']

[75] [*Job* 2:1. 'Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.']

[76] [Source below.]

[77] [*Chronicon Paschale*, vol. 1, p. 66.]

[78] [Vossius, *de Origine ac Progressu Idololatriæ*, bk. 1, c. 17.]

[79] [*Is.* 34:14. 'The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.']

[80] [*Ex.* 26:1. 'Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.

The length of one curtain shall be eight and twenty cubits, and the breadth of one

curtain four cubits: and every one of the curtains shall have one measure.

The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another.

And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second.

Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another.

And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.']

[81] [Bartolucci, *Bibliotheca Magna Rabbinica*, vol. 1, pp. 69-71.]

[82] [*Is.* 14:13. 'For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north.']

[83] [*History of Egypt Under the Pharaohs*, vol. [2](#), p. 129. Or p. 318 of the single vol. ed.]

[84] [Eisenlohr, 'The Great Harris Papyrus, Part I,' *RP*, 6, [21](#). See p. 59.]

[85] [Rouge, *Album Photographique de la Mission remplie en Égypte*, pls. 51, 52.]

[86] [Rouge, *Études sur les divers monuments du regne de Toutmès III découverts à Thebes.*]

[87] [Source below.]

[88] [Chabas, *Melanges Égyptologiques*, pp. 143-4.]

[89] [Eisenlohr, 'ANNALS OF RAMESES III: The Great Harris Papyrus,' *RP*, 8, [5](#). See p. 26, note 7.]

[90] [*Rit.* ch. 17. 'The Clean Crosser over the place of birth is Anup [Anubis]. He is behind the bier which holds the bowels of Osiris. He who has been steeped in resin in the place of Preservation is Osiris; or, it is the Heaven and Earth; or, it is Shu the conqueror of the world in Suten-khen [Bubastis].' Birch's tr. Cf. [Renouf](#).]

[91] [Eisenlohr, 'The Great Harris Papyrus, Part I,' *RP*, 6, [21](#). See pp. 57-8.]

[92] [See note below.]

[93] [*Against Apion*, bk. 1.14. 'I shall begin with the writings of the Egyptians; not indeed of those that have written in the Egyptian language, which it is impossible for me to do.

But Manetho was a man who was by birth an Egyptian, yet had he made himself master of the Greek learning, as is very evident; for he wrote the history of his own country in the Greek tongue, by translating it, as he saith himself, out of their sacred records; he also finds great fault with Herodotus for his ignorance and false relations of Egyptian affairs. Now this Manetho, in the second book of his Egyptian History, writes concerning us in the following manner. I will set down his very words, as if I were to bring the very man himself into a court for a witness: "There was a king of ours whose name was Timaus. Under him it came to pass, I know not how, that God was averse to us, and there came, after a surprising manner, men of ignoble birth out of the eastern parts, and had boldness enough to make an expedition into our country, and with ease subdued it by force, yet without our hazarding a battle with them. So when they had gotten those that governed us under their power, they afterwards burnt down our cities, and demolished the temples of the gods, and used all the inhabitants after a most barbarous manner; nay, some they slew, and led their children and their wives into slavery. At length they made one of themselves king, whose name was Salatis; he also lived at Memphis, and made both the upper and lower regions pay tribute, and left garrisons in places that were the most proper for them. He chiefly aimed to secure the eastern parts, as fore-seeing that the Assyrians, who had then the greatest power, would be desirous of that kingdom, and invade them; and as he found in the Saite Nomos, [Sethroite,] a city very proper for this purpose, and which lay upon the Bubastic channel, but with regard to a certain theologic notion was called Avaris, this he rebuilt, and made very strong by the walls he built about it, and by a most numerous garrison of two hundred and forty thousand armed men whom he put into it to keep it. Thither Salatis came in summer time, partly to gather his corn, and pay his soldiers their wages, and partly to exercise his armed men, and thereby to terrify foreigners. When this man had reigned thirteen years, after him reigned another, whose name was Beon, for forty-four years; after him reigned another, called Apachnas, thirty-six years and seven months; after him Apophis reigned sixty-one years, and then Janins fifty years and one month; after all these reigned Assis forty-nine years and two months. And these six were the first rulers among them, who were all along making war with the Egyptians, and were very desirous gradually to destroy them to the very roots. This whole nation was styled HYCSOS, that is, Shepherd-kings: for the first syllable HYC, according to the sacred dialect, denotes a king, as is SOS a shepherd; but this according to the ordinary dialect; and of these is compounded HYCSOS: but some say that these people were Arabians." Now in another copy it is said that this word does not denote Kings, but, on the contrary, denotes Captive Shepherds, and this on account of the particle HYC; for that HYC, with the aspiration, in the Egyptian tongue again denotes Shepherds, and that expressly also; and this to me seems the more probable opinion, and more agreeable to ancient history. [But Manetho goes on]: "These people, whom we have before named kings, and called shepherds also, and their descendants," as he says, "kept possession of Egypt five hundred and eleven years." After these, he says, "That the kings of Thebais and the other parts of Egypt made an insurrection against the shepherds, and that there a terrible and long war was made between them." He says further, "That under a king, whose name was Alisphragmuthosis, the shepherds were subdued by him, and were indeed driven out of other parts of Egypt, but were shut up in a place that contained ten thousand acres; this place was named Avaris." Manetho says, "That the shepherds built a wall round all this place, which was a large and a strong wall, and this in order to

keep all their possessions and their prey within a place of strength, but that Thummosis the son of Alisphragmuthosis made an attempt to take them by force and by siege, with four hundred and eighty thousand men to lie rotund about them, but that, upon his despair of taking the place by that siege, they came to a composition with them, that they should leave Egypt, and go, without any harm to be done to them, whithersoever they would; and that, after this composition was made, they went away with their whole families and effects, not fewer in number than two hundred and forty thousand, and took their journey from Egypt, through the wilderness, for Syria; but that as they were in fear of the Assyrians, who had then the dominion over Asia, they built a city in that country which is now called Judea, and that large enough to contain this great number of men, and called it Jerusalem. Now Manetho, in another book of his, says, "That this nation, thus called Shepherds, were also called Captives, in their sacred books." And this account of his is the truth; for feeding of sheep was the employment of our forefathers in the most ancient ages and as they led such a wandering life in feeding sheep, they were called Shepherds. Nor was it without reason that they were called Captives by the Egyptians, since one of our ancestors, Joseph, told the king of Egypt that he was a captive, and afterward sent for his brethren into Egypt by the king's permission. But as for these matters, I shall make a more exact inquiry about them elsewhere.' Whiston's tr.]

[94] [Source.]

[95] [*Gen.* 15:13. 'And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.']

[96] [*Gen.* 15:16. 'But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.']

[97] [*Ex.* 12:40-41. 'Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.']

[98] [*Is.* 7:14-16. 'Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.']

[99] [Birch, 'Sepulchral Inscription of Ameni,' *RP*, 6, [1-4](#).]

[100] [*Hab.* 3:3. 'God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.']

[101] [Hulsius, *Theologiae Judicæ pars prima de Messia*.  
Bartolucci, *Bibliotheca Magna Rabbinica*, vol. 4, p. 28.]

[102] [Hulsius, 'Avkath Rochel,' in *Theologiae Judicæ pars prima de Messia*, p. 35.]

[103] [*Is.* 7:16. 'For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.']

[104] [*Ruth* 4:11. 'And all the people that were in the gate, and the elders, said, We are witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem.']

[105] [*Mic.* 5:5. 'And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.']

[106] [See *BB* 1:[396](#).]

[107] [*2 Esd.* 7:26-31. 'Therefore, Ezra, emptiness for the empty, fullness for the full! 'Listen! The time shall come when the signs I have foretold will be seen; the city which is now invisible shall appear and the country now concealed be made visible. Everyone who has been delivered from the evils I have foretold shall see for himself my marvellous acts. My son the Messiah shall appear with his companions and bring four hundred years of happiness to all who survive. At the end of that time, my son the Messiah shall die, and so shall all mankind who draw breath. Then the world shall return to its original silence for seven days as at the beginning of creation, and no one shall be left alive. After seven days the age which is not yet awake shall be roused and the age which is corruptible shall die.' *NEB* Version.]

[108] [*De Dea Syria*, ch. [28](#).]

[109] [*2 Esd.* 11:1. 'On the second night I had a vision in a dream; I saw, rising from the sea, an eagle with twelve wings and three heads.'  
*2 Esd.* 2:36-41. 'Then I heard a voice which said to me: 'Look carefully at what you see before you.' I looked, and saw what seemed to be a lion roused from the forest; it roared as it came, and I heard it address the eagle in a human voice. 'Listen to what I tell you', it said. 'The Most High says to you: Are you not the only survivor of the four beasts to which I gave the rule over my world, intending through them to bring my ages to their end? You are the fourth beast, and you have conquered all who went before, ruling over the whole world and holding it in the grip of fear and harsh oppression.' *NEB* Version.]

[110] ['The Tablet of Four Hundred Years (XIX Dynasty),' *RP*, 4, [33](#).]

[111] [*Ps.* 88:12. 'Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?']



[112] ['The Tablet of Four Hundred Years (XIX Dynasty),' *RP*, 4, [33](#). See p. 35.]

[113] [*Ibid.*, *RP*, 4, [33](#). See p. 35.]

[114] [*Ibid.*, *RP*, 4, [33](#). See p. 36.]

[115] [*Das Sonnen- und Siriusjahr der Ramessiden*, p. xi. 'Thot mit einem ersten Monatstage des Wandeljahres zusammentraf. Das war im 18. Jahrhundert während der Tetraeteris 1766—1762 der Fall, in welcher der 1. Pachons des Wandeljahres auf den 5. Juli, also mit dem 1. Thot des neugebildeten festen Jahres, und der 15. Pachons mit dem 15. Thot zusammenfiel. Das Wandeljahr war damals um acht Monate verschoben. Diese Verschiebung ist in dem neugebildeten festen Jahre dadurch ausgeglichen, dass statt des Pachons der Thot als der erste Monat der Wasserjahreszeit wieder an den Beginn der Nilschwelle gestellt ist. Mit der Tetraeteris 1766—1762 V. Chr. also, in welcher der Pachons des Wandeljahres und der Thot des festen Jahres sich deckten, scheint der Sirius-Schaltkreis begonnen zu haben (S. 91—94).—Eine Erinnerung an diesen Anfang des Sirius-Schaltkreises scheinen die Festangaben in Dendera und Edfu am 1. Pachons zu enthalten (S. 95).—Auch die Angaben des Decrets von Kanopus finden durch diesen Schaltkreis ihre Erklärung (S. 97).—Ebenso scheint die astronomische Darstellung im Ramesseum durch das eingeschobene Königsschild die seit Bildung des Sirius-Schaltkreises eingetretene Verschiebung des Wandeljahres anzudeuten (S. 100).

Ausdrücklich auf das 18. Jahrhundert, als den Anfang des Sirius-Schaltkreises, würde die Inschrift von Tanis hinweisen, nach welcher ein Feldherr Ramses' II. zum Andenken Seti's ein Denkmal errichtete "im Jahre 400 am 4. Messori"; wenn dieses Jahr 400 ein Säcularjahr des Sirius-Schaltkreises wäre (S. 105).—Im Jahre 1766 war nun der 1. Thot des festen Jahres in der That eine [Greeks], denn am Nachmittage des 4. Juli, an dessen Abend der 1. Thot begann, trat der Neumond ein (S. 110 und Anhang S. 371).—Wurde also das feste Jahr damals eingeführt, so war das Licht des Mondes mit dem ersten Halbmonat des ersten Jahres so in Verbindung gebracht, dass jene wichtigen 15 Tage, in welchen sich der Beginn der Nilschwelle vollzieht, die Tage vom Neumond bis zum Vollmond waren und das wichtige Fest des Sechsten nach dem Neumond auf die Sonnenwende fiel (S. 112).—Ja auch die Feste der Herbstgleiche, Winterwende und Frühlingsgleiche fielen in diesem ersten Jahre der ersten Tetraeteris mit den Festen des Sechsten nach dem Neumond zusammen (S. 115).—Dies alles scheint dafür zu sprechen, dass das Jahr 1766 zur Einführung des festen Jahres ausersehen sein wird. Da die Schaltung an den Normaltag des Siriaufgangs geknüpft, dieser aber der 15. Thot war, fiel der erste Schalttag in den Anfang des fünften Jahres, d. h. in den Anfang des ersten Jahres der zweiten Tetraeteris (1762). Ebenso in allen folgenden Tetraeteriden. Dieser Schalttag war aber nicht anticipirt, war vielmehr der durch die Verspätung des Siriaufgangs während der Tetraeteris 1766—1762 fällig gewordene Tag (S. 119).']

[116] [*BB* 1:[41](#).]

[117] [*Hieroglyphica*, bk. 2.57. 'When they would denote *the great cyclical renovation*, they portray the bird PHENIX. For when he is produced a renovation of things takes place, and he is produced in this manner. When the Phœnix is about to die, he casts

himself vehemently upon the ground, and is wounded by the blow, and from the ichor, which flows from the wound, another phoenix is produced; which as soon as it is fledged, goes with his father to the city of the sun in Egypt; who when he is come thither, dies in that place at the rising of the sun. And after the death of his father, the young one departs again to his own country; and the priests of Egypt bury the phoenix that is dead.']

[118] [*Natural History*, bk. [10.2](#).]

[119] [*Annals*, bk. 6. 28. 'Paulo Fabio L. Vitellio consulibus post longum saeculorum ambitum avis phoenix in Aegyptum venit praebuitque materiem doctissimis indigenarum et Graecorum multa super eo miraculo disserendi. de quibus congruunt et plura ambigua, sed cognitu non absurda promere libet. sacrum Soli id animal et ore ac distinctu pinnarum a ceteris avibus diversum consentiunt qui formam eius effinxere: de numero annorum varia traduntur. maxime vulgatum quingentorum spatium: sunt qui adseverent mille quadringentos sexaginta unum interici, prioresque alites Sesoside primum, post Amaside dominantibus, dein Ptolemaeo, qui ex Macedonibus tertius regnavit, in civitatem cui Heliopolis nomen advolavisse, multo ceterarum volucrum comitatu novam faciem mirantium. sed antiquitas quidem obscura: inter Ptolemaeum ac Tiberium minus ducenti quinquaginta anni fuerunt. unde non nulli falsum hunc phoenicem neque Arabum e terris credidere, nihilque usurpavisse ex his quae vetus memoria firmavit. confecto quippe annorum numero, ubi mors propinquet, suis in terris struere nidum eique vim genitalem adfundere ex qua fetum oriri; et primam adulto curam sepeliendi patris, neque id temere sed sublato murrae pondere temptatoque per longum iter, ubi par oneri, par meatui sit, subire patrium corpus inque Solis aram perferre atque adolere. haec incerta et fabulosis aucta: ceterum aspici aliquando in Aegypto eam volucrem non ambigitur.'

'During the consulship of Paulus Fabius and Lucius Vitellius, the bird called the phoenix, after a long succession of ages, appeared in Egypt and furnished the most learned men of that country and of Greece with abundant matter for the discussion of the marvellous phenomenon. It is my wish to make known all on which they agree with several things, questionable enough indeed, but not too absurd to be noticed. That it is a creature sacred to the sun, differing from all other birds in its beak and in the tints of its plumage, is held unanimously by those who have described its nature. As to the number of years it lives, there are various accounts. The general tradition says five hundred years. Some maintain that it is seen at intervals of fourteen hundred and sixty-one years, and that the former birds flew into the city called Heliopolis successively in the reigns of Sesostris, Amasis, and Ptolemy, the third king of the Macedonian dynasty, with a multitude of companion birds marvelling at the novelty of the appearance. But all antiquity is of course obscure. From Ptolemy to Tiberius was a period of less than five hundred years. Consequently some have supposed that this was a spurious phoenix, not from the regions of Arabia, and with none of the instincts which ancient tradition has attributed to the bird. For when the number of years is completed and death is near, the phoenix, it is said, builds a nest in the land of its birth and infuses into it a germ of life from which an offspring arises, whose first care, when fledged, is to bury its father. This is not rashly done, but taking up a load of myrrh and having tried its strength by a long flight, as soon as it is equal to the burden and to the journey, it carries its father's body, bears it to the altar of the Sun, and leaves it

to the flames. All this is full of doubt and legendary exaggeration. Still, there is no question that the bird is occasionally seen in Egypt.' Church and Brodribb's tr.]

[120] [*Histories*, bk. 2.73. 'They have also another sacred bird called the phoenix, which I myself have never seen, except in pictures. Indeed it is a great rarity, even in Egypt, only coming there (according to the accounts of the people of Heliopolis) once in five hundred years, when the old phoenix dies. Its size and appearance, if it is like the pictures, are as follow: The plumage is partly red, partly golden, while the general make and size are almost exactly that of the eagle. They tell a story of what this bird does, which does not seem to me to be credible: that he comes all the way from Arabia, and brings the parent bird, all plastered over with myrrh, to the temple of the Sun, and there buries the body. In order to bring him, they say, he first forms a ball of myrrh as big as he finds that he can carry; then he hollows out the ball, and puts his parent inside, after which he covers over the opening with fresh myrrh, and the ball is then of exactly the same weight as at first; so he brings it to Egypt, plastered over as I have said, and deposits it in the temple of the Sun. Such is the story they tell of the doings of this bird.' Tr., Rawlinson.

'There is also another sacred bird called the phoenix which I did not myself see except in painting, for in truth he comes to them very rarely, at intervals, as the people of Heliopolis say, of five hundred years; and these say that he comes regularly when his father dies; and if he be like the painting, he is of this size and nature, that is to say, some of his feathers are of gold colour and others red, and in outline and size he is as nearly as possible like an eagle. This bird they say (but I cannot believe the story) contrives as follows: setting forth from Arabia he conveys his father, they say, to the temple of the Sun (Helios) plastered up in myrrh, and buries him in the temple of the Sun; and he conveys him thus:--he forms first an egg of myrrh as large as he is able to carry, and then he makes trial of carrying it, and when he has made trial sufficiently, then he hollows out the egg and places his father within it and plasters over with other myrrh that part of the egg where he hollowed it out to put his father in, and when his father is laid in it, it proves (they say) to be of the same weight as it was; and after he has plastered it up, he conveys the whole to Egypt to the temple of the Sun. Thus they say that this bird does.' Tr., Macauley.]

[121] [*Die Chronologie der Ägypter, bearbeitet, Einleitung und Esther Theil Kritik der Quellen*, p. 165.]

[122] [*Hieroglyphica*, bk. 2. 89. 'When they would symbolise *a man that has lived to a proper age*, they depict a DYING CROW; for she lives an hundred years according to the Egyptians; and a year among the Egyptians consists of four (of our) years.']

[123] [*Hieroglyphica*, bk. 1.5. 'To represent the *current year*, they depict [with the sign of the year?] the fourth part of an ARURA: now the Arura is a measure of land of an hundred cubits. And when they would express a year they say *a quarter* [add the quarter?]: for they affirm that in the rising of the star Sothis, the fourth part of a day intervenes between the (completion of the solar year and the) following rising (of the star Sothis), because the year of the God [the solar year] consists of only 365 days; hence in

the course of each tetractid the Egyptians intercalate an entire day, for the four quarters complete the day.']

[124] [2 *Es.* 7:28. See note [107](#) above.]

[125] [As in note below.]

[126] [Source.]

[127] [*Gen.* 15:13. 'And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.']

[128] [2 *Es.* 12:3. 'Their reign was short and troubled, and when I looked at them they were already vanishing. Then the eagle's entice body burst into flames, and the earth was struck with terror.' *NEB* Version.]

[129] [2 *Es.* 12:13-16. 'But he was not given the interpretation which I am now giving you or have already given you. The days are coming when the earth will be under an empire more terrible than any before. It will be ruled by twelve kings, one after another. The second to come to the throne will have the longest reign of all the twelve. That is the meaning of the twelve wings you saw.' *NEB* Version.]

[130] [Herschel, *A Treatise on Astronomy*, pp. 200-1. 'The position of the longer axis of the earth's orbit is a point of great importance. In the figure (art. 315) let ECLI be the ecliptic, E the vernal equinox, L the autumnal, (i.e. the points to which the earth is referred from the sun when its heliocentric longitudes are 0° and 180° respectively). Supposing the earth's motion to be performed in the direction ECLI, the angle ESA, or the longitude of the perihelion, in the year 1800 was 99° 30' 5": we say in the year 1800, because, in point of fact, by the operation of causes hereafter to be explained, its position is subject to an extremely slow variation of about 12" per annum to the eastward, and which, in the progress of an immensely long period of no less than 20,984 years carries the axis ASM of the orbit completely round the whole circumference of the ecliptic. But this motion must be disregarded for the present, as well as many other minute deviations, to be brought into view when they can be better understood.' Or the third ed., p. 191.]

[131] [Birch, 'The Tablet of Four Hundred Years (XIX Dynasty),' *RP*, 4, [33](#).]

[132] [*Chronographia*.?]

[133] [Birch, 'The Tablet of Four Hundred Years (XIX Dynasty),' *RP*, 4, [33](#).]

[134] [Brugsch, *History of Egypt Under the Pharaohs*, vol. [1](#), p. 262. Or p. 121, single ed.]

[135] [*Ps.* 81:5. 'This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not.']

[136] [*Chronographia*.?]

[137] [Birch, 'The Tablet of Four Hundred Years (XIX Dynasty),' *RP*, 4, [33](#). See p. 35.]

[138] [*Ex.* 1:8-11. 'Now there arose up a new king over Egypt, which knew not Joseph.

And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:

Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.']

[139] [Talbot, 'Ishtar and Izdubar,' *RP*, 9, [119](#). See p. 125.]

[140] [*De Dea Syria*, ch. [20](#), etc.]

[141] [Renouf, 'Tale of the Two Brothers,' *RP*, 2, [137](#).]

[142] [*History of Egypt Under the Pharaohs*, vol. [1](#), p. 269.]

[143] [Drummond, *Ædipus Judaicus*, pl. 3.]

[144] [*Rit.* ch. 149. 'Hail, oh Sun, shining in the living orb, coming out of the horizon! The Osiris has known thy name, he has known the seven cows and their bull, who give of food and of drink to the living, and who feed the Gods of the West. Give ye food and drink to the Osiris, feed him. Give ye things to him; the Osiris he pursues ye; he ewes ye at your side. Give ye food and drink to the Spirit of the Osiris. He is a Spirit in Hades.' Birch's tr. Cf. [Renouf](#).]

[145] [*Matt.* 6:11. 'Give us this day our daily bread.']

[146] [Renouf, 'Tale of the Two Brothers,' *RP*, 2, [137](#). See p. 144.]

[147] [Naville, 'The Great Tablet of Rameses II at Abu-Simbel,' *RP*, 12, [81](#). See p. 86. See also Brugsch, *History of Egypt Under the Pharaohs*, vol. [2](#), p. 99.]

[148] [Birch, 'The Tablet of Four Hundred Years (XIX Dynasty),' *RP*, 4, [33](#).]

[149] [Renouf, *HL*, 44-5. 'The interval between the twelfth and the eighteenth dynasty must have been very considerable. The time immediately preceding the eighteenth dynasty was the period of the foreign domination generally known as that of the Hyksos, or the Shepherd kings. So much is certain, but it is absolutely impossible to ascertain

from Egyptian records when this period began, and how long it lasted. The 511 years which are ascribed to it by Manetho, as quoted by Josephus, are neither to be simply accepted nor rejected, but must remain subject to future verification. The only evidence from Egyptian sources which bears upon the subject is a monument of Rameses II., dated from the four hundredth year of one of these kings of foreign origin. But a considerable number of native kings must have reigned between the last king of the twelfth dynasty and the beginning of the foreign invasion. There are numerous inscriptions which prove that some reigns powerful in the north of Egypt had extended their dominion to the very heart of Nubia. The monuments of Thebes, southern Egypt and Nubia, might be consistent with the hypothesis of a Hyksos kingdom in the north, but the presence of equally important monuments of the Sebekhoteps at Bubastis and Tanis, kings whose names occupy an important place in the chamber of Karnak, would alone be sufficient to overthrow this hypothesis. There is in the Louvre a magnificent colossal statue in real granite of Sebekhotep III., with reference to which M. de Rouge says: "A single statue of this excellence and of such a material shows clearly that the king who had it executed for the decoration of his temples or palaces had not yet suffered from the invasion of the Shepherds. It is evident that under his reign Egypt was still a great power, peacefully cultivating the arts." Perhaps the most interesting monument of this period is the colossal statue of the king Semench-ka-Ba (the eighteenth king of the thirteenth dynasty, according to the royal Turin papyrus), on the right shoulder of which one of the foreign kings has had his name engraved in hieroglyphic characters.'

See also Birch, *Ancient History from the Monuments. Egypt from the Earliest Times to B.C. 300*, p. 74. 'It has been conjectured that nearly a thousand years intervened between the close of the twelfth dynasty and the expulsion of the Shepherds; but there is no temple or monument of importance to mark the interval. The extraordinary number of sixty kings attributed to the thirteenth dynasty, and of seventy-six to the fourteenth, is unparalleled in the annals of any country. The monarchs that are known are called Sebekhetp and Mentuhetp, and the repetition of names resembles the system of the previous dynasties. Statues and tablets of some of these monarchs have been found at San or Tanis, Harabat-el-Madfouneh or Abydos. These monarchs of the thirteenth dynasty held Egypt from Nubia to the Mediterranean as sole monarchs. Sebakhetp IV, like the kings of the eleventh, recorded the height of the Nile at Samneh, from the first to the fourth year of his reign at the fort Khemu of Usertes III. Another king, Neferhetp, and his family are registered on the rocks of the island of Shel at Assouan and Konosso. A statue of Sebakhetp lies in the island of Argo, and at Thebes and Hammamat other memorials of the dynasty appear. Nothing certain is known of the fourteenth dynasty, and it is probable that at the commencement of its sway Egypt was invaded by the *Hykshos* or *Shepherds*, and the native monarchs driven to the South. The Shepherd kings are said to have easily subjected the country, burnt the towns, devastated the temples, ill-treated the Egyptians, and reduced their wives and children to slavery.

The name of *Hyk-shos* appears to mean "ruler," *hyk*, of "Shepherds," or "Nomads," *Sham*; and the invaders to have been some of the Arab or Semitic tribes, thrown by movements in Central Asia on the borders of Egypt.']

[150] [Brugsch, *Histoire d'Égypt des les premiers temps*, pl. 7, scut. [116](#).]

[151] [Birch, *Select Papyri in the Hieratic Character, Part 1*. Slightly altered from Goodwin's version. See '[Hieratic Papyri](#),' in *CE*, 3, 243. Or the alt. ver., Lushington, 'Fragment of the First Sallier Papyrus,' *RP*, 8, [1](#). See pp. 3-4.]

[152] [Josephus, *Against Apion*, bk. 1. 'And, observing in the Saite nome, upon the east of the Bubastic channel, a city which from some ancient theological references was called Avaris; and finding it admirably adapted to his purpose, he rebuilt it, and strongly fortified it with walls.' In Cory's *Ancient Fragments*, p. 127. The city of Avaris was then given over to the Hekshus, or Shepherd kings, and because of them, and their leprosy, it was known as the Typhonian city, *i.e.*, the city of the outcasts.]

[153] [Source.]

[154] [Herodotus, *Histories*, bk. 3.5. 'Now by this way only is there a known entrance to Egypt: for from Phoenicia to the borders of the city of Cadytis belongs to the Syrians who are called of Palestine, and from Cadytis, which is a city I suppose not much less than Sardis, from this city the trading stations on the sea- coast as far as the city of Ienysos belong to the king of Arabia, and then from Ienysos again the country belongs to the Syrians as far as the Serbonian lake, along the side of which Mount Casion extends towards the Sea. After that, from the Serbonian lake, in which the story goes that Typhon is concealed, from this point onwards the land is Egypt. Now the region which lies between the city of Ienysos on the one hand and Mount Casion and the Serbonian lake on the other, which is of no small extent but as much as a three days' journey, is grievously destitute of water.' Tr., Macauley.]

[155] [Renouf, 'Inscription of Aahmes, son of Abana,' *RP*, 6, [5](#). See p. 7, lines 7, 8, 12, 13.]

[156] [Brugsch, *Histoire d'Égypt des les premiers temps*, pl. 11, scuts. [237-8](#).]

[157] [*Ibid.*, pl. 7, scut. [135](#).]

[158] [*Ibid.*, pl. 10, scut. [216](#).]

[159] [*Book of Enoch*, ch. [61](#).9.]

[160] [*Ancient History from the Monuments*, (1879 ed.), p. 107. 'The scarabaei which record their marriage state that her father's name was luaa, and her mother's Tuaa. This strange and probably foreign woman exerted at a later period a marked influence on the politics of Egypt. The scarabaei issued in his tenth year mention that from the first to the tenth year he had killed with his own arrows no fierce lions, a passion for the chase like Nimrod, or for the battue like that of an Assyrian monarch or Roman gladiator. At a later period another monarch of Egypt was seen giving battle to these lords of the desert, or entering the battle-field accompanied by his faithful lion. Some scarabaei dated in his eleventh year, foreshadow the religious revolution which was impending.']



[161] [See the [illustration](#) reproduced in *NG*, and *AE*. Massey gives the same interpretation in each case.]

[162] [Jallalo'ddin; Al Beidawi; *The Koran*, ch. 19, note g, p. 228. 'For Gabriel blew into the bosom of her shift, which he opened with his fingers, and his breath reaching her womb, caused the conception. The age of the Virgin Mary at the time of her conception was thirteen, or, as others say, ten; and she went six, seven, eight, or nine months with him, according to different traditions; though some say the child was conceived at its full growth of nine months, and that she was delivered of him within an hour after.' Sale's tr.]

[163] [Sharpe, *Egyptian Mythology*, pp. 18-9. 'This opinion of the miraculous birth of the kings is well explained in a series of sculptures on the wall of the temple of Luxor (see Fig. [28](#)). First, the god Thoth, with the head of an ibis, and with his ink and pen-case in his left hand, as the messenger of the gods, like the Mercury of the Greeks, tells the maiden queen Mautmes that she is to give birth to a son, who is to be king Amunothph III. Secondly, the god Kneph, *the spirit*, with a ram's head, and the goddess Athor, with the sun and cow's horns upon her head, both take hold of the queen by her hands, and put into her mouth the character for life, which is to be the life of the coming child. Thirdly, the queen, when the child is to be born, is seated on the midwife's stool, as described in Exodus i. 16; two of the attending nurses rub her hands to ease the pains of childbirth, while another of the nurses holds up the baby, over which is written the name of king Amunothph III. He holds his finger to his mouth to mark his infancy; he has not yet learned to speak. Lastly, the several gods or priests attend in adoration upon their knees to present their gifts to this wonderful child, who is seated in the midst of them, and is receiving their homage. In this picture we have the Annunciation, the Conception, the Birth, and the Adoration, as described in the First and Second Chapters of Luke's Gospel; and as we have historical assurance that the chapters in Matthew's Gospel, which contain the Miraculous Birth of Jesus, are an after addition not in the earliest manuscripts, it seems probable that these two poetical chapters in Luke may also be unhistorical, and be borrowed from the Egyptian accounts of the miraculous birth of their kings.' See also 'Great Harris Papyrus,' by Eisenlohr and Birch in *RP* 6, [21](#), and 8, [5](#).]

[164] [Birch. 2.(?). Unable to trace.]

[165] [British Museum, item no. 2572 b, shelf 2.]

[166] [*I.e.* Akhenaten, the Heretic King, who Sigmund Freud called the first individual in history.]

[167] [Brugsch, 'Inscription Amenhept IV', in *History of Egypt Under the Pharaohs*, vol. [1](#), p. 452. Or the single ed., p. 222.]

[168] [Lepsius, *Königsbuch der Alten Ägypter*, taf. 28, fig. D.]

[169] [Brugsch, *Histoire d'Égypt des les premiers temps*, pl. 12, scut. [257](#).]



- [170] [*History of Egypt Under the Pharaohs*, vol. [2](#), p. 8.]
- [171] [*Ibid.*, vol. [2](#), p. 8.]
- [172] [*Gen.* 45:9. 'Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not.']
- [173] [Brugsch, *History of Egypt Under the Pharaohs*, vol. [1](#), p. 270.]
- [174] [*Gen.* 41:41. 'And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.']
- [175] [*Gen.* 41:43. 'And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.']
- [176] [Brugsch, *Histoire d'Égypt des les premiers temps*, pl. 12, scut. [256](#) (Nefertiti).]
- [177] [*History of Egypt Under the Pharaohs*, vol. [1](#), p. 456.]
- [178] [*Ibid.*, vol. [1](#), p. 466.]
- [179] [Source.]
- [180] [Source.]
- [181] [*History of Egypt Under the Pharaohs*, vol. [1](#), p. 456.]
- [182] ['Inscription of Haremhebi on a Statue at Turin,' *TSBA*, 3, 491. See full text [here](#). This also appears in *RP*, 10, [29](#), tr., by Birch.]
- [183] [*Of Isis and Osiris*, ch. [13](#).]
- [184] [*Ibid.*, ch. [19](#).]
- [185] [*Ibid.*, ch. [13](#).]
- [186] [Egyptian gallery, British Museum, vestibule, nos. 550-552. See note 182 above.]
- [187] [Maspero, *Monuments Divers Recueillis en Égypte et en Nubie, par Mariette-Bey*, pls. 74, 75.]
- [188] [Osburn, *The Monumental History of Egypt*, vol. 2, p. 341. 'The monuments of the reign of Ai and his queen are by no means numerous. Besides the rock-tombs of Panopolis, he seems to have been the first monarch to select the dreary ravine, now known as Biban-el-Malook, for his place of sepulture. His tomb and that of his wife's son, Amenophis-Memnon, are apart from the rest of the tombs of the kings, in an

offshoot from the valley to the westward. The catacomb of Ai is of no great extent. The negro countenance of the king is the most remarkable object in it.']

[189] [Massey is here implying that Josephus is not the most reliable of reporters. See my [essay](#).]

[190] [Josephus, *Against Apion*, bk. 1, chs. 27-8. 'The king, although he had been informed of these things, and terrified with the fear of what was to come, yet did not he even then eject these maimed people out of his country, when it had been foretold him that he was to clear Egypt of them; but, as Manetho says, "he then, upon their request, gave them that city to inhabit, which had formerly belonged to the shepherds, and was called Avaris; whither when they were gone in crowds," he says, "they chose one that had formerly been priest of Heliopolis; and that this priest first ordained that they should neither worship the gods, nor abstain from those animals that were worshipped by the Egyptians, but should kill and eat them all, and should associate with nobody but those that had conspired with them; and that he bound the multitude by oaths to be sure to continue in those laws; and that when he had built a wall about Avaris, he made war against the king." Manetho adds also, that "this priest sent to Jerusalem to invite that people to come to his assistance, and promised to give them Avaris; for that it had belonged to the forefathers of those that were coming from Jerusalem, and that when they were come, they made a war immediately against the king, and got possession of all Egypt." He says also that "the Egyptians came with an army of two hundred thousand men, and that Amenophis, the king of Egypt, not thinking that he ought to fight against the gods, ran away presently into Ethiopia, and committed Apis and certain other of their sacred animals to the priests, and commanded them to take care of preserving them." He says further, that "the people of Jerusalem came accordingly upon the Egyptians, and overthrew their cities, and burnt their temples, and slew their horsemen, and, in short, abstained from no sort of wickedness nor barbarity; and for that priest who settled their polity and their laws," he says, "he was by birth of Heliopolis, and his name was Osarsiph, from Osyris the god of Heliopolis, but that he changed his name, and called himself Moses." He then says that "on the thirteenth year afterward, Amenophis, according to the fatal time of the duration of his misfortunes, came upon them out of Ethiopia with a great army, and joining battle with the shepherds and with the polluted people, overcame them in battle, and slew a great many of them, and pursued them as far as the bounds of Syria." In Cory, *Ancient Fragments*, pp. 132-4.]

[191] [*Ibid.*, bk. 1, chs. 27-8. 'Manetho adds, "how this namesake of his told him that he might see the gods, if he would clear the whole country of the lepers and of the other impure people; that the king was pleased with this injunction, and got together all that had any defect in their bodies out of Egypt; and that their number was eighty thousand; whom he sent to those quarries which are on the east side of the Nile, that they might work in them, and might be separated from the rest of the Egyptians.'" *Ibid.*, p. 134.]

[192] [*Ibid.*, bk. 1, ch. 32. "'The goddess Isis appeared to Amenophis in his sleep, and blamed him that her temple had been demolished in the war. But that Phritiphantes, the sacred scribe, said to him, that in case he would purge Egypt of the men that had

pollutions upon them, he should be no longer troubled. with such frightful apparitions. That Amenophis accordingly chose out two hundred and fifty thousand of those that were thus diseased, and cast them out of the country: that Moses and Joseph were scribes, and Joseph was a sacred scribe; that their names were Egyptian originally; that of Moses had been Tisithen, and that of Joseph, Peteseeph: that these two came to Pelusium, and lighted upon three hundred and eighty thousand that had been left there by Amenophis, he not being willing to carry them into Egypt; that these scribes made a league of friendship with them, and made with them an expedition against Egypt: that Amenophis could not sustain their attacks, but fled into Ethiopia, and left his wife with child behind him, who lay concealed in certain caverns, and there brought forth a son, whose name was Messene, and who, when he was grown up to man's estate, pursued the Jews into Syria, being about two hundred thousand, and then received his father Amenophis out of Ethiopia." *Ibid.*, pp. 142-3.  
See also *BB* 2:[307](#).]

[193] [*Ibid.* "This king was desirous to become a spectator of the gods, as had Orus, one of his predecessors in that kingdom, desired the same before him; he also communicated that his desire to his namesake Amenophis, who was the son of Papis, and one that seemed to partake of a divine nature, both as to wisdom and the knowledge of futurities." Manetho adds, "how this namesake of his told him that he might see the gods, if he would clear the whole country of the lepers and of the other impure people; that the king was pleased with this injunction, and got together all that had any defect in their bodies out of Egypt; and that their number was eighty thousand; whom he sent to those quarries which are on the east side of the Nile, that they might work in them, and might be separated from the rest of the Egyptians." As note 191 above.]

[194] [*Ibid.*]

[195] [*Ibid.*, bk. 1, ch. 25. 'Now the Egyptians were the first that cast reproaches upon us; in order to please which nation, some others undertook to pervert the truth, while they would neither own that our forefathers came into Egypt from another country, as the fact was, nor give a true account of our departure thence.']

[196] [*Ibid.*, bk. 1, ch. 26. 'For he mentions Amenophis, a fictitious king's name, though on that account he durst not set down the number of years of his reign, which yet he had accurately done as to the other kings he mentions; he then ascribes certain fabulous stories to this king, as having in a manner forgotten how he had already related that the departure of the shepherds for Jerusalem had been five hundred and eighteen years before; for Tethmosis was king when they went away. Now, from his days, the reigns of the intermediate kings, according to Manetho, amounted to three hundred and ninety-three years, as he says himself, till the two brothers Sethos and Hermeus; the one of whom, Sethos, was called by that other name of Egyptus, and the other, Hermeus, by that of Danaus. He also says that Sethos east the other out of Egypt, and reigned fifty-nine years, as did his eldest son Rhampses reign after him sixty-six years. When Manetho therefore had acknowledged that our forefathers were gone out of Egypt so many years ago, he introduces his fictitious king Amenophis.' In Cory, *Ancient Fragments*, p. 131.]

[197] [*Ibid.*, bk. 1, ch. 34. 'His words are these: "The people of the Jews being leprous and scabby, and subject to certain other kinds of distempers, in the days of Bocchoris, king of Egypt, they fled to the temples, and got their food there by begging: and as the numbers were very great that were fallen under these diseases, there arose a scarcity in Egypt. Hereupon Bocchoris, the king of Egypt, sent some to consult the oracle of [Jupiter] Hammon about his scarcity. The god's answer was this, that he must purge his temples of impure and impious men, by expelling them out of those temples into desert places; but as to the scabby and leprous people, he must drown them, and purge his temples, the sun having an indignation at these men being suffered to live; and by this means the land will bring forth its fruits. Upon Bocchoris's having received these oracles, he called for their priests, and the attendants upon their altars, and ordered them to make a collection of the impure people, and to deliver them to the soldiers, to carry them away into the desert; but to take the leprous people, and wrap them in sheets of lead, and let them down into the sea. Hereupon the scabby and leprous people were drowned, and the rest were gotten together, and sent into desert places, in order to be exposed to destruction. In this case they assembled themselves together, and took counsel what they should do, and determined that, as the night was coming on, they should kindle fires and lamps, and keep watch; that they also should fast the next night, and propitiate the gods, in order to obtain deliverance from them. That on the next day there was one Moses, who advised them that they should venture upon a journey, and go along one road till they should come to places fit for habitation: that he charged them to have no kind regards for any man, nor give good counsel to any, but always to advise them for the worst; and to overturn all those temples and altars of the gods they should meet with: that the rest commended what he had said with one consent, and did what they had resolved on, and so traveled over the desert. But that the difficulties of the journey being over, they came to a country inhabited, and that there they abused the men, and plundered and burnt their temples; and then came into that land which is called Judea, and there they built a city, and dwelt therein, and that their city was named *Hierosyla*, from this their robbing of the temples; but that still, upon the success they had afterwards, they in time changed its denomination, that it might not be a reproach to them, and called the city *Hierosolyma*, and themselves *Hierosolymites*.'" In Cory, *ibid.*, pp. 144-5. See also *The Phenix*, p. 271.]

[198] [Meier, *Judaica, seu veterum scriptorum profanorum de rebus Judaicis fragmenta*, pp. [2-3](#).]

[199] [As note 197 above.]

[200] [Goodwin, '[Hieratic Papyri](#),' *CE*, 3, 244.]

[201] [Eisenlohr, 'ANNALS OF RAMESES III: The Great Harris Papyrus,' *RP*, 8, [5](#). See p. 46.]

[202] ['Inscription of Haremhebi on a Statue at Turin,' *TSBA*, 3, 491. See full text [here](#), note 32; *Kammhut*.]

[203] [Manetho, in Josephus, *Against Apion*, bk. 1, ch. 14. "And that, after this composition was made, they went away with their whole families and effects, not fewer in number than two hundred and forty thousand, and took their journey from Egypt, through the wilderness, for Syria; but that as they were in fear of the Assyrians, who had then the dominion over Asia, they built a city in that country which is now called Judea, and that large enough to contain this great number of men, and called it Jerusalem." In Cory, *ibid.*]

[204] [*Ex.* 1.11. 'Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.']

[205] [Eisenlohr, 'Great Harris Papyrus,' *RP*, 6, [21](#). See p. 54. pls. 26, 27.]

[206] [Mariette, *Lettre à M. le Vicomte de Rougé, sur les Fouilles des Tanis*, p. 16.]

[207] [Birch, 'Tablet of 400 Years,' *RP*, 4. [33](#).]

[208] [See note [193](#) above.]

[209] [Gill, *Notices of the Jews and Their Country by Classic Writers of Antiquity*, pp. 8-12. "This king (Amenophis) was desirous of beholding the gods, as Orus, one of his predecessors in the kingdom had desired to do before him, and he communicated his desire to a priest of the same name with himself, Amenophis, the son of Papis, who seemed to partake of the Divine nature, both in his wisdom and knowledge of futurity; and Amenophis returned him answer, that it was in his power to behold the gods, if he would clear the whole country of the lepers and other impure people that abounded in it.

"Well pleased with this information, the king gathered together out of Egypt all that laboured under any defect in body, to the number of 80,000, and sent them to the quarries, which are situated on the east side of the Nile, that they might work in them, and be separated from the rest of the Egyptians." "And," he adds, "there were among them some learned priests, who were affected with leprosy. And Amenophis, the wise man and prophet, fearful lest the vengeance of the gods should fall both on himself and on the king, if it should appear that violence had been offered them, added this also in a prophetic spirit, that certain people would come to the assistance of these unclean persons, and would subdue Egypt, and hold it in possession for thirteen years. These tidings, however, he dared not communicate to the king, but left in writing an account of what should come to pass, and destroyed himself, at which the king was fearfully distressed."

After which, Josephus says, he thus writes word for word: "When those that were sent to work in the quarries had continued for some time in that miserable state, the king was petitioned to set apart for their habitation and protection the city Avaris, which had been left vacant by the shepherds, and he granted them their desire. Now this city, according to the ancient theology, was Typho's city.

"But when they had taken possession of the city, and found it well adapted for a revolt, they appointed for themselves a ruler from among the priests of Heliopolis, one whose name was Osarsiph, and they bound themselves by oath that they would be obedient to

him in all things. Osarsiph then, in the first place, enacted this law: that they should neither worship the gods, nor abstain from any of those sacred animals which the Egyptians hold in veneration, but sacrifice and slay them all; and that they should connect themselves with none but such as were of that confederacy. When he had made such laws as these, and many others of a tendency directly in opposition to the customs of the Egyptians, he gave orders that they should employ the multitude in rebuilding the walls about the city, and hold themselves in readiness for war with Amenophis, the King. He then took into his counsels some others of the priests and polluted persons, and sent ambassadors to the city called Jerusalem, to the shepherds who had been expelled by Tethmosis; and he informed them of the position of his affairs, and requested them to come up unanimously to his assistance in this war against Egypt. He also promised, in the first place, to reinstate them in their ancient city and country, Avaris, and provide a plentiful maintenance for their host, and fight for them as occasion might require; and assured them that he would easily reduce the country under their dominion. The shepherds received the message with the greatest joy, and quickly mustered, to the number of 200,000 men, and came up to Avaris.

"Now Amenophis, the king of Egypt, when he was informed of their invasion, was in great consternation, remembering the prophecy of Amenophis, the son of Papis. And he assembled the armies of the Egyptians; and having consulted with the leaders, he commanded the sacred animals to be brought to him, especially those which were held in more particular veneration in the temples; and he forthwith charged the priests to conceal the images of their gods with the utmost care. Moreover, he placed his son Sethos, who was also called Rameses from his father Rampses, being then but five years old, under the protection of a faithful adherent, and marched with the rest of the Egyptians, being 300,000 warriors, against the enemy, who advanced to meet him; but he did not attack them, thinking it would be to wage war against the gods, but returned, and came again to Memphis, where he took Apis and other sacred animals he had sent for, and retreated immediately into Ethiopia, together with all his army and all the multitude of the Egyptians; for the king of Ethiopia was under obligations to him. He was therefore kindly received by the king, who took care of all the multitude that was with him, while the country supplied what was necessary for their subsistence. He also allotted to him cities and villages during his exile, which was to continue from its beginning, during the predestined thirteen years.

"Moreover, he pitched a camp for an Ethiopian army upon the borders of Egypt, as a protection to King Amenophis.

"In the meantime, while such was the state of things in Ethiopia, the people of Jerusalem, who had come down with the unclean of the Egyptians, treated the inhabitants with such barbarity, that those who witnessed their horrible wickedness believed that their joint sway was more execrable than that which the shepherds had formerly exercised alone. For they not only set fire to the cities and villages, but committed every kind of sacrilege, and destroyed two images of the gods, and wasted and fed upon those sacred animals that were worshipped; and having compelled the priests and prophets to kill and sacrifice those animals, they cast them naked out of the country. It is said also that the priest who ordained their polity and laws was born at Heliopolis, and his name was Osarsiph, from Osiris, the god of Heliopolis; but when he went over to these people his name was changed, and he was called Moses."

Manetho further says, "After this, Amenophis returned from Ethiopia with a great force, and Rampses also his son with other forces, and encountering the shepherds and the unclean people they defeated them, and slew multitudes of them, and pursued them to the bounds of Syria.""]

[210] [Eisenlohr, 'The Great Harris Papyrus,' *TSBA*, 1, 372-3. 'The translated passage of the Papyrus contains the interesting story of a political and religious revolution, which was suppressed by Seti nekht, the father of Ramses III.

"Thus saith the King Ra *user ma mer amon*, life, welfare, health, the great god, to the princes, the governors of the land, to the archers, the horsemen, the Shardana, numerous allies, to every living person of the land of Ta-Mera. Hearken, I let you see my mighty acts which I have performed as king of men. The land of Egypt was in a state of ruin. Every man did as he liked. There was no head to them for many years, who might preside over other matters. The land of Egypt belonged to the princes in the districts. One killed the other through envy of power. Other events took place thereafter in years of distress. One Syrian chief had made himself a prince among them. He brought the whole land into subjection under his sole rule. He assembled his companions, plundered the treasures of the inhabitants. They made the gods like the human beings. Offerings were no longer presented in the interior of the temples. The images of the gods were thrown down and remained on the ground. His pleasure was in harmony with his plan. They (the gods) appointed their son, the issue of their limbs, to be prince l. w. h. of the whole land on their seat, the great Ra *user sha sotep en ra mer amon* l. w. h. the son of Ra, *Ra Setinehlit merer amonmeri*, l. w. h. He was Khepera-Sutekh in his tempest. He arranged the whole land which had revolted. He executed the criminals who were in the land Mera. He purified the great throne of Egypt. He was chief of both lands at the place of Tum. He made the faces upright, which were perverted, so that everyone recognised his brother. What was decayed he set up, the temples with their divine revenues in order to offer to the nine gods according to their regulations. He designated me as crown prince on the seat of Seb. I am the great head of the lands of Egypt in the administration of the whole land together at once. He set in his horizon like the nine gods. There were made to him the ceremonies of Osiris navigating in his royal bark on the surface of the river. He descended to his eternal house in the west of Thebes. The father Ammon, the lord of the gods, Ra, Tum, the good-looking Ptah, they elevated me to the lord of both lands upon the seat of my engenderer. I received the dignity of the father with exultation. The land was pacified. It was enjoying on offerings. They were delighted on seeing me as chief, l. w. h. of both lands in the same manner as Horus rules both lands on the seat of Osiris, adorned with the crown and the snake diadems. I put on the attire of the two feathers like Tatenen, sitting down on the throne of Harmakhis, clothed with ornaments like Tum."

Eisenlohr, 'ANNALS OF RAMESES III: The Great Harris Papyrus,' *RP*, 8, [5](#). See pp. 45-6.]

[211] [*Ibid.* Eisenlohr gives the Manetho account, and then concludes on the following pages, 380-4. 'It is scarcely necessary to point out the resemblances between the account of Josephus and of the Harris Papyrus. It is true that the whole introduction of the king's desire to view the gods, and of the consequent banishment of the impure men into the quarries, is not to be found in the Papyrus; and there is also depicted in the Papyrus a



different condition of the kingdom. In it is not seen a king fleeing away before an insurrection; for long years there is an anarchy in the land; the chiefs of the districts become independent; and only after another change of events does a Syrian chief usurp the supremacy. Manetho's rebelling chief is no Syrian, but a priest of Heliopolis, with a good Egyptian name, Osarsiph (child of Osiris). Also, it can scarcely be doubted, that Manetho places his story in the reign of the follower of Ramses II, Menephtah I, whom he calls Amenophis or Amenophath. In the position of this Amenophis the extracts of Africanus, Eusebius, and Josephus (*contra Apionem* I, 15) are harmonious. On the contrary, the Syrian's dominion is abolished by Setinekht, between whom and Menephtah I there is still the reign of Seti II.

But the proof which seems to me conclusive for the identification of both accounts, is the manner in which the revolution itself is therein described. There is not a simple political change of regimen, but a combination of political and religious innovations. In the Harris Papyrus is related: "The Syrian assembled his companions and ransacked the property; the gods were made equal to the men; no more sacrifices were offered in the interior of the temples; the statues of the gods were overturned, laying on the floor." And Josephus, according to Manetho, says: "Osarsiph gave them a law no more to venerate the gods, nor to abstain themselves from the animals held sacred in Egypt." According to Lysimachus, Moses plainly gave orders to destroy the temples and altars of the Egyptian gods.

As it is not to be presumed that two revolutions of like character took place in so short a space of time, I am induced to see in the speech of the Egyptian king the same events which have been related by Manetho and Josephus described in a somewhat different manner.

It has for a long time been accepted by Egyptologists that the narration of Josephus refers really to the establishment of the Jewish religion and to the Exodus of the Israelites. If such is the case, and if Osarsiph, the chief of the rebels, be really Moses, which we understand was Manetho's opinion, then, accepting the supposition that both accounts treat of the same events, we seem obliged to take also the Syrian chief for no other than Moses himself.

However, trying to carry on this identification, we find some want of congruence between Manetho and the Papyrus on one side and the Holy Scriptures on the other. Moses did not abolish simply the sacrifices, as is related of Osarsiph and of the Syrian chief, but he altered the service which he found in Egypt. He did not entirely abolish the worship of the Egyptian gods, but substituted in their stead that of a single divinity, a dogma which already formed a part of the Hykshos' religion, who recognised one deity, under the name of Set or Sutech. However, to the hostile Egyptian people and to their king, the alteration of the sacrifices and the abrogation of polytheism might appear as a complete abolition of the old religion. There is farther another difference in the description of the escape. The Biblical account seems to infer that the king was drowned in the Red Sea, whilst Manetho's Pharaoh chases the Jews to the Syrian frontier, and in the Harris Papyrus, Setinekht restores the land to its former order. Further, also, Osarsiph recalls the Hykshos from Jerusalem for his aid; but, according to the Old Testament, Jerusalem was in the hands of the Jebusites till after the immigration of the Jews, and David was the first who took it from them.

All these discrepancies are insignificant compared with the different representations of



the position of Moses. The Book of Exodus makes him the religious reformer and the chief of his own people. Manetho and the Papyrus give him, on the contrary, the dominion of the land of Egypt for a considerable space of time (thirteen years). This difference does not admit of mediation. If Moses = Osarsiph were really the chief of Egypt, and his countrymen the domineering class, that fact would never have been forgotten by the Jews, but would always have remained the pride of the nation, and the object of their favourite songs, and the boast of their historical records.

To surmount these difficulties I see no other way than to make a difference between the political head of this revolution and the religious reformer. The first cannot possibly have been Moses, but it is highly probable that the new religious institutions, which the latter introduced, had been adopted by that political chief, who was no other than one of those anomalous kings, Amonmeses or Siptah. If so, we must separate from the Manethonian records all that belongs to the political dominion of Moses, and leave to him only that which belongs to the Sylvian religious innovator. Further, if it be accepted that the account of the Great Harris Papyrus treats of the establishment of the Jewish religion by Moses and the subsequent emigration of this people out of Egypt, that event cannot be placed any longer under the reign of Menephtah I, but after the reign of Seti II Menephtah, because Setinekht was the king who subdued the revolution and executed the rioters. On this hypothesis we may fix with tolerable precision the date of the Exodus. On the south side of the outer wall of the Temple of Medinet-Abu is a calendar of feasts, which was probably made in the twelfth year of King Ramses III, as there is mentioned the victory of that sovereign over the Mashuash in his eleventh year. Now this calendar places the rising of the Dog Star (Sirius) in the commencement of the month Thoth. We know that the so-called sacred year of the Egyptians of  $365\frac{1}{4}$  days began with this rise, as the common Egyptian year of 365 days commenced with the first of the month Thoth. A coincidence in the beginning of both forms of years happened only once in every 1460 sacred (or Julian) years, and, if this calendar can be trusted, that event took place in the twelfth year of King Ramses III. This would equal the Julian year 1322 B.C., which date for the twelfth gives 1333, the first year of Ramses III, and giving to Setinekht the seven years, which the Manethonian lists ascribe to the last king of the XIXth dynasty, we thus come to 1340 B.C. as the time of the suppression of the revolution. Not long before 1340, therefore, took place the Exodus of the Israelites. Lepsius, believing that the so-called Era of Menophres, the coincidence of both forms of the Egyptian years, fell in the beginning of the reign of Menephtah placed the Exodus in the ninth year of that Pharaoh, 1314. But Menephtah and Menophres are very different names, the one contains the god Ra, the other the god Ptah, so that the basis of Lepsius' reckoning would appear to be somewhat unsafe. Still, all things considered, it is remarkable that in the seventy-nine sheets of the Great Harris Papyrus, which contain so many details of Ramses III's reign, no mention is made of the coincidence of both these forms of years, which could not well remain unobserved.

Though I am not able to clear up all the difficulties which are raised by this newly-discovered document, nor to harmonize its statements fully with the records of the Holy Scriptures, I am still confident that its testimony of more than 3,000 years ago will be thought of no little importance for the reconstruction of the history of that time, and of peculiar interest for all those who are occupied with Biblical and Archaeological studies.']

[212] [*Historiam*. 'After the death of Moses, his son Aruas was made priest for celebrating the rites which they brought from Egypt, and soon after created king: and ever afterwards, it was a custom among the Jews to have the same chiefs both for kings and priests; and by uniting religion with the administration of justice, it is almost incredible how powerful they became.' In Cory, *Ancient Fragments*, p. 81.]

[213] [From Josephus, *Against Apion*, in Cory, *Ancient Fragments*, pp. [132](#)-4. See note [190](#) above, and *The Phenix*, p. 265.]

[214] [*The Antiquities of the Jews*, bk. 1, 9.6. 'Hereupon it was that Thermuthis imposed this name *Mouses* upon him, from what had happened when he was put into the river; for the Egyptians call water by the name of *Mo*, and such as are saved out of it, by the name of *Uses*: so by putting these two words together, they imposed this name upon him. And he was, by the confession of all, according to God's prediction, as well for his greatness of mind as for his contempt of difficulties, the best of all the Hebrews, for Abraham was his ancestor of the seventh generation. For Moses was the son of Amram, who was the son of Caath, whose father Levi was the son of Jacob, who was the son of Isaac, who was the son of Abraham. Now Moses's understanding became superior to his age, nay, far beyond that standard; and when he was taught, he discovered greater quickness of apprehension than was usual at his age, and his actions at that time promised greater, when he should come to the age of a man. God did also give him that tallness, when he was but three years old, as was wonderful. And as for his beauty, there was nobody so unpolite as, when they saw Moses, they were not greatly surprised at the beauty of his countenance; nay, it happened frequently, that those that met him as he was carried along the road, were obliged to turn again upon seeing the child; that they left what they were about, and stood still a great while to look on him; for the beauty of the child was so remarkable and natural to him on many accounts, that it detained the spectators, and made them stay longer to look upon him.' Whiston's tr. See also Cory, *Ancient Fragments*, p. [135](#).]

[215] [*History of Egypt Under the Pharaohs*, vol. [2](#), p. 112.]

[216] [Chabas, 'Hymn to Osiris,' *RP*, 4, [97](#). See p. 101, line 14.]

[217] [*Of Isis and Osiris*, ch. [17](#).]

[218] [*Ex*. 2:10. 'And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.']

[219] [*Acts* 7:22. 'And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.']

[220] [*The Last Journals of David Livingstone*, vol. 2, ch. 3. 'Bambarré, 25th August, 1870.—One of my waking dreams is that the legendary tales about Moses coming up into Inner Ethiopia with Merr his foster-mother, and founding a city which he called in her

honour "Meroe," may have a substratum of fact. He was evidently a man of transcendent genius, and we learn from the speech of St. Stephen that "he was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." His deeds must have been well known in Egypt, for "he supposed that his brethren would have understood how that God by His hand would deliver them, but they understood not." His supposition could not be founded on his success in smiting a single Egyptian; he was too great a man to be elated by a single act of prowess, but his success on a large scale in Ethiopia afforded reasonable grounds for believing that his brethren would be proud of their countryman, and disposed to follow his leadership, but they were slaves. The notice taken of the matter by Pharaoh showed that he was eyed by the great as a dangerous, if not powerful, man. He "dwelt" in Midian for some time before his gallant bearing towards the shepherds by the well, commended him to the priest or prince of the country. An uninteresting wife, and the want of intercourse with kindred spirits during the long forty years' solitude of a herdsman's life, seem to have acted injuriously on his spirits, and it was not till he had with Aaron struck terror into the Egyptian mind, that the "man Moses" again became "very great in the eyes of Pharaoh and his servants." The Ethiopian woman whom he married could scarcely be the daughter of Renel or Jethro, for Midian was descended from Keturah, Abraham's concubine, and they were never considered Cushite or Ethiopian. If he left his wife in Egypt she would now be some fifty or sixty years old, and all the more likely to be despised by the proud prophetess Miriam as a daughter of Ham.']

[221] [Eusebius, *Praeparatio Evangelica*, 9.27, 1-37. 'Artapanus says in his *On the Jews* that when Abraham had died and his son Mempasathenoth, and also the king of the Egyptians, his son Palmanothes succeeded to dominion. The latter treated the Jews very badly. First he built Sais and founded the temple there. Then he established the shrine at Heliopolis. This man begat a daughter Merris, whom he betrothed to a certain Chenephres who was the king over the regions beyond Memphis (for at the time there were many kings of Egypt). Since she was barren she adopted the child of one of the Jews and named it *Moses*. As a grown man he was called *Mousaeus* by the Greeks.' See Charlesworth, *Old Testament Pseudepigrapha*, vol. 2, p. 889. Note, this quote, strangely, does not appear in Cory's *Ancient Fragments*.]

[222] [I can find no trace of this name, unless Massey has spelt it incorrectly. However, in his *Antiquities*, bk. 1, 13.1, Josephus has: 'So Moses, when he understood that the Pharaoh, in whose reign he fled away, was dead, asked leave of Raguel to go to Egypt, for the benefit of his own people. And he took with him Zipporah, the daughter of Raguel, whom he had married, and the children he had by her, Gersom and Eleazer, and made haste into Egypt. Now the former of those names, Gersom, in the Hebrew tongue, signifies that he was in a strange land; and Eleazer, that, by the assistance of the God of his fathers, he had escaped from the Egyptians. Now when they were near the borders, Aaron his brother, by the command of God, met him, to whom he declared what had befallen him at the mountain, and the commands that God had given him. But as they were going forward, the chief men among the Hebrews, having learned that they were coming, met them: to whom Moses declared the signs he had seen; and while they could not believe them, he made them see them, So they took courage at these surprising and

unexpected sights, and hoped well of their entire deliverance, as believing now that God took care of their preservation.' Whiston's tr.]

[223] [Birch, 'Tablet of 400 Years,' *RP*, 4, [33](#). See p. 35.]

[224] [Mariette, *Arch. (RA?)* vol. 11, p. 169, pl. 4.  
Brugsch, *History of Egypt Under the Pharaohs*, vol. [2](#), p. 95.  
Birch, 'Tablet of 400 Years,' *RP*, 4, [33](#). See p. 35.]

[225] [Lepsius, *Königsbuch der Alten Ägypter*, taf. 36.]

[226] [Osburn, *The Monumental History of Egypt*, vol. 2, p. 554. 'Ambnemnes, ob Sethos II. The hieroglyphic name of the son of Amenephthis stands thus; *i.e.*, Lower Egypt, *rois-chru-ra meh-n-amn*, "sun vigilant over the creations, full of Amun." Upper Egypt, Seki mefe-n-Pktha, "Sethos absorbed in [or full of] Phtha." The name in the lists, Amenemnes, is the last title in the L. E. ring; *meh-n-amn*, pronounced *Amun mehn*, for the purpose, doubtless, of placing the divine name first. This epithet was taken because the first in the upper ring, Sethos, had already been appropriated. A very great difficulty in the succession meets us in considering the monumental records of this king. A queen and her husband make their appearance as co-regent with him. Her name is thus written: *i.e.*, *tharois*, "she who is vigilant," which there can scarcely be a doubt is the name of the successor of Amenephthis, which is written in the lists, *Thouoris*. The name of her husband is also preserved upon the monuments. It is written thus: ... but that of his wife is entered in the lists.

This is in exact accordance with the universal custom of Ancient Egypt. The husband of a queen regnant took the name of his wife in all public records. The husband's name reads *ra-bsh stp-n-ra (pth-mn si-phtha)*, "shining sun, proved by the sun," first ring; "absorbed in Phtha, the son of Phtha," second ring. The names neither of queen Thouoris nor her husband appear in the hieroglyphic genealogies, nor in any other cotemporary succession. Yet are both names inscribed on a tolerably extensive range of monuments. One of them is in the palace at Goumou, where two tablets are still extant, on both of which the husband Siphtha pays divine honours to Sethos I. and his son Sesostris-Ramses, as to their ancestors. Their tomb also at the Biban-el-Malook is very spacious, and highly and elaborately decorated throughout, the unerring proof of a long, quiet reign.']

[227] [*Monumenti del Culto?*]

[228] [*The Monumental History of Egypt*, vol. 2, p. 559. 'Thouoris had been previously devoted to the service of the gods in an especial manner, according to the prevailing custom with the princesses of Egypt.\* The sincerity of her devotion is evidenced by all the monuments of her reign. She seems, by the reliefs on her tomb, to have been a priestess of Hathor and Neith, the two great primeval goddesses. The heartless arrangement, whereby she was at mature age espoused to an infant of days, to whom, in all probability, she might, in the ordinary course of nature, have given birth but a month or two before, was brought about by the deep craft and utterly reckless policy of her

father. He endeavoured to compensate her, by investing her with a high vice-regal power in the Delta. The frequent allusions to the vicegerents of the authority of Sesostris, which we noticed in his final treaty with Sheth, may, we conceive, be probably enough assumed to refer to the rule of the Xoite Pharaohs, now embodied in Thouoris his daughter, as the queen of the last of them.

\* She was one of the Πάλλαχες of the Greek historians. See Herod, i. 84, &c.']

[229] [Lepsius, *Königsbuch der Alten Ägypter*, scut. taf. 36, fig. 479.  
Brugsch, *Histoire d'Égypte des premiers temps*, pl. 13, scut. [278](#).]

[230] [*Hieroglyphica*, bk. 1.11. 'To denote a mother, or vision, or boundary, or foreknowledge, or a year, or heaven, or one that is compassionate, or Athena [*Neith*], or Hera [*Saté*], or two drachmas, they delineate it a mother, because in this race of creatures there is no male. *Gignuntur autem hunc in modum. Cum amore concipiendi vulgur exarserit, vulvam ad Boream aperiens, ab eo velut comprimitur per dies quinque*, during which time she partakes neither of food nor drink, being intent upon procreation. There are also other kinds of birds which conceive by the wind, but their eggs are of use only for food, and not for procreation; but the eggs of the vultures that are impregnated by the wind possess a vital principle. The vulture is used also as a symbol of vision, because it sees more keenly than all other creatures; and by looking towards the west when the sun is in the east, and towards the east when the god is in the west, it procures its necessary food from afar. And it signifies a boundary [landmark?] because, when a battle is to be fought, it points out the spot on which it will take place, by betaking itself thither seven days beforehand:—and foreknowledge, both from the circumstance last mentioned, and because it looks towards that army which is about to have the greater number killed, and be defeated, reckoning on its food from their slain: and on this account the ancient kings were accustomed to send forth observers to ascertain towards which part of the battle the vultures were looking, to be thereby apprized which army was to be overcome. And it symbolizes a year, because the 365 days of the year, in which the annual period is completed, are exactly apportioned by the habits of this creature; for it remains pregnant 120 days, and during an equal number it brings up its young, and during the remaining 120 it gives its attention to itself, neither conceiving nor bringing up its young, but preparing itself for another conception; 1 and the remaining five days of the year, as I have said before, it devotes to another impregnation by the wind. It symbolises also a compassionate person, which appears to some to be the furthest from its nature, inasmuch as it is a creature that preys upon all things; but they were induced to use it as a symbol for this, because in the 120 days, during which it brings up its offspring, it flies to no great distance, but is solely engaged about its young and their sustenance; and if during this period it should be without food to give its young, it opens its own thigh, and suffers its offspring to partake of the blood, that they may not perish from want of nourishment:—and Athena [*Neith*], and Hera [*Saté*], because among the Egyptians Athena [*Neith*] is regarded as presiding over the upper hemisphere, and Hera [*Saté*] over the lower; whence also they think it absurd to designate the heaven in the masculine, τν ορανν, but represent it in the feminine, τν ορανν, inasmuch as the generation of the sun and moon and the rest of the stars, is perfected in it, which is the peculiar property of a female. And the race of vultures, as I said before, is a race of females alone, and on this

account the Egyptians over any female hieroglyph place the vulture as a mark of royalty [maternity?]. And hence, not to prolong my discourse by mentioning each individually, when the Egyptians would designate any goddess who is a mother, they delineate a vulture, for it is the mother of a female progeny. And they denote by it (*opavav*) *heaven*, (for it does not suit them to say *tv opavv*, as I said before,) because its generation is from thence [by the wind]:—and *two drachmas*, because among the Egyptians the unit [of money] is the two drachmas, and the unit is the origin of every number, therefore when they would denote two drachmas, they with good reason depict a vulture, inasmuch as like unity it seems to be mother and generation.' See also *BB* 1:[142](#) for other refs to this verse.]

[231] [See note [214](#) above.]

[232] [*Rit.* ch. 102. 'Thou hast hailed Ars from the conductors of heaven, in ... I have stopped, I come myself, that Great God sits where I am. His faults and defects are the same. I have come, I have divided the bladebone, I have twisted the shoulder, I have approached Men. I do not fall at the towing of the Sun.' Birch's tr. Cf. [Renouf](#).]

[233] [Chabas, 'Magic Papyrus,' *RP*, 10, [135](#). See pp. 140-1.]

[234] [Marcellinus, *The Obelisk of Heliopolis*, in Cory, *Ancient Fragments*, p. [148](#). Also in *The Phenix*, p. 267.]

[235] [*Materia Hieroglyphica*, p. 52. 'Plate XLV, pt. 1. The first of these deities may perhaps be a character of Osiris. I have only met with him at Philae.'  
*Manners and Customs of the Ancient Egyptians. The Second Series*, vol. 2, p. 83. 'This Deity is probably one of the characters of Osiris. His name is sometimes followed by the emblem of Stability, sometimes by that of Goodness, both belonging to Osiris, whose head-dress he wears. I have only met with him at Philae, and Dendour, in sculptures of a Ptolemaic or Roman period.'  
*Ibid.*, vol. 3, pl. 68, pt. [2](#).]

[236] [Mayer Collection of Antiquities.]

[237] [*Moses der Ebräer*, [poss. p. 82 which discusses the contents of Anastasi I]. 'XXVI. 9. Ma'puy du auserwählter Schreiber, Mohär, XXVII.

1. welcher kennt seine Hand, Verfolger der Aolana, Erster des Heeres, der du erforscht hast die äussersten Punkte der Erde, du K a n a n a (-näer ?), nicht

2. antwortest du mir (weder) Gutes (noch) Böses, nicht sendest du zurück mir eine Weisung. Komme dass ich dir sage die Vorfälle alle dein, am Schlüsse deiner Reise. Ich be-

3. ginne dir vom Hause des Sestsu LHK: hast du es nicht betreten aus Noth? Hast du nicht verzehrt Fische der (Bucht) Aolath,

4. hast du dich nicht gebadet in derselben? Wohlan! lassmich dir erwähnen (die Stadt) Huzina und wo sich ihre Festung befindet.

5. Komme zum Hause der Göttin Uoti (Buto?) des Sestsu LHK in seinen Siegen

(Ravesurma) LHK, (nach) Sazaar

6. nebst Absaqabu, (dass) ich dir sage die Beschaffenheit von Ainini; kennst du nicht seine Sitten? (kennst du nicht) Nach asa

7. nebst Huburtha, (welche) du nicht gesehen (hattest) seit deiner Geburt, o Mohär, ausgezeichneter ? R o p e h u

8. (und) sein Schloss, wie es beschaffen ist? Es beträgt die Grösse eines Schoenus Weges bis nach Gazatha.

9. Antworte schnell! sprich zu mir von dem, so ich von deinem Moharthume zu dir sage: ich errege Stutzen den ...']

[238] [*Études Égyptologiques*.?]

[239] [Bunsen, *Egypt's Place in Universal History*, vol. 2, p. [628](#), scut.]

[240] [Bunsen, *ibid.*, vol. 1, appendix of authorities, pt. 2, 'Dicaerchi Messenii de Sesostride Rege Fragmenta in Scholiis ad Apollonii Rhodii Argonautica Reperta,' pp. 676-82. The text is in Greek without translation.]

[241] [Syncellus, *Chronicon*. 'The 37th of the Theban kings, Phruron, who is Nilus, reigned 5 years.' In Cory, *Ancient Fragments*, p. 141.]

[242] [Actually, Alcandrus is the last king mentioned by Manetho to have ruled the 19th dynasty, not Thuoris, who was penultimate. See Cory, *Ancient Fragments*, p. [120](#).]

[243] [1 *Mac*. 12:21. 'It has been found in writing concerning the Spartans and the Jews that they are brethren and are of the family of Abraham.' *NEB* Version.]

[244] [Plato, *Timaeus*. 'There is at the head of the Egyptian Delta, where the river Nile divides, a city and district called Sais; the city was the birthplace of King Amasis, and is under the protection of the goddess Neith or Athene. The citizens have a friendly feeling towards the Athenians, believing themselves to be related to them. Hither came Solon, and was received with honour; and here he first learnt, by conversing with the Egyptian priests, how ignorant he and his countrymen were of antiquity.' Jowett's tr. See also note 249 below.]

[245] [*Ἡσυχίου Λεξικόν*.]

[246] [*Tripartitæ Historiæ*.]

[247] [See note 249 below. ]

[248] [See note below.]

[249] [Proclus, *Commentaries on the Timaeus*, vol. 1, p. 82, bk. 1. "Of this province, the greatest city is Sais, from which also king Amasis derived his origin. The city has a presiding divinity, whose name is, in the Egyptian tongue, Neith, but in the Greek



Athena, or Minerva. The inhabitants of this city were very friendly to the Athenians, to whom also they said they were after a certain manner allied."

The word [Greek], or province, derived its appellation from the distribution of land. For thus the Egyptians called divisions of the great parts of Egypt. But from the city the whole province was denominated Saitic, just as Satannytic is denominated from Sebennetus, and Canobic from Canobus. Amasis, however, is now assumed analogous to Solon. For he paid attention to wisdom and justice beyond all the (other Egyptian) kings. He is therefore conjoined with Solon, and has the same relation to him, which the city has to Athens; in order that we may survey the cities and the men adorned by the Goddess [Minerva] as from one monad, and secondary natures always perfected from such as are more perfect. Callisthenes, however, and Phanodemus relate, that the Athenians were the fathers of the Saitae. But Theopompus, on the contrary, says, that they were a colony of them. The Platonic Atticus says, that Theopompus altered the history through envy. For, according to him, some of the inhabitants of Sais came to renew their alliance with the Athenians.']

[250] [*Chronicon*, p. 14. I cannot trace the word 'Sidon' in this work, and the only ref. to Cadmus is in his pref. 'It should come as no surprise that the Greeks are absent [from recording information about events in antiquity] for a long period, since [during that time] they corrupted themselves with diverse forms of iniquities; moreover, for a long period, until Cadmus' generation, they were entirely unlettered since, they say, it was Cadmus who first brought them an alphabet from the land of the Phoenicians. Quite justly did that Egyptian reproach Solon in Plato's book when he remarked: "Oh, Solon, you Greeks are always [like] children. Nothing resembling an old man may be found amongst you. [And thus] it is impossible to study ancient history from you." On the other hand, the Egyptians relate many fabulous accounts [about ancient times], as do the Chaldeans, since they reckon their literacy embraces more than 400,000 years. The Egyptians have written extensively about [false] gods and their offspring, about ghosts and spirits of the dead, and of other [mortal] kings, in fable-like, delirious ravings.']

[251] [*The Library of History*, bk. 5. 'And so even the Athenians themselves, though they built the city Sais, in Egypt, yet by reason of the flood, were led into the same error of forgetting what was before. And therefore it is believed, that, many ages after, Cadmus the son of Agenor brought the knowledge of letters out of Phoenicia first into Greece; and after him, it is supposed the Grecians themselves added some letters to those they learned before, but a general ignorance, however still prevailed amongst them.

Triopas, another son, passed over into Caria, and possessed himself of the promontory there, called from him Triopium. The rest of Sol's sons, having had no hand in the murder, staid behind in Rhodes; and afterwards built the city Achaia, and dwelt in Ialysia. But the regal power was in Ochimus the eldest son, who married Hegetoria, one of the nymphs, and of her begat a daughter called Gydiptie, who afterwards went by the name of Cyrbias, by marrying of whom Cercaphus his brother came to the kingdom; after whose death, three of the sons, Lindus, Ialysus, and Camirus reigned together; in whose time a great inundation laid Cyrbie waste and desolate. These three brothers divided the country amongst themselves and each built a city, and called them after their own names.

At this time Danaus fled out of Egypt with his great number of daughters, and landed



at Lindus in Rhodes; where being received by the inhabitants, he built a temple to Minerva, and consecrated to her an altar.' Booth's tr., vol. 1, p. 336.]

[252] [*History of Egypt Under the Pharaohs*, vol. [1](#), p. 290.]

[253] [*Histories*, bk. 2. 152-3. 'This was the second time that Psammetichus had been driven into banishment. On a former occasion he had fled from Sabacôs the Ethiopian, who had put his father Necôs to death; and had taken refuge in Syria, from whence, after the retirement of the Ethiop in consequence of his dream, he was brought back by the Egyptians of the Saitic canton. Now it was his ill-fortune to be banished a second time by the eleven kings, on account of the libation which he had poured from his helmet; on this occasion he fled to the marshes. Feeling that he was an injured man, and designing to avenge himself upon his persecutors, Psammetichus sent to the city of Buto, where there is an oracle of Latona, the most veracious of all the oracles of the Egyptians and having inquired concerning means of vengeance, received for answer, that "Vengeance would come from the sea, when brazen men should appear." Great was his incredulity when this answer arrived, for never, he thought, would brazen men arrive to be his helpers. However, not long afterwards certain Carians and Ionians, who had left their country on a voyage of plunder, were carried by stress of weather to Egypt, where they disembarked, all equipped in their brazen armour, and were seen by the natives, one of whom carried the tidings to Psammetichus, and, as he had never before seen men clad in brass, he reported that brazen men had come from the sea and were plundering the plain. Psammetichus, perceiving at once that the oracle was accomplished, made friendly advances to the strangers, and engaged them, by splendid promises, to enter into his services. He then, with their aid and that of the Egyptians who espoused his cause, attacked the eleven and vanquished them.

When Psammetichus had thus become sole monarch of Egypt, he built the southern gateway of the temple of Vulcan in Memphis, and also a court for Apis, in which Apis is kept whenever he makes his appearance in Egypt. This court is opposite the gateway of Psammetichus, and is surrounded with a colonnade and adorned with a multitude of figures. Instead of pillars, the colonnade rests upon colossal statues, twelve cubits in height. The Greek name for Apis is Epaphus.' Tr., Rawlinson.

'This Psammetichos had formerly been a fugitive from the Ethiopian Sabacos who had killed his father Necos, from him, I say, he had then been a fugitive in Syria; and when the Ethiopian had departed in consequence of the vision of the dream, the Egyptians who were of the district of Saïs brought him back to his own country. Then afterwards, when he was king, it was his fate to be a fugitive a second time on account of the helmet, being driven by the eleven kings into the fen- country. So then holding that he had been grievously wronged by them, he thought how he might take vengeance on those who had driven him out: and when he had sent to the Oracle of Leto in the city of Buto, where the Egyptians have their most truthful Oracle, there was given to him the reply that vengeance would come when men of bronze appeared from the sea. And he was strongly disposed not to believe that bronze men would come to help him; but after no long time had passed, certain Ionians and Carians who had sailed forth for plunder were compelled to come to shore in Egypt, and they having landed and being clad in bronze armour, one of the Egyptians, not having before seen men clad in bronze armour, came to the fen-land

and brought a report to Psammetichos that bronze men had come from the sea and were plundering the plain. So he, perceiving that the saying of the Oracle was coming to pass, dealt in a friendly manner with the Ionians and Carians, and with large promises he persuaded them to take his part. Then when he had persuaded them, with the help of those Egyptians who favoured his cause and of these foreign mercenaries he overthrew the kings.

Having thus got power over all Egypt, Psammetichos made for Hephaistos that gateway of the temple at Memphis which is turned towards the South Wind; and he built a court for Apis, in which Apis is kept when he appears, opposite to the gateway of the temple, surrounded all with pillars and covered with figures; and instead of columns there stand to support the roof of the court colossal statues twelve cubits high. Now Apis is in the tongue of the Hellenes Epaphos.' Tr., Macauley.]

[254] [*Ibid.*, bk. 2. 61. 'The ceremonies at the feast of Isis in the city of Busiris have been already spoken of. It is there that the whole multitude, both of men and women, many thousands in number, beat themselves at the close of the sacrifice, in honour of a god, whose name a religious scruple forbids me to mention. The Carian dwellers in Egypt proceed on this occasion to still greater lengths, even cutting their faces with their knives, whereby they let it be seen that they are not Egyptians but foreigners.' Tr., Rawlinson. 'Thus it is done here; and how they celebrate the festival in honour of Isis at the city of Busiris has been told by me before: for, as I said, they beat themselves in mourning after the sacrifice, all of them both men and women, very many myriads of people; but for whom they beat themselves it is not permitted to me by religion to say: and so many as there are of the Carians dwelling in Egypt do this even more than the Egyptians themselves, inasmuch as they cut their foreheads also with knives; and by this it is manifested that they are strangers and not Egyptians.' Tr., Macauley.]

[255] [*Ibid.*, bk. 1.171. 'After conquering the Ionians, Harpagus proceeded to attack the Carians, the Caunians, and the Lycians. The Ionians and Aeolians were forced to serve in his army. Now, of the above nations the Carians are a race who came into the mainland from the islands. In ancient times they were subjects of king Minos, and went by the name of Leleges, dwelling among the isles, and, so far as I have been able to push my inquiries, never liable to give tribute to any man. They served on board the ships of king Minos whenever he required; and thus, as he was a great conqueror and prospered in his wars, the Carians were in his day the most famous by far of all the nations of the earth. They likewise were the inventors of three things, the use of which was borrowed from them by the Greeks; they were the first to fasten crests on helmets and to put devices on shields, and they also invented handles for shields. In the earlier times shields were without handles, and their wearers managed them by the aid of a leathern thong, by which they were slung round the neck and left shoulder. Long after the time of Minos, the Carians were driven from the islands by the Ionians and Dorians, and so settled upon the mainland. The above is the account which the Cretans give of the Carians: the Carians themselves say very differently. They maintain that they are the aboriginal inhabitants of the part of the mainland where they now dwell, and never had any other name than that which they still bear: and in proof of this they show an ancient temple of Carian Jove in which the Mysians and Lydians have the right of worshipping, as brother races to the

Carians: for Lydos and Mysos, they say, were brothers of Car. These nations, therefore, have the aforesaid right; but such as are of a different race, even though they have come to use the Carian tongue, are excluded from this temple.' Tr., Rawlinson.

'But Harpagos, after subduing Ionia, proceeded to march against the Carians and Caunians and Lykians, taking also Ionians and Aiolians to help him. Of these the Carians came to the mainland from the islands; for being of old time subjects of Minos and being called Leleges, they used to dwell in the islands, paying no tribute, so far back as I am able to arrive by hearsay, but whenever Minos required it, they used to supply his ships with seamen: and as Minos subdued much land and was fortunate in his fighting, the Carian nation was of all nations by much the most famous at that time together with him. And they produced three inventions of which the Hellenes adopted the use; that is to say, the Carians were those who first set the fashion of fastening crests on helmets, and of making the devices which are put onto shields, and these also were the first who made handles for their shields, whereas up to that time all who were wont to use shields carried them without handles and with leathern straps to guide them, having them hung about their necks and their left shoulders. Then after the lapse of a long time the Dorians and Ionians drove the Carians out of the islands, and so they came to the mainland. With respect to the Carians the Cretans relate that it happened thus; the Carians themselves however do not agree with this account, but suppose that they are dwellers on the mainland from the beginning, and that they went always by the same name which they have now: and they point as evidence of this to an ancient temple of Carian Zeus at Mylasa, in which the Mysians and Lydians share as being brother races of the Carians, for they say that Lydos and Mysos were brothers of Car; these share in it, but those who being of another race have come to speak the same language as the Carians, these have no share in it.' Tr., Macauley.]

[256] [*Ibid.*, bk. 2. 112. 'Pheron, they said, was succeeded by a man of Memphis, whose name, in the language of the Greeks, was Proteus. There is a sacred precinct of this king in Memphis, which is very beautiful, and richly adorned, situated south of the great temple of Vulcan. Phoenicians from the city of Tyre dwell all round this precinct, and the whole place is known by the name of "the camp of the Tyrians." Within the enclosure stands a temple, which is called that of Venus the Stranger. I conjecture the building to have been erected to Helen, the daughter of Tyndarus; first, because she, as I have heard say, passed some time at the court of Proteus; and secondly, because the temple is dedicated to Venus the Stranger, for among all the many temples of Venus there is no other where the goddess bears this title.' Tr., Rawlinson.

'After him, they said, there succeeded to the throne a man of Memphis, whose name in the tongue of the Hellenes was Proteus; for whom there is now a sacred enclosure at Memphis, very fair and well ordered, lying on that side of the temple of Hephaistos which faces the North Wind. Round about this enclosure dwell Phoenicians of Tyre, and this whole region is called the Camp of the Tyrians. Within the enclosure of Proteus there is a temple called the temple of the "foreign Aphrodite," which temple I conjecture to be one of Helen the daughter of Tyndareus, not only because I have heard the tale how Helen dwelt with Proteus, but also especially because it is called by the name of the "foreign Aphrodite," for the other temples of Aphrodite which there are have none of them the addition of the word "foreign" to the name.' Tr., Macauley.]

[257] [*Odyssey*, bk. 4. "'Yea now, sir, I will plainly tell thee all. Hither resorteth that ancient one of the sea, whose speech is sooth, the deathless Egyptian Proteus, who knows the depths of every sea, and is the thrall of Poseidon, and who, they say, is my father that begat me.'" Butcher and Lang's ed.]

[258] [*The Library of History*, ch. 5. 'After the death of this Mendes, and five generations spent, (during which time there was an interregnum), the Egyptians chose one Cetes, of an ignoble extraction, to be their king, whom the Grecians call Proteus; this fell out in the time of the Trojan war.' Booth's tr., vol. 1, p. 66.]

[259] [*Geographica*.]

[260] [See note 256 above.]

[261] [Naville, 'Destruction of Mankind,' *RP*, 6, [79](#). See p. 103.]

[262] [*ibid.*, bk. 2.104. 'The Phoenicians and the Syrians of Palestine themselves confess that they learnt the custom of the Egyptians; and the Syrians who dwell about the rivers Thermôdon and Parthenius, as well as their neighbours the Macronians, say that they have recently adopted it from the Colchians. Now these are the only nations who use circumcision, and it is plain that they all imitate herein the Egyptians.' Tr., Rawlinson. 'The Phoenicians and the Syrians who dwell in Palestine confess themselves that they have learnt it from the Egyptians, and the Syrians about the river Thermodon and the river Parthenios, and the Macronians, who are their neighbours, say that they have learnt it lately from the Colchians. These are the only races of men who practise circumcision, and these evidently practise it in the same manner as the Egyptians.' Tr., Macauley.]

[263] [*History of Egypt Under the Pharaohs*, vol. [2](#), p. 88.]

[264] [*Histories*, bk. 7.89. 'Of the triremes the number proved to be one thousand two hundred and seven, and these were they who furnished them: the Phoenicians, together with the Syrians who dwell in Palestine furnished three hundred; and they were equipped thus, that is to say, they had about their heads leathern caps made very nearly in the Hellenic fashion, and they wore corslets of linen, and had shields without rims and javelins. These Phoenicians dwelt in ancient time, as they themselves report, upon the Erythraian Sea, and thence they passed over and dwell in the country along the sea coast of Syria; and this part of Syria and all as far as Egypt is called Palestine. The Egyptians furnished two hundred ships: these men had about their heads helmets of plaited work, and they had hollow shields with the rims large, and spears for sea-fighting, and large axes: the greater number of them wore corslets, and they had large knives.' Tr., Macauley.

See also note 262 above.]

[265] [*Gen.* 10:4. 'And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.' 1 *Ch.* 1:7. 'And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.']

[266] [*Antiquities of the Jews*, bk. 1.6. 'The children of Ham possessed the land from Syria and Amanus, and the mountains of Libanus; seizing upon all that was on its sea-coasts, and as far as the ocean, and keeping it as their own. Some indeed of its names are utterly vanished away; others of them being changed, and another sound given them, are hardly to be discovered; yet a few there are which have kept their denominations entire. For of the four sons of Ham, time has not at all hurt the name of Chus; for the Ethiopians, over whom he reigned, are even at this day, both by themselves and by all men in Asia, called Chusites. The memory also of the Mesraiters is preserved in their name; for all we who inhabit this country [of Judea] called Egypt *Mestre*, and the Egyptians *Mestrians*. Phut also was the founder of Libya, and called the inhabitants Phutites, from himself: there is also a river in the country of Moors which bears that name; whence it is that we may see the greatest part of the Grecian historiographers mention that river and the adjoining country by the appellation of Phut: but the name it has now has been by change given it from one of the sons of Mesraim, who was called Lybyos. We will inform you presently what has been the occasion why it has been called Africa also. Canaan, the fourth son of Ham, inhabited the country now called Judea, and called it from his own name Canaan. The children of these [four] were these: Sabas, who founded the Sabeans; Evilas, who founded the Evileans, who are called Getuli; Sabathes founded the Sabathens, they are now called by the Greeks Astaborans; Sabactas settled the Sabactens; and Ragmus the Ragmeans; and he had two sons, the one of whom, Judadas, settled the Judadeans, a nation of the western Ethiopians, and left them his name; as did Sabas to the Sabeans: but Nimrod, the son of Chus, staid and tyrannized at Babylon, as we have already informed you. Now all the children of Mesraim, being eight in number, possessed the country from Gaza to Egypt, though it retained the name of one only, the Philistim; for the Greeks call part of that country Palestine. As for the rest, Ludieim, and Enemim, and Labim, who alone inhabited in Libya, and called the country from himself, Nedim, and Phethrosim, and Chesloim, and Cephthorim, we know nothing of them besides their names; for the Ethiopic war which we shall describe hereafter, was the cause that those cities were overthrown. The sons of Canaan were these: Sidonius, who also built a city of the same name; it is called by the Greeks Sidon Amathus inhabited in Amathine, which is even now called Amathe by the inhabitants, although the Macedonians named it Epiphania, from one of his posterity: Arudeus possessed the island Aradus: Arucas possessed Arce, which is in Libanus. But for the seven others, [Eueus,] Chetteus, Jebuseus, Amorreus, Gergesus, Eudeus, Sineus, Samareus, we have nothing in the sacred books but their names, for the Hebrews overthrew their cities; and their calamities came upon them on the occasion following.' Whiston's tr.]

[267] [See note above.]

[268] [*Of Isis and Osiris*, ch. [31](#).]

[269] [*Histories*, bk. 5. 'Some say that the Jews were fugitives from the island of Crete, who settled on the nearest coast of Africa about the time when Saturn was driven from his throne by the power of Jupiter. Evidence of this is sought in the name. There is a famous mountain in Crete called Ida; the neighbouring tribe, the Idaei, came to be called Judaei by a barbarous lengthening of the national name. Others assert that in the reign of

Isis the overflowing population of Egypt, led by Hierosolymus and Judas, discharged itself into the neighbouring countries. Many, again, say that they were a race of Ethiopian origin, who in the time of king Cepheus were driven by fear and hatred of their neighbours to seek a new dwelling-place. Others describe them as an Assyrian horde who, not having sufficient territory, took possession of part of Egypt, and founded cities of their own in what is called the Hebrew country, lying on the borders of Syria. Others, again, assign a very distinguished origin to the Jews, alleging that they were the Solymi, a nation celebrated in the poems of Homer, who called the city which they founded Hierosolyma after their own name.']

[270] [Sallust, *The War Against Jugurtha*. "The Gaetulians and Libyans," says he, "possessed Africa at first, a rough unpolished people, whose food, like that of cattle, consisted of the herb of the field, to which they added the flesh of wild animals." In Cory, *Ancient Fragments*, p. 186. See also *The Phenix*, p. 221, and p. 120 of the 1845 London ed. of Sallust's work, *The History of the Conspiracy of Catiline, and of the Jugurthine War*, for alternative spelling of *Getulians*.]

[271] [*Histories*, bk. 5. See note 269 above.]

[272] [*Ibid.*, bk. 5. See note 269 above.]

[273] [*Ibid.*, bk. 5. See note 269 above.]

[274] [*Ibid.*, bk. 5. 'Most writers, however, agree in stating that once a disease, which horribly disfigured the body, broke out over Egypt; that king Bocchoris, seeking a remedy, consulted the oracle of Hammon, and was bidden to cleanse his realm, and to convey into some foreign land this race detested by the gods. The people, who had been collected after diligent search, finding themselves left in a desert, sat for the most part in a stupor of grief, till one of the exiles, Moyses by name, warned them not to look for any relief from God or man, forsaken as they were of both, but to trust to themselves, taking for their heaven-sent leader that man who should first help them to be quit of their present misery. They agreed, and in utter ignorance began to advance at random. Nothing, however, distressed them so much as the scarcity of water, and they had sunk ready to perish in all directions over the plain, when a herd of wild asses was seen to retire from their pasture to a rock shaded by trees. Moyses followed them, and, guided by the appearance of a grassy spot, discovered an abundant spring of water. This furnished relief. After a continuous journey for six days, on the seventh they possessed themselves of a country, from which they expelled the inhabitants, and in which they founded a city and a temple.']

[275] [*Deut.* 5:15. 'I stood between the LORD and you at that time, to show you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount.']

[276] [Eusebius, *Praepartio Evangelica*, bk. 10. 'Some of the Greeks also relate that Moses flourished in those times. Polemo, in his first book of his *Grecian Histories*, says "that in the reign of Apis, the son of Phoroneus, a part of the Egyptian army deserted

from Egypt, and took up their habitation in that part of Syria which is called Palestine, not far from Arabia." These indeed were those who went out with Moses.' In Cory, *Ancient Fragments*, p. 146. See also *ANF*, 4, 134 and 2, 324, and *The Phenix*, p. 273.]

[277] [Eusebius states *Grecian*, not *Egyptian*. See *op. cit.* and above note.]

[278] [See note 276 above.]

[279] [See note [266](#) above.]

[280] [*Talmud*.]

[281] [See note [197](#) above, *BB* 2:[414](#) and *The Phenix*, pp. 271-3.]

[282] [Origen, *Contra Celsus*, bk. 4, ch. 31. 'After this, wishing to prove that there is no difference between Jews and Christians, and those animals previously enumerated by him, he asserts that the Jews were "fugitives from Egypt, who never performed anything worthy of note, and never were held in any reputation or account." Now, on the point of their not being fugitives, nor Egyptians, but Hebrews who settled in Egypt, we have spoken in the preceding pages. But if he thinks his statement, that "they were never held in any reputation or account," to be proved, because no remarkable event in their history is found recorded by the Greeks, we would answer, that if one will examine their polity from its first beginning, and the arrangement of their laws, he will find that they were men who represented upon earth the shadow of a heavenly life, and that amongst them God is recognised as nothing else, save He who is over all things, and that amongst them no maker of images was permitted to enjoy the rights of citizenship. For neither painter nor image-maker existed in their state, the law expelling all such from it; that there might be no pretext for the construction of images,—an art which attracts the attention of foolish men, and which drags down the eyes of the soul from God to earth. There was, accordingly, amongst them a law to the following effect: "Do not transgress the law, and make to yourselves a graven image, any likeness of male or female; either a likeness of any one of the creatures that are upon the earth, or a likeness of any winged fowl that flieth under the heaven, or a likeness of any creeping thing that creepeth upon the earth, or a likeness of any of the fishes which are in the waters under the earth." The law, indeed, wished them to have regard to the truth of each individual thing, and not to form representations of things contrary to reality, feigning the appearance merely of what was really male or really female, or the nature of animals, or of birds, or of creeping things, or of fishes. Venerable, too, and grand was this prohibition of theirs: "Lift not up thine eyes unto heaven, lest, when thou seest the sun, and the moon, and the stars, and all the host of heaven, thou shouldst be led astray to worship them, and serve them." And what a regime was that under which the whole nation was placed, and which rendered it impossible for any effeminate person to appear in public and worthy of admiration, too, was the arrangement by which harlots were removed out of the state, those incentives to the passions of the youth! Their courts of justice also were composed of men of the strictest integrity, who, after having for a lengthened period set the example of an unstained life, were entrusted with the duty of presiding over the tribunals, and who, on account of the



superhuman purity of their character, were said to be gods, in conformity with an ancient Jewish usage of speech. Here was the spectacle of a whole nation devoted to philosophy; and in order that there might be leisure to listen to their sacred laws, the days termed "Sabbath," and the other festivals which existed among them, were instituted. And why need I speak of the orders of their priests and sacrifices, which contain innumerable indications [of deeper truths] to those who wish to ascertain the signification of things?' *ANCL*, 23, 192-4.]

[283] ['On Egypt and the Nile from the Sanscrit,' *ARSB*, 3, 358.]

[284] [*Ez.* 16:3-4. 'And say, Thus saith the Lord GOD unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all.']

[285] [Brugsch, *Histoire d'Égypt des les premiers temps*, pl. 12, scuts. [248](#) and [258](#).]

[286] [*Christian Researches in Asia*, p. 225. 'The Black Jews communicated to me much interesting intelligence concerning their brethren the ancient Israelites in the East: traditional indeed in its nature, but in general illustrative of true history. They recounted the names of many other small colonies resident in northern India, Tartary, and China, and gave me a written list of SIXTY-FIVE places. I conversed with those who had lately visited many of these stations, and were about to return again. The Jews have a never-ceasing communication with each other in the East. Their families indeed are generally stationary, being subject to despotic princes but the men move much about in a commercial capacity; and the same individual will pass through many extensive countries. So that when any thing interesting to the nation of the Jews takes place, the rumour will pass rapidly throughout all Asia.']

[287] [*Histories*, bk. 5.2. 'Sed quoniam famosae urbis supremum diem tradituri sumus, congruens videtur primordia eius aperire. Iudaeos Creta insula profugos novissima Libyae insedissememorant, qua tempestate Saturnus vi Iovis pulsus cesserit regnis. Argumentum e nomine petitur: inclutum in Creta Idam montem, accolas Idaeos aucto in barbarum cognomento Iudaeos vocitari. Quidam regnante Iside exundantem per Aegyptum multitudinem ducibus Hierosolymo ac Iuda proximas in terras exoneratam; plerique Aethiopum prolem, quos rege Cepheo metus atque odium mutare sedis perpulerit. Sunt qui tradant Assyrios convenas, indigum agrorum populum, parte Aegypti potitos, mox proprias urbis Hebraeas que terras et propiora Syriae coluisse. Clara alii Iudaeorum initia, Solymos, carminibus Homeri celebratam gentem, conditae urbi Hierosolyma nomen e suo fecisse.']

[288] [*Samii quae supersunt collegit et illustravit*.]

[289] [*Mysteries*, 8.2. 'He likewise delivered to us the history of the empyrean gods in one hundred books; of the etherial in an equal number; and of the celestial in a thousand



books.' T. Taylor's tr., from *The Thomas Taylor Series*, vol. 17, p. 137. *Theurgia*, see ch. 2 and [ch. 16, summary.](#)]

[290] [*On Concerning the Gods.*]

[291] [Manetho makes no mention himself of the number of books written by Thoth, but simply ascribes to that god the hieroglyphics engraved upon the columns set up in the Seriadic land. See Cory, *Ancient Fragments*, p. 109. But see below: Iamblichus, *Mysteries*, 8.1. 'As Seleucus narrates, therefore, Hermes described the principles that rank as wholes in two myriads of books; or, as we are informed by Manetho, he perfectly unfolded these principles in the three myriads six thousand five hundred and twenty five volumes.' T. Taylor's tr., from *The Thomas Taylor Series*, vol. 17, p. 136. See also *BB* 1:[31](#).]

[292] [*Gen.* 10:5. 'By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.']

[293] [*Gen.* 10:1. 'Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.']

[294] [*Iliad*, bk. 8, lines 13-18. 'Back to Olympus, scourged and in disgrace,  
Shall he be brought, or I will seize and hurl  
The offender down to rayless Tartarus,  
Deep, deep in the great gulf below the earth,  
With iron gates and threshold forged of brass,  
As far beneath the shades as earth from heaven.'

*Ibid.*, bk. 8, lines 598-603. 'Beside Iapetus, and neither light  
Of overgoing suns nor breath of wind  
Refreshes them, but gulfs of Tartarus  
Surround them, shouldst thou even thither bend  
Thy way, I shall not heed thy rage, who art  
Beyond all others shamelessly perverse.' W. C. Bryant's tr.]

[295] [*Histories*, bk. 2. 16. 'If, then, my judgment on these matters be right, the Ionians are mistaken in what they say of Egypt. If, on the contrary, it is they who are right, then I undertake to show that neither the Ionians nor any of the other Greeks know how to count. For they all say that the earth is divided into three parts, Europe, Asia, and Libya, whereas they ought to add a fourth part, the Delta of Egypt, since the do not include it either in Asia or Libya. For is it not their theory that the Nile separates Asia from Libya? As the Nile, therefore, splits in two at the apex of the Delta, the Delta itself must be a separate country, not contained in either Asia or Libya.' Tr., Rawlinson.  
'If then we judge aright of these matters, the opinion of the Ionians about Egypt is not sound: but if the judgment of the Ionians is right, I declare that neither the Hellenes nor the Ionians themselves know how to reckon since they say that the whole earth is made up of three divisions, Europe, Asia, and Libya: for they ought to count in addition to these the Delta of Egypt, since it belongs neither to Asia nor to Libya; for at least it

cannot be the river Nile by this reckoning which divides Asia from Libya, but the Nile is cleft at the point of this Delta so as to flow round it, and the result is that this land would come between Asia and Libya.' Tr., Macauley.]

[296] [Justin, out of Trogus Pompeius, 18. 3,3,5. 'The origin of the Jews was from Damascus, a most famous city of Syria, whence also the Assyrian kings and queen Semiramis sprang. The name of the city was given it from king Damascus, in honour of whom the Syrians consecrated the sepulchre of his wife Arathis as a temple, and regard her as a goddess of the most sacred worship. After Damascus, Azelus, and then Adores, Abraham, and Israhel were their kings. But a prosperous family of ten sons made Israhel more famous than any of his ancestors. Having divided his kingdom in consequence, into ten governments, he committed them to his sons, and called the whole people Jews.' In Cory's *Ancient Fragments*, pp. 78-9. See also *BB* 2:[418](#).]

[297] [*Is.* 11:11. 'And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.']

[298] [*Matt.* 11:3. 'And said unto him, Art thou he that should come, or do we look for another?']

[299] [Potter, *Archæologia Græca*, vol. 1, p. 385. 'ΕΒΔΟΜΗ, on the seventh day of every lunar month, in honour of Apollo, to whom all seventh days were sacred, because one of them was his birthday; whence he was sometimes called [Greek].' Or vol. 1, p. 444 of the 1827.]

[300] [*Essai sur la Mythologie Égyptienne*.?]

[301] [*Gen.* 10:21. 'Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.']

[302] [Chabas, 'Hymn to Osiris,' RP, 4, [97](#). See p. 102, line 17.]

[303] [*Wars of the Jews*, bk. 5.6.3. 'However, John staid behind, out of his fear of Simon, even while his own men were earnest in making a sally upon their enemies without. Yet did not Simon lie still, for he lay near the place of the siege; he brought his engines of war, and disposed of them at due distances upon the wall, both those which they took from Cestius formerly, and those which they got when they seized the garrison that lay in the tower Antonia. But though they had these engines in their possession, they had so little skill in using them, that they were in great measure useless to them; but a few there were who had been taught by deserters how to use them, which they did use, though after an awkward manner. So they cast stones and arrows at those that were making the banks; they also ran out upon them by companies, and fought with them. Now those that were at work covered themselves with hurdles spread over their banks, and their engines were

opposed to them when they made their excursions. The engines, that all the legions had ready prepared for them, were admirably contrived; but still more extraordinary ones belonged to the tenth legion: those that threw darts and those that threw stones were more forcible and larger than the rest, by which they not only repelled the excursions of the Jews, but drove those away that were upon the walls also. Now the stones that were cast were of the weight of a talent, and were carried two furlongs and further. The blow they gave was no way to be sustained, not only by those that stood first in the way, but by those that were beyond them for a great space. As for the Jews, they at first watched the coming of the stone, for it was of a white colour, and could therefore not only be perceived by the great noise it made, but could be seen also before it came by its brightness; accordingly the watchmen that sat upon the towers gave them notice when the engine was let go, and the stone came from it, and cried out aloud, in their own country language, "The Son Cometh" so those that were in its way stood off, and threw themselves down upon the ground; by which means, and by their thus guarding themselves, the stone fell down and did them no harm. But the Romans contrived how to prevent that by blacking the stone, who then could aim at them with success, when the stone was not discerned beforehand, as it had been till then; and so they destroyed many of them at one blow. Yet did not the Jews, under all this distress, permit the Romans to raise their banks in quiet; but they shrewdly and boldly exerted themselves, and repelled them both by night and by day.' Whiston's tr.

Whiston notes on the above: 'What should be the meaning of this signal or watchword, when the watchmen saw a stone coming from the engine, "The Son Cometh," or what mistake there is in the reading, I cannot tell. The MSS., both Greek and Latin, all agree in this reading; and I cannot approve of any groundless conjectural alteration of the text from *ro* to *lop*, that not the son or a stone, but that the arrow or dart cometh; as hath been made by Dr. Hudson, and not corrected by Havercamp. Had Josephus written even his first edition of these books of the war in pure Hebrew, or had the Jews then used the pure Hebrew at Jerusalem, the Hebrew word for a son is so like that for a stone, *ben* and *eben*, that such a correction might have been more easily admitted. But Josephus wrote his former edition for the use of the Jews beyond Euphrates, and so in the Chaldee language, as he did this second edition in the Greek language; and *bar* was the Chaldee word for son, instead of the Hebrew *ben*, and was used not only in Chaldea, etc. but in Judea also, as the New Testament informs us. Dio lets us know that the very Romans at Rome pronounced the name of Simon the son of Giora, *Bar Poras* for *Bar Gioras*, as we learn from Xiphiline, p. 217. Reland takes notice, "that many will here look for a mystery, as though the meaning were, that the Son of God came now to take vengeance on the sins of the Jewish nation;" which is indeed the truth of the fact, but hardly what the Jews could now mean; unless possibly by way of derision of Christ's threatening so often made, that he would come at the head of the Roman army for their destruction. But even this interpretation has but a very small degree of probability. If I were to make an emendation by mere conjecture, I would read instead of, though the likeness be not so great as in *lo*; because that is the word used by Josephus just before, as has been already noted on this very occasion, while, an arrow or dart, is only a poetical word, and never used by Josephus elsewhere, and is indeed no way suitable to the occasion, this engine not throwing arrows or darts, but great stones, at this time.']

[304] [*Nah.* 2:1. 'He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily.']

[305] [*Mic.* 2:13. 'The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the LORD on the head of them.']

[306] [*Wars of the Jews*, bk. 5.6.1. 'Now the warlike men that were in the city, and the multitude of the seditious that were with Simon, were ten thousand, besides the Idumeans. Those ten thousand had fifty commanders, over whom this Simon was supreme. The Idumeans that paid him homage were five thousand, and had eight commanders, among whom those of greatest fame were Jacob the son of Sosas, and Simon the son of Cathlas. Jotre, who had seized upon the temple, had six thousand armed men under twenty commanders; the zealots also that had come over to him, and left off their opposition, were two thousand four hundred, and had the same commander that they had formerly, Eleazar, together with Simon the son of Arinus. Now, while these factions fought one against another, the people were their prey on both sides, as we have said already; and that part of the people who would not join with them in their wicked practices were plundered by both factions. Simon held the upper city, and the great wall as far as Cedron, and as much of the old wall as bent from Siloam to the east, and which went down to the palace of Monobazus, who was king of the Adiabeni, beyond Euphrates; he also held that fountain, and the Acra, which was no other than the lower city; he also held all that reached to the palace of queen Helena, the mother of Monobazus. But John held the temple, and the parts thereto adjoining, for a great way, as also Ophla, and the valley called "the Valley of Cedron;" and when the parts that were interposed between their possessions were burnt by them, they left a space wherein they might fight with each other; for this internal sedition did not cease even when the Romans were encamped near their very wall. But although they had grown wiser at the first onset the Romans made upon them, this lasted but a while; for they returned to their former madness, and separated one from another, and fought it out, and did everything that the besiegers could desire them to do; for they never suffered any thing that was worse from the Romans than they made each other suffer; nor was there any misery endured by the city after these men's actions that could be esteemed new. But it was most of all unhappy before it was overthrown, while those that took it did it a greater kindness for I venture to affirm that the sedition destroyed the city, and the Romans destroyed the sedition, which it was a much harder thing to do than to destroy the walls; so that we may justly ascribe our misfortunes to our own people, and the just vengeance taken on them to the Romans; as to which matter let every one determine by the actions on both sides.' Whiston notes: 'Reland very properly takes notice here, how justly this judgment came upon the Jews, when they were crucified in such multitudes together, that the Romans wanted room for the crosses, and crosses for the bodies of these Jews, since they had brought this judgment on themselves by the crucifixion of their Messiah.' Note to bk. 5, ch. 11. See also footnote to note 303 above.]

[307] [*Jer.* 50:23. 'How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!']

[308] [*Commentarii ad Homeri Iliadem.*]

[309] [The fable of the wandering Jew became a staple diet of Middle Eastern and European folklore. Eugene Sue (1804-1857) also wrote a fictionalised version of the story (*Le Juif Errant*, 1844, 10 volumes) which became a French classic.]

[310] [Brand, *Observations on Popular Antiquities*, vol. 3, p. 360. 'Wandering Jew.' 'This is a vulgar error of considerable antiquity. Dr. Percy tells us that it obtained full credit in this part of the world before the year 1228, as we learn from Matthew Paris. In that year it seems there came an Armenian archbishop into England to visit the shrines and reliques preserved in our churches; who being entertained at the monastery of St. Albans was asked several questions relating to his country, &c. Among the rest a monk, who sat near him, inquired if he had ever seen or heard of the famous person named Joseph, who was so much talked of, who was present at our Lord's crucifixion and conversed with him, and who was still alive in confirmation of the Christian faith.' The archbishop answered, that the fact was true ; and afterwards one of his train, who was well known to a servant of the abbot's, interpreting his master's words, told them in French, that his lord knew the person they spoke of very well; that he dined at his table but a little while before he left the east; that he had been Pontius Pilate's porter, by name Cartaphilus: who, when they were dragging Jesus out of the door of the judgement hall, struck him with his fist on the back, saying, "Go faster, Jesus, go faster; why dost thou linger?" Upon which Jesus looked at him with a frown, and said, "I, indeed, am going; but thou shalt tarry till I come." Soon after he was converted and baptized by the name of Joseph. He lives for ever, but at the end of every hundred years falls into an incurable illness, and at length into a fit of ecstasy, out of which, when he recovers, he returns to the same state of youth he was in when Jesus suffered, being then about thirty years of age. He remembers all the circumstances of the death and resurrection of Christ, the saints that arose with him, the composing of the Apostle's creed, their preaching and dispersion; and is himself a very grave and holy person. This is the substance of Matthew Paris's account, who was himself a monk of St. Albans, and was living at the time when this Armenian archbishop made the above relation. Since his time several impostors have appeared at intervals under the name and character of the Wandering Jew. See Calmet's *Dictionary of the Bible*; and the *Turkish Spy*, vol. ii. b. iii. lett.']

[311] [*Luke 3:23*. 'And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli.']

[312] [Percy, *Reliques of Ancient English Poetry*, vol. 2, pp. 236-41. 'The story of the Wandering Jew is of considerable antiquity: it had obtained full credit in this part of the world before the year 1228, as we learn from Mat. Paris. For in that year, it seems, there came an Armenian archbishop into England, to visit the shrines and reliques preserved in our churches; who, being entertained at the monastery of St. Albans, was asked several questions relating to his country, &c. Among the rest a monk, who sat near him, inquired 'if he had ever seen or heard of the famous person named Joseph, that was so much talked of; who was present at our Lord's crucifixion and conversed with him, and who was still alive in confirmation of the Christian faith.' The archbishop answered, That the

fact was true. And afterwards one of his train, who was well known to a servant of the abbot's, interpreting his master's words, told them in French, 'That his lord knew the person they spoke of very well: that he had dined at his table but a little while before he left the East: that he had been Pontius Pilate's porter, by name Cartaphilus; who, when they were dragging Jesus out of the door of the Judgment-hall, struck him with his fist on the back, saying, "Go faster, Jesus, go faster; why dost thou linger?" Upon which Jesus looked at him with a frown and said, "I indeed am going, but thou shalt tarry till I come." Soon after he was converted, and baptized by the name of Joseph. He lives for ever, but at the end of every hundred years falls into an incurable illness, and at length into a fit or ecstasy, out of which when he recovers, he returns to the same state of youth he was in when Jesus suffered, being then about 30 years of age. He remembers all the circumstances of the death and resurrection of Christ, the saints that arose with him, the composing of the Apostles' creed, their preaching, and dispersion; and is himself a very grave and holy person.' This is the substance of Matthew Paris's account, who was himself a monk of St. Albans, and was living at the time when this Armenian archbishop made the above relation.

Since his time several impostors have appeared at intervals under the name and character of the Wandering Jew; whose several histories may be seen in Calmet's *Dictionary of the Bible*. See also the *Turkish Spy*, Vol. II. Book 3, Let. 1. The story that is copied in the following; ballad is of one, who appeared at Hamburgh in 1547, and pretended he had been a Jewish shoe maker at the time of Christ's crucifixion. The ballad however seems to be of later date. It is preserved in black-letter in the Pepys collection.

WHEN as in faire Jerusalem  
Our Saviour Christ did live,  
And for the sins of all the worlde  
His own deare life did give;  
The wicked Jewes with scoffes and scornes  
Did dailye him molest,  
That never till he left his life,  
Our Saviour could not rest.  
When they had crown'd his head with thornes,  
And scourg'd him to disgrace,  
In scornfull sort they led him forthe  
Unto his dying place;  
Where thousand thousands in the streete  
Beheld him passe along,  
Yet not one gentle heart was there,  
That pityed this his wrong.  
Both old and young reviled him,  
As in the streete he wente,  
And nought he found but churlish tauntes,  
By every ones consente:  
His owne deare crosse he bore himselfe,  
A burthen far too great,  
Which made him in the street to fainte,  
With blood and water sweat.

Being weary thus, he sought for rest,  
To ease his burthened soule,  
Upon a stone; the which a wretch  
Did churlishly controule;  
And sayd, 'Awaye, thou king of Jewes,  
Thou shalt not rest thee here; so  
Pass on; thy execution place  
Thou seest nowe draweth neare,'  
And thereupon he thrust him thence;  
At which our Saviour sayd,  
'I sure will rest, but thou shalt walke,  
And have no journey stayed.'  
With that this cursed shoemaker,  
For offering Christ this wrong,  
Left wife and children, house and all,  
And went from thence along.  
Where after he had seene the bloude  
Of Jesus Christ thus shed,  
And to the crosse his bodye nail'd,  
Awaye with speed he fled  
Without returning backe againe  
Unto his dwelling place,  
And wandred up and downe the worlde,  
A runnagate most base.  
No resting could he finde at all,  
No ease, nor hearts content;  
No house, nor home, nor biding place:  
But wandring forth he went  
From towne to towne in foreigne landes,  
With grieved conscience still,  
Repenting for the heinous guilt  
Of his fore-passed ill.  
Thus after some fewe ages past  
In wandring up and downe;  
He much again desired to see  
Jerusalems renowne,  
But finding it all quite destroyd,  
He wandred thence with woe,  
Our Saviours wordes, which he had spoke,  
To verifie and showe.  
'I'll rest,' sayd hee, 'but thou shalt walke,'  
So doth this wandring Jew  
From place to place, but cannot rest  
For seeing countries newe;  
Declaring still the power of him,  
Whereas he comes or goes,

And of all things done in the east,  
Since Christ his death, he showes.  
The world he hath still compast round  
And seene those nations strange,  
That hearing of the name of Christ,  
Then idol gods doe change:  
To whom he hath told wondrous thinges  
Of time forepast, and gone,  
And to the princes of the worlde  
Declares his cause of moane: so  
Desiring still to be dissolved,  
And yeild his mortal breath;  
But, if the Lord hath thus decreed,  
He shall not yet see death.  
For neither lookes he old nor young,  
But as he did those times,  
When Christ did suffer on the crosse  
For mortall sinners crimes.  
He hath past through many a foreigne place,  
Arabia, Egypt, Africa,  
Grecia, Syria, and great Thrace,  
And throughout all Hungaria;  
Where Paul and Peter preached Christ,  
Those blest apostles deare;  
There he hath told our Saviours wordes,  
In countries far, and neare.  
And lately in Bohemia,  
With many a German towne;  
And now in Flanders, as tis thought,  
He wandreth up and downe:  
Where learned men with him conferre  
Of those his lingering dayes,  
And wonder much to heare him tell  
His journeyes, and his wayes.  
If people give this Jew an almes,  
The most that he will take  
Is not above a groat a time:  
Which he, for Jesus' sake,  
Will kindlye give unto the poore,  
And thereof make no spare, no  
Affirming still that Jesus Christ  
Of him hath dailye care.  
He ne'er was seene to laugh nor smile,  
But weepe and make great moane;  
Lamenting still his miseries,  
And dayes forepast and gone:



If he heare any one blaspheme,  
Or take God's name in vaine,  
He telles them that they crucifie  
Their Saviour Christe anemie.  
'If you had seene his death,' saith he,  
'As these mine eyes have done,  
Ten thousand thousand times would yee  
His torments think upon:  
And suffer for his sake all paine  
Of torments, and all woes,'  
These are his wordes and eke his life  
Whereas he comes or goes.'  
See note 310 above.]

# A BOOK OF THE BEGINNINGS

## NOTES TO SECTION 19

- [1] [Rodwell, 'Inscription of Nebuchadnezzar,' *RP*, 5, [111](#). See p. 116, col. 2.]
- [2] [Talbot, 'Ishtar and Izdubar,' *RP*, 9, [119](#).]
- [3] [Norris, *Assyrian Dictionary Intended to Further the Study of the Cuneiform Inscriptions of Assyria and Babylonia*.]
- [4] [Sayce, *Lectures upon the Assyrian Language, and Syllabary*, no. 196.]
- [5] [Talbot, 'Ishtar and Izdubar,' *RP*, 9, [119](#). See p. 128, col. 2, line 24.]
- [6] [Champollion, *Dictionnaire Égyptien en Écriture Hieroglyphique*, p. 23. Unable to trace.]
- [7] [*Hieroglyphica*, bk. 1.[59](#).]
- [8] [Norris, *Assyrian Dictionary Intended to Further the Study of the Cuneiform Inscriptions of Assyria and Babylonia*.]
- [9] [Talbot, 'On the Religious Belief of the Assyrians, pt. 4,' *TSBA*, 2, 351. Massey errs here. There is no mention of 'palat' on this page.]
- [10] [*Rit.* ch, 85. 'I am created for ever, Lord of Years, Eternal ruler. I am Kau, Rebu or Tebu, Lord of the Earth.' Birch's tr. Cf. [Renouf](#).]
- [11] [Brugsch, g. 13, c. 2. Unsure what this refers to.]
- [12] [Talbot, 'The Fight Between Bel and the Dragon,' *RP*, 9, [135](#). See p. 139, plate 45, line 8.]
- [13] [*Assyrian Dictionary Intended to Further the Study of the Cuneiform Inscriptions of Assyria and Babylonia*, London, 1868.]
- [14] [*Chaldean Magic*, London, 1877.]
- [15] [*Lectures upon the Assyrian Language, and Syllabary*, London, 1877.]
- [16] [See Bibliography, [Pinches](#).]

# A BOOK OF THE BEGINNINGS

## NOTES TO SECTION 20

[1] [Wright, 'Observations on the Assyrian verb *Basu*, as compared with the Hebrew verb הָיָה *Haya* "He was," *TSBA*, 3, 104. See full [text](#).]

[2] [*BB* 1:[244](#).]

[3] [Talbot, 'Assyrian Notes, No. 1,' *TSBA*, 3, 444. 'The other gloss, in the next line 51, is [Assyrian] *rakrakshalibbikani*, m.einhriines from the interior of the reeds.' I consider *rak* to be the Heb. רַק which Schindler renders 'membrana: charta subtilis,' a word derived from רַק *tenuis*.']

[4] [*Rit.* ch. 23. 'Open my mouth, says Ptah, with his book, [brick?] made of mud, fashioning the mouths of the Gods by it. I am Pasht and Uat, seated in the Great Quarter, the greatest of the heaven; my mouth is that of Osiris, Lord of the West.' Birch's tr. Cf. [Renouf](#).]

[5] [Wilkinson, *Manners and Customs of the Ancient Egyptians. The Second Series*, vol. 2, p. 5. 'The name of this Goddess is still uncertain. It appears to read *Sof h* or *Sof kh*; and these letters are followed by demonstrative signs, which are either intended to represent horns, or human tongues. If the latter, her name may possibly be related to *Sagi*, "a tongue," and she may be the abstract idea of the human speech. From her employment, noting on the palm branch of Thoth the years of human life, and from her title, "Lady of Letters," she appears also to be the Goddess of writing. She may perhaps be a deification of "speech" or *language*. But her hieroglyphics read *sof h* or *sof kh*, and not *sakh*, "writing;" nor does the word *sagi*, "a tongue," answer to the characters they present. Like Thoth, she registers the events of man's life, and bears a palm-branch with the emblems signifying halls of assembly; marking on it, at the same time, the years of the King's life, or the number of panegyrics at which he had been proclaimed.']

[6] [*Rit.* ch. 80. 'I have given welcome. I am the Tongue or the writer. I have taken the Perceptions in the land, where I found them. I have deprived the darkness of its power. I am the Woman, the orb [hour] of darkness. I have brought my orb to the darkness; it is changed to light.' Birch's tr. Cf. [Renouf](#).]

[7] [*Hieroglyphica*, bk. 1.27. 'To denote *speech* they depict a TONGUE, and a BLOODSHOT EYE; because they allot the principal parts of speech to the tongue, but the secondary parts thereof to the eyes. For these kinds of discourses are strictly those of the soul varying in conformity with its emotions; more especially as they are denominated by the Egyptians as different languages. And to symbolize *speech* differently, they depict a TONGUE and a HAND BENEATH; allotting the principal parts

of speech to the tongue to perform, and the secondary parts to the hand as effecting the wishes of the tongue.']

[8] [Talbot, 'Four New Syllabaries with a Bilingual Tablet,' *TSBA*, 3, 523. 'In 2R 57, 39, the god Ninib is called [Assyrian] *Nin kattin barzil*, 'the lord of the coat of iron,' meaning the armour which he wore as god of war. Hence *kattin* must be the Hebrew כֶּתֶן 'a coat': also *tunica*, *vestis*.']

[9] [*Assyrian Dictionary*, vol. 1, p. 234.]

[10] [*Ibid.*, vol. 2, p. 624.]

[11] [Sayce, 'The Origin of Semitic civilisation, chiefly upon Philological Evidence,' *TSBA*, 1, 301. 'A fragment of an old ritual speaks of "the overwhelming flood of Na in the midst of heaven" more than once, and invokes Ussur as "the striker of fortresses," who "has opened" (*ipta*) [Assyrian] "the hostile land like a whirlwind," "in the expanse of heaven" (*sainu*) [Assyrian], addressing him afterwards under the name of *Khammu* [Assyrian] (B.M. S. II, 19).']

[12] [*Rit.* ch. 163. 'Ruba ta is thy name. Kher mau ser is thy name! Rhnrusata is thy name. I have adored thy name. I am the Cow listening to these words the day I have made thee warmth under the head of the Sun, placing it in the Gate of the God of Time in Annu [Heliopolis].' Birch's tr. Cf. [Renouf](#).]

[13] [Smith, 'Early History of Babylonia, Part II,' *RP*, 5, [53](#). See pp. 58, 60.]

[14] [*Gen.* 10:23. 'And the children of Aram; Uz, and Hul, and Gether, and Mash.']

[15] [Brugsch, *Geographische Inschriften altägyptischer Denkmäler*, vol. 2, p. 76.]

[16] [Houghton, 'On the Hieroglyphic or Picture Origin of the Characters of the Assyrian Syllabary,' *TSBA*, 6:2, 469. 'No. 301, [Assyrian] (*id*), though apparently connected with [Assyrian] (*gar*), has no real relationship with it. In its most ancient form it appears to be the picture of a double-toothed comb, as is shown by a tablet in the British Museum. The alterations in form which this character [Assyrian] has undergone are great, as may be seen from the following selected signs. The hieratic Assyrian has [Assyrian], Babylonian [Babylonian] hieratic Babylonian [Babylonian] the archaic Babylonian [Babylonian]; there are other variants. In the British Museum tablet this curious figure is given as an equivalent of the same character *id*; on another part of the tablet a similar figure, minus the knobs, is explained by the sign [Assyrian] the archaic form of *ner*, "a foot." The character [Assyrian] has the meanings of "hand," "power," "throne," and "one." Now, was the original picture that of a "hand" or a "comb"? The ideas of "power" and "throne" which the character denotes are probably offshoots from the idea of "hand" implying "force," "capability"—thus we have in Accadian [Akkadian] *id-an* "a general," literally "hand" + "high," "ruling with a high hand." But was the character primarily a pectinated hand or a digitated comb? On the principle of "fingers before forks," I think the out-

stretched hand is the original idea embodied in the character, and that as the hand would be the first instrument for combing savage locks, the idea of a comb was suggested thereby. The idea of "unity" implied in the character, probably originated, as Mr. Sayce suggests to me, in the primitive man holding up his hand to denote "one." But what the knobbed figure can mean, or what the other figure, in what way "a comb," in what way "a foot," is to me at present a puzzle.']

[17] [As above note.]

[18] [*Job* 31:26-27. 'If I beheld the sun when it shined, or the moon walking in brightness;

And my heart hath been secretly enticed, or my mouth hath kissed my hand.']

[19] ['Early History of Babylonia, Part II,' *RP*, 5, [53](#). See p. 77.]

[20] ['On the Hieroglyphic or Picture Origin of the Characters of the Assyrian Syllabary,' *TSBA*, 6:2, 476. 'No. 160, [Assyrian] *tak*, Assyrian *abnu*, "a stone," is a very puzzling character; I can merely suggest an explanation. None of the ancient forms of this sign, as [Assyrian], hieratic Assyrian: [Assyrian] heiratic Babylonian; linear Babylonian, bear a most distant resemblance to "a stone" properly so called—I mean any natural product, such as rock or pebble—whether rounded or angular.']

[21] [*Ibid.*, p. 478. 'Now one of the meanings of the last sign is "a tablet" made of something; but the inscription is here broken, and a character lost. May therefore the compound ideograph [Assyrian] be read as "reed-matting + layers of clay"? Compare with this character that of [Assyrian] *ak* "to build," No. 87 the oldest form of which appears to be a rude picture of brickwork and reed matting, as described by Rawlinson.']

[22] [*Ibid.*, p. 477. 'Nos. 506, 507, and 508, [Assyrian] particularly to sun-dried bricks. The kiln bricks are almost as hard as stone, and very durable, being nearly one foot square, and about two inches thick. I think that the archaic form [glyph] represents a brick and half a brick; the square whole brick, and the half triangular one, used for the corners of walls, &c. Or the picture may be meant to represent portion of a brick pavement, which, when viewed diagonally, would give the appearance of the hieroglyph [glyphs]. This idea seems to derive support from No. 327, an old form of which character is [glyph] "floor," "foundation stones," *i.e.*, "quarries and half quarries of brick or tile," viewed diagonally. Of the characters [Assyrian] we have no recorded meaning in the first form; perhaps the three figures are all allied, and the known meaning of one may throw light on the unknown meaning of another. No. 507 denotes "brick," or "brickwork," and "the month of Sivan," the brick-making month of the year, when the sun was hot, and the weather favourable for sun-dried material.']

[23] [*bid.*, p. 479. 'Professor Sayce gives me the following very satisfactory explanation of this character. If we turn to the archaic form of *gusur* (No. 143), "a beam of wood," which is [Assyrian]; it is clear that the ideograph is compounded of [Assyrian], "a door," and [Assyrian], which must therefore represent "a beam of wood," or "staff." Standing by

itself, would therefore be the "sceptre" carried by a prince, and hence "the prince" himself. One of the archaic Babylonian forms of [Assyrian] is [Assyrian] where [Assyrian], "the hand," is added to show that in this instance the staff of wood was carried in the hand. But what is the original picture of [Assyrian]? No. 241, *uku* (Accadian), "people," *calama*, "country," as represented in the archaic Babylonian [Babylonian] may be resolved into the picture of "house" + "sceptre," or "ruler," and the whole stand for "a people," "a ruled nation," "an inhabited country.""]

[24] [Smith, 'The Chaldean Account of the Deluge (*i.e.*, *The Eleventh Tablet of the Izdubar Legends*),' *TSBA*, 3, 591. 'We have the names of several kinds of boxes or bags, and in line 29 [Assyrian]; *da-lat bis-sa-ti* "door (or lid) of box." This will give us a better reading of the passage, almost always found at the end of cylinders which were buried in receptacles in the walls and foundations of Assyrian buildings, [Assyrian] *bissati lab-susus*, "in a receptacle may he enclose it." In *Cuneif. Ins.*, Vol. II, p. 44, No. 8, there is a curious series of equivalents connected with this word: we have [Assyrian] *su-lu-ku*, equal to [Assyrian] *lu-ub-bu* "interior or enclosed," and in line 69 [Assyrian] "enclosed in a box" is given as the equivalent of [Assyrian] *nu-u-hu*. This will give us a new meaning for the name Noah and perhaps the derivation of the word.' See also *RP*, 7, [133](#).]

[25] [Lepsius, *Denkmaler*, vol. 4, p. 70, f.]

[26] [Oppert, 'Great Inscription in the Palace of Khorsabad,' *RP*, 9, [1](#). See p. 19.]

[27] [*Ibid.* See p. 19.]

[28] [Talbot, 'Commentary on the deluge Tablet,' *TSBA*, 4, 53. 'In this tablet Xisuthrus has usually the epithet *ruki* "the remote," because he dwelt in such a remote country. It does not imply that he was remote from the person who was speaking to him, for in Col. iv, 39 it is said "his wife then spoke to Xisuthrus the remote.""]

[29] [Unable to trace.]

[30] ['The Astronomy and Astrology of the Babylonians, with Translations of the Tablets relating to these Subjects,' *TSBA*, 3, 161. 'After this is added the statement that, "Thus from the 1st day of Nisan to the 30th day of Ve-Adar, head and tail completely, so-and-so lives head and tail to head and tail completely, so-and-so goes to destruction." In this tablet the fall name of the Accadian *Ve-Adar* is given as *Dir-se*, *se* being Adar.']

[31] [*WAI*, 57.]

[32] [Renouf, *PSBA*, 2:2. See the diagram and calendar.]

[33] [Compare Talbot, 'Chaldean Account of the Creation,' *RP*, 9, [115](#). See p. 117.]

[34] [Talbot, 'Chaldean Account of the Creation,' *TSBA*, 5:2, 440. 'For, n the time of the Assyrians, even as at the present day, the lunation was divided into four equal parts—new moon, first quarter, full moon, last quarter. In 4 R 9, 20 (which is an Ode to the Moon) the Moon is said to complete its horns (*arbatu miskriti*) in four quarters.' Read the complete text [here](#).]

[35] [*WAI*, 4, 2, 4. 'It [the Sixth Tablet of Izdubar] signifies the struggle of Izdubar and his companion Heabani against the bull created by Anu at the request if Ishtar, who desires to revenge herself upon the hero of Erech for his disdain, and this struggle is related in the VIth tablet of the poem.' From Lenormant, *Chaldean Magic*, p. 57.]

[36] [Lefebure, 'The Book of Hades,' *RP*, 10, [79](#). See p. 83.]

[37] [Drummond, *Ædipus Judaicus*, pl. 13—'Mithraic monuments according to Hyde.']

[38] [*WAI*, 4. 27. 2. 'The great mountain of Mul-gelal, the glory of the mountains, the crest of which reaches unto the heavens, the sublime reservoir of water washes its base; between the mountains (it is) like a powerful buffalo in repose; its summit shines like a ray of the sun, like the prophetic star of heaven perfecting its glory.' From Lenormant, *Chaldean Magic*.]

[39] [Lenormant, *Chaldean Magic*, p. 171. Massey has here condensed the quote for his own convenience. The full passage reads as follows: 'O great bull, the very great bull, which stampest high, which openest an access to the interior, which openest the canals considerably, which servest as a foundation to the god Ul-sara, the reaper of the fields, my brilliantly pure hands have sacrificed before thee.' 'Thou art the bull engendered by the god Ungal-turda, the entrance to the tomb is thy act; the lady with the magic wand fashioned thee for eternity!' Lenormant explains the symbolism of 'the lady of the magic wand' as the meaning of the name of Nin-gis-zida on p. 140.]

[40] [*Ibid.*, p. 170, footnote. 'Sir Henry Rawlinson has also probably been guided by the Assyrians phrase which follows the last prayer quite at the end f the tablet, and where a bull is really mentioned: *enuva alap ana bit mummutu useribu*, "afterwards they lead the bull into the *bit mummutu*." But what is this *bit mummutu*? It seems to me that it is connected with the word *mummu*, "chaos," Hebrew *מממה* "confusion;" it would then be "the abode of confusion, of the state of chaos," which is a very suitable name for the gloomy and infernal region, and so much the more because the Accadian equivalent of *mummu* is *umun*, and because we have just remarked the name *gi-umuna* as applied to Hades.']

[41] ['Legend of the Descent of Ishtar,' *RP*, 1, [141](#). See p. 147.]

[42] [*Chaldean Magic*, p. 43. "'He formed, for her escape, the figure of a man of clay." The original has *Assinnu*, which I have derived from the Chaldee word, *Sin*, clay. But this is a mere conjecture." Fox Talbot, *Records of the Past*, vol., I., p. 147. Ed.' See Talbot, 'Legend of the Descent of Ishtar,' *RP*, 1, [141](#).]

[43] [Talbot, 'Assyrian Sacred Poetry,' *RP*, 3, [131](#). See p. 135.]

[44] [*Ex.* 24:10. 'And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.']

[45] [Oppert, 'Great Inscription in the Palace of Khorsabad,' *RP*, 9, [1](#). See p. 18.]

[46] [Talbot, 'Assyrian Notes, No. 1,' *TSBA*, 3, 433. 'This was the Accadian word for the *mamit* of the Assyrians, which was certainly some great mystery, but of what nature has not yet been explained. That there was salvation in the *mamit* I have already shown (*Transactions* Vol. II, p. 37). This is confirmed by the present passage, since the book on the *mamit* follows immediately the one on the descent of the soul to Hades.

The Assyrian translation of *gi namniru* is [Assyrian] *kan mamiti*; where we observe, first, that *g* is translated *kan* (papyrus), and secondly, that *namniru* is translated, as it usually is, by *mamitu*.']

[47] [*The Principles of Moral and Political Philosophy*, (1810 ed.), p. 132, footnote. 'It is commonly thought that oaths are denominated *corporal* oaths from the bodily action which accompanies them, of laying te right hand upon a book containing the Four Gospels. This opinion, however, appears to be a mistake, for the term is borrowed from the ancient usage of touching, on these occasions, the *corporale*, or cloth which covered the consecrated elements.']

[48] [*Rit.* ch. 15. 'Inexplicable is the *semsem* [genesis], it is the greatest of secrets.' Birch's tr. Cf. [Renouf](#).]

[49] [*Ez.* 28:8. 'They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.']

[50] [Talbot, 'On the Religious Belief of the Assyrians,' *TSBA*, 2:1, 42. 'In other tablets the *Mamit* is brought to the bedside of a sick man. Evil spirits are driven away by it, and it is said "they shall never return." There are numerous other scattered notices, which it would be well to collect and compare together.

I have omitted to mention the following gloss (2 R 10, 28) which was published some years ago, but has not been noticed by Assyrian scholars. It confirms the foregoing arguments.

*Sapar sa sana la likri. Sakha Mainita*

which I take to mean "The jewel whose price cannot he valued" is the *Sakba* otherwise called the *Mamita*.

Sapar, 'jewel.'—Sima, 'price.' [Assyrian] or [Assyrian] see 2 R 13, 46. *Likri* 'can be valued,' the opt. or potential mood of 'to value:' see Zechariah xi, 13. [Assyrian] 'thy price at which I was valued.']

[51] ['Hymn of Tahtmes.' Unable to trace this work.]



[52] [Brand, *Observations on Popular Antiquities*, vol. 1, p. 462. 'Mumming.'  
'MUMMING is a sport of this festive season which consists in changing clothes between men and women, who, when dressed in each other's habits, go from one neighbour's house to another, partaking of Christmas cheer, and making merry with them in disguise. It is supposed to have been originally instituted in imitation of the Sigillaria, or festival days added to the ancient Saturnalia, and was condemned by the synod of Trullus, where it was decreed that the days called the Calends should be entirely stripped of their ceremonies, and that the faithful should no longer observe them; that the public dancings of women should cease, as being the occasion of much harm and ruin, and as being invented and observed in honour of the gods of the heathens, and therefore quite averse to the Christian life. They therefore decreed that no man should be clothed with a woman's garment, nor any woman with a man's.']

[53] [Anonymous, *Every Woman in her Humour*, 1609.]

[54] [Beaumont & Fletcher, *Island Princess*, act 4. 'To catch my immortal life, I hate and curse you,

Contemn your deities, spurn at their powers,  
And where I meet your *Maumet* gods, I'll swing 'em  
Thus o'er my head, and kick 'em into puddles.'

*Works*, (1778 ed.), vol. 8, p. 257. The editors note that the word *Maumet* is first noted in the 1647 copy. In the rest it is as follows:

'To catch my immortal life, I hate and curse ye,  
Contemn your Deities, spurn at their powers,  
And where I meet your *Mahumet* gods, I'll swing 'em

Thus o'r my head, and kick 'em into puddles.' *Works*, vol. 8, p. 156 of the Cambridge 1910 ed.]

[55] [Gouldman, *Copious Dictionary in Three Parts*.]

[56] [*Nouvelles*, 1858, 4, 268. 'The following passage in a letter from the Abbe Brasseur de Bourbourg, to Mr Rafn of Copenhagen, bearing date 25th October, 1858, may be useful in this connection: On sait que la coutume tolteque et mexicaine etait de conserver, comme chez les Chretiens, les reliques des heros de la patrie: ou enveloppait leurs os avec des pierres precieuses dans un. paquet d etoffes auquel on donnait le nom de Tlaquimilolli; cos paquets demeuraieit a jamais fermes et on les deposait au fond des sanctuaires ou on les coiservait comme des objects sacres. *Nouvelles Annales des Voyages*, 1858, tom, iv., p. 268. One of these bundles, was given up to the Christians by a Tlascaltec some time after the Conquest. It was reported to contain the remains of Camaxtli, the chief god of Tlascalca.' From Bancroft, *The Native Races of the Pacific States of North America*, vol. 3, p. 54.]

[57] [Bancroft, *The Native Races of the Pacific States of North America*, vol. 3, p. 54. 'The native historian, Camargo, describes it as follows: Quand on dent le paquet oxse trouvaient les cendres de idole Camaxtle, on y trouva aussi un paquet de cheveux blonds, on y trouva aussi une 6meraude, et de ses cendres on avait fait unepate, en les petrissant

avec le sang des enfants que Ton avait sacrifies. *Hist. de Tlaxcallan*, in *Nouvells Annales des Voy.*, 1843, tom, xcix., p. 179.']

[58] [*Zur Entwicklungeschichte der Menschheit. Vorträge.*?]

[59] [*Scholia on Homer.*]

[60] [*De Nouo Orbe, or The Historie of the West Indies*, p. 50. 'These images, the inhabitauntes call *Zemes*, whereof the leaste, made to the likenesse of young deuilles, they binde to their forehades when they goe to the warres against their enemies, and for that purpose have they those strings hanging at them which you see. Of these, they believe to obteyne rayne, if rayne bee lacking, likewise fayre weather: for they thinke that these *Zemes* are the mediators and messengers of the great God, whom they acknowledge to be onely one, eternall, without end, omnipotent, and invisible. Thus every king hath his particular *Zemes*, which he honoureth.'

*Ibid.*, p. 163. 'They founde them Idolaters, & circumcised. They sacrifice children of both sexes to their *Zemes* which are the Images of their familiar and domesticall spirites, which they worship.']

[61] [Brinton, *Myths of New England*, p. 183. 'The Zapotecs worshipped such a deity under the image of this member carved from a precious stone, calling to mind the "Kabul," the Working Hand, adored by the Mayas, and said to be one of the images of Zamna, their hero god.' Also p. 188; 'Doubtless he has adapted them somewhat to proselytizing purposes, but they seem very likely to be close copies of authentic aboriginal songs, referring to the return of Zamna or Kukulcan, lord of the dawn and the four winds, worshipped at Cozumel and Palenque under the sign of the cross.']

[62] [Bancroft, *The Native Races of the Pacific States of North America*, vol. 3, p. 481. 'In some places this idea of seclusion was carried to such an extent that idols were kept hidden in subterranean chapels, that they might not be disturbed or the people become too familiar with them; another reason, however, was to prevent their being stolen by other villagers. The god of the road had sanctuaries, called *mumah*, all along the highways, especially at the junctions, and the traveller in passing never failed to rub his legs with a handful of grass, upon which he afterwards spat with great respect, and deposited it upon the altar, together with a small stone, believing that this act of piety would give him renewed strength.']

[63] [Bleek, *A Brief Account of Bushman Folklore and Other Texts*, pp. 13-4. 'A male ostrich is killed and carried home by a Bushman. One of its little feathers, stained with blood, is lifted up by a gentle whirlwind, and falls into the water; where it gradually becomes an ostrich. It leaves the water as a young ostrich, grows up, and returns to its wives as their resaved husband. As such, he guards the nest against the attacks of the jackals and hyenas, who are thereby driven to seek for the nest of a she-ostrich who will not be fierce, and who runs away.—This is followed by a very lengthy and still unfinished dialogue between the hyena and the jackal in their flight, *etc.*

This idea of the revival of a dead male ostrich, in and through one of its little feathers,

is also mentioned in other places, and is compared to the coming to life of the Moon; whilst, with the exception of the Moon and the Male Ostrich, all other things mortal are said to die outright, and not to come to life again.']

[64] [*PLP*, 1874-5, 286-7. 'Teraphs, or Wooden Images.—These, as a rule, are male figures, of about a foot in length. They are made of the only hard wood on the island (*Toromiro*). Those now made give one the idea of a very emaciated or flayed man; the profile strongly aquiline, the mouth grinning; ears with long lobes. Eyeballs of obsidian were put into the sockets, and a small tuft on the chin, for both sexes, be it fitted. It is said in Cook's time, they were fatter.']

[65] [Tylor, *Researches into the Early History of Mankind*, p. [106](#). See p. 122.]

[66] [*Troy and Its Remains*, p. 12. 'The three so-called tombs of heroes also Greek â€” Proposed sites at Chipkh and Akshi-Koi refuted by the absence of remains—Modern authorities in favour of Hissarhk—Ancient types of pottery still made in the Troad—Covers with owl-faces, and vases with uplifted wings—Colouring materials of the pottery—The inscriptions—The author's relations with the Turkish Government—Professor Max Muller on the owl-headed goddess—Some probable traces of another settlement between the fourth pre-Hellenic people and the Greek colonists.' *Ibid.*, p. 35. 'I found likewise in all the layers of debris, from a depth of 3 meters (nearly 10 feet) down to a depth of 10 meters (33 feet), vases with owls' faces, two upraised wings (not arms, as I formerly thought), and the two large breasts and abdomen of a woman, and even, at a depth of 6 meters (nearly 20 feet), a vase upon which the navel is ornamented with a cross and four nails.']

[67] [Smith, 'Annals of Assurbanipal,' *RP*, 1, [55](#). See p. 88. This is also tr. in *TSBA*, 6, 96.]

[68] [Lepsius, *Denkmaler*, vol. 3, p. 79 b.]

[69] [Houghton, 'On the Hieroglyphic or Picture Origin of the Characters of the Assyrian Syllabary,' *TSBA*, 6:2, 474. 'The composite character meaning "mother," [Assyrian], No. 146, is another interesting form, and helps perhaps to explain the high position a woman occupied, and the honour in which she was held by the Accadian inventors of the syllabary. Here the ordinary Assyrian is able to explain itself, and the meaning is fully established by the archaic equivalents. The ideograph is a compound of No. 142, [Assyrian] "a cavity," "house," "receptacle," and No. 4, [Assyrian] "deity" (Divine germ). Archaic forms are [Assyrian] No. 147, [Assyrian] merely a fuller form of the same character, whose archaic [sign](#) is [Assyrian] the whole being interpreted as "Divine germ," or "Divine germ of heaven implanted within the womb."\* The Assyrian monarchs as well as the Accadians regarded themselves as indirectly the offspring of the gods. Thus Nebuchadnezzar (*W.A.I.* I, 59, 24; says of himself, "at the time Merodach, the Lord, the God my creator made me, he placed a germ (*nabniti*) in the mother." So too Assurbanipal says of himself, "I whom Assur and Sin .... in the body of the mother had made to govern Assyria" (Smith's "Assurbanipal," 4). Nos. 148, 151, 152 readily explain themselves,

thus, [Assyrian] = "house + tears," "lamentation," though no such actual signification is known to occur; [Assyrian] = "house" + "propitious eye," i.e., "mercy," "favour."  
[Assyrian] (*remu*) = "house + woman," i.e., "grace" or "favour," again implying the idea of dignity and grace, "which among the Accadians always attached itself to the woman."

\* I think it rather points to the high estimation in which the mother was held in the Accadian family, she was as it were the "deity of the house." —A. H. S. The ideograph has the meaning definitely of "mother" and "large," the latter involving the idea of pregnancy j so perhaps both ideas may be intended.']

[70] [Lenormant, *Chaldean Magic*, p. 193. 'To thee is the sublime bank of the pit of the ocean.']

[71] [*Ibid.*, p. 190. 'This was Silik-mulu-khi, whose name means "he who distributes good amongst men."' And in a footnote: 'His name sometimes has variations, of which we cannot understand the sense, such as Silik-ki-mulu. We may notice that of Silik-kuru, meaning "he who arranges the good omen."']

[72] [*WAI*, 4, 30, 3. 'I am he who walks before Hea, I am the warrior, the eldest son of Hea, his messenger.' From Lenormant, *ibid.*, p. 190.]

[73] [*Chaldean Magic*, p. 160, footnote 4. Lenormant queries the name of Nin-gar as 'Master of the helm(?)']

[74] [*Ibid.*, p. 161.]

[75] [Sayce, 'Fragment of an Assyrian Prayer after a Bad Dream,' *RP*, 9, [149](#). See p. 151.]

[76] [*Ps.* 29:3-8. 'The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters.

The voice of the LORD is powerful; the voice of the LORD is full of majesty.

The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

The voice of the LORD divideth the flames of fire.

The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.']

[77] [As above note.]

[78] [Renouf, *HL*, 221. 'In a papyrus at Turin, the following words are put into the mouth of "the almighty God, the self-existent, who made heaven and earth, the waters, the breaths of life, fire, the gods, men, animals, cattle, reptiles, birds, fishes, kings, men and gods, I am the maker of heaven and of the earth. I raise its mountains and the creatures which are upon it; I make the waters, and the Meh-ura comes into being I am the maker of heaven, and of the mysteries of the two-fold horizon. It is I who have given to all the gods the soul which is within them. When I open my eyes, there is light; when I close them, there is darkness I make the hours, and the hours come into existence. I am

Chepera in the morning, Ra at noon, Tmu in the evening.'" See also *NG* 2:[31](#).]

[79] [*Rit.* ch. 17. 'The Osiris has seen the Sun who is born in the star [morn] at the thigh of the Great Water [Cow].' Cf. [Renouf](#).]  
*Rit.* ch. 71. 'Lord of the Great Cow [the Flood, Meh-hur].' Birch's tr. Cf. [Renouf](#).]

[80] [Birch, *Papyri in Hieroglyphic and Hieratic Characters, from the Collection of the Earl of Belmore, now deposited in the British Museum?*]

[81] [*Ps.* 24:1-2. 'A Psalm of David. The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein.  
For he hath founded it upon the seas, and established it upon the floods.']

[82] [*Ps.* 29:3-10. 'The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters.  
The voice of the LORD is powerful; the voice of the LORD is full of majesty.  
The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.  
He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.  
The voice of the LORD divideth the flames of fire.  
The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.  
The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory.  
The LORD sitteth upon the flood; yea, the LORD sitteth King for ever.']

[83] [*Ps.* 77:16. 'The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.']

[84] [*Ps.* 77:19. 'Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.']

[85] [*WAI*, 4, 25, col. 1.]

[86] [Norris, *Assyrian Dictionary*, vol. 3, cols. 722, 858.]

[87] [Rodwell, 'Inscription of Nebuchadnezzar,' *RP*, 5, [111](#). See p. 123, col. 4, lines 57, 58.]

[88] [*Ibid.*, col. 4, lines 35, 36.]

[89] [Rawlinson, 'Inscription of Tiglath Pileser I,' *RP*, 5, [5](#). See p. 11, par. 7.]

[90] [Castren, *Vorlesungen über die Finnische Mythologie*. See also Tylor, *Primitive Culture*, vol. 2, p. 351. "Over the vast range of the Tatar races, it is the type of the

supreme Heaven that comes prominently into view. Nature-worshippers in the extreme sense, these rude tribes conceived their ghosts and elves and demons and great powers of the earth and air to be, like men themselves, within the domain of the divine Heaven, almighty and all-encompassing. To trace the Samoyed's thought of Num the personal Sky passing into vague conceptions of pervading deity; to see with the Tunguz how Boa the Heaven-god, unseen but all-knowing, kindly but indifferent, has divided the business of his world among such lesser powers as sun and moon, earth and fire; to discern the meaning of the Mongrel Tengri, shading from Heaven into Heaven-god, and thence into god or spirit in general; to follow the records of Heaven-worship among the ancient Turks and Hiong-nu; to compare the supremacy among the Lapps of Tiermes, the Thunderer, with the supremacy among the Finns of Jumala and Ukko, the Heaven-god and heavenly Grandfather such evidence seems good ground for Castren's argument, that the doctrine of the divine Sky underlay the first Turanian conceptions, not merely of a Heaven-god, but of a highest deity who in after ages of Christian conversion blended into the Christian God.']

[91] [*Travels from Cairo to Mourzouk*. 'The Jenne Moor calls this Quollaliffa. Mr. Hutchison, who has a servant, a native of it, describes it as a very powerful kingdom, as the Shereef Brahim described it to me, and as was the impression of Mr. Dupuis. Mr. H. adds, on Negro and Moorish authority, it is to the King of Quallowliffa that the country in which Canna, Dall, and Mr. Horneman mentions Yem Yems cannibals south of Kano 10 days; and the account is further confirmed in my subsequent geographical sketch of the interior of Gaboon. Mr. Horneman's information that the Niger flowed towards the Egyptian Nile through the land of the Heathens, which Mr. Park quoted as an argument for the Congo hypothesis, doubtless referred to these cannibals.' Cited in Bowdich, *Mission from Cape Coast Castle to Ashantee*, p. 204, (1819 ed.).]

[92] [Montfaucon, *Antiquity Explained and Represented in Scriptures*.]

[93] ['Inscription of Borsippa,' col. 1, 1, 2, *WAI*, 31, 4. 'He is the One and the Good whom the Neo-platonician philosophers announced as the common source of every thing in Chaldean theology; and indeed the first principle is mentioned as "the god One" in documents of the later epoch, which tells us, the philosophic language having been completely formed in the sacerdotal schools, that in the beginning the Existing Being (Auv Kinuv) was begotten of the Abyss (Apsu), and the primordial sea (Tiamat) and was worshipped under this name be Nebuchadnezzar.' From Lenormant, *Chaldean Magic*, p. 113.]

[94] [Moor, *Hindu Pantheon*, pl. 7.]

[95] [*Hieroicoicon*.]

[96] [*On the Literature and History of the Vedas?*.]

[97] [Lenormant, *Chaldean Magic*, p. 208. 'The god Aku, in the Assyrian Sin, was considered as the type of royalty, the first divine monarch who had reigned upon the

earth; the sufferings of the king were then assimilated to his, the remembrance became an augury for that of the prince.']

[98] [*Rit.* ch. 1. 'I am the great workman who made the Ark of Socharis on the stocks.' Birch's tr. Cf. [Renouf.](#)]

[99] [Lenormant, *Chaldean Magic*, p. 139, footnote 6. 'The Assyrian version has only, "his ship." Here we have an allusion to a myth which is as yet unknown.']

[100] [*Rit.* ch. 1. 'I am Tat, the son of Tat, conceived in Tat, born in Tat.' Birch's tr. Cf. [Renouf.](#)]

[101] [See above note.]

[102] [*Rit.* ch. 136. 'They tow him along with the Sun; the Osiris is towed in it by the ropemen, stopping the dissolution of the leg of the Firmament at the growth of the weak. (?) Seb and Nu are delighted in their hearts, repeating the name; Growing light, the beauty of the Sun in its light, is, in its being an image, as it is said, for the Great Inundater, the father of the Gods, the suppliers of delicious taste in the heart.' Birch's tr. Cf. [Renouf.](#)]

[103] [Syncellus, *Chronicon*, 38, Eusebius, *Praeparatio Evangelica*, bk. 9, and *Chronicon* 5. 'After Euedoreschus some others reigned, and then Sisithrus (Xisuthrus). To him the god Kronus (*i.e.*, Saturn) foretold that on the fifteenth day of the month Desius there would be a Deluge, and commanded him to deposit all the writings whatever he had in the city of the Sun, in Sippaara. Sisithrus (Xisuthrus), when he had complied with these commands, instantly sailed to Armenia, and was immediately inspired by God.'

Or an alternative version reads: 'After the death of Ardates, his son, Xisithrus, succeeded, and reigned eighteen sari. In his time happened the great deluge; the history of which is given in this manner. The Deity, Kronus, appeared to him in a vision, and gave him notice, that upon the fifteenth day of the month Daesia there would be a flood, by which mankind would be destroyed. He therefore enjoined him to commit to writing a history of the beginning, progress, and final conclusion of all things, down to the present term; and to bury these accounts securely in the city of the sun, Siparra; and to build a vessel, and to take with into it his friends and relations, and to convey on board everything necessary to sustain life, and to take in also all species of animals that either fly, or move upon the earth; and trust himself to the deep.' In Cory's *Ancient Fragments*, pp. 54, 61.]

[104] [Talbot, 'Ishtar and Izdubar,' *RP*, 9, [119](#). See pp. 127-8.]

[105] [See note [103](#) above.]

[106] [*Dea Syria*, [12](#).]

[107] ['The Chaldean Account of the Deluge,' *TSBA*, 2, 214. 'Izdubar, from the description of his reign, evidently belonged to the Mythical period; the legends given in these tablets, the offer of marriage made to him by the goddess Ishtar, the monsters living at the time, Izdubar's vision of the gods, his journey to the translated *Sisit*, with a curious account of a mythical conquest of Erech when the gods and spirits inhabiting that city, changed themselves into animals to escape the fury of the conqueror: all these things and many others show the unhistorical nature of the epoch. From the heading of the tablets giving his history, I suppose that Izdubar lived in the epoch immediately following the Flood, and I think, likewise, that he may have been the founder of the Babylonian monarchy, perhaps the Nimrod of Scripture.']

[108] [Conway, *Demonology and Devil Lore*, vol. 2, p. 283. 'In Stockholm I saw the so-called *Devil's Bible*, the biggest book in the world, in the Royal Library. It is literally as they describe it, '*gigas librorum*': no single man can lift it from the floor. It was part of the booty carried off by the Swedes after the surrender of Prague, A.D. 1648. It contains three hundred parchment leaves, each one made of an ass's hide, the cover being of oak planks, 1½ inches thick. It contains the Old and New Testaments; *Josephi Flavii Antiquitates Judaicae*; *Isidori Episcopi L. XX, de diversis materiis*; *Confessio peccatorum*; and some other works. The last-named production is written on black and dark brown ground with red and yellow letters. Here and there sentences are marked '*haec sunt suspecta*' '*superstitiosa*,' '*prohibita*.' One MS., which is headed, '*Experimentum de furto et febribus*,' is a treatise in Monkish Latin on the exorcism of ghosts and evil spirits, charms against thieves and sickness, and various prescriptions in 'White Magic.' The age of the book is considerably over three hundred years. The autograph of a German emperor is in it: 'Ferdinandus Imperator Romanorum, A.D. 1577,' volume is known in Sweden as *Fan's Bibel* (Devil's Bible). The legend says, that a monk, suspected of black arts, who had been condemned to death, begged for life, and his judge mockingly told him that he would be pardoned only if he should produce next morning all the books here found and in this vast size. The monk invoked the Devil's assistance, and the ponderous volume was written in a single night. This Devil must have been one who prided himself more on his literary powers than his personal appearance; for the face and form said to be his portrait, frontispiece of the volume, represent a most hideous ape, green and hairy, with horrible curled tusks. It is, no doubt, the ape *Anerhahn* of the Wagner legends; Burns's 'towzie tyke, black, grim, and large.']

[109] [Chabas, 'The Magic Papyrus,' *RP*, 10, [135](#). See p. 140.]

[110] [Boscawen, 'The Twelfth Izdubar Legend,' *TSBA*, 4, 267. Compare *RP*, 9, [129](#). See p. 132.]

[111] [*Ibid.*, *RP*, 9, [129](#). See p. 132.]

[112] [Servius, *Ad. Aen.* 1. 642; Movers, *Researches into the Religion and Gods of the Phoenicians*, p. 185.]



[113] [Lenormant, *Chaldean Magic*, p. 11, note 5. 'In the Assyrian version: "the god who has begotten him."']

[114] [Birch, 'The Granite Altar of Turin,' *TSBA*, 3:1, col. D. line 7. See full [text](#).]

[115] [*Neh.* 10:3. 'Pashur, Amariah, Malchijah.']

[116] [Sayce, 'Accadian Poem on Seven Evil Spirits,' *RP*, 9, [141](#). See pp. 146-7.]

[117] [A Chinese sage—who? which one? This is a typical example of Massey's sloppiness.]

[118] [*Rit.* ch. 105. 'But when I am the Bull of the pasturing (?) cows, I am at the upper parts of the heaven.' Birch's tr. Cf. [Renouf](#).]

[119] [*Histories*, bk. 5. 'Some say that the Jews were fugitives from the island of Crete, who settled on the nearest coast of Africa about the time when Saturn was driven from his throne by the power of Jupiter. Evidence of this is sought in the name. There is a famous mountain in Crete called Ida; the neighbouring tribe, the Idaei, came to be called Judaei by a barbarous lengthening of the national name. Others assert that in the reign of Isis the overflowing population of Egypt, led by Hierosolymus and Judas, discharged itself into the neighbouring countries. Many, again, say that they were a race of Ethiopian origin, who in the time of king Cepheus were driven by fear and hatred of their neighbours to seek a new dwelling-place. Others describe them as an Assyrian horde who, not having sufficient territory, took possession of part of Egypt, and founded cities of their own in what is called the Hebrew country, lying on the borders of Syria. Others, again, assign a very distinguished origin to the Jews, alleging that they were the Solymi, a nation celebrated in the poems of Homer, who called the city which they founded Hierosolyma after their own name.']

[120] [See above note. Massey has already discussed this in a previous section. See *BB* 2:[429](#).]

[121] [*Geographica*.?]

[122] [Title unknown, quoted in Stephen of Byzantium.]

[123] [*The Library*, bk. 2, ch. 3. 'Here it will not be amiss to say something of the Chaldeans (as the Babylonians call them) and of their antiquity, that nothing worth remark may be omitted.

They being the most antient Babylonians, hold the same station and dignity in the commonwealth as the Egyptian priests do in Egypt.' Booth's tr., vol. 1, p. 124.]

[124] [*Gen.* 10:8. 'And Cush begat Nimrod: he began to be a mighty one in the earth.']

[125] [*Gen.* 10:9-10. 'He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.']

[126] [Cory, *Ancient Fragments*, p. 43.]

[127] [Sayce, 'The Astronomy and Astrology of the Babylonians, with Translations of the Tablets relating to these Subjects,' *TSBA*, 3, p. 174. 'M. Oppert wishes to identify Utu-cagaba with Rigel, Sib-zi-anna with Regulus, Entemasniur with Aldebaran, and Idkhu with the Southern Balance (Zuban-Edgenubi). The king of the Broken Obelisk says of himself (W.A.I. I, 28, 14), "In the days of variable storms (and) heat, in the days of the rising of Kak-sidi, which (is) like bronze, he hunted"; and as this was in the northern part of Nairi, more probably nearer the Euxine than the Caspian, we have a slight basis upon which to attempt an identification of the star.

There was yet another set of seven stars, called *masu* ([Assyrian]) "of the week" (III, 57, 57-61). M. Oppert has given the following ingenious explanation of them. The Sun had three names, *mul Bartabba-galgal* ([Assyrian]) "the star doubly great"; and *Bartabba-dddil* ([Assyrian]) "the star doubly little"; and *mul Bartabba sa ina sid mul sibzi-anna nazuzu* ([Assyrian]) "double star which depends on Regulus"; then come *mul Nin-Sar* ([Assyrian]) "the star of Istar," or the Moon; *mul an Ner-ra-gal* ([Assyrian]) "the star of Nergal" or Mars; *mul an Pa* ([Assyrian]) "the star of Nebo" or Mercury; *mul Sar* ([Assyrian]) "the star of the king" or Jupiter; *mul Mustilil* ([Assyrian]) "the star of brilliance" or Venus; and *mul Zibanna* or Saturn. There are difficulties, however, in the way of part of this explanation. Though the Sun might be called "the star doubly great" it is hard to see how it could be called "the star doubly little." Moreover, the "star doubly great" is one of the "constellations of the west," and "the double star" is mentioned along with *Kak-iidi* and *Utu-ultai*' as being in the ascendant in Tammuz (June), while it cannot be said of the Sun that "it is fixed in the proximity of Sibzi-anna."']

[128] [*Histories*, bk. 2. 146. 'It is open to all to receive whichever he may prefer of these two traditions; my own opinion about them has been already declared. If indeed these gods had been publicly known, and had grown old in Greece, as was the case with Hercules, son of Amphitryon, Bacchus, son of Semelé, and Pan, son of Penelopé, it might have been said that the last-mentioned personages were men who bore the names of certain previously existing deities. But Bacchus, according to the Greek tradition, was no sooner born than he was sewn up in Jupiter's thigh, and carried off to Nysa, above Egypt, in Ethiopia.' Tr., Rawlinson.

'Of these two accounts every man may adopt that one which he shall find the more credible when he hears it. I however, for my part, have already declared my opinion about them. For if these also, like Heracles the son of Amphitryon, had appeared before all men's eyes and had lived their lives to old age in Hellas, I mean Dionysos the son of Semele and Pan the son of Penelope, then one would have said that these also had been born mere men, having the names of those gods who had come into being long before: but as it is, with regard to Dionysos the Hellenes say that as soon as he was born Zeus

sewed him up in his thigh and carried him to Nysa, which is above Egypt in the land of Ethiopia.' Tr., Macauley.]

[129] [Anacreon, p. 296. 'We have evidence that this god, whose emblem was the Nebros, was known as having the very lineage of Nimrod. From Anacreon, we find that a title of Bacchus was Aithiopais i.e., "the son of Æthiops." But who was Æthiops? As the Ethiopians were Cushites, so Æthiops was Cush.' From Hislop, *Two Babylons*, p. 48.]

[130] [*Gen.* 10:9. 'He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.'  
*Jerusalem Targum.*]

[131] [Maspero, *History of the Ancient Orient*, p. 62.]

[132] [*Jer.* 16:16. 'Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.']

[133] [Chabas, 'Magic Papyrus,' *RP*, 10, [135](#). See p. 151.]

[134] [*Gen.* 10:8. 'And Cush begat Nimrod: he began to be a mighty one in the earth.']

[135] [*Rit.* ch. 17. 'The Sun in his egg, gleaming in orb, shining from his horizon, floating in his clouds, who hates sins, forced along by the conducting of Shu, without an equal among the Gods, who gives blasts of flame from his mouth, illuminating the world with his splendour. Save thou the Osiris from that God whose forms are mystic.' Birch's tr. Cf. [Renouf](#).]

[136] [Unable to trace.]

[137] [*Rit.* ch. 17. 'The Great Cat which is in Tattu, at the Pool of the Persea, placed in Annu [Heliopolis], is the Sun himself, called a cat. For he has been called cat [by name] Ra, for it is like what he has done, he has made his transformation into a cat; or it is Shu making the likeness [?] of Seb and Osiris.' Birch's tr. Cf. [Renouf](#).]

[138] [*Rit.* ch. 38. 'I am the two Lion- (or twin-) Gods, the second of the Sun, Tum in the Lower Country.' Birch's tr. Cf. [Renouf](#).]

[139] [*Paschal Chronicle*, vol. 1, p. 50. 'Mysia also was another, and the Mysians, in the *Paschal Chronicle*, are said to be descended from Nimrod. The words are, "Nebrod, the huntsman and giant from whence came the Mysians." From Hislop, *Two Babylons*, p. 240.]

[140] [*Assyrian Dictionary*, vol. 3, p. 851.]

[141] [*The Library*. Unable to trace.]

[142] [*WAI*, 4, pl. 30, 3. 'This was Silik-mulu-khi, whose name means "he who distributes good amongst men."' From Lenormant, *Chaldean Magic*, p. 190. See also note [71](#) above.]

[143] [Sayce, 'On Nimrod and the Assyrian Inscriptions,' *TSBA*, 2:2, 245. 'A mythological tablet (W.A.I, II, 56, 25-29) gives us the following curious information:—"The god Uccumu [Assyrian] the god Accalu [Assyrian], the god Icsuda [Assyrian], Iltebu [Assyrian] [are] the four names of the dog[?] of Merodach" ([Assyrian]). The first three words are easy enough to interpret, "the despoiler" from [Heb.]; (*ecimu*), "the devourer," from [Heb.] (*acalu*), and "the seizer," from [Heb.] (*casadu*); but Iltebu is more obscure. It may be "the consumer," from [Heb.] or (more probably, considering the vowel of the inserted dental) "the capturer.""]

[144] [Talbot, 'Ishtar and Izdubar,' *RP*, 9, [119](#). See p. 127, col. 2, lines 14-17.]

[145] [Lenormant, 'Akkadian Hymn,' in *Chaldean Magic*, p. 193. '(Great lord) of the country, king of the countries, eldest (son) of Hea who bringest back (into their periodical movements) heaven and earth, Silik-mulu-khi (great lord of the country, king of the countries, God amongst the gods, Director) of Ana and Mul-ge, Merciful on amongst the gods, Generator who bringest back the dead to life, Silik-mulu-kni, king of E-saggadhu, King of the E-zida, king of the E-makh-tila, to thee are heaven and earth! To thee are heaven and earth round about! To thee is the lip of life! To thee is the sublime bank of the pit of the ocean!' See also note [70](#) above.]

[146] [Source.]

[147] [Source.]

[148] [Everard, *Divine Pymander*, bk. [5](#), 34.]

[149] [*Ibid.*, bk. [7](#).51-52.]

[150] [*NG* 1:[185](#)]

[151] [Syncellus, *Chronicon*, 28, Eusebius, *Chronicon*, 5, 8. 'The person who was supposed to have presided over them was Omoroca: which in the Chaldee language is Thalath; which in Greek is interpreted Thalassa, the sea: but, according to most true computation, it is equivalent to Selene, the moon.' In Cory, *Ancient Fragments*, p. 59.]

[152] [*Gen.* 7:11. 'In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.']

[153] [*Black Book of Carmethen*, 38. In Skene, *Four Ancient Books of Wales*, vol. 1, p. [302](#).]

[154] [Smith, 'Early History of Babylonia, pt. 2,' *RP*, 5, [53](#). See p. 65.]

[155] [Smith, *Chaldean Genesis*, p. 68, lines 13-27. '... the place .... lifted up ....  
 above .... heaven ....  
 the place .... lifted up ....  
 Pal-bi-ki the temples of the great gods ....  
 his father and his .... of him  
 the god .... thee and over all which thy hand has made  
 thee, having, over the earth which thy hand has made  
 having, Pal-bi-ki which thou hast called its name  
 made? my hand for ever  
 may they carry ...  
 the place .... any one the work which . . .  
 he rejoiced .... to after ....  
 the gods ....  
 which in ....  
 he opened ....

This fragment is both mutilated and obscure; in the eighth line I have translated firmament with a query, the sound and meaning of the word being doubtful; and in line 10, I translate earth for a combination of two characters more obscure still, my translation being a conjecture grounded on some meanings of the individual monograms. *Pal-bi-ki* are the characters of one name of the city of Assur; but I do not understand the introduction of this name here.']

[156] [Talbot, 'Legend of the Descent of Ishtar,' *RP*, 1, [141](#). See p. 145, col. 1.]

[157] [*Histories*, bk. 2. 78. 'In social meetings among the rich, when the banquet is ended, a servant carries round to the several guests a coffin, in which there is a wooden image of a corpse, carved and painted to resemble nature as nearly as possible, about a cubit or two cubits in length. As he shows it to each guest in turn, the servant says, "Gaze here, and drink and be merry; for when you die, such will you be." Tr., Rawlinson.

'In the entertainments of the rich among them, when they have finished eating, a man bears round a wooden figure of a dead body in a coffin, made as like the reality as may be both by painting and carving, and measuring about a cubit or two cubits each way; and this he shows to each of those who are drinking together, saying: "When thou lookest upon this, drink and be merry, for thou shalt be such as this when thou art dead." Thus they do at their carousals.' Tr., Macauley.]

[158] [Goodwin, 'Festal Dirge of the Egyptians,' *RP*, 4, [115](#). See p. 117.]

[159] [Stern, 'The Song of the Harper,' *RP*, 6, [127](#). See p. 130.]

[160] [Boscawen, 'Notes on the Religion and Mythology of the Assyrians,' *TSBA*, 4:2, 293. 'In a magical text I find the following notice of the porter of Hades:—[Assyrian] *Negab*, porter of the earth. In place of [Assyrian] the Accadian has [Assyrian] *kurra*, with the post position [Assyrian] *ge*, which denotes lower, under, so that we must read, *Negab*, porter of the Underworld.

In another text the seven gates of Hades are referred to as the "seven doors (*dalti*) of the Underworld.""]

[161] [*Rit.* ch. 145. 'Hail, keepers of the Seven chief Staircases! made the staircases of Osiris, guarding their Halls.' Birch's tr. Cf. [Renouf](#).]

[162] [Boscawen, 'Notes on the Religion and Mythology of the Assyrians,' *TSBA*, 4:2, 291. 'The Palace of Justice, in which the judgment of the deceased takes place, is situated in the innermost circle. Here is the throne on which the judge sat and delivered the judgment. But the most important point is, here rose the stream of the "waters of life" ([Assyrian] *mie-balati*).']

[163] [*E.I.H.* 4. 63. (Unable to trace this pub.)  
Norris, *Assyrian Dictionary*, vol. 3, p. 1051.]

[164] [Source.]

[165] [Rodwell, 'Inscription of Nebuchadnezzar,' *RP*, 5, [111](#). See p. 123, col. 4. 60-64.]

[166] [Norris, *Assyrian Dictionary*, vol. 3, p. 946.]

[167] [Sanchoniathon, preserved in Eusebius, *Praeparatio Evangelica*, bk. 1. ch. 1. 'After these events Kronus builds a wall round about his habitation, and founds Byblus, the first city in Phoenicia.' In Cory's *Ancient Fragments*, p. 12.]

[168] ['Inscription of King Nastosenen,' *TSBA*, 4:2. See full text [here](#).  
See also Maspero, 'Inscription of King Nastosenen,' *RP*, 10, [55](#)-66. No 'tenkur' is mentioned, only 'dengoor,' *i.e.*, Dongolah.]

[169] [Talbot, 'Taylor's Cylinder of Sennacherib,' *RP*, 1, [33](#). See pp. 42-3, col. 3, lines 64, 65.]

[170] [Talbot, 'Bellino's Cylinder of Sennacherib,' *RP*, 1, [23](#). See p. 27.]

[171] [Source.]

[172] [*Chaldean Magic*, p. 411. 'The translation in this case would be "language of those sitting"' Lenormant adds a footnote that the same sign 'has the meaning "to put, place," intransitively "to sit," at least as often as that of "serve" and in this rendering is much more usual than "adoration, worship."']

[173] [Sharpe, *Egyptian Inscriptions from the British Museum and other Sources*, p. 242.]

[174] [*Gen.* 10:6-10. 'And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.  
And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah:  
and the sons of Raamah; Sheba, and Dedan.

And Cush begat Nimrod: he began to be a mighty one in the earth.

He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.']

[175] [Pliny, *Natural History*, bk, [5](#).14.

Solinus, *Plinianæ exercitationes ... Polyhistora*, bk. 34. 1.]

[176] [Jellinek, *Bet Ha-Midrash*, v. 40.]

[177] [D'Herbelot, *Bibliothèque Orientale*. 'Some tell us, that Nimrod, on seeing this miraculous deliverance from his palace, cried out, that he would make an offering to the God of Abraham; and that he accordingly sacrificed four thousand kine. But, if he ever relented, he soon relapsed into his former infidelity; for he built a tower that he might ascend to heaven to see Abraham's God; which being over-thrown, still persisting in his design, he would be carried to heaven in a chest borne by four monstrous birds; but after wandering for some time through the air he fell down on a mountain with such force, that he made it shake, whereto (as some fancy) a passage in the *Koran* alludes, which may be translated, although their contrivances be such as to make the mountains tremble.

Nimrod, disappointed in his design of making war with God, turned his arms against Abraham, who, being a great prince, raised forces to defend himself; but God, dividing Nimrod's subjects, and confounding their language, deprived him of the greater part of his people, and plagued those who adhered to him by swarms of gnats, which destroyed almost all of them; and one of those gnats having entered into the nostril, or ear, of Nimrod, penetrated to one of the membranes of his brain, where, growing bigger every day, gave him such intolerable pain, that he was obliged to cause his head to be beaten with a mallet, in order to procure some ease, which torture he suffered four hundred years; God being willing to punish, by one of the smallest of his creatures, him who insolently boasted himself to be lord of all.' From Sale, *The Koran*, p. 510; also Hyde, *Historia religionis veterum Persarum*.]

[178] [*Gen.* 15:7. 'And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.']

[179] [*Geography*. Unable to trace.]

[180] [*Chaldean Magic?*.]

[181] [Rawlinson, *Five Great Monarchies*, vol. 2, p. 500. 'This element, as has been already observed, was predominantly Cushite; and there is reason to believe that the Cushite race was connected not very remotely with the negro. In Susiana, where the Cushite blood was maintained in tolerably purity—Elymaeans and Kissians existing side by side, instead of blending together—there was, if we may trust the Assyrian remains, a very decided prevalency of a negro type of countenance, as the accompanying [specimens](#), carefully copied from the sculptures, will render evident. The head was covered with



short crisp curls; the eye was large, the nose and mouth nearly in the same line, the lips thick. Such a physiognomy as the Babylonian appears to have been would naturally arise from an intermixture of a race like the Assyrian with one resembling that which the later sculptures represent as the main race inhabiting Susiana.']

[182] [*Les Tribus Arabes de l'Irac-Arabi.*?]

[183] [*Chaldean Magic*, p. 347. 'They probably spoke "the language of the fishermen," which is mentioned in some Assyrian documents as being a different dialect from those of Assur and Accad.']

[184] [*Old Egyptian Chronicle*. 'Among the Egyptians there is a certain tablet called the Old Chronicle, containing thirty dynasties in 113 descents, during the long period of 36,525 years. The first series of princes was that of the Auritae; the second was that of the Mestraeans; the third of the Egyptians.' In Cory, *Ancient Fragments*, p. 136.]

[185] [Cory, *Ancient Fragments*, p. [43](#).]

[186] [*Rit.* ch. [165](#). Cf. [Renouf](#).]

[187] [*Odyssey*, bk. 40. 'Where is the folk Cimmerian and the city of their name,  
By the mist and the cloud-rack covered, and never on a day  
On them doth the sun bright-shining look down with his many a ray.' W. Morris' tr.]

[188] [*Ath*, July 24, 1880.]



# A BOOK OF THE BEGINNINGS

## NOTES TO SECTION 21

[1] [*Uhi* is to be found in the *First Sallier Papyrus*, p. 1; *uhi-t* in Chabas, *Les Papyrus Hieratiques de Berlin*, fol. 1.]

[2] [Pierret, *Vocabulaire Hieroglyphique*.]

[3] [*Travels in New Zealand*, London, 1843.]

[4] [*An Account of the Natives of the Tonga Islands*, London, 1817.]

[5] [*A Descriptive Vocabulary of the Language in Common use Amongst the Aborigines of Western Australia*, London, 1847.]

[6] [London, 1871: Williams and Norgate—see [bibliography](#). Compare with New Edition.]

# A BOOK OF THE BEGINNINGS

## NOTES TO SECTION 22

[1] [Lubbock, *The Origin of Civilisation and the Primitive Condition of Man*. p. 524. The following 12 entries have all been derived from this source, Massey merely copies the [table](#) in Lubbock.]

[2] [*Travels in Southern Africa*.]

[3] [*A Grammar and Vocabulary of the Namaqua Hottentot Language*.]

[4] [Wilson, *A Grammar of the Mpongwe Language with Vocabularies by the Missionaries of the ABCFM, Gaboon Mission, Western Africa*.]

[5] [*Polyglotta Africana*.]

[6] ['For America, the Makah dialect, given by Mr. Swan in the *Smithsonian Contributions* for 1869.' From Lubbock, *op. cit.*, p. 524 ]

[7] [*TES*, 56.]

[8] [*Archives of Aboriginal Knowledge*.]

[9] [*Diccionario da lingua Tupy*.]

[10] [*Narrative of the Voyage of the Rattlesnake*.]

[11] [*Letters and Extracts from the Addresses and Occasional Writings of J.B. Jukes*.]

[12] [*An Account of the Natives of the Tonga Islands*.]

[13] [*Travels in New Zealand*.]

[14] [Dalton, *Ethnology of Bengal*.]

[15] [Williams, *Fiji and the Fijians*, vol. 1, p. 229. 'The seer also is known in Fiji. He sits listening to the applicant's wishes, and then, closing his eyes on earthly things, describes to the inquirer the scenes of the future which pass before his vision. These generally consist of burning houses, fleeing warriors, bloody plains, or death-stricken sick ones, as the case may require. A similar personage is the *taro*, "ask," who sits with his knee up and his foot resting on the heel, with a stick placed in a line with the middle of it. Without being told the object of the visit, he states whether his presentiment is good or evil, and

then is informed of the matter inquired after, and proceeds to apply his impressions about it in detail. There is also the *dautadra*, or professional dreamer, who receives a present on communicating his revelations to the parties concerned, whether they tell of good or evil, and who seldom happens to dream about any one who cannot pay well. Some believe that a good present often averts the evil of a bad dream.']

[16] [Gill, *Myths and Songs from the South Pacific*, ch. 14. See p. 317.]

[17] [Fornander, *An Account of the Polynesian Race*, vol. 1, p. 17. 'Among the Hawaiian names for the south occur those ancient ones of Lisso and Lepo. The former signifies "blue, black, or dark," and hence "the deep water in the ocean; the latter is synonymous with 'Moana,' the deep, open ocean." But there is no land to the north of the present Hawaiian islands, within reach or ken, that could have suggested those other names as epithets or synonyms for the north only: the "Moana-lipo," the dark fathomless ocean, approaches them, not on the south only, but on every side. Nor were these names acquired or adopted while the Hawaiians yet lived in some of the southern groups of the Pacific, for the situation and surroundings of none of these would justify such designations for either north or south. Those names, therefore, refer to a period when the Polynesians occupied the Asiatic Archipelago, and probably lands further west, with the Indian Ocean as their "Moana-lipo," their "dark, unbounded sea," their southern quarter of the heavens, Kuana-Upo, their south; and with lands of various names all along their northern horizon.']

[18] [Horapollo, *Hieroglyphica*, bk. 1. 68. 'To express *sunrise* they depict the TWO EYES OF A CROCODILE, because of the whole body of the animal its eyes glare conspicuously from the deep.']

[19] [Tylor, *Researches into the Early History*, p. 150. See p. 179.]

[20] [Source.]

[21] [Smith, *Papyrus d'Harris*. Cited in Birch, *Dictionary of Hieroglyphics*, p. 416.]

[22] [*Rit.* ch. 42. 'The spine of the Osiris is in shape of that of Pasht.' Birch's tr. Cf. [Renouf](#).]

[23] [*Rit.* ch. 30. 'My heart was my mother—my heart was my mother—my heart was my being on earth, placed within me, returned to me by the Chief Gods, placing me before the Gods, nor did it make [show] weakness to me before the Great God, Lord of the West, Hail, this heart of the Osiris, Lord of the West! hail, the lungs! Hail, ye Chief Gods dwelling in the locks placed on their sceptre! Say ye, Excellent is the Osiris, give him to Nahab. When I have been assembled in the region of the Great Quarter, the greatest of the heaven. I flourish on earth, I never die in the West, I flourish as a Spirit there for ever.

*Said over a scarabaeus of hard stone. Cause it to be washed with gold, and placed within the heart of a person. Make a phylactery anointed with oil, say over it with magic: My heart is my mother, my heart in my transformations.'* Birch's tr. Cf. [Renouf](#).]

[24] [*Myths and Songs from the South Pacific*, ch. [2](#). See p. 28.]

[25] [*Rit.* ch. 129. 'Said over the figure painted in the picture on a slip of clean papyrus, by the point of a felspar polisher, on a yellow ground [scented water], and placed on a person's knees: "He is not detained, he goes to the boat of the Sun at sunset daily. Thoth clothes him when he comes out in fine linen." Paint him in good style in the boat of the Sun, also by the point of a felspar polisher; tell him to wrap up the slip having sealed the book in it[?] "The Osiris having set up the tat and prepared the buckle, proceeds wherever he likes. The mouth is welcome, says Thoth to the Sun, the ... has been welcome to its master Ra." Replies Thoth: "Clothed is his soul when it comes forth, going to the boat of the Sun. The body is to remain in its place.'" Birch's tr. Cf. [Renouf](#).]

[26] [Gill, *Myths and Songs from the South Pacific*, ch. [14](#). See p. 326.]

[27] [Tylor, *Researches into the Early History*, p. [229](#). See p. 234.]

[28] [*Myths and Songs from the South Pacific*, ch. [12](#). See p. 272.]

[29] [*Ibid.* See p. 282.]

[30] [Bleek, *Reynard the Fox in South Africa*, p. [90](#).]

[31] [Tylor, *Researches into the Early History*, p. [192](#). See p. 202.]

[32] [Bonwick, *Daily Life and Origin of the Tasmanians*, p. 193. 'On the Murray the precious stone is known as *Eatto* or *Maako*. The Encounter Bay tribe place their *Mokani*, or charm-stone, between two bound sticks; with the sharp edge they operate to the injury of males, and the blunt part of females. The Tasmanians called the secret stone, according to the Rev. T. Dove, by the name of *Leeka*, but the southern dialect had it *Heka*.']

[33] [Taylor, *Te Ika a Maui*, (2nd ed.), pp. 31-2. 'In New Zealand Sir G. Grey, the governor, made the discovery of a curious relic of antiquity on the small island of Mokoia, in the middle of Rotoraa Lake. This was formerly an extremely sacred spot, where their most venerated objects were preserved. During his visit there in 1866 he found two old priests still keeping guard over them. Knowing the interest the Governor took in everything relating to the past history of their race, and probably to ingratiate themselves with him, they took him to the island, and to his surprise showed him the site of an ancient temple, clearly marked by flax plants, an oblong square in shape, with a curious recess in the end, the furthest removed from the entrance. Into this adytum the old priests went, and there removing a few inches of the soil disclosed a well executed idol of stone, as large as life; it was represented in a sitting posture, with the elbows resting on the knees, the legs crossed, and the face looking upwards. This idol the Governor stated was a fac-simile of one presented to him on a former occasion by the natives of the same part, only of much smaller size, yet apparently of a similar kind of stone, a species of porphyry, both probably brought by their ancestors when they first came to the island. Their traditions state, that when they left Hawaiki they took their gods with them, of

those the most celebrated were five brought by Kiuwai and Hangaroa, two of which called Ihwngaru and Itypaoa were in existence unto a very late date. The Ihungaru was a lock of human hair, twisted with a rope of *auie*, made from the paper mulberry bark, and kept in a house built of wood brought from Hawaiki and thatched with the mange-mange. This fell into the hands of Hongi and the Ngapuhi tribe when they stormed the Mokoia Pa in 1823, where it was preserved; thence it was carried to an eminence on the main land overlooking the lake, where the victors chopped it to pieces with their tomahawks, that it might no longer be a palladium to their enemies. Of the Itupaoa no description was preserved; it was kept with the former at Mokoia, but was secreted by the priests, as was supposed some where on the Horapore range. It is therefore highly probable that the statue which was disinterred by the priests for the Governor to see, was this identical one of the Itpaoa, which, doubtless, from its size and weight, could not be easily carried to any distance, especially when the surrounding country was already in the enemy's hands, therefore its custodians would naturally bury it on the spot, and there it remained for forty-three years, until the Governor's visit, which was the signal for its *hahunga* or disinterment.

The poor old priests not content with showing the Governor the statue, likewise took him to the spot where Tuorangi, the great Rotorua giant was interred; there also removing a little soil, they disclosed a stone coffer or cist, eight and a half feet long, formed by flagstones, with a cover of the same, which had sloping sides like the roof of a house, with the ridge on the top curiously sculptured. Until a few years ago, there were sculptured stones remaining which marked the boundaries of the Mara or Kumara ground of Turi at Patea, and these being regarded as idols by a Wesleyan catechist stationed there, were therefore broken in pieces.']

[34] [As above note.]

[35] [*Rit.* ch. 142. 'Sole type (?) in the roofed House.' Birch's tr. Cf. [Renouf](#).]

[36] [*Fragments*.?]

[37] [Leemans, (*Monumens Égyptiens Portant des Légendes Royales*?), votive mummy case in bronze.]

[38] [Gill, *Myths and Songs from the South Pacific*, ch. [5](#). See p. 77.]

[39] [*Ibid.*, ch. [9](#). See p. 205, note 91.]

[40] [*Ibid.*, ch. [9](#). See p. 204.]

[41] [*Ibid.* [See plate, p. 122](#).]

[42] [Taylor, *Te Ika a Maui*, p. 346. 'Te Rahu, or Sewaka-triku-tvka.—The first game presenting this similarity, is that of flying the kite, and it is remarkable that their name appears to be drawn from the same object as ours: the kite is the old term for the hawk, and the name *hihu* is also that for the same kind of predaceous bird hovering over its

quarry, from whence doubtless the identity of thought arose; their figure, though differing from ours, is generally a rough imitation of the bird, with its great outspread wings; these kites are frequently made of largo dimensions from *ranpo* leaves, a kind of sedge, neatly sewn together, and kept in shape by a slight frame-work; the string is most expeditiously formed, and lengthened at pleasure, being merely the split loaves of the flax plant: this is a very favourite amusement.']

[43] [McLennan, 'The Worship of Plants and Animals,' *FR*, 1870, 216, footnote. 'An instructive fact is that in Fiji two gods, who will naturally hereafter turn men-gods, lay claim to the Hawk.']

[44] [Williams, *Fiji and the Fijians*, vol. 1, p. 219. 'Nearly every Chief has a god in whom he puts special trust; and a few are of opinion that their god follows them wherever they go. Different classes have their own tutelary deities. Rokova and Bokola are trusted in by the carpenters, and Roko Voua and Vosavakandua by the fishermen. The same deity is worshipped in different places by different names. Eatu Maimbtjlu of Mbau is known at Somosomo as Eatu Levu, and on Vanuambalavu and other places as Mai Wakolotu.']

[45] [*Te Ika a Maui*, p. 363. 'He morere.—He moari.—This is a lofty pole, generally erected near a river, from the top of which about a dozen ropes are attached; the parties who use it take hold of them, and swing round, going over the precipice, and, whilst doing so, sometimes let go, falling into the water; occasionally serious accidents have thus occurred by striking the bank.']

[46] [Source.]

[47] [Collins, *An Account of the English Colony in New South Wales*, vol. p. 364. 'They now commenced their preparations for striking out the tooth. The first subject they took out was a boy of about ten years of age: he was seated on the shoulders of another native who sat on the grass, as appears in this Plate.

The bone was now produced which had been pretended to be taken from the stomach of the native the preceding evening; this, being made very sharp and fine at one end, was used for lancing the gum, and but for some such precaution it would have been impossible to have got out the tooth without breaking the jaw-bone. A throwing-stick was now to be cut about eight or ten inches from the end; and to effect this, much ceremony was used. The stick was laid upon a tree, and three attempts to hit it were made before it was struck. The wood being very hard, and the instrument a bad tomahawk, it took several blows to divide it; but three feints were constantly made before each stroke. When the gum was properly prepared, the operation began; the smallest end of the stick was applied as high up on the tooth as the gum would admit of, while the operator stood ready with a large stone apparently to drive the tooth down the throat of his patient. Here their attention to the number three was again manifest; no stroke was actually made until the operator had thrice attempted to hit the throwing-stick.']

[48] [*Originum Libri Viginti.?*]

[49] [Taylor, *Te Ika a Maui*, p. 347. 'Ke wax, or maui.—Cat's-cradles is a game very similar to ours, but the cord is made to assume many more forms, and these are said to be different scenes in their mythology, such as Hine-nni-te-po, mother night bringing forth her progeny, Mara and the gods, and Maui fishing up the land, men, canoes, houses, &c., are also represented. Some state that Maoi invented this game.']

[50] [Shortt, *Tribes on the Neilgherries*, quoted by Marshall, *A Phrenologist Among the Todas*, p. 47. 'They—the women—however, mark or tattoo portions of the body, terming it Gurtu. Dr. Shortt has recorded these marks so carefully, that I cannot do better than quote his own words: 'The women,' he writes, 'are tattooed about the arms, chest, and legs in the following manner: Three semi-circles of dots on the outer side of each arm, each semicircle containing nine points; a double row of dots across the upper part of the chest, about an inch below the clavicle, each row consisting of thirty-six points, about the eighth of an inch apart, the rows themselves being one inch distant from each other. Those on the arms have an intervening space of two inches; two rows, containing eight or nine points each, on the shoulders, commencing in front where the lines on the chest terminate, and extending backwards to a point on a level with the superior semicircle on the arm; a solitary dot in the centre of the chin; two circular lines of dots on each leg, the upper circle containing twenty-five and the lower only twenty dots; and a row across the dorsum of each foot, numbering from nine to eleven points. The terminal point of each row is marked by a ring, the interlinear points being simple dots, frequently taking the form of squares.']

[51] [*TES*, new series, 3, 230, 1865. 'In New Holland, Australia, the aborigines, during their spring festival, shout and sing, as they dance round a pit which is "so dug and decorated with bushes as to represent the private parts of a female: as they dance they carry the spear before them to simulate priapus, every gesture is obscene.'" I have used the quote in Scott, *Phallic Worship*, p. 99.]

[52] ['The secret to be divulged to the novice was in almost all cases simply something of a phallic nature. Davis, who had been admitted for fourteen years to the mysteries of the tribe, does not scruple to say that such an occasion was "merely a ceremony for the purpose of passing a lad into a certain state of manhood, and to show him how to act with a woman.'" From Bonwick, *Daily Life and Origin of the Tasmanians*, p. 201, who gives no source.]

[53] [*Gen.* 15:5. 'And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.']

[54] [Bonwick, *Daily Life and Origin of the Tasmanians*, p. 201. 'A seal of admission was bestowed. With some tribes it was circumcision. With others it was the sponsors giving a new and sacred name, never to be divulged but in the presence of the chosen. With others a white stone was given, never to be shown to women. After the gift, entreaties and threats were used to induce the lad if possible to yield the treasure: he was expected to hold fast A girdle of human hair was sometimes given them. Even where

circumcision was not enjoined, the youth was subjected to the forcible extraction of hair from the pubes. A pubic covering was worn by others. Cicatrices were made then upon the flesh. Arms of men were given, with instructions as to hunting and war.']

[55] [Angas, *Savage Life and Scenes in Australia and New Zealand*, vol. 2, pp. 216-24.]

[56] [*Ibid.*, vol. 1, p. 99. 'The scrub natives, who are called Wirramayo, and occupy the vast scrub country to the north-west of this part of the Murray, have a different method of initiating the boys into the privileges of manhood. The boy is brought by an old man to the encampment, and laid upon his back, with an opossum-skin bag put over his face, and five fires are lighted around him, each being composed of three firesticks, placed together in a triangle. The *wittoo icittoo* (a mysterious instrument, formed of an oval piece of wood, fastened to a string of human hair) is then whirled round, with great rapidity, over the fires, producing a loud roaring sound, which they consider has the effect of keeping away the evil spirits. With a sharp flint, the old man cuts off the foreskin, and places it on the third finger of the boy's left hand, who then gets up, and with another native, selected for the purpose, goes away into the hills, to avoid the sight of women for some time. No women are allowed to be present at this rite.']

[57] [As above note.]

[58] [*Ibid.*, vol. 1, p. 113. 'Before the young men can be admitted into the privileges and distinctions of manhood, they are compelled to undergo three distinct stages or ceremonies of initiation. At the age of twelve or fifteen, the boys are removed to a place apart from the women, whom they are not permitted to see, and then blindfolded. The men who accompany them set up a loud shout of *herri, herri, herri!* swinging round the *witarna*, a mysterious instrument used in incantations; and then proceed to blacken the boys' faces, enjoining them to whisper. For several months the boys remain in this first stage, with blackened faces, and continuing to whisper, until released; when they are again permitted to speak aloud. The place where the whisperers (now called Warrara) have been thus initiated, is carefully avoided by the women and children.']

[59] [See note [52](#) above.]

[60] [H. G. Robley wrote an interesting study on the art of tattooing in Maori culture. See his *Moko, The Art and History of Maori Tattooing*, Chapman and Hall, London, 1896.]

[61] [Lubbock, *The Origin of Civilisation*, p. 65, '[Head of a New Zealander](#).']

[62] [Gill, *Myths and Songs from the South Pacific*, ch. [6](#). See p. 95.]

[63] [*Ibid.*, ch. [6](#). See p. 95.]

[64] [Source.]



[65] [Taylor, *Te Ika a Maui, or, New Zealand and its Inhabitants*, p. 147. Unable to trace, but see p. 103: 'Another office of the priest was that of the *moko mokai*, or embalming of the heads of relatives, which was likewise the office of the Egyptian physicians and priests. This union of the two seems to have pervaded the whole heathen world; it is preserved by the Red Indian in the name of the medicine man who attended to the bodily and spiritual health of the people.'

*Ibid.*, p. 324. 'Connected with tattooing, was the art of embalming. This was done in order that great warriors might show the heads of all the distinguished chiefs they had killed; but this art was not employed for that purpose alone; it enabled them to preserve the heads of those who were dear to them, and to keep these remembrances of beloved objects ever near; it was no uncommon thing to embalm in this way the head of a beloved wife or child.

To prepare them for drying was called *pati palci*, or *popo*, which signifies taking out the brain; they were then subjected to repeated steamings in the oven; after each steaming, the heads were carefully wiped with the flowers of the *kakaho*, or reed, and every portion of flesh and brain was removed; a small thin *manuka* stick was inserted between the skin and bone of the nose to preserve its form; when this process was ended, they were dried in the sun, and afterwards exposed to the smoke of their houses; one of the first things was to extract the eyes, fill the sockets with flax, and then sew the lids together. These heads, thus prepared, seemed to be exempt from the attack of insects, being thoroughly impregnated with pyroligneous acid.')

[66] [*Traditions and Superstitions of the New Zealanders*, p. 232. 'WHANGAI-HAU.

*Hikitia mai taua kai,*

*Ki runga te rangi taua kai.*

*Kia kai mai Ihu-ngaro.*

*Kongo mai.*

*Heke iho i te rangi.*

*Taua kai.*

A CHARM CALLED "FEED-WIND."

Raise up (or dance in the arras as an infant) that food,

Raise up to the sky that food.

Come and eat, Invisible-nose,

Come and hearken.

Descend from the sky,

That food.' P. 136 of 2nd ed.]

[67] [Dieffenbach, *Travels in New Zealand*, vol. 2, p. 361. '*Hakari* a feast of peace where presents of fish are brought by the visitors; also birds' eggs, roe of a fish, seed of anything.')

[68] [Leslie, *The Early Races of Scotland and their Monuments*, vol. 2, pl. [57](#).]

[69] [Mitchell, *Past in the Present*, p. [239](#).]

[70] [*An Account of the Voyages Undertaken by the Order of His Present Majesty for Making Discoveries in the Southern Hemisphere, and Successively Performed by Commodore Byron, Captain Wallis, Captain Cartenet, and Captain Cook*, Ed., Hawkesworth, (1775 ed.), vol. 2, p. 21. 'At this place we saw a very singular curiosity: it was the figure of a man constructed of basket work, rudely made, but not ill designed; it was something more than seven feet high, and rather too bulky in proportion to its height. The wicker skeleton was completely covered with feathers, which were white where the skin was to appear, and black in the parts which it is their custom to paint or slain, and upon the head, where there was to be a representation of hair; upon the head also were four protuberances, three in front, and one behind, which we should have called horns, but which the Indians dignified with the name of Tate Ete, *little men*. The image was called Manioe, and was said to be the only one of the kind in Otaheite. They attempted to give us an explanation of its use and design, but we had not then acquired enough of their language to understand them. We learned, however, afterwards, that it was a representation of Mauwe, one of their Eatuas, or gods of the second class.']

[71] [Gill, *Life in the Southern Isles*, p. 289.]

[72] [I can find no ref. to this war-canoe in Herodotus, who does not even mention Ptah.]

[73] [Gill, *Myths and Songs from the South Pacific*, ch. [7](#). See p. 118.]

[74] [*Ibid.*, ch. [10](#).]

[75] [*Khordah-Avesta*, 26. 10, 45. 'Whose eight (?) friends sit spying for Mithra on all heights, on all watch-towers, spying out the Mithra-liars, beholding those, remembering those who formerly lied to Mithra, watching the paths of those for whom the Mithra-liars desire, the evil, who openly slay the pure.' Bleeck's tr., vol. 3, p. 62.]

[76] [Gill, *Myths and Songs from the South Pacific*, ch. [1](#). See p. 8.]

[77] [*An Account of the Polynesian Race*, vol. p. 4. 'From what I have been able to glean of the old Javanese annals, and of their ancient language, the Kawi, I am led to believe that of the two words, which in the present Malay tongue signify an island "Nusa" and "Pulo" the former is by far the older, and obtained exclusively before the latter was introduced by the comparatively modern Malays.']

[78] [*Ibid.*, vol. 1, pp. 14-5. 'Baba, an island south of the Banda group, Indian Archipelago. Kepa, a land on Kauai, Hawaiian group, refers itself to Tapa, a village on the above mentioned island of Baba.']

[79] [Gill, *Myths and Songs from the South Pacific*, ch. [4](#). See p. 51.]

[80] [*Vorlesungen über die Finnische Mythologie*.]

[81] [*Finnisch Mythologie*, p. 57. 'The following passage is from a Mongol wedding-song to the personified Fire, 'Mother Ut, Queen of Fire, thou who art made from the elm that grows on the mountain-tops of Changgai-Chan and Burchatu-Chan, thou who didst come forth when heaven and earth divided, didst come forth from the footsteps of Mother Earth, and wast formed by the King of Gods. Mother Ut, whose father is the hard steel, whose mother is the flint, whose ancestors are the elm-trees, whose shining reaches to the sky and pervades the earth. Goddess Ut, we bring thee yellow oil for offering, and a white wether with yellow head, thou who hast a manly son, a beauteous daughter-in-law, bright daughters. To thee, Mother Ut, who ever lookest upward, we bring brandy in bowls, and fat in both hands. Give prosperity to the King's son (the bridegroom), to the King's daughter (the bride), and to all the people!' Quoted in Tylor, *Primitive Culture*, vol. 2, p. 254.']

[82] [Fornander, *An Account of the Polynesian Race*, vol. 1, p. 73. 'The rows of stars of Kane,

The stars in the firmament,  
The stars that have been fastened up,  
Fast, fast, on the surface of the heaven of Kane,  
And the wandering stars,  
The tabued stars of Kane,  
The moving stars of Kane;  
Innumerable are the stars;  
The large stars,  
The little stars,  
The red stars of Kane. infinite space!  
The great Moon of Kane,  
The great Sun of Kane,  
Moving, floating,  
Set moving about in the great space of Kane.  
The great Earth of Kane,  
The Earth Kapakapaua of Kane,  
The Earth that Kane set in motion,  
Moving are the stars, moving is the moon,  
Moving is the great Earth of Kane.']

[83] [Backhouse, *Narrative of a Visit to the Australian Colonies*, p. 55. From Tylor, *Researches into the Early History of Mankind*, p. [1](#). See p. 6.]

[84] [Unable to trace.]

[85] [Gill, *Myths and Songs from the South Pacific*, ch. [4](#). See p. 71.]

[86] [*Rit.* ch. 88. 'I am the Crocodile who dwells in victories. I am the Crocodile whose soul comes from men. I am the Crocodile whose soul comes from men, I am the Crocodile leading away by stealth, I am the great fish of Horus, the great one in Kam-ur.

I am the person dancing in S'Khem [or Kam, the shrine].' Birch's tr. Massey has erred here. quoting wrong ch. no.]

[87] [Gill, *Myths and Songs from the South Pacific*, ch. 4. See p. 59.]

[88] [*Ibid.*, ch. 4. See p. 60.]

[89] [Turner, *Nineteen Years in Polynesia*, p. 245. 'The Samoans have no consecutive tales of these early times; but we give the disjointed fragments as we find them. They say, that of old the heavens fell down, and that people had to crawl about like the lower animals. After a time, the arrow-root and another similar plant pushed up the heavens. The place where these plants grew is still pointed out, and called the *Te'enga-langi*, or *heaven-pushing place*. But the heads of the people continued to knock on the skies. One day, a woman was passing along who had been drawing water. A man came up to her, and said, that he would push up the heavens, if she would give him some water to drink. "Push them up first," she replied. He pushed them up. "Will that do?" said he. "No; a little further." He sent them up higher still, and then she handed him her cocoa-nut shell water-bottle. Another account says, that a person named Tiitii pushed up the heavens; and the hollow places in a rock, nearly six feet long, are pointed out as his footprints.']

[90] [*Rit.* ch. 154. 'The blows are where the bodies of Horus are, I knew the name of the box—Utensu is the name, or ... offerings—the foot and the sole of the foot of the Lion-Gods.' Birch's tr. Cf. [Renouf](#). See also *BB* 1:[96](#).]

[91] [*Rit.* ch. 130. 'Hail to ye, Feet! The God has grown hard with the mysteries of his hand, the God dissipates the extremities [?] of Seb by light.' Birch's tr. Cf. [Renouf](#).]

[92] [*Rit.* ch. 125. 'I have crossed by the Northern fields of the palm tree. Explain what thou hast seen there. It is the footstep and the sole.' Birch's tr. Cf. [Renouf](#).]

[93] [Burgess, *Sûrya Siddhanta*, 14.8. 'Between these are, in each case, two entrances (*sankranti*); from the intermediateness of the entrance are to be known the two feet of Vishnu.']

[94] [Gill, *Myths and Songs from the South Pacific*, ch. 4. See p. 63. Grey, *Polynesian Mythology, and Ancient Traditional History of the New Zealand Race*, p. 35. 'The young hero, Maui, had not been long at home with his brothers when he began to think, that it was too soon after the rising of the sun that it became night again, and that the sun again sank down below the horizon, every day, every day; in the same manner the days appeared too short to him. So at last, one day he said to his brothers, "Let us now catch the sun in a noose, so that we may compel him to move more slowly, in order that mankind may have long days to labour in to procure subsistence for themselves;" but they answered him, "Why, no man could approach it on account of its warmth, and the fierceness of its heat;" but the young hero said to them, "Have you not seen the multitude of things I have already achieved? Did not you see me change myself into the likeness of

every bird of the forest; you and I equally had the aspect and appearance of men, yet I by my enchantments changed suddenly from the appearance of a man and became a bird, and then, continuing to change my form, I resembled this bird or that bird, one after the other, until I had by degrees transformed myself into every bird in the world, small or great; and did I not after all this again assume the form of a man? [This he did soon after he was born, and it was after that he snared the sun.] Therefore, as for that feat, oh, my brothers, the changing myself into birds, I accomplished it by enchantments, and I will by the same means accomplish also this other thing which I have in my mind." When his brothers heard this, they consented on his persuasions to aid him in the conquest of the sun.'

Taylor, *Researches into the Early History of Mankind*, p. [333](#). See p. 352.]

[95] [Tylor, *Primitive Culture*, vol. 1, p. 338. 'English readers from its introduction into the poem of Hiawatha. In another version, the tale is told of the Little Monedo of the Ojibwas, who also corresponds with the New Zealand Maui in being the Sun-Catcher; among his various prodigies, he is swallowed by the great fish, and cut out again by his sister.' Citing Schoolcraft, *Archives of Aboriginal Knowledge*, vol. 3, p. 318, and his *Algic Researches*, vol. 1, pp. 135-44.]

[96] [Grey, *Polynesian Mythology, and Ancient Traditional History of the New Zealand Race*, p. 38. 'The young hero held in his hand his enchanted weapon, the jaw-bone of his ancestress—of Muri-ranga-whenua, and said to his brothers: 'Mind now, keep yourselves hid, and do not go showing yourselves foolishly to the sun; if you do, you will frighten him; but wait patiently until his head and fore-legs have got well into the snare, then I will shout out; haul away as hard as you can on the ropes on both sides, and then I'll rush out and attack him, but do you keep your ropes tight for a good long time (while I attack him), until he is nearly dead, when we will let him go; but mind, now, my brothers, do not let him move you to pity with his shrieks and screams.'

At last the sun came rising up out of his place, like a fire spreading far and wide over the mountains and forests; he rises up, his head passes through the noose, and it takes in more and more of his body, until his fore-paws pass through; then were pulled tight the ropes, and the monster began to struggle and roll himself about, whilst the snare jerked backwards and forwards as he struggled. Ah! was not he held fast in the ropes of his enemies!

Then forth rushed that bold hero, Mau-tikitiki-o-Taranga, with his enchanted weapon. Alas! the sun screams aloud; he roars; Maui strikes him fiercely with many blows; they hold him for a long time, at last they let him go, and then weak from wounds the sun crept along its course. Then was learnt by men the second name of the sun, for in its agony the sun screamed out: 'Why am I thus smitten by you! oh, man! do you know what you are doing? Why should you wish to kill Tama-nui-te-Ra? Thus was learnt his second name. At last they let him go. Oh, then, Tama-nui-te-Ra went very slowly and feebly on his course.'

See also Tylor, *Primitive Culture*, vol. 1, p. 343. 'The New Zealand myth of Maui, mixed as it may be with other fancies, is in its most striking features the story of Day and Night. The story of the Sun's birth from the ocean is thus told. There were five brothers, all called Maui, and it was the youngest Maui who had been thrown into the sea by Taranga

his mother, and rescued by his ancestor Tama-nui-ki-te-Rangi, Great-Man-in-Heaven, who took him to his house, and hung him in the roof. Then is given in fanciful personality the tale of the vanishing of Night at dawn. One night, when Taranga came home, she found little Maui with his brothers, and when she knew her last-born, the child of her old age, she took him to sleep with her, as she had been used to take the other Maui's his brothers, before they were grown up. But the little Maui grew vexed and suspicious, when he found that every morning his mother rose at dawn and disappeared from the house in a moment, not to return till nightfall. So one night he crept out and stopped every crevice in the wooden window and the doorway, that the day might not shine into the house; then broke the faint light of early dawn, and then the sun rose and mounted into the heavens, but Taranga slept on, for she knew not it was broad day outside. At last she sprang up, pulled out the stopping of the chinks, and fled in dismay. Then Maui saw her plunge into a hole in the ground and disappear, and thus he found the deep cavern by which his mother went down below the earth as each night departed. After this, follows the episode of Maui's visit to his ancestress Muri-ranga-whenua, at that western Land's End where Maori souls descend into the subterranean region of the dead. She sniffs as he comes towards her, and distends herself to devour him, but when she has sniffed round from south by east to north, she smells his coming by the western breeze, and so knows that he is a descendant of hers. He asks for her wondrous jawbone, she gives it to him, and it is his weapon in his next exploit when he catches the sun, Tama-nui-te-Ra, Great-Man-Sun, in the noose, and wounds him and makes him go slowly. With a fishhook pointed with the miraculous jawbone, and smeared with his own blood for bait, Maui next performs his most famous feat of fishing up New Zealand, still called Te-Ika-a-Maui, the fish of Maui.']

[97] [Turner, *Nineteen Years in Polynesia*, p. 470. 'The Savage Islanders worship the spirits of their ancestors. They say that, a long time ago, they paid religious homage to an image which had legs like a man, but in the time of a great epidemic, and thinking the sickness was caused by the idol, they broke it in pieces, and threw it away. They dispose of the dead by setting them adrift out to sea in a canoe, or by laying the body on a pile of stones in the bush, and covering it over with cocoa-nut leaves. After a time the bones are gathered, and deposited in family caves or vaults. The women singe off the hair of their heads, as a token of mourning, on the death of their husbands. They have a subterranean region, called Maui, for the spirits of the departed, but their favourite place is the land of Sina (*Seena*) in the skies. They say there is "no night there;" and here again we have a fragment of the long-lost theology.']

[98] [Chabas, 'The Magic Papyrus,' *RP*, 10, [135](#). See p. 140, 2, 5. Pierret, *Essai sur la mythologie égyptienne*, p. [31](#).]

[99] [Gill, *Myths and Songs from the South Pacific*, ch. [4](#). See p. 66.]

[100] [*Ibid.*, ch. [4](#).]

[101] [*Ibid.*, ch. [4](#). pp. 68-9.]



[102] [Grey, *Polynesian Mythology, and Ancient Traditional History of the New Zealand Race*, pp. 88-9. 'At last, Rupe thought that he could clean and beautify, in some respects, Rehua's dwelling for him, so he made two wooden shovels for his work, one of which he called Tahitahia, and the other Rake-rakea, and with them he quite cleansed and purified Rehua's court-yard. He then added a building to Rehua's dwelling, but fixing one of the beams of it badly, Rehua's son, Kaitangata, was one day killed from hanging on to this beam, which giving way and springing back, he was thrown down and died, and his blood running about over part of the heavens, stained them, and formed what we now call a ruddiness in the sky; when, therefore, a red and ruddy tinge is seen in the heavens, men say, "Ah! Kaitangata stained the heavens with his blood."

Rupe's first name was Maui-mua; it was after he was transformed into a bird that he took the name of Rupe.']

[103] [Gill, *Myths and Songs from the South Pacific*, ch. 4. p. 63.]

[104] [*Ibid.*, ch. 4. p. 63.]

[105] [*Ibid.*, ch. 7. See p. 143.]

[106] [*Hieroglyphica*, bk. 1.58. 'To signify an *impossibility*, they represent A MAN'S FEET WALKING ON THE WATER; or when they would signify the same thing differently, they delineate A HEADLESS MAN WALKING. And since these are both impossibilities, they have with good reason selected them for this purpose.']

[107] [Gill, *Life in the Southern Isles*, p. ?.]

[108] [*Myths and Songs from the South Pacific*, ch. 8. See p. 135.]

[109] [*Histories*, bk. 2.47. 'The pig is regarded among them as an unclean animal, so much so that if a man in passing accidentally touch a pig, he instantly hurries to the river, and plunges in with all his clothes on. Hence, too, the swineherds, notwithstanding that they are of pure Egyptian blood, are forbidden to enter into any of the temples, which are open to all other Egyptians; and further, no one will give his daughter in marriage to a swineherd, or take a wife from among them, so that the swineherds are forced to intermarry among themselves. They do not offer swine in sacrifice to any of their gods, excepting Bacchus and the Moon, whom they honour in this way at the same time, sacrificing pigs to both of them at the same full moon, and afterwards eating of the flesh. There is a reason alleged by them for their detestation of swine at all other seasons, and their use of them at this festival, with which I am well acquainted, but which I do not think it proper to mention. The following is the mode in which they sacrifice the swine to the Moon: As soon as the victim is slain, the tip of the tail, the spleen, and the caul are put together, and having been covered with all the fat that has been found in the animal's belly, are straightway burnt. The remainder of the flesh is eaten on the same day that the sacrifice is offered, which is the day of the full moon: at any other time they would not so much as taste it. The poorer sort, who cannot afford live pigs, form pigs of dough, which they bake and offer in sacrifice.' Tr., Rawlinson.

'The pig is accounted by the Egyptians an abominable animal; and first, if any of them in passing by touch a pig, he goes into the river and dips himself forthwith in the water together with his garments; and then too swineherds, though they be native Egyptians, unlike all others do not enter any of the temples in Egypt, nor is anyone willing to give his daughter in marriage to one of them or to take a wife from among them; but the swineherds both give in marriage to one another and take from one another. Now to the other gods the Egyptians do not think it right to sacrifice swine; but to the Moon and to Dionysos alone at the same time and on the same full-moon they sacrifice swine, and then eat their flesh: and as to the reason why, when they abominate swine at all their other feasts, they sacrifice them at this, there is a story told by the Egyptians; and this story I know, but it is not a seemly one for me to tell. Now the sacrifice of the swine to the Moon is performed as follows: when the priest has slain the victim, he puts together the end of the tail and the spleen and the caul, and covers them up with the whole of the fat of the animal which is about the paunch, and then he offers them with fire; and the rest of the flesh they eat on that day of full moon upon which they have held the sacrifice, but on any day after this they will not taste of it: the poor however among them by reason of the scantiness of their means shape pigs of dough and having baked them they offer these as a sacrifice.' Tr., Macauley.]

[110] [*Iconographie Chrétienne*, p. 546. 'This fearful image of Satan, is presiding over an assembly of demons who deliberate on the birth of Merlin, by whose means they proposed to repair the injury which the devil had sustained through Christ, by his death and descent into hell. I am indebted to the friendship of M. Paulin Paris, Member of the Institute, and Conservateur of the Bibliotheque Royale, for my acquaintance with this remarkable miniature, which was communicated to me by him. "We say," certain of the Christian artists,"because it must be confessed that the influence of the two-visaged Janus, the classic *Janus bifrons*," continued in force during the whole middle ages. It is with two faces, not three, that he is constantly figured in various places; particularly in the western porches of the Cathedrals of Chartres, of Strasbourg, and of Amiens, and in the Abbey of St. Denis. A man with two heads and one single body is seen seated at a table covered with food; one face is sad and bearded, the other gay, beardless, and youthful. The bearded head represents the year which is about to close, the thirty-first of December; the youthful head is a personification of the opening year, the first of January. The old head is placed next the empty side of the table; he has consumed all his provisions: before the young head, on the contrary, are several loaves, and dishes, and the servant, a little child, appeals to be bringing others. This child is an additional personification of the coming year; it completes the youthful head of Janus.' Eng. tr., vol. 2, p. 24.]

[111] [*Rit.* ch. 80. 'I have united Sut in the upper houses, through the old man with him. I am the Woman, the orb in the darkness. I have brought my orb to the darkness; it is changed into light.' Birch's tr. Cf. [Renouf](#).]

[112] [Fornander, *An Account of the Polynesian Race*, vol. 1, p. 45. 'In the Polynesian Pantheon there are not many gods whose names can be directly traced to a Cushite origin. I find, however, Oro, Olo, or Koro, as differently pronounced. He was a grand and



important deity among the Southern Polynesians. He was the war-god of the Society group, the terrible, exacting human sacrifices. He is said by some to have been the brother of "Tane" or "Kane," whose worship in that group he seems to have in a great measure superseded; by others he is said to be not one of the gods who sprang from night (*mai ka Po mat*), or existed during the primal chaos or darkness, but was the son of the mighty and wondrous Taaroa or Tangaloa, the Demiurgas of some of the southern groups. His name is probably of Cushite origin. We have the Egyptian Hor, the son of Osiris and Isis, the conqueror of Typhon and the "God of Victory.""]

[113] [Gill, *Myths and Songs from the South Pacific*, ch. 6. See p. 100.]

[114] [*Histories*, bk. 2.156. 'This, as I have said, was what astonished me the most, of all the things that were actually to be seen about the temple. The next greatest marvel was the island called Chemmis. This island lies in the middle of a broad and deep lake close by the temple, and the natives declare that it floats. For my own part I did not see it float, or even move; and I wondered greatly, when they told me concerning it, whether there be really such a thing as a floating island. It has a grand temple of Apollo built upon it, in which are three distinct altars. Palm-trees grow on it in great abundance, and many other trees, some of which bear fruit, while others are barren. The Egyptians tell the following story in connection with this island, to explain the way in which it first came to float: "In former times, when the isle was still fixed and motionless, Latona, one of the eight gods of the first order, who dwelt in the city of Buto, where now she has her oracle, received Apollo as a sacred charge from Isis, and saved him by hiding him in what is now called the floating island. Typhon meanwhile was searching everywhere in hopes of finding the child of Osiris." (According to the Egyptians, Apollo and Diana are the children of Bacchus and Isis; while Latona is their nurse and their preserver. They call Apollo, in their language, Horus; Ceres they call Isis; Diana, Bubastis. From this Egyptian tradition, and from no other, it must have been that Æschylus, the son of Euphorion, took the idea, which is found in none of the earlier poets, of making Diana the daughter of Ceres.) The island, therefore, in consequence of this event, was first made to float. Such at least is the account which the Egyptians give.' Tr., Rawlinson.

'This house then of all the things that were to be seen by me in that temple is the most marvellous, and among those which come next is the island called Chemmis. This is situated in a deep and broad lake by the side of the temple at Buto, and it is said by the Egyptians that this island is a floating island. I myself did not see it either floating about or moved from its place, and I feel surprise at hearing of it, wondering if it be indeed a floating island. In this island of which I speak there is a great temple-house of Apollo, and three several altars are set up within, and there are planted in the island many palm-trees and other trees, both bearing fruit and not bearing fruit. And the Egyptians, when they say that it is floating, add this story, namely that in this island, which formerly was not floating, Leto, being one of the eight gods who came into existence first, and dwelling in the city of Buto where she has this Oracle, received Apollo from Isis as a charge and preserved him, concealing him in the island which is said now to be a floating island, at that time when Typhon came after him seeking everywhere and desiring to find the son of Osiris. Now they say that Apollo and Artemis are children of Dionysos and of Isis, and that Leto became their nurse and preserver; and in the Egyptian tongue Apollo is Oros,

Demeter is Isis, and Artemis is Bubastis. From this story and from no other Æschylus the son of Euphorion took this which I shall say, wherein he differs from all the preceding poets; he represented namely that Artemis was the daughter of Demeter. For this reason then, they say, it became a floating island. Such is the story which they tell.' Tr., Macauley.]

[115] [Gill, *Myths and Songs from the South Pacific*, ch. [11](#). See p. 256, note 120.]

[116] [*Ibid.*, ch. [6](#). See p. 101.]

[117] [Gill, *Life in the Southern Isles*, p. 278.]

[118] [*Dea Syria*, [14](#).]

[119] [Ridley, *Nat.*, 29/10/74, 521, remarking on Lubbock, *The Origin of Civilisation*, p. 205.

See also *ibid.*, p. 214. 'Mr. Ridley, indeed, in an interesting ' Report on 'Australian Languages and Traditions,' states that they have a traditional belief in one supreme Creator. called Baiamai, but he admits that most of the witnesses who were examined before the select Committee, appointed by the Legislative Council of Victoria in 1858 to report on the Aborigines, 'gave it as their opinion 'that the natives had no religious ideas.' It appears moreover from a subsequent remark, that Baiamai only possessed 'traces' of the 'three attributes of the God of the Bible—viz. Eternity, Omnipotence, and Goodness.' Citing *JAI*, 1872, 257.]

[120] [*Rit.* ch. 87. 'I am the Serpent [Ba-ta], Sou1 of the earth, whose length is years, laid out and born daily. I am the Soul of the earth in the parts of the earth. I am laid out and born, decay and become young daily.' Birch's tr. Cf. [Renouf](#).]

[121] [Gill, *Life in the Southern Isles*, p. 95.]

[122] [Taylor, *Te Ika a Maui, or, New Zealand and its Inhabitants*, p. 131. Wrong p. no. Unable to trace.]

[123] [Gill, *Myths and Songs from the South Pacific*, ch. [7](#). See p. 133.]

[124] [Taylor, *Te Ika a Maui, or, New Zealand and its Inhabitants*, p. 24. 'Amenti, a cave in Hades, according to Egyptian mythology, is the same with Ameto in the Maori mythology. Painting the body red seems to have been a general practice amongst the ancient Egyptians, as well as the Maori.']

[125] [Gill, *Life in the Southern Isles*, p. 161.]

[126] [*Rit.* ch. [155](#).]

[127] [Gill, *Myths and Songs from the South Pacific*, ch. [8](#). See pp. 157-8.]

[128] [*Rit.* ch. 131. 'The Sun is shining on that night. Every one of his servants is living [among] the servants of Thoth. He gives a crown to Horus on that night. The Osiris delights while he is one of the same. His enemies have been corrected with the arrows of the Osiris, the servant of the Sun, receiving his sustenance. He has come to thee, big father, oh Sun! He has followed Shu, he has saluted the crown, he has taken the place of the Bull enveloped in the plait which belongs to the road of the Sun, when [in] his splendour. He has chased that chief everywhere in the horizon. The Crowns stop him. Thy soul, oh the Osiris, is carried after thee: thy soul is supported by ... thy victory and thy terrors.

The Sun has issued his commands in heaven. Oh thou Great God in the East of the heaven! thou proceedest to the bark of the Sun as a divine hawk of time. He has issued his commands, he strikes with his sceptre in his boat or bark. The Osiris goes to thy boat. He is towed in pace to the happy West. Tum speaks to him.

Say thou who hast gone, oh Serpent of millions of years!—millions of years in length, in the quarter of the region of the great winds, the pool of millions of years. All the other Gods return to all places—stretching to where is the road belonging to him—millions of years are following to him. The road is of fire, they whirl in fire behind him.' Birch's tr. Cf. [Renouf](#).]

[129] [Gill, *Myths and Songs from the South Pacific*, ch. [8](#). See p. 167.]

[130] [*Rit.* ch. 146. 'I have anointed myself with red wax. I have provided myself with the leg-bone of a red bird, and a dog's head.' Birch's tr. Cf. [Renouf](#).]

[131] [*Rit.* ch. [146](#). Cf. [Renouf](#).]

[132] [Gill, *Myths and Songs from the South Pacific*, ch. [8](#). See p. 156.]

[133] [*Ibid.* See p. 169.]

[134] [*Rit.* ch. 125. 'I have crossed by the Northern fields of the palm tree.' Birch's tr. Cf. [Renouf](#).]

[135] [*Rit.* ch. [125](#). Cf. [Renouf](#).]

[136] [*Rit.* ch. 130. 'The Osiris does not walk in the Valley of Darkness, he does not go in the Pool of the Damned. He is not in the fissure [trap] a moment.' Birch's tr. Cf. [Renouf](#).]

[137] [*Rit.* ch. 17. 'Oh, Lord of the Great Abode, Chief of the Gods! save thou the Osiris from the God whose face is in the [shape of] a dog, with the eyebrows of men; he lives off the fallen at the angle of the Pool of Fire, eating the body and digesting the heart, spitting out the bodies.' Birch's tr. Cf. [Renouf](#).]

[138] [*Rit.* ch. 78. '[They say to me,] Do not thou come cutting down his cap in the house, [within] the darkness, pursuing the Great Squatter who hides to do like the Gods have

done to them; listening to words, the words of the types and beings in the service of Osiris.' Birch's tr. Cf. [Renouf](#).]

[139] [*Rit.* ch. 149. 'Oh Father of the Gods, Mother of the Gods in Hades! save ye the Osiris from every thing, from all evil deriders, or pollution, from all evil liers in wait, from the wicked netting of the dead [deficient] Gods, Spirits, quick or dead! on that day announce the words on that night, on that fifteenth-day festival, on that year when it occurs.' Birch's tr. Cf. [Renouf](#).]

[140] [*Rit.* ch. 17. 'I do not sit in fear [the nets] of them.' Birch's tr. Cf. [Renouf](#).]

[141] [*Rit.* ch. 154. 'Oh! seeing with his face, the prevailers, chief of the born that is, fathers or their fathers, catching the birds flying on the waters! Do not catch your equals or fellows with your nets, [nor] catch in them, walking away from earth. They reach to heaven, they stretch to earth. The Osiris comes forth and breaks them [when they are stretched]. I have come forth from Tattu, the Osiris there; the hawk laments my name. Make ye the poles, [?] placed to net. He says to the God Ameni, [Hidden] or I have made men to fly with wings. Ameni says to him, I know the ... the chief belonging to thee, or I tie him belonging to the South, the chief, to thee. [?] It is the stick which is in the hand of Isis, cutting that which is in it; it is the knife [?] of Osiris or the name of their catcher is Harana kaf shat, [over the pursuit of blows]. The blows are where the bodies of Horus are, I knew the name of the box—Utensu is the name, or ... offerings—the foot and the sole of the foot of the Lion-Gods. I know the [name of the] rope of the fowlers; which is in it the work of Tum. I knew the name of their fish over the vipers or the hands of its monster stopping the ... of ... am. I knew the names of your arms. The arms are those of Bent-arm, those of the Great God listening to words in Annu [Heliopolis] the night of the Festival of the 15th of the month.' Birch's tr. Cf. [Renouf](#).]

[142] [As above, 'Vignette—Deceased walking away from a Net.' From the BM, Papyrus 9900.]

[143] [Williams, *Fiji and the Fijians*, vol. 1, p. 205. 'The following contains the native reason why "death takes us before we are ready or old." Between Kasavu and Nanutha, off the south-east coast of Vanua Levu, is a small island, which, in the people's imagination, bears resemblance to a canoe, and on this the souls in those parts pass over the river of death. The island lies parallel with the main, the reason assigned for which is as follows. When first brought there, the commander ordered it to be run with its bows on the shore, that the passengers might board it in good order,—the aged first, and so on down to the children. This arrangement was set aside by others, who said that it should rather lie "broadside on," that all ages might come on board indiscriminately. And so it was.']

[144] [In Gill, *Myths and Songs from the South Pacific*, [pref](#). See p. xiv.]

[145] [*Ibid.*, ch. [1](#). See p. 16.]

[146] [*Aethiopian History*, extracted from Proclus, on Plato's *Timaeus*. 'That such and so great an island formerly existed, is recorded by some of the historians who have treated of the concerns of the outward sea. For they say, that in their times there were seven islands situated in that sea, which were sacred to Proserpine (Persephone), and three others of an immense magnitude, one of which was consecrated to Pluto, another to Ammon, and the one that was situated between them to Poseidon.' In Cory, *Ancient Fragments*, p. 171.]

[147] [Gill, *Myths and Songs from the South Pacific*, ch. 1. See p. 4.]

[148] [*Ibid.*, ch. 7. See p. 125.]

[149] [Fornander, *An Account of the Polynesian Race*, vol. 1, p. 78. 'The Aina wai Akua, a Kane, or, as it is more generally called in the legends, Aina wai-ola a Kane, "the living water of Kane," is frequently referred to in the Hawaiian folk-lore. According to traditions this spring of life, or living water, was a running stream or overflowing spring, attached to or enclosed in a pond." It was beautifully transparent and clear. Its banks were splendid. It had three outlets; one for Ku, one for Kane, and one for Lono and through these outlets the fish entered in the pond. If the fish of the pond were thrown on the ground or on the fire, they did not die; and if a man had been killed and was afterwards sprinkled over with this water, he did soon come to life again." In the famous legend of "Aukele- nui-a-Iku" the hero visits "Kalana i Hau-ola" and, by the aid of his patron god, obtains water from this fountain of life, wherewith he resuscitated his brothers who had been killed a long time before.']

[150] [*Hieroglyphica*, bk. 1. 21. 'To signify the *rising of the Nile*, which they call in the Egyptian language NOUN, and which, when interpreted, signifies New, they sometimes pourtray a LION, and sometimes THREE LARGE WATERPOTS, and at other times HEAVEN AND EARTH GUSHING FORTH WITH WATER. And they depict a LION, because when the sun is in Leo it augments the rising of the Nile, so that oftentimes while the sun remains in that sign of the zodiac, half of the new water [Noun, the entire inundation?] is supplied; and hence it is, that those who anciently presided over the sacred works, have made the spouts [?] and passages of the sacred fountains in the form of lions. Wherefore, even to this day in prayer for an abundant inundation - - - - - And they depict THREE WATERPOTS, or HEAVEN AND EARTH GUSHING FORTH WITH WATER, because they make a waterpot like a heart having a tongue,—like a heart, because in their opinion the heart is the ruling member of the body, as the Nile is the ruler of Egypt, and like [a heart with?] a tongue, because it is always in a state of humidity, and they call it the producer of existence. And they depict three waterpots, and neither more nor less, because according to them there is a triple cause of the inundation. And they depict one for the Egyptian soil, as being of itself productive of water; and another for the ocean, for at the period of the inundation, water flows up from it into Egypt; and the third to symbolise the rains which prevail in the southern parts of Ethiopia at the time of the rising of the Nile. Now that Egypt generates the water, we may deduce from this, that in the rest of the earth the inundations of the rivers take place in the winter, and are caused by frequent rains; but the country of the Egyptians alone,

inasmuch as it is situated in the middle of the habitable world, like that part of the eye, which is called the pupil, of itself causes the rising of the Nile in summer.' See also *BB* 1:[32](#) for other refs to this verse.]

[151] [Fornander, *An Account of the Polynesian Race*, vol. 1, p. 78. 'Pali-uli, hidden land of Kane,

Land in Kalana i Hau-ola,  
In Kahiki-ku, in Kapakapa-ua a Kane,  
Land with springs of water, fat and moist,  
Land greatly enjoyed by the god."  
"Pali-uli, aina huna a Kane,  
ka aina i Kalana i Hau-ola,  
Kahikiku, I Kapakapa-ua a Kane,  
ka aina i kumu, i lali,  
ka aina ai nui a ke Akua.""]

[152] [Gill, *Life in the Southern Isles*, p. 27.]

[153] [*Ibid.*]

[154] [*An Account of the Polynesian Race*, vol. 1, p. 25. 'The Hawaiians considered themselves as emigrants, not as autochthones, of the Hawaii of which the legend speaks.

But there are three of the Polynesian groups, the Hawaiian, the Samoan, and the Tongan, having each an island whose name, with a slight dialectical difference, is precisely the same Hawa-ii and each one claiming for itself the honour of having been the first peopled and first named in the Pacific. Yet all concur, however, in pointing to the far-west as the birthplace of their ancestors, or the abode of their gods. In the far west, therefore, beyond the Pacific, we must look for the original "Hawa" or "Hawa-ii," after which they named their new abodes in the various quarters of the Pacific. And here the legend, to which I have already referred, gives another landmark which, in a peculiar manner, points out the direction in which to look for the special and primary "Hawa" which the Polynesians so fondly remembered. The name of that wandering chief, who is said to have discovered the Hawaiian islands and first settled upon them, is not only Hawaii-loa, "the great burning Hawa," but his name is also repeatedly given as Tee Kowa o Hawa-ii, "the straits of the great burning Hawa." If, as I think, there is sufficient ground for identifying the Polynesian Hawa-ii with Jawa in the Asiatic Archipel, then this "Kowa-o-Hawa-ii" can be no other than the Straits of Sunda, or a personified remembrance of them.

The Polynesian mind had also another mode of expressing this vague remembrance of a far off home. In many, if not most of the groups, the Moku-Huna or Aina-Huna-a-Kane, "the hidden, concealed land of Kane," was as much a reality as the existence of Kane himself. This land of plenty and bliss would occasionally loom up in the far off western horizon to the sight of the gifted and faithful. In the Hawaiian traditions its situation was vaguely indicated to be in a north-westerly direction from the group or the particular island of the beholder, and though firmly believed in, yet the belief seldom stimulated to action.']

[155] [*UHDP*, 2, 230.]

[156] [*The Library*, bk. 1, see p. 33.]

[157] ['Among the Egyptians there is a certain tablet called the Old Chronicle, containing thirty dynasties in 113 descents, during the long period of 36,525 years. The first series of princes was that of the Auritae; the second was that of the Mestraeans; the third of the Egyptians.' In Cory, *Ancient Fragments*, p. 136.]

[158] [Shortland, *Traditions and Superstitions of the New Zealanders*, p. 290. 'The primary divisions into which we have separated the entire population of New Zealand—at any rate the three principal divisions, formed respectively by the tribes descended from the crews of Tainui, Te Araiua, and Te Mata-atua—are sometimes designated by the term *Waka* (canoe), in reference to their reputed origin from the crews of different canoes. The term *Iwi*, commonly translated Tribe, applies also to those primary divisions, but more generally to their larger subdivisions: smaller sub-divisions being called *Hapu*. Thus, each *Waka* contains more or less *Iwi*, and each *Iwi* more or less *Hapu*. It will be as well to indicate the way in which these subdivisions have originated. The distinguishing names of *Iwi* and *Hapu* are gene-rally taken from ancestors.']

[159] [Birch, 'The Tablet of Antefaa II,' appendix, *TSBA*, 4:1, 195. 'The following letters from Mr. A. D. Bartlett, F.Z.S., were read at the meeting, and ordered to be printed after the paper by Dr. Birch:—

"Zoological Society's Gardens,  
"Regent's Park, London, N.W.,  
"February 20, 1875.

"Dear Sir,

"In reply to your note, I consider the figure of the dog A closely resembles the Dalmatian Hound in form, and probably the Gazelle Hounds are descendants of this breed. B well represents a dog found in the North of China, barely distinguishable from the Esquimaux, which may be regarded as half wolf. We have also the Wild Dog of Australia (the Dingo), not in any respect different in form or general character from the figure B. The form of C is doubtless that of the Mastiff; and D appears to be a smaller and probably a pet house dog; it appears to have had its ears cropped," Yours faithfully,

"A. D. BARTLETT."

"W. R. Cooper, Esq., F.A.S.,  
"Secretary to the Society of Biblical Archaeology"

"Zoological Society's Gardens,  
"Regent's Park, London, N.W.,  
"March 8, 1875.

"Dear Sir,

"In reply to your letter of this day, you have my permission to use the remarks I made upon the subject of the dogs in any way you may think proper. I am glad to hear of the



'Dog of the White Antelope.' Last year I was in Hamburgh on the arrival of a large collection of living animals from Africa, in which collection were many Gazelles and other Antelopes, together with 16 or more Giraffes. With this large lot were many attendants, who brought with them two of the dogs used for the capture of the Gazelles and other of the Antelope ; these dogs are in form like the one figured on your paper.

"Yours faithfully,

"A. D. BARTLETT."

"W. R. Cooper, Esq., F.R.A.S. ""]

[160] [Baldwin, *Ancient America*, p. 290. 'One quadrangular tower, about forty feet high, is very remarkable. The forest around them is dense and gloomy; the canals are broken and choked with man groves.' Not more than 500 people now inhabit these islands; their tradition is, that an ancient city formerly stood around this harbor, mostly on Lele, occupied by a powerful people whom they call "Anut," and who had large vessels, in which they made long voyages east and west, "many moons" being required for one of these voyages.']

[161] [Taylor, *Te Ika a Maui, or, New Zealand and its Inhabitants*, (2nd ed.), p. [702](#).]

[162] [Source.]

[163] [Horapollo, *Hieroglyphica*, bk. 1.3. 'When they would represent a *year*, they delineate ISIS, *i.e.* a woman. By the same symbol they also represent the *goddess*. Now Isis is with them a star, called in Egyptian, Sothis, but in Greek Astrocyon, [the Dog' star]; which seems also to preside over the other stars, inasmuch as it sometimes rises greater, and at other times less; sometimes brighter, and at other times not so; and moreover, because according to the rising of this star we shew all the events of the ensuing year: therefore not without reason do they call the year Isis. When they would represent the year otherwise, they delineate a PALM TREE [BRANCH], because of all others this tree alone at each renovation of the moon produces one additional branch, so that in twelve branches the year is completed.']

[164] [*Rit.* ch. 80. 'I have made the Eye of Horus when it was not coming on the festival of the 15th day. I am the Woman, an orb of light in the darkness. I have brought my orb to darkness; it is changed into light.' Birch's tr. Cf. [Renouf](#).]

[165] [Source.]

[166] [Source.]



# A BOOK OF THE BEGINNINGS

## NOTES TO SECTION 23

[1] [*JAS*, 1864, 2. 167. See Mitchell, *Past in the Present*, p. 287. "These considerations, it will be seen, enable us to place the origin of man at a much more remote geological epoch than has yet been thought possible. He may even have lived in the Eocene or Miocene period, when not a single mammal possessed the same form as any existing species. For, in the long series of ages during which the forms of these primeval mammals were being slowly specialised into those now inhabiting the earth, the power which acted to modify them would only affect the mental organisation of man. His brain alone would have increased in size and complexity and his cranium have undergone corresponding changes of form, while the whole structure of lower animals was being changed. This will enable us to understand how the fossil crania of Denise and Engis agree so closely with existing forms, although they undoubtedly existed in company with large mammalia now extinct. The Neanderthal skull may be a specimen of one of the lowest races then existing, just as the Australians are the lowest of our modern epoch. We have no reason to suppose that mind and brain and skull-modification could go on quicker than that of the other parts of the organisation, and we must, therefore, look back very far in the past to find man in that early condition in which his mind was not sufficiently developed to remove his body from the modifying influence of external conditions, and the cumulative action of 'natural selection.' I believe, therefore, that there is no a priori reason against our finding the remains of man or his works in the middle or later tertiary deposits. The absence of all such remains in the European beds of this age has little weight, because as we go farther back in time, it is natural to suppose that man's distribution over the surface of the earth was less universal than at present. Besides, Europe was in a great measure submerged during the tertiary epoch, and though its scattered islands may have been uninhabited by man, it by no means follows that he did not at the same time exist in warm or tropical continents. If geologists can point out to us the most extensive land in the warmer regions of the earth, which has not been submerged since eocene or miocene times, it is there that we may expect to find some traces of the very early progenitors of man. It is there that we may trace back the gradually decreasing brain of former races, till we come to a time when the body also begins materially to differ. Then we shall have reached the starting-point of the human family. Before that period, he had not mind enough to preserve his body from change, and would, therefore, have been subject to the same comparatively rapid modifications of form as the other mammals."]

[2] [Source.]

[3] [*Sepher Hamunoth*, f.65. C.i. Stehelin, *Rabbinical Literature*, vol. 2, p. 4.]

[4] [*Gen. 2:13*. 'And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.']

[5] [Stanley, *Through the Dark Continent*, vol. 1, p. 165. 'Gori is an important and powerful river during the rainy season. It is said to rise in a north-easterly direction near Kavi. Far inland on the east, to a distance of twenty-five days' journey, the country is reported to be a continuous plain, dotted with low hills and containing water only in pools. About fifteen days' journey from the lake, the natives also report a region wherein are "low hills which discharge smoke and sometimes fire from their tops." This district is called Susa. and is a portion of the Masai Land. All concurred in stating that no stream runs north, but that all wafers for at least twenty days' journey enter the lake. Beyond that distance lies a small lake which discharges a stream eastward—supposed by me to be the Pangani.']

[6] [Tucker, *Abbeokuta*, p. 248. 'The estimation in which the white men were already held at Abbeokuta continued to extend in the countries round. In the summer of 1851 the chief of Ife, a town three days to the east of Abbeokuta, sent to propose an union between himself and the Abbeokutans with their English allies, and to request that missionaries might go and reside there. And this request was the more remarkable, as Ife has always been the stronghold of idolatry. All the deities are said to have come from thence; the sun and the moon rise there again after having been buried in the earth; and all the human race, white as well as black, were originally created at Ife. It must then have been a strong impulse that led this chief to send for Christian teachers.']

[7] [Stanley, *How I Found Livingstone*, p. 505. 'The Rusizi River—according to Ruhinga—rose near a lake called Kivo, which he said is as long as from Mugihawa to Mugere, and as broad as from Mugihewa to Warumashanya's country, or, say eighteen miles in length by about eight in breadth. The lake is surrounded by mountains on the western and northern sides: on the south-western side of one of these mountains issues the Rusizi—at first a small rapid stream; but as it proceeds towards the lake it receives the rivers Kagunissi, Kaburan, Mohira, Nyamagana, Nyakagunda, Ruviro, Rofubu, Kavimvira, Myove, Ruhuha, Mukindu, Sange, Rubirizi, Kiriba, and, lastly, the Ruanda River, which seems to be the largest of them all. Kivo Lake is so called from the country in which it is situated. On one side is Mutumbi (probably the Utumbi of Speke and Baker), on the west is Ruanda; on the east is Urundi. The name of the chief of Kivo is Kwansibura.

After so many minute details about the River Rusizi, it only remained for us to see it. On the second morning of our arrival at Mugihewa we mustered ten strong paddlers, and set out to explore the head of the lake and the mouth of the Rusizi. We found that the northern head of the lake was indented with seven broad bays, each from one and a half to three miles broad; that long broad spits of sand, overgrown with *matete*, separated each bay from the other. The first, starting from west to east, at the broadest part, to the extreme southern point of Mugihewa, was about three miles broad, and served as a line of demarcation between Mukamba's district of Ruwenga and Mugihewa of Ruhinga; it was also two miles deep. The second bay was a mile from the southern extremity of Mugihewa to Ruhinga's village at the head of the bay, and it was a mile across to another

spit of sand which was terminated by a small island. The third bay stretched for nearly a mile to a long spit, at the end of which was another island, one and a quarter mile in length, and was the western side of the fourth bay, at the head of which was the delta of the Rusizi. This fourth bay, at its base, was about three miles in depth, and penetrated half a mile further inland than any other. Soundings indicated six feet deep, and the same depth was kept to within a few hundred yards of the principal mouth of the Rusizi. The current was very sluggish; not more than a mile an hour. Though we constantly kept our binocular searching for the river, we could not see the main channel until within 200 yards of it, and then only by watching by what outlet the fishing; canoes came out. The bay at this point had narrowed from two miles to about 200 yards in breadth. Inviting a canoe to show us the way, a small flotilla of canoes preceded us, from the sheer curiosity of their owners. We followed, and in a few minutes were ascending the stream, which was very rapid, though but about ten yards wide, and very shallow; not more than two feet deep. We ascended about half a mile, the current being very strong, from six to eight miles an hour, and quite far enough to observe the nature of the stream at its embouchure. We could see that it widened and spread out in a myriad of channels, rushing by isolated clumps of sedge and *matete* grass; and that it had the appearance of a swamp. We had ascended the central, or main channel. The western channel was about eight yards broad. We observed, after we had returned to the bay, that the easternmost channel was about six yards broad, and about ten feet deep, but very sluggish. We had thus examined each of its three mouths, and settled all doubts as to the Rusizi being an effluent or influent. It was not necessary to ascend higher, there being nothing about the river itself to repay exploration of it.

The question, "Was the Rusizi an effluent or an influent?" was answered for ever. There was now no doubt any more on that point. In size it was not to be compared with the Malagarazi River, neither is it, or can it be, navigable for anything but the smallest canoes. The only thing remarkable about it is that it abounds in crocodiles, but not one hippopotamus was seen; which may be taken as another evidence of its shallowness. The bays to the east of the Rusizi are of the same conformation as those on the west. Carefully judging from the width of the several bays from point to point, and of the several spits which separate them, the breadth of the lake may be said to be about twelve or fourteen miles. Had we contented ourselves with simply looking at the conformation, and the meeting of the eastern and western ranges, we should have said that the lake ended in a point, as Captain Speke has sketched it on his map. But its exploration dissolved that idea. Chamati Hill is the extreme northern termination of the western range, and seems, upon a superficial examination, to abut against the Ramata mountains of the eastern range, which are opposite Chamati; but a valley about a mile in breadth separates the two ranges, and through this valley the Rusizi flows towards the lake. Though Chamati terminates the western range, the eastern range continues for miles beyond, north-westerly. After its issue from this broad gorge, the Rusizi runs seemingly in a broad and mighty stream, through a wide alluvial plain, its own formation, in a hundred channels, until, approaching the lake, it flows into it by three channels only, as above described.']

[8] [As above note.]

[9] [Pallme, *Travels in Kordofan*, p. 187. 'Eve, or as the negroes call our first mother, *Hauve*, bore daily many hundred children, which she was obliged to shew to the *Abou*, (God the Father) who sent them into all parts of the world there to multiply. It happened once that *Hauve* brought several hundred children into the world of a darker colour. When *Abou* came and saw these, he reproached *Hauve*, and said he would not have any more of these dark babes, took them immediately away from her, and transplanted them into the present Abyssinia. Shortly after this, *Hauve* brought forth another lot of similar children, which for fear of the *Abou*, she locked in an oven to secrete them; but *Abou*, on his arrival, had a suspicion of what had transpired, and as he did not receive a satisfactory answer from *Hauve* respecting the last children, hunted for them everywhere, and found them eventually in the oven. When they crept out of their place of confinement, they were all quite black with the soot. *Abou* in his wrath at this second offence on the part of *Hauve*, again took away her children, and swore that they should, in commemoration of their mother's crime, remain for ever as black as when they emerged from the oven, and that nothing in the world should be capable of wiping off the stain.']

[10] [*Cosmæ Ægyptii Monachi Christiana Topographia*. Unable to trace.]

[11] [*Geography*. Unable to trace.]

[12] [Stanley, *Through the Dark Continent*, vol. 1, p. 479. 'I learned from Warumli and Wazige, three months later, that the river that came from the west was the Ruanda, flowing into the Rusizi, thence into the Tanganika.']

[13] [Unable to trace.]

[14] [*Through the Dark Continent*, vol. 1, p. 468. 'Hamed Ibrahim spoke and said:—"My slaves have travelled far, and they say that the Ni-Nawarongo River rises on the west side of Uhunhiro mountains, takes a wide sweep through Ruanda, and enters Akanyaru, in which lake it meets the Kagera from the south. United they then empty from the lake between Ulihn and Kishakka, and, flowing between Karagwe and Ruanda, going into the Nianza (Nyanza)."]

[15] [*Ibid*, vol. 2, p. 16. 'I made many attempts to discover whether the Wajiji; knew why the lake was called Tangamka. They all replied they did not know, unless it was because it was large, and canoes could make long voyages on it. They did not call small lakes Tanganika, but they called them Kitanga. The lake of Ueukuma would be called Tanganika, but the little lakes in Ubha (Musunya) would be called Kitanga. Nika is a word they could not explain the derivation of, but they suggested that it might perhaps come from Nika, an electric fish which. was sometimes caught in the lake.']

[16] [As above note.]

[17] [*Hieroglyphica*, bk. 1.21. 'To signify the *rising of the Nile*, which they call in the Egyptian language NOUN, and which, when interpreted, signifies New, they sometimes pourtray a LION, and sometimes THREE LARGE WATERPOTS, and at other times

HEAVEN AND EARTH GUSHING FORTH WITH WATER. And they depict a LION, because when the sun is in Leo it augments the rising of the Nile, so that oftentimes while the sun remains in that sign of the zodiac, half of the new water [Noun, the entire inundation?] is supplied; and hence it is, that those who anciently presided over the sacred works, have made the spouts [?] and passages of the sacred fountains in the form of lions. Wherefore, even to this day in prayer for an abundant inundation - - - - - And they depict THREE WATERPOTS, or HEAVEN AND EARTH GUSHING FORTH WITH WATER, because they make a waterpot like a heart having a tongue,—like a heart, because in their opinion the heart is the ruling member of the body, as the Nile is the ruler of Egypt, and like [a heart with?] a tongue, because it is always in a state of humidity, and they call it the producer of existence. And they depict three waterpots, and neither more nor less, because according to them there is a triple cause of the inundation. And they depict one for the Egyptian soil, as being of itself productive of water; and another for the ocean, for at the period of the inundation, water flows up from it into Egypt; and the third to symbolise the rains which prevail in the southern parts of Ethiopia at the time of the rising of the Nile. Now that Egypt generates the water, we may deduce from this, that in the rest of the earth the inundations of the rivers take place in the winter, and are caused by frequent rains; but the country of the Egyptians alone, inasmuch as it is situated in the middle of the habitable world, like that part of the eye, which is called the pupil, of itself causes the rising of the Nile in summer.' See previous ref: [BB 2:586.](#)]

[18] [Davis, *Dictionary of the Kaffir Language*, p. 143. 'NIKA, v.t.x.z To give; to transmit; to give one to another. This word does not mean to give a gift, or to bestow. The word *Ukupa* expresses this sense. *Ukunika* is to hand over to another.']

[19] [Stanley, *Through the Dark Continent*, vol. 2, p. 12. 'I asked of Muini Klieri and Sheikli Mohamraed my impressions were not correct about the palm-trees, and they both replied readily in the affirmative. Muini Kheri said also, as corroborative of the increase of the Tanganika, that thirty years ago the Arabs were able to ford the channel between Bangwe Island and the mainland; that they then cultivated rice-fields three miles farther west than the present beach; that every year the Tanganika encroaches upon their shores and fields; and that they are compelled to move every five years farther inland. In my photograph of Ujiji, an inlet may be seen on a site which was dry land, occupied by fishing-nets and pasture ground, in 1871.']

[20] [Thomson's recent report.]

[21] [*Ath*, 8/01/81.]

[22] [As above?]

[23] [Stanley, *Through the Dark Continent*, vol. 2, pp. 12-15. "'Years and years ago, where you see this great lake, was a wide plain, inhabited by many tribes and nations, who owned large herds of cattle and flocks of goats, just as you see Uhha to-day. "On this plain there was a very large town, fenced round with poles strong and high.

As was the custom in those days, the people of the town surrounded their houses with tall hedges of cane, enclosing courts, where their cattle and goats were herded at night from the wild beasts and from thieves. In one of these enclosures lived a man and his wife, who possessed a deep well, from which water bubbled up and supplied a beautiful little stream, at which the cattle of their neighbours slaked their thirst.

"Strange to say, this well contained countless fish, which supplied both the man and his wife with an abundant supply for their wants; but as their possession of these treasures depended upon the secrecy which they preserved respecting them, no one outside their family circle knew anything of there. A tradition was handed down for ages, through the family, from father to son, that on the day they showed the well to strangers, they would be ruined and destroyed.

"It happened, however, that the wife, unknown to her husband, loved another man in the town, and by and by, her passion increasing, she conveyed to him by stealth some of the delicious fish from the Wonderful well. The meat was so good, and had such a novel flavour, that the lover urged her to inform him whence and by what means she obtained it; but the fear of dreadful consequences, should she betray the secret of the well, constrained her to evade for a long time his eager inquiries. But she could not retain the secret long, and so, in spite of all her awe for the Muzimu of the well, and her dread of her husband's wrath, she at last promised to disclose the mystery.

"Now one day the husband had to undertake a journey to Uviuza, but before departure he strictly enjoined his wife to look after his house and effects, and to remember to be silent about the fountain, and by no means to admit strangers, or to go a-gadding with her neighbours, while he was absent. The wife of course promised to obey, but her husband had been gone only a few hours when she went to her lover and said, 'My husband is gone away to Uvinza, and will not be back for many days. You have often asked me whence I obtained that delicious meat we ate together. Come with me, and I will show you.'

"Her lover gladly accompanied her, and they went into the house, and the wife feasted him with Zogga (palm wine) and Maramba (plantain wine), Ugali porridge made of Indian corn, and palm-oil, seasoned with pepper—and an abundance of fish meat.

"Then when they had eaten the man said, 'We have eaten and drunk, and we are now full. Now pray show me whence you obtain this wondrous white meat that I have eaten, and which is far sweeter than the flesh of kid or lamb or fowl.'

"'I will,' said she, 'because I have promised to you to do so, and I love you dearly; but it is a great secret, and my husband has strictly warned me not to show it to any human being not related to the family. Therefore you, my love, must not divulge the secret, or betray me, lest some great evil happen to me and to us all.'

"'Nay, have no fear of me; my mouth shall be closed, and my tongue tied, lest danger should happen to the mistress of my heart.'

"So they arose, and she took him to the enclosure, jealously surrounded by a tall thick fence of *matete* cane, and taking hold of his hand she led the impatient lover within, and showed him what appeared to be a circular pool of deep clear water, which bubbled upward from the depths, and she said—

"'Behold! This is our wondrous fountain—is it not beautiful?—and in this fountain are the fish.'

"The man had never seen such things in his life, for there were no rivers in the

neighbourhood except that which was made by this fountain. His delight was very great, and he sat for some time watching the fish leaping and chasing each other, showing their white bellies and beautiful bright sides, and coming up to the surface and diving swiftly down to the bottom. He had never enjoyed such pleasure; but when one of boldest of the fish came near to where he was sitting he suddenly put forth his band to catch it. Ah, that was the end of all!—for the Muzimii, the spirit, was angry.

"And the world cracked asunder, the plain sank down, and down and down—the bottom cannot now be reached by our longest lines—and the fountain overflowed and filled the great gap that was made by the earthquake, and now what do you see? The Tanganika! All the people of that great plain perished, and all the houses and fields and gardens, the herds of cattle and flocks of goats and sheep, were swallowed in the waters.

"That is what our oldest men have told us about the Tanganika, Whether it is true or not I cannot say."

"And what became of the husband?" I asked.

"Oh, after he had finished his business in Uvinza, he began his return journey, and suddenly he came to some mountains he had never seen before, and from the top of the mountains he looked down upon a great lake! So then he knew that his wife had disclosed the secret fountain, and that all had perished because of her sin."]

[24] [Smith, *Loch Etive*, p. 55. 'Loudoun. The name is found also on the hills between Strathlachlan and Glendaruel, and *Bera* is said also to have made Loch Eck in Cowal above Holy Loch. Colonel Leslie draws attention to the connection of the word *Bera* (or, as aspirated, *Vera*) with the Hindu *Vrita*. "Indra strikes the earth, shaking *Vrita* with his rain-causing hundred-spiked *Vagra* thunderbolt." Certainly both *Vrita* and *Vagra* could run into a Gaelic *Beir* or *Veir* easily, and the resemblance of the qualities of the Hindu and the old Celtic goddess is interesting. *Beir* also appears in Ireland.']

[25] [*Through the Dark Continent*, vol. 2, p. 283. 'Before leaving the chief of Rahunga's presence, I asked him the name of the river, in a mongrel mixture of Ki-swahili, Kinynmwezi, Kijiji, Kiregga, and Ki-Kusu. He understood after a while, and replied it was 'Ibari.' But after he had quite comprehended the drift of the question, he replied in a sonorous voice, 'Ikutu ya Kongo.'"]

[26] [*Journal of the Discovery of the Source of the Nile*. Unable to trace such a ref. But see p. 364. 'We started early in the usual manner; but, after working up and down the creek, inspecting the inlets for hippopotami, and tiring from want of sport, the king changed his tactics, and, paddling and steering himself with a pair of new white paddles, finally directed the boats to an island occupied by the *mgussa*, or Neptune of the N'yanza, not in person for *mgussa* is a spirit but by his familiar or deputy, the great medium who communicates the secrets of the deep to the King of Uganda. In another sense, he might be said to be the presiding priest of the source of the mighty Nile, and as such was, of course, an interesting person for me to meet.']

[27] [*PRGS*, 8/11/69.]

[28] [*HL*, 55. 'It is in vain, I believe, that the testimony of philology has been invoked in evidence of the origin of the Egyptians. The language which has been recovered belongs to a very early stage of speech, and is not, or at least cannot be shown to be, allied to any other known language than its descendant the Coptic. It is certainly not akin to any of the known dialects either of North or of South Africa, and the attempts which have hitherto been made towards establishing such a kindred must be considered as absolute failures. A certain number of Egyptian words, such as *e*, "go," *tit*, *u* "give, place," have the same meaning as the corresponding Indo-European roots. And a few other Egyptian words sound very like Semitic words of the same meaning. But the total number of words in the Egyptian vocabulary which have the appearance of relationship either with the Aryan or with the Semitic stock turns out, after passing through the necessary process of sifting, to be extremely small.']

[29] [Freeman, *Baptist News*, 3/5/1878.]

[30] [*Dictionary of the Kaffir Language*, p. 246. 'Xoxo, n.x.z. 1. A general conversation about matters.

2. A toad; a large frog. This word is from *uku Xoxa*; To talk together; to converse; to join in a general talk about matters where several persons are engaged in conversation. It is Onomatopoeic, and refers to the sound expressed by *Xoxa*, as that which represents the confused noise of many persons speaking at the same time, which is often the case when the Kaffirs converse together in their houses. For the same reason *i Xoaco* denotes a toad, or large frog, because it is continually making a sort of deep croaking noise like *Xoxo*.']

[31] [Muller, *Chips From A German Workshop*, vol. 2, p. 251. 'In Sanskrit the name of the frog is "Bheka," and from it a feminine was formed, "Bheki." This feminine, "Bheki," must have been at one time used as a name of the sun, for the sun was under certain circumstances feminine in India as well as in Germany. After a time, when this name had become obsolete, stories were told of "Bheki" which had a natural sense only when told of the sun, and which are the same in character as other stones told of heroes or heroines whose original solar character cannot be doubted. Thus we find in Sanskrit the story that "Bheki," the frog, was a beautiful girl; and that one day, when sitting near a well, she was discovered by a king, who asked her to be his wife. She consented, on condition that he should never show her a drop of water. One day, being tired, she asked the king for water, the king for got his promise, brought water, and "Bheki" disappeared.']

[32] [Ralston, *Russian Folktales*. I can find no parallels in this work to what Massey is referring to. It is as if he is using his own translation, or taking great liberties with the English, as there is no correlation between the quotes he has given and the text itself. However, Ralston does discuss Koshchei, so I give the full text [here](#).]

[33] [Source.]

[34] [Callaway, *Nursery Tales, Traditions, and Histories of the Zulus*, p. 241. 'She arose and took the water-pot, and went home. She took another pot, and fetched her things, and put them in the pot; she took her brass rod, and her *ubenthle* kilt, and a petticoat with a



border of brass balls; and her fillet, and her brass, and her beads. She took these things, and went to the river, and threw them out on the ground.

The frog enquired, saying, "Do you wish me to take you to your own people?" The child said, "Yes." The frog took her things and swallowed them; he took her and swallowed her; and set out with her.' And poss. from Tylor, *Primitive Culture*, vol. 1, p. 338, note: 'See also the story, p. 241, of the frog who swallowed the princess and carried her safe home.']

[35] [Chiefly found in Koelle, *Polyglotta Africana*.]

[36] [Lepsius, *Denkmaler*, vol. 2, p. 129.]

[37] [Birch, *Dictionary of Hieroglyphics*, p. [424](#).]

[38] [*Hieroglyphica*, bk. 1.11. 'To denote a mother, or vision, or boundary, or foreknowledge, or a year, or heaven, or one that is compassionate, or *Athena* [*Neith*], or *Hera* [*Saté*], or *two drachmas*, they delineate it *a mother*, because in this race of creatures there is no male. *Gignuntur autem hunc in modum. Cum amore concipiendi vultur exarserit, vulvam ad Boream aperiens, ab eo velut comprimatur per dies quinque*, during which time she partakes neither of food nor drink, being intent upon procreation. There are also other kinds of birds which conceive by the wind, but their eggs are of use only for food, and not for procreation; but the eggs of the vultures that are impregnated by the wind possess a vital principle. The vulture is used also as a symbol of vision, because it sees more keenly than all other creatures; and by looking towards the west when the sun is in the east, and towards the east when the god is in the west, it procures its necessary food from afar. And it signifies a *boundary* [landmark?] because, when a battle is to be fought, it points out the spot on which it will take place, by betaking itself thither seven days beforehand:—and *foreknowledge*, both from the circumstance last mentioned, and because it looks towards that army which is about to have the greater number killed, and be defeated, reckoning on its food from their slain: and on this account the ancient kings were accustomed to send forth observers to ascertain towards which part of the battle the vultures were looking, to be thereby apprized which army was to be overcome. And it symbolizes a *year*, because the 365 days of the year, in which the annual period is completed, are exactly apportioned by the habits of this creature; for it remains pregnant 120 days, and during an equal number it brings up its young, and during the remaining 120 it gives its attention to itself, neither conceiving nor bringing up its young, but preparing itself for another conception; and the remaining five days of the year, as I have said before, it devotes to another impregnation by the wind. It symbolises also a *compassionate person*, which appears to some to be the furthest from its nature, inasmuch as it is a creature that preys upon all things; but they were induced to use it as a symbol for this, because in the 120 days, during which it brings up its offspring, it flies to no great distance, but is solely engaged about its young and their sustenance; and if during this period it should be without food to give its young, it opens its own thigh, and suffers its offspring to partake of the blood, that they may not perish from want of nourishment:—and *Athena* [*Neith*], and *Hera* [*Saté*], because among the Egyptians *Athena* [*Neith*] is regarded as presiding over the upper hemisphere, and *Hera* [*Saté*] over

the lower; whence also they think it absurd to designate the heaven in the masculine, τν οπαυν, but represent it in the feminine, τν οπαυν, inasmuch as the generation of the sun and moon and the rest of the stars, is perfected in it, which is the peculiar property of a female. And the race of vultures, as I said before, is a race of females alone, and on this account the Egyptians over any female hieroglyph place the vulture as a mark of royalty [maternity?]. And hence, not to prolong my discourse by mentioning each individually, when the Egyptians would designate any goddess who is a mother, they delineate a vulture, for it is the mother of a female progeny. And they denote by it (οπαυαν) *heaven*, (for it does not suit them to say τν οπαυν, as I said before,) because its generation is from thence [by the wind]:—and *two drachmas*, because among the Egyptians the unit [of money] is the two drachmas, and the unit is the origin of every number, therefore when they would denote two drachmas, they with good reason depict a vulture, inasmuch as like unity it seems to be mother and generation.' See also *BB* 1:[142](#) for other refs to this verse.]

[39] ['Certain Reasons for believing that the Art of Music in Prehistoric Times passed through Three Distinct Stages of Development, etc,' in *JAI* 10. See full art. [here](#).]

[40] [Stanley, *Through the Dark Continent*, vol. 1, p. [413](#); fig. 9 is the guitar of Uganda.]

[41] [*Polyglotta Africana*.]

[42] [*Reynard the Fox in South Africa*.]

[43] [*Grammar of the Bornu or Kanuri Language*.]

[44] [*Narrative of an Expedition to Explore the Zaire usually called the Congo*.]

[45] [*First Footsteps in East Africa*.]

[46] [*A Grammar and Vocabulary of the Namaqua Hottentot Language*, by Tindall.]

[47] [*Handbook of the Makua Language*, by Maples.]

[48] [Source.]

[49] [*Della storia de'Cussiti*.]

[50] [Faidherbe, *RL*, 1875.]

[51] [Bleek, *A Brief Account of Bushman Folklore and Other Texts*, p. 6. 'Another animal, the Blue Crane, differs in its speech from the ordinary Bushman, mainly by the insertion of a *tt* at the end of the first syllable of almost every word.']

[52] [*Reynard the Fox in South Africa*, p. [50](#). See p. 55.]

[53] [*A Brief Account of Bushman Folklore and Other Texts*. Unable to trace.]

[54] [*Through the Dark Continent*, vol. 2, p. 201. 'The villages on the right bank also maintained a tremendous drumming and blowing of war-horns, and their wild men hurried up with menace towards us, urging their sharp-prowed canoes so swiftly that they seemed to skim over the water like flying fish. Unlike the Luavala villagers, they did not wait to be addressed, but ns soon as they came within fifty or sixty yards they shot out their spears, crying out, "Meat! meat!" Ah! ha! We shall have plenty of meat! Bo-ho-bo-bo, Bo-ho-bo-bo-o-o!'"

[55] [*Ibid.*, vol. 2, p. 200. 'Tippu-Tib before our departure had hired to me two young men of Ukusu—cannibals—as interpreters. These were now instructed to cry out the word, "Sennenneh!" ("Peace!"), and to say that we were friends. But they would not reply to our greeting, and in a bold peremptory manner told us to return.')

[56] [Unable to trace.]

[57] [*Rit.* ch. [17](#). Cf. [Renouf](#).]

[58] [Ris, *Grammatical Outline and Vocabulary of the Oji-Language*.]

[59] [*Through the Dark Continent*, vol. 2, p. 385. "'Mundele," replied one of them, a tall fellow with a mop-head which reminded me of Mwana Saramba, who had accompanied me round Lake Victoria—"our people saw you yesterday make marks on some tara-tara" (paper).']

[60] [Muller, *Chips From A German Workshop*, vol. 2, p. 287. 'It is at this stage that M. Woepcke, an excellent Arabic scholar and mathematician, takes up the problem in his "Memoire sur la Propagation des Chiffres Indiens," just published in the "Journal Asiatique." He points out, first of all, a fact which had been neglected by all previous writers, namely, that the Arabs have two sets of figures, one used chiefly in the East, which he therefore calls the "Oriental;" another used in Africa and Spain, and there called "Gobar." "Gobar" means "dust," and these figures were so called because, as the Arabs say, they were first introduced by an Indian who used a table covered with fine dust for the purpose of ciphering. Both sets of figures are called Indian by the Arabs. M. Woepcke then proceeds to show that the figures given in the MSS. of Boethius coincide with the earliest forms of the Gobar figures, whilst they differ from the Oriental figures; and, adopting the view of Prinsep that the Indian figures were originally the initial letters of the Sanskrit numerals, he exhibits in a table the similarity between the Gobar figures and the initial letters of the Sanskrit numerals, giving these letters from Indian inscriptions of the second century of our era.')

[61] [Bleek, *A Brief Account of Bushman Folklore and Other Texts*, p. 6. 'The most prominent of the mythological figures is that of the Mantis, around which a great circle of myths has been formed. Besides his own proper name (*tkággen*) he possesses several others, and so also does his wife, whose most usual name is, however, *Ihunntujattjattun*

(*Ihunn* means the "Dasse," Hyrax ...). Their adopted daughter, the Porcupine (whose real father is a monster named *Ilkhivui-hemm*, the All-devourer, with whom she does not live for fear of being herself eaten), is married to *Ikwannmana*, and has by him a son, the Ichneumon, who plays an important part in Bushman mythology, particularly in advising and assisting his grandfather, the Mantis, and in chiding him for his misdeeds. The same mythological figure, *tkággen*, is also the most prominent one in the mythology of the Bushmen of the Drakensbergen, as related to Mr. J. L. Orpen.')

[62] [Source below.]

[63] ['The Present State of the Cape of Good Hope,' in Astley, *A New General Collection of Voyages and Travels*, vol. 3, p. 366.]

[64] [*Rit.* ch. 93. 'I should go, or I should pass, to the East, for all the evil things in the festivals of the wicked are known to me, if Khepera should twist the horns, or wish to take and eat the phallus of the Sun or the head of Osiris ... Khepera twists the horns.' Birch's tr.]

[65] [Horapollo, *Hieroglyphica*, bk. 1.10. 'To denote an only begotten, or generation, or a father, or the world, or a man, they delineate a SCARABÆUS. And they symbolise by this an *only begotten*, because the scarabæus is a creature self-produced, being unconceived by a female; for the propagation of it is unique after this manner:—when the male is desirous of procreating, he takes dung of an ox, and shapes it into a spherical form like the world; he then rolls it from the hinder parts from east to west, looking himself towards the east, that he may impart to it the figure of the world, (for that is borne from east to west, while the course of the stars is from west to east): then, having dug a hole, the scarabæus deposits this ball in the earth for the space of twenty-eight days, (for in so many days the moon passes through the twelve signs of the zodiac). By thus remaining under the moon, the race of scarabæi is endued with life; and upon the nine and twentieth day after having opened the ball, it casts it into water, for it is aware that upon that day the conjunction of the moon and sun takes place, as well as the generation of the world. From the ball thus opened in the water, the animals, that is the scarabæi, issue forth. The scarabæus also symbolizes *generation*, for the reason before mentioned—and a father, because the scarabæus is engendered by a *father* only—and the *world*, because in its generation it is fashioned in the form of the world—and a *man*, because there is no female race among them. Moreover there are three species of scarabæi, the first like a cat, and irradiated, which species they have consecrated to the sun from this similarity: for they say that the male cat changes the shape of the pupils of his eyes according to the course of the sun: for in the morning at the rising of the god, they are dilated, and in the middle of the day become round, and about sunset appear less brilliant: whence, also, the statue of the god in the city of the sun is of the form of a cat. Every scarabæus also has thirty toes, corresponding with the thirty days duration of the month, during which the rising sun [moon?] performs his course. The second species is the two horned and bull formed, which is consecrated to the moon; whence the children of the Egyptians say, that the bull in the heavens is the exaltation of this goddess. The third species is the one horned and Ibis formed, which they regard as consecrated to

Hermes [Thoth], in like manner as the bird Ibis.' See also *BB* 1:[6](#) for other refs to this site.]

[66] [Skertchly, *Dahomey, As It Is*, p. 56. 'Ordinary snakes may be killed with impunity, but beware of meddling with the Danhgbe! A great palaver would certainly be the result of any white man meddling with the sacred reptile, and a fine will be rigorously imposed upon the offender. The Danhgbe are usually engaged in instructing the neophytes in the mysteries of their faith, and in feeding their deities upon fowls. The priests are recruited in a singular manner. Should a child be touched by a snake on one of its nocturnal peregrinations, the priests immediately demand the child from its parents, who have to impoverish themselves to pay for its support in the various ceremonials appertaining to the worship. After a certain lengthy instruction, the neophyte is allowed to practise priestcraft for himself.']

[67] [Bleek, *A Brief Account of Bushman Folklore and Other Texts*, pp. 13-4. 'A male ostrich is killed and carried home by a Bushman. One of its little feathers, stained with blood, is lifted up by a gentle whirlwind, and falls into the water; where it gradually becomes an ostrich. It leaves the water as a young ostrich, grows up, and returns to its wives as their resaved husband. As such, he guards the nest against the attacks of the jackals and hyenas, who are thereby driven to seek for the nest of a she-ostrich who will not be fierce, and who runs away.—This is followed by a very lengthy and still unfinished dialogue between the hyena and the jackal in their flight, *etc.*

This idea of the revival of a dead male ostrich, in and through one of its little feathers, is also mentioned in other places, and is compared to the coming to life of the Moon; whilst, with the exception of the Moon and the Male Ostrich, all other things mortal are said to die outright, and not to come to life again.']

[68] [*Hieroglyphica*, bk. 2. 118. 'When they would symbolise *a man who distributes justice impartially to all*, they depict THE FEATHER OF AN OSTRICH; for this bird has the feathers of its wings equal on every side, beyond all other birds.']

[69] [Burton, *A Mission to Gelele, King of Dahome*, vol. 2, p. 148. From Tylor, *Primitive Culture*, vol. 1, p. 294. 'The Rainbow, coming out of a river or pool and resting on the ground, poisons men whom it meets, affecting them with eruptions. Men say, 'The Rainbow is disease. If it rests on a man, something will happen to him.' Lastly in Dahome, Danh the Heavenly Snake, which makes the Popo beads and confers wealth on man, is the Rainbow.']

[70] [In Pinkerton's *Voyages*, vol. 16, p. 226. From Lubbock, *The Origin of Civilisation and the Primitive Condition of Man*, p. 363. 'Merolla tells us that in his time the wizards of Congo were called Scinghili, that is to say, Gods of the Earth. The head of them is styled *Ganga Chitorne*, 'being reputed God of all the Earth.' He further asserts that his body is not capable of suffering a natural death; and, therefore, to confirm his adorers in that opinion, whenever he feels his end approaching, either through age or disease, he calls for such a one of his disciples as he designs to succeed him, and pretends to communicate to him his great power.' See also my [essay](#).]

[71] [Casalis, *The Basutos*, p. 124.]

[72] [*Through the Dark Continent*, vol. 1, p. 392. 'After the conclusion of the story, the Emperor says briefly, "Drink, if thou darest."']

Pokino rises, advances to the test-pots, receives the ladle, and dips it into the *pombe*; then taking it up, he holds it aloft, and, turning to the warriors who followed him, cries aloud, "Tekeh?" ("Am I worthy or not?")

"Tekeh!" ("Thou art worthy!") responds the multitude with a shout.']

[73] [*Dan.* 5:25. 'And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.']

[74] [*NG* 1:[235](#)]

[75] [*Hieroglyphica*, bk. 1.27. 'To denote *speech* they depict a TONGUE, and a BLOODSHOT EYE; because they allot the principal parts of speech to the tongue, but the secondary parts thereof to the eyes. For these kinds of discourses are strictly those of the soul varying in conformity with its emotions; more especially as they are denominated by the Egyptians as different languages. And to symbolize *speech* differently, they depict a TONGUE and a HAND BENEATH; allotting the principal parts of speech to the tongue to perform, and the secondary parts to the hand as effecting the wishes of the tongue.']

[76] [Maspero, 'Inscription of King Nastosenen,' *TSBA*, 4:2. See *BB* 2:[289](#), [512](#). See also *RP*, 10. [55](#).]

[77] [Wood, *TES*, 4, 36.]

[78] [Bonwick, *Daily Life and Origin of the Tasmanians*, p. 229. 'Concerning the Ainos the Japanese have a story of a woman, dwelling by herself on a certain island, who was visited by a dog, and thus gave birth to the ancestors of the wild men.']

[79] [Compare 'Besishthi,' Champollion, *Nubian Dictionary*, p. 429.]

[80] [Rosellini, *Monumenti del Culto*, p. 43.]

[81] [Source.]

[82] [*Ac.*]

[83] [Schoolcraft, *Archives of Aboriginal Knowledge*, vol. 5, p. 73, note. 'The Iroquois have impressed themselves very strongly on our history; but in nothing has their internal organization been more remarkable than in their ingenious and complicated system of totems. Earth of the six tribes or cantons, of which the league consisted, in its most perfect state, had eight totems, being five secondary and three primary totems. There were thus eight classes of warriors and hunters, including their entire families, in each

tribe or canton. Families of the same totem, in each canton, could not intermarry. They were totemically related. The union must be between diverse totems. The bear band of a Mohawk could not marry in the bear band of the Oneida, but might in either of the other seven totems. There were thus created forty-eight totemic ties, by which the tribes were socially and politically bound together. (It is to be observed that the Tuscaroras have lost one totemic clan, consisting now of but seven.)']

[84] [Bancroft, *The Native Races of the Pacific States of North America*, vol. 3, p. 176. 'Among the tribes in the neighborhood of Trinity River is found a legend relating to a certain Wappeckquemow, who was a giant, and apparently the father and leader of a prehuman race like himself. He was it is said, a woman of exquisite beauty, admired and sought after by all men, they making her presents of corn and skins and all that they had; but the fastidious beauty would accept nothing of them but their gifts. In process of time a season of drought brought on a famine and much distress; then it was that the rich lady showed her charity to be as great in one direction as it had been wanting in another. She opened her granaries, and the gifts of the lovers she had not loved went to relieve the hungry she pitied. At last with rain fertility returned to the earth; and on the chaste Artemis of the Pueblos its touch fell too. She bore a son to the thick summer shower, and that son was Montezuma, who was expelled from the country that lie inhabited near the mouth of the Klamath for disobeying or offending some great god, and a curse was pronounced against him, so that not even his descendants should ever return to that land. On the expulsion of these Anakiln, the ancestors of the people to whom this legend belongs came down from the north-west, a direction of migration, according to Judge Roseborough, uniformly adhered to in the legends of all the tribes of north-west California. These new settlers, however, like their predecessors of the giant race, quarrelled with the great god, and were abandoned by him to their own devices, being given over into the hands of certain evil powers or devils. Of these the first is Omaha, who, possessing the shape of a grizzly bear, is invisible, and goes about everywhere bringing sickness and misfortune on mankind. Next there is Makalay, a fiend with a horn like a unicorn; he is swift as the wind, and moves by great leaps like a kangaroo. The sight of him is usually death to mortals. There is, thirdly, a dreadful being called Kalicknateck, who seems a faithful reproduction of the great thunder-bird of the north; thus Kalicknateck "is a huge bird that sits on the mountain-peak, and broods in silence over his thoughts until hungry; when he will sweep down over the ocean, snatch up a large whale, and carry it to his mountain-throne, for a single meal."']

[85] [Chabas, 'The Magic Papyrus,' *RP*, 10, [135](#). See pp. 139 & 147.]

[86] [Bancroft, *The Native Races of the Pacific States of North America*, vol. 3, p. 177. 'The coast people in northern California have a story about a mysterious people called Hohgates, to whom is ascribed an immense bed of mussel-shells and bones of animals still existing on the table-land of Point St George, near Crescent City. These Hohgates, seven in number, are said to have come to the place in a boat, to have built themselves "houses above ground, after the style of white men" all this about the time that the first natives came down the coast from the north.']



[87] [Source.]

[88] [*The Lake Regions of Central Africa*, vol. 2, p. 333. From Tylor, *Primitive Culture*, vol. 1, p. 176. 'When the African negro cries out in fear or wonder *mama! mama!* he might be thought to be uttering a real interjection, 'a word used to express some passion or emotion of the mind,' as Lindley Murray has it, but in fact he is simply calling, grown-up baby as he is, for his mother.']

[89] [Casalis, *The Basutos*, p. 199.]

[90] [Rowley, *The Religion of the Africans*, p. 51. 'The Hottentots used to say that their first parents came into the country through a window, or door; that the name of the man was Noh, and the name of the woman Hingnoh; that they were sent into their country by God Himself; and that they taught their descendants to keep cattle, and to do a great many things. Kolben thinks that this tradition looks extremely like a fragment of the story of Noah. It may be so, but, nevertheless, I fear he has been led to see a connection where none exists.' This is cited by Grant. See *Nightside of Eden*.]

[91] [As above note.]

[92] [Osburn, *The Monumental History of Egypt*, vol. 1, p. 239. 'On the former part of it, that there is no trace of Noah, or the Deluge, in the hieroglyphic legends, we have no hesitation whatever in stating our conviction that Lepsius is mistaken. Our proof is a very direct and plain appeal to the senses; not an elaborate exercitation of the intellectual powers. It is to be found in the name of one of the most ancient gods of Egypt, who was entitled "the father of the gods," "the giver of mythic life to all beneath him." Birch has truly identified this god with water. He was in reality the mythic impersonation of the annual overflow of the Nile. His name is written [glyphs] which is ordinarily transcribed *nb* in Roman characters. It seems, however, to have escaped the notice of most students of hieroglyphics, that, in the tomb of Nahrai, at Beni-hassan, which belongs to the times of the 12th dynasty, the change [glyphs] constantly takes place in the orthography of this group. This variation shows the phonetic power of the ram (which, like the water-vase, is used as a symbol, as well as a sound, in this group) to have been *h* or *u*, and not *b*, as had been inferred from its occurrence with that sound in the Roman name Tiberius. Champollion and Birch had, therefore, with perfect truth, identified the name of this god with the word, *nou*, or *nh*, which signifies, "the primordial water," "the abyss," So that the name of the divine impersonation of the annual overflow in the Egyptian mythology was *Nh*, or [glyphs] *Nuh*, as it is not unfrequently written.']

[93] [Pausanias, *Description of Greece*, 'Bœotia,' bk. 9, 12.2. 'Now the oracle of the god had said that Cadmus and the host with him were to make their dwelling where the cow was going to sink down in weariness. So this is one of the places that they point out. Here there is in the open an altar and an image of Athena, said to have been dedicated by Cadmus. Those who think that the Cadmus who came to the Theban land was an Egyptian, and not a Phœnician, have their opinion contradicted by the name of this



Athena, because she is called by the Phoenician name of *Onga*, and not by the Egyptian name of Sais.' Frazer's tr.]

[94] [*Dahomey, As It Is*, pp. 461-8. 'The Dahoman religion consists of two parts, totally distinct from each other. First, the belief in a supreme being, and, second, the belief in a whole host of minor deities.

The supreme being is called the Mau, and is vested with unlimited authority over every being, both spiritual and carnal. He is supposed to be of so high a nature as to care very little for the circumstances of men, and his attention is only directed to them by some special invocation. He resides in a wonderful dwelling above the sky, and commits the care of earthly affairs to a race of beings, such as leopards, snakes, locusts, or crocodiles, and also to inanimate objects, such as stones, rags, cowries, leaves of certain trees, and, in short, anything and everything.

This deity is said to be the same as the God of civilization; but the white man has a freer access to Him than the negro, who is therefore obliged to resort to mediators. Hence the origin of fetichism. Mau is in every respect an anthropathical deity, having his likes and dislikes, and being influenced in his actions by the prayers and offerings of his worshippers. Mau has an assistant who keeps a record of the good or evil deeds of every person by means of a stick, the good works being notched on one end, and the bad ones on the other.

When a person dies, his body(!) is judged by the balance struck between the two ends of the stick. If the good preponderates, it is permitted to join the spirit in Kutomen, or "Dead land;" but if, on the contrary, the evil outweighs the good, it is utterly destroyed, and a new body created for the use of the spirit. With this single exception, all rewards and punishments are given in "this world." No matter how bad a man's life may be, if he can only escape punishment on earth, his spirit is released from all the consequences of its wrong-doing, and whatever may be the social condition of the person at the moment of his death, so will he remain for all eternity. Hence, earthly kings are kings in spirit-land, and the slave on earth is the slave hereafter. There is no Hell in the Semitic sense, and the place of judgment of the body hardly corresponds to the Purgatory of the Roman Catholic faith.

In short, the "hereafter" of the Dahoman is an eternal continuance of the state of being enjoyed by the deceased when on earth. The ghosts are supposed to take a great interest in worldly affairs, and to secretly impress the mind of their protégés with the good advice that their knowledge of the future enables them to impart. These protégés are invariably the descendants of the ghost, unless some flagrant act of disobedience against the commands of the father, on the part of the child, causes the enraged parent to withdraw his protection, and to confer it upon a stranger.

This belief is the one great stumbling-block against the abolition of the human sacrifices at the Customs. The suppression of these would be looked upon by the popular eye as a direct insult to the protecting spirits of the country, and a general revolt would be the inevitable consequence.

Besides the ghostly advice that is administered in secret, the Dahoman monarchs have special mediums in the Bassajeh already mentioned. An application to these holy women, on the part of the monarch will ensure a reply. The common folk must supply to a fetiche priest of great sanctity, who will act the part of a medium between the present and the

future world Perhaps it may be a comfort to the "spiritualists" of the present day, to know that their hobby is no new thing. *Nihil sub lumiue novum.*

The Dahomans are to a certain extent fatalists, since they imagine that to each person a double set of deeds are appointed, the one being good, and the other evil. Each person, however, has the power to avert the consequence of the evil deeds, by certain offerings paid to the deity, not direct, but through the medium of one of the interlocutory mediators.

The Dahoman therefore considers this present life as only a means of attaining an eternal status. Earth is only a temporary dwelling-place; Hades is their "home." There is nothing of the Sadducee in the Dahoman; on the contrary, the most trivial actions are mixed up with ghostly influence. Certain priests pretend to have visited Kutomen, just as in every Popish monkery there is a picture of Purgatory painted under the instruction, or from the sketches, of some Saint who has visited it. The priests who most frequently take these infernal journeys are those of the Dalm, the Sapatan, the Gbwejeli, the Attin Bodun, and the Guh.

Of course, the medicine-man and the priest are allies, in general one individual combining the two offices in his person. When a patient is afflicted with a disease which has resisted the application of any of the "all-powerful" medicines of the doctor, he usually announces that the sufferer is not labouring under disease, but has been summoned to Dead land by one of his spectral friends. The morbid fear of death usually impels the patient to pay the doctor or priest a handsome fee for him to visit Kutomeli and beg to be excused from attending to the summons. If the patient recovers, it is of course owing to the intercession of the priest, whose fame goes abroad; but if he dies, the subterfuge is that the ghostly inquirer would not accept any excuse for the non-attendance of the person subpoenaed.

Upon one occasion, I saw a priest who was about to depart on a visit to Hades. He received his fee beforehand, cautious fellow, and then went into an empty shed near the patient's house. He then drew a circle on the ground, and took out of his "possible sack" a number of charms, all tied up in blood-stained rags. Squatting down on the centre of this magic circle, and bidding us upon no account to step within it, he covered himself with a large square of grey baft, profusely ornamented with tufts of magic. In a few minutes, he commenced to mutter some unintelligible sounds in a low voice, his body and limbs quivering like an aspen. Half an hour of this farce ensued, when the fetichcer uncovered himself, and prepared to deliver the message. He said that he had found considerable difficulty in obtaining access to the ghost who had summoned the patient, as when he knew that a priest was coming he hid in the bush. He said that the ghost was that of Nuage (one of the sick man's dead uncles), and that he was much offended by this summons not being answered in person, but in consideration of certain sacrifices offered to Guh he would think over the matter, rather an ambiguous answer, but just in the prevaricating way affected by all priests, whether in Japan or on the Yellow-stone. From the statements of these priests, it appears that life in the other world is much the same as in this,—"wars, palavers, feasts, dances, and other incidents going on much in the same style as on earth. It appears that the clothes in which the deceased is hurried accompany him to Kutomen, for sometimes a priest will bring back with him a necklace, bead, or other small article, known to have been buried with the corpse of the person who summons the sick man. Burton mentions the case of a man who, "after returning with a

declaration that he had left a marked coin in Dead land, dropped it from his waist-cloth at the feet of the payer, while drinking rum." A very careless priest that.

Another singular belief is that of the possibility of the same spirit being in more than one place at the same time. This was exemplified in the So-Sin Custom, where Gezu's ghost was in his shed, on his war-stool, and in his own Bassajeh at one and the same instant of time. Again, a ghost will sometimes remain in Dead land, and also come back to earth in the body of a new infant; and, in fact, nearly all the king's children are but the transmigrated spirits of the old kings. Hahansu, for example, was declared to have the spirit of Agongolu, his grandfather, within him. Agongolu's name, when a prince, was Hahansu, wherefore the heir to the throne of Dahomey took that name.

The mediators between the Mau and humankind are propitiated through the various objects they inhabit. The occurrence of these go-betweens with their material existence mainly owes its existence to the fact of the mind of the African not being able to grasp the fact of a deity asomatous and ubiquitous. The deity must either be worshipped through the medium of an intervener, who has a tangible form, or the religion must be reduced to anthropomorphism. Dahomans deny the corporeal existence of the deity, but ascribe human passions to him; a singular medley. Their religion must not be confounded with polytheism, for they only worship one God, Mau, but propitiate him through the intervention of the fetiches, who are not inferior deities, but only beings of an Intermediate order, like the angels of Christendom, who have powerful influence for good or evil with Mau.

Of these fetiches, four hold a superior rank to the others. They are Danh-gbwe, Atinbodun, Hu, and Khevyosoh. Danh, the first in order, is the most powerful fetiche in the country. It is the tutelary saint of Whydah, and its worship was introduced into the national religion when that kingdom was conquered. Its emblem, the snake, and its temple have been described. Ophiolatry is a prevalent form of fetichism in Africa. I have noticed it amongst the Mpongwes and Bakali of Gaboon, and it exists among the Niger tribes and amongst the Ashantees. Though so powerful, its aid was insufficient to protect the Whydahs from the conquering Agajah; but the old worshippers still held faith in their deity, and were highly pleased when it was introduced at Abomey. Snake-worship, indeed, appears to have been one of the earliest forms of idolatry, for we find it amongst the Ancient Egyptians, and the brazen serpent which Moses "lifted in the wilderness" was no doubt a symbol derived from the religion of the Pharaohs. "We hear of it in the earliest accounts of the Allemanic nations, and Brahminism still bears it as one of its emblems. Even among the Moslem Feloops and Mandingoes traces of ophiolatry exist, and Burton mentions the King Snake of Sierra Leone.

The snake is supposed to be almost omnipotent in procuring the welfare of its devotees, and no undertaking of any importance is commenced without sacrificing to it. It has no image, the worship being confined to the adoration of the living snakes, which are kept in the Danh-gbwehweh in all the principal towns. The devotee goes to the temple and pays a heavy fee to the priest, who dismisses the worshipper with the assurance that his wishes shall be attended to. These snakes are a nuisance to the people residing near their temples. My house in Coomassie was so situated, and at night the reptilian deities often wandered into my courtyard. Upon one occasion I had been sleeping on the Pwe earth bed, and at midnight awoke, as was customary, and prepared to rise to look at my meteorological instruments. While sitting half asleep, with, my legs hanging over the

edge of the Pwe bench, I noticed something white and shining on the ground beneath my feet. A closer inspection revealed a fine python, eighteen feet long, slowly crawling along on his way back to the fetiche-house. Lucky was I not to have trodden upon the creature, for he would certainly have avenged himself upon me, and my people would have been too frightened of his magic powers to have rendered me any assistance. I roused out Joe, who brought a light, and we examined the splendid reptile as it slowly crawled out of the courtyard.

The Snake Priests, or *Danh-si* (snake wives), are extremely numerous. Burton says 1000. Strange is the fact that the most profitable fetiches generally have the most priests. These are of both sexes—married or single—and of various ranks. The high officials, after a preliminary course of instruction at Whydah, finish off at the fetiche town of Somorne, near Alladah.

The next deity in importance is Atin-bodun, whose earthly form is that of various trees, while its domestic abode is in some curious specimen of ceramic art. First is a red cullender, stuck bottom upwards, on a little earthen step at the foot of some bush or young tree growing at the house door; on the right of this is a small goolah-shaped vessel, with a narrow neck, and generally whitewashed outside. The worship of Atin-bodun consists in faith in its power of averting and curing disease, especially fever, and in offering small quantities of water, which is poured into the little pot. Of course this is the tutelary saint of all physicians. Any tall tree is considered to be inhabited by this deity, but those especially sacred to it are the Hun, or silk-cotton tree, and the Loko, or poison tree, a decoction of whose leaves is used as an ordeal to detect any hidden crime. We find an analogy to this worship) in the mistletoe of the Druids, nay, even in the holly and May-pole, and among foreign nations in the sacred tree of the ]Mohammedans, the holy fig of Buddhists, and the *aklakan* of the Cherokee Indians. The *Atinb-odun-si*, or priests, number almost as many as those of the snake, but they are not of so high an order.

Next in precedence is Hu, the Dahoman Neptune. Like the former two fetiches, this is also a Whydah deity, and still holds the head-quarters of his worship at that town, where the high-priest or Huno resides. A temple near the snake-house is the great shrine of this deity, a dilapidated hut, with hones, skulls, sharks' jaws, and other curiosities suspended from the thatched roof within the bare walls.

Hu is supposed to have no particular dwelling, but has given the sea at Whydah in charge of Agbweh. At the end of the dry season the Huno marches in great state, accompanied by a long train of priests, to the beach, and propitiates the goodwill of Agbweh by an offering of maize, bananas, rum, cloth, &c.

The little huts erected on the beach are small temples sacred to this god, where canoe-men offer donations of food to induce the deity to give them a smooth sea. Formerly the king was accustomed to send a man, dressed as a caboceer, with umbrella, stool, beads, and other insignia of his rank, to the beach, where he was placed in a canoe by the Huno, and, after sundry offerings and prayers, carried out to sea and thrown overboard. I believe this practice is now happily discontinued. The emblems of this deity are small canoes stuck over with shells and mounted on a little heap of swish.

Last of the four principal fetiches is Khevyosoh, the thunder-god, who may be taken as the Dahoman Jupiter. He presides over the weather, and punishes those who do not please him with the *abi*, or lightning. A person killed by lightning is supposed to have fallen under the especial displeasure of the deity, and a ban of excommunication is passed upon

the body by the Khevyosoh-si. The corpse is not allowed to be buried, but is brought to the Khevyosoh-ho, or thunder temple, and there stripped stark naked. A heap of beaten earth outside the temple is then deluged with water and the body laid on it. The priests, male and female, then march round it.']

[95] [As above note.]

[96] [As note 94 above.]

[97] [As note 94 above.]

[98] [*Missionary Travels and Researches in South Africa*, p. 124. 'On the 31st of December, 1852, we reached the town of Sechele, called, from the part of the range on which it is situated, Litubaruba. Near the village there exists a cave named Lepelole; it is an interesting evidence of the former existence of a gushing fountain. No one dared to enter the Lohaheng, or cave, for it was the common belief that it was the habitation of the Deity. As we never had a holiday from January to December, and our Sundays were the periods of our greatest exertions in teaching, I projected an excursion into the cave on a week-day to see the god of the Bakwains. The old men said that every one who went in remained there forever, adding, "If the teacher is so mad as to kill himself, let him do so alone, we shall not be to blame." The declaration of Sechele, that he would follow where I led, produced the greatest consternation. It is curious that in all their pretended dreams or visions of their god he has always a crooked leg, like the Egyptian Thau. Supposing that those who were reported to have perished in this cave had fallen over some precipice, we went well provided with lights, ladder, lines, &c.; but it turned out to be only an open cave, with an entrance about ten feet square, which contracts into two water-worn branches, ending in round orifices through which the water once flowed.']

[99] [Callaway, *The Religious System of the Amazulu*, p. 67. This p. no. is incorrect, nor can I find a 'Ookoolukooloo,' in this work. Callaway's definition, after examining several aspects of the name Utixo (or Utikxo) from different authorities, is inclined to agree with Appleyard that the name is closer to the meaning 'broken knee' and concludes: 'Hence it appears certain that the word Utikxo is the laud-giving name of an ancient hero, and that it was given in consequence of some conflict in which he repulsed enemies more powerful from numbers than himself by the stratagem of kneeling, and so causing them to approach him under the impression that they could make an easy prey of him.' See p. 115.]

[100] [*Ac.*]

[101] [Tucker, *Abbeokuta*, p. 192. "'Olorun," which means, "the Lord of Orun or Heaven." This instance is another of the many proofs, that though these people have "gods many and lords many," yet that they have an idea of one supreme Being, the original author of all good.']

[102] [Plutarch, *Of Isis and Osiris*, ch. [62](#).]

[103] [Gill, *Myths and Songs from the South Pacific*, ch. 8. See p. 173.]

[104] [*De Dea Syria*, v. 60.]

[105] [Pliny, *Natural History*, bk. 7. 2.]

[106] [Bleek, *Reynard the Fox in South Africa*, fable 7.]

[107] [Callimachus, *Hymn to Delos*, hymn 4. 'And Apollo, yet in his mother's womb, was sore angered against them and he uttered against Thebe no ineffectual threat: "Thebe, wherefore, wretched one, dost thou ask the doom that shall be thine anon? Force me not yet to prophesy against my will. Not yet is the tripod seat at Pytho my care; not yet is the great serpent a dead, but still that beast of awful jaws, creeping down from Pleistus, wreathes snowy Parnassus with his nine coils. Nevertheless I will speak unto thee a word more clear than shall be spoken from the laurel branch. Flee on! swiftly shall I overtake thee and wash my bow in blood. Thou hast in thy keeping the children of a slanderous woman. Not thou shalt be my dear nurse, nor Cithaeron. Pure am I and may I be the care of them that are pure." So he spake.' P. 91 of Loeb Library ed.]

[108] [*The Koran*, Sale's tr., ch. 3. 'When the angels said; O Mary, verily GOD sendeth thee good tidings, that thou shalt bear the Word proceeding from himself; his name shall be CHRIST JESUS the son of Mary, honourable in this world and in the world to come, and one of those who approach near to the presence of GOD; and he shall speak unto men in the cradle.

Note: Besides an instance of this given in the Korân itself, which I shall not here anticipate, a Mohammedan writer, (of no very great credit, indeed) tells two stories, one of Jesus's speaking while in his mother's womb, to reprove her cousin Joseph for his unjust suspicions of her; and another of his giving an answer to the same person soon after he was born.']

[109] [Callaway, *Nursery Tales, Traditions, and Histories of the Zulus*, p. 6. 'A CERTAIN woman happened to be pregnant. When her time was fully come, the child spoke in the womb, and said, "Mother, give birth to me at once; the cattle of my father are devoured by the people." The mother said, "Just come and listen. Here is a prodigy. The child is speaking within me." They asked, "What does he say?" "He tells me to give birth to him at once; he says the cattle in the kraal are coming to an end."']

[110] [Casalis, *The Basutos*, pp. 347-9.]

[111] [Bancroft, *The Native Races of the Pacific States of North America*, vol. 3, p. 546. 'According to yet another Neeshenam tradition, there lived long, long ago a very terrible old man, whose chief delight it was to kill and devour Indians. He had stone mortars in which he pounded the flesh to make it tender for eating. Far down on the Sacramento plains, thirty or forty miles away, he and his wife lived together, and around their wigwam the blood of Indians lay a foot deep. The Indians all made war on them and tried to kill them, but they could do nothing against them. Then at last the Old Coyote took pity on the Indians whom he had created, and he determined to kill this old man. He was accustomed to go into the great round dance-house when the Indians were assembled

within it, and slay the chief. So the Old Coyote dug a deep hole just outside the door, and hid himself in it, armed with a big knife. The knife was just on a level with the ground, and when the old man came along, going into the dance-house, he saw it, and gave a kick at it, but did not notice the Coyote, who immediately jumped out of his hole, ran into the dance-house, and killed the old man.']

[112] [*Natural History*, bk. [8](#). 25.]

[113] [Bleek, *Reynard the Fox in South Africa*, no. [15](#).]

[114] [Schoolcraft, *Algic Researches*, vol. 2, p. 181. 'The pigeon hawk bantered the tortoise for a race, but the tortoise declined it, unless he would consent to run several days journey. The hawk very quickly consented, and they immediately set out. The tortoise knew, that if he obtained the victory it must be by great diligence, so he went down into the earth, and taking a straight line, stopped for nothing. The hawk, on the contrary, knowing that he could easily beat his competitor, kept carelessly flying this way and that way in the air, stopping now to visit one, and then another, till so much time had been lost, that when he came in sight of the winning point, the tortoise had just come up out of the earth, and gained the prize.']

[115] [Bleek, *Reynard the Fox in South Africa*,, p. [67](#).]

[116] [Poss. in *Myths of the New World*. Massey here appears to be rather excessive in his estimation of the opinions of other authorities.]

[117] [Bancroft, *The Native Races of the Pacific States of North America*, vol. 3, pp. 115-6. 'The Cahrocs hold that, when in the beginning the creator Chareya made fire, he gave it into the custody of two old hags, lest the Cahrocs should steal it. The Cahrocs, having exhausted every means to procure the treasure, applied for help to their old friend the Coyote; who, having maturely considered how the theft might best be accomplished, set about the thing in this way: From the land of the Cahrocs to the home of the old women he stationed a great company of animals, at convenient distances; the strongest nearest the den of the old beldames, the weakest farthest removed. Last of all, he hid a Cahroc in the neighborhood of the hut, and having left the man precise directions how to act, he trotted up to the door and asked to be let in out of the cold. Suspecting nothing, the crones gave him admittance; so he lay down in front of the fire, and made himself as comfortable as possible, waiting for the further action of his human accomplice without. In good time, the man made a furious attack on the house, and the old furies rushed out at once to drive off the invader. This was the Coyote's opportunity. Instantly he seized a half-burnt brand and fled like a comet down the trail; and the two hags, seeing how they had been outwitted, turned after him in immediate and furious chase. It had gone hard then with the hopes of the Cahrocs, if their four-legged Prometheus had trusted to his single speed; but just as he began to feel the pace tell on him, and just as the weird women thought they were about to recover the brand, the Cougar relieved him of it. Great was the satisfaction of our wise Coyote, as he sank down, clearing his sooty eyes and throat, and catching his breath, to see the great lithe cat leap away with the torch, and the

hags gnash their choppy gums as they rushed by, hard in pursuit, on the dim trail of sparks. The Cougar passed the brand to the Bear, the Bear to his neighbor, and so on to the end. Down the long line of carriers, the panting crones plied their withered old legs in vain; only two mishaps occurring among all the animals that made up the file. The Squirrel, last in the train but one, burned his tail so badly that it curled up over his back, and even scorched the skin above his shoulders. Last of all, the poor Frog, who received the brand when it had burned down to a very little piece, hopped along so heavily that his pursuers gained on him, gained fast and surely. In vain he gathered himself for every spring, in vain he stretched at every leap till the jarred muscles cracked again. He was caught. The smoke-dimmed eyes stood out from his head, his little heart thumped like a club against the lean fingers that closed upon his body—yet that wild croak was not the croak of despair. Once more for the hope of the Cahrocs! one more struggle for the Coyote that trusted him in this great thing! and with a gulp the plucky little martyr swallowed the fire, tore himself from the hands that held him, leaped into a river, and diving deep and long, gained his goal; but gained it a mournful wreck, the handsome tail, which, of all his race, only the tadpole should ever wear again, was utterly gone, left, like that of an O'Shanter's mare, in the witch's grasp; only the ghost of himself was left to spit out on some pieces of wood the precious embers preserved at so great a cost. And it is because the Frog spat out this fire upon these pieces of wood that it can always be extracted again by rubbing them hard together.']

[118] [*Ibid.*, vol. 3, p. 549. 'I conclude with a sun-myth of the Pallawonaps, who lived on Kern River in southern California. Pokoh made all things. Long ago the sun was a man. The sun is bad and wishes to kill all things, but the moon is good. The sun's rays are arrows, and he gives a bundle to every creature, more to the lion, fewer to the coyote, etc.; but to none does he give an arrow that will slay a man. The coyote wished to go to the sun, and he asked Pokoh the road. Pokoh pointed out to him a good road, and the coyote travelled on it all day, but the sun turned round, so he travelled in a circle, and came back at night to the place whence he had started in the morning. A second time he asked Pokoh, and a second time he came back in a circle. Then Pokoh told him to go straight to the eastern edge of the earth, and wait there until the sun came up. So the coyote went and sat down on the hole where the sun came up, with his back turned to the east, and kept pointing with his arrow in every direction, pretending he was going to shoot. The sun came up under him, and told him to get out of the way. But the coyote sat there until it became so warm that he was obliged to coil up his tail under him. Then he began to get thirsty, and asked the sun for water. The sun gave him an acorn-cup full, but this did not satisfy the coyote's great thirst. Next his shoulders began to get warm, so he spat on his paws and rubbed his back with them. Then he said to the sun, Why do you come up here, meddling with me? But the sun said, I am not meddling with you; I am travelling where I have a right to travel. The coyote told him to go round some other way, that that was his road, but the sun insisted on going straight up. Then the coyote wanted to go up with him, so the good-natured sun took him along. Presently they came to a path with steps like a ladder, and as the sun went up he counted the steps; when they got up above the world, the coyote found it getting hot and wanted to jump down, but the distance was too great. By noon the sun was very hot and bright, and he told the coyote to shut his eyes. He did so, but he opened them quickly again, and so kept opening and



shutting them all the afternoon, to see how fast the sun was sliding down. When the sun came down to the earth in the west, the coyote jumped off onto a tree, and so clambered down to the ground.']

[119] [Brinton, *Myths of the New World*, p. 231. 'They should rather be interpreted by the curious custom of the Toukaways, a wild people in Texas, of predatory and unruly disposition. They celebrate their origin by a grand annual dance. One of them, naked as he was born, is buried in the earth. The others, clothed, in wolf skins, walk over him, snuff around him, howl in lupine style, and finally dig him up with their nails. The leading wolf then solemnly places a bow and arrow in his hands, and to his inquiry as to what he must do for a living, paternally advises him "to do as the wolves do rob, kill, and murder, rove from place to place, and never cultivate the soil.'" Quoting Schoolcraft's *Indian Tribes*, vol. 5, p. 683.]

[120] [*Rit.* 125. 'I do not let you cross over me, says the Floor of the Door unless you tell me my name. The Bow of Seb is thy name.' Birch's tr. Cf. [Renouf](#).]

[121] [Plutarch, *Of Isis and Osiris*, ch. [21](#).]

[122] [Muller, *Geschichte der Amerikanischen Urreligioner*, p. 149.]

[123] [Brinton, *Myths of the New World*, p. 105. 'The natives of Zuni, in New Mexico, employed four of its feathers to represent the four winds in their invocations for rain (Whipple), and probably it was the eagle which a tribe in Upper California (the Acagchemem) worshipped under the name Panes.' From Tylor, *Primitive Culture*, vol. 2, p. 244.

Bancroft, *The Native Races of the Pacific States of North America*, vol. 3, p. 168. 'The Acagchemems, like many other California tribes, regard the great buzzard with sentiments of veneration, while they seem to have had connected with it several rites and ideas peculiar to themselves. They called this bird the panes, and once every year they had a festival of the same name, in which the principal ceremony was the killing of a buzzard without losing a drop of its blood. It was next skinned, all possible care being taken to preserve the feathers entire, as these were used in making the feathered petticoat and diadem, already described as part of the *tobet*. Last of all, the body was buried within the sacred enclosure, amid great apparent grief from the old women, they mourning as over the loss of relative or friend. Tradition explained this: the panes had indeed been once a woman, whom, wandering in the mountain ways, the great god Chinigchinich had come suddenly upon and changed into a bird. How this was connected with the killing of her anew every year by the people, and with certain extraordinary ideas held relative to that killing, is, however, by no means clear; for it was believed that often as the bird was killed it was made alive again, and more, and faith to move mountains that the birds killed in one same yearly feast in many separate villages were one and the same bird.']

[124] [*Rit.* ch. 17. 'The Bennu [Phoenix] is Osiris who is in Annu [Heliopolis].' Birch's tr. Cf. [Renouf](#).]

[125] [Bleek, *Reynard the Fox in South Africa*, p. [11](#).]

[126] [*Ibid.*, no. [13](#).]

[127] [Callaway, *Nursery Tales, Traditions, and Histories of the Zulus*, p. 145. 'The cannibals were tired, and sat down. She went on; but she was tired too. She saw a very high tree; it was a great tree. She went to it, and climbed into it, and sat on a bird's twig. The cannibals arose and pursued their journey, she being now a great way off; They came to the tree; they being now again tired, they sat down at the foot of the tree, resting and saying they would presently pursue her again, when they had rested.

The girl was carrying a vessel of water, which leaked; it leaked upon the cannibals; they heard a sound, "Kho! kho!" They were frightened, and said, "What is that?" They looked up, and saw the girl sitting on the very top, on a mere bird's twig. They were glad, and began to cut. down the tree with their axes, for they had axes in their hands: they hewed the tree, some standing on one side, and some on the other. When the tree was now about to fall, it worked backwards and forwards, became still, and then sank down and became firm, and was just as it was at first. Again they hewed, some before and some behind, some on each side. They hewed it; and when it was about to fall, it did the same again; it settled down and became firm, and was again just as it was at first. Again they hewed; and when it was about to fall, again it settled down and became firm, and was again just as it was at first.']

[128] [*Ibid.*, p. 1477. 'In the morning he went out, taking with him his very great dogs; he went to hunt in the direction of the place of which he had dreamed. As he was hunting he saw a crowd of cannibals under a tree, hewing the tree. He went to them with his great dogs; he came to them, and said, "What are you hewing here, my friends?" They said, "Come and help us hew, our brother. There is our game on the top of the tree." He looked up, and saw that it was his sister. His heart sunk. He turned away their attention from his agitation, and helped them hew the tree. He tried very little to hew; and then said, "Just let us take some snuff, my friends." They sat down. He made his dogs come to his side. He poured out some snuff, and gave them; and when they were taking it, he set his dogs on them; they laid hold of them, and drove them, the dogs running and killing them. They all died. So there is an end.']

[129] [*Reynard the Fox in South Africa*, fables [24](#) & [25](#).]

[130] [*Ibid.*, fable [17](#).]

[131] [Taliesin, in Skene, *Four Ancient Books of Wales*, p. [273](#).]

[132] [*Pantheon Egyptien*, pl. 14, B.]

[133] [*Rit.* ch. 125. 'Come, come in peace, say those who see them, because the Osiris has heard the great words said by the Ass and the Cat in the house of Pet, whose mouth is twisted when he looks, because his face is behind him.' Birch's tr. Cf. [Renouf](#).]

[134] [Rowley, *The Religion of the Africans*, pp. 58-9. 'They have their tutelary deities, concerning one of whom I gained some information. The Manganja suppose that a spirit, whom they call *Bona*, dwells on the top of a mountain called Choro, and though they regard him with awe, they think him to be a beneficent deity. He is looked upon as the dispenser of peace and plenty, and the giver of wise counsel. He is said to have a visible presence, but, save in dreams, no one is supposed to have seen him. A priestess, not necessarily a virgin, though from the time she is selected she, on pain of death, must eschew the society of men, is devoted to his service; and through her *Bona* communicates with his worshippers. In vulgar language, this woman is spoken of as *Bona's* wife, and being compelled to live alone on the mountain-top, a wife is often needed for *Bona*, for such an isolation proves speedily fatal to African women.

When the spirit's advice is required, the chief, or his representative, and a retinue of drum-beaters and horn-blowers, and the bearers of the necessary offerings, ascend the mountain. On their approach to the sacred ground, the priestess secludes herself in her hut, in front of which the offerings are laid, and the difficulty requiring the aid of the spirit's counsel to solve, is stated. The people then retire, the priestess proceeds to the hut devoted to *Bona*, who during the night appears to her in a dream, and declares his will with respect to the subject upon which his advice is sought. In the morning the people again resort to the priestess, and hear the message which she has been commissioned to deliver.']

[135] [Harris, 'Some Remarks on the Origin, Manners, Customs, and Superstitions of the Gallinas People of Sierra Leone,' *MRAS*, 2, 31. 'One of the most noteworthy of their institutions is the *porra*, which, under different names is, I believe, common to most parts of Africa. Amongst the Gallinas, the *porra* is of two kinds, religious and political: the women have also a similar institution of their own, called *boondoo*, to which men are not admitted. The *porra* is to my knowledge practised as far as Sugary. I have been in "porra bushes" at Sugary, on the sea-board, and at Firo, in the interior, to the east, where I have met messengers from the chiefs of the Vey country, which lies, as I have before said, between Cape Mount and Cape Mesurado; and from this I infer, that they have also the *porra* in that country. No person is admitted into the religious *porra* without being circumcised; he must also live in the *porra* bush, apart from the rest of the population, for a certain time, during which time no female must set eyes on him, and he is supposed, in country parlance, to have been eaten by the *porra* devil. After his initiation, when he is about to be released from the *porra* bush, a *porra* name is given to him, such as Banna Cong, etc., etc., and he is then supposed to have been delivered from the belly of the *porra* devil. The ceremony of the initiation of neophytes is only performed twice a year, and the number of men and boys brought out in this manner at one town, upon each occasion, frequently amounts to fifty. It is a time of great rejoicing; a holiday is kept at the town in which it takes place, and dancing, drinking, feasting, firing of guns, etc., is kept up, night and day, until their supplies are exhausted.']

[136] [Ridley.]

[137] [Bonwick, *Daily Life and Origin of the Tasmanians*, p. 187. 'The Porrobung of Eastern Australia was truly a mystic dance in a mystic ring. Mr. Threlkeld tells us that the

word *por* means both to *drop down* and to be *born*. In some dances the chief performer was believed to be inspired, and uttered strange tongues in his frenzy.']

[138] [Dugmore, 'Rev. H.H. Dugmore's Papers, as published in the Christian Watchman during 1846, 1847,' in Maclean, *A Compendium of Kafir Laws and Customs*, p. 159.]

[139] [*Of Isis and Osiris*, ch. [22](#).]

[140] [*Histories*, bk. 7.69. 'The Arabians wore loose mantles girt up, and they carried at their right side bows that bent backward of great length. The Ethiopians had skins of leopards and lions tied upon them, and bows made of a slip of palm-wood, which were of great length, not less than four cubits, and for them small arrows of reed with a sharpened stone at the head instead of iron, the same stone with which they engrave seals: in addition to this they had spears, and on them was the sharpened horn of a gazelle by way of a spear-head, and they had also clubs with knobs upon them. Of their body they used to smear over half with white, when they went into battle, and the other half with red. Of the Arabians and the Ethiopians who dwelt above Egypt the commander was Arsames, the son of Dareios and of Artystone, the daughter of Cyrus, whom Dareios loved most of all his wives, and had an image made of her of beaten gold.' Tr., Macauley.]

[141] [*Hieroglyphica*, bk. 1. 26. 'When they would denote an *opening*, they delineate a HARE, because this animal always has its eyes open.']

[142] [*Egyptian Mythology and Egyptian Christianity*.?]

[143] [Bleek, *Reynard the Fox in South Africa*, p. [69](#).]

[144] [*Rit.* ch. [40](#). Cf. [Renouf](#).]

[145] [Brand, *Observations on Popular Antiquities*, (3rd ed.), vol. 1, p, 23. 'To the account given by Le Roux of the French way of choosing King and Queen, may be added that in Normandy they place a child under the table, which is covered in such a manner with the cloth that he cannot see what is doing; and when the cake is divided, one of the company taking up the first piece, cries out, "Fabe Domini pour qui?" The child answers, "Pour le bon Dieu:" and in this manner the pieces are allotted to the company. If the bean be found in piece for the "bon Dieu," the king is chosen by drawing long or short straws. Whoever gets the bean chooses the King or Queen, according as it happens to be a man or woman.']

[146] [See note 148 below.]

[147] [*Archives of Aboriginal Knowledge*, vol. 1, p. [357](#).]

[148] [*Hieroglyphica*, bk. 2.21. 'A STAG shoots its horns every year, and when depicted, signifies anything of *long duration*.'  
*Ibid.*, bk. 2.10. 'The BONE OF A QUAIL when delineated symbolizes permanency and

safety; because the bone of this animal is difficult to be affected.'

Note 3: '*Bone with flesh upon it is common. Probably "Son."* Sh. 1012.' See [plate 2](#).

Note: 'This plate, sketched by Mr. Bonomi, from a tomb in Thebes, represents a judgment scene in which, as explained by Champollion, different souls are ascending the steps to judgment by Osiris. The soul of a glutton last condemned is departing in the boat in the form of a swine. See book II. chapter 37: and for the inverted stags' heads, which seem to have some connection with eternity, see book I. chapter 69, and book II. chapter 21. A similar judgment scene appears upon the sarcophagus from Belzoni's tomb in Sir J. Soame's museum.' Note by Cory.]

[149] [Personal communication?]

[150] [Tanner, *A Narrative of the Captivity and Adventures of John Tanner*, p. 192. 'The Chipewyans of North America also make their magic drawings of shoulder-blades, which they then threw into the fire.' From Lubbock, *The Origin of Civilisation and the Primitive Condition of Man*, p. 239.]

[151] [Baye, *L'Archéologie Préhistorique*. Unable to trace.]

[152] [Hyde, *Historia Religionis veterum Persarum*, ch. 2. Al Beidawi's commentary on the *Koran*. From Sale, *The Koran*, ch. 21. 'Abraham took his opportunity to do this while the Chaldeans were abroad in the fields, celebrating a great festival; and some say he hid himself in the temple: and when he had accomplished his design, that he might the more evidently convince them of their folly in worshipping them, he hung the axe, with which he had hewn and broken down the images, on the neck of the chief idol, named by some writers, Baal; as if he had been the author of all the mischief.']

[153] [Rowley, *The Religion of the Africans*, p. 96. 'At the present time the observances at funerals are everywhere similar in character. When the Bechuana perceive indications of death they throw a net over the body, and hold it in a sitting posture, with the knees brought in contact with the chin, till life is gone. The grave, which is frequently made in the fence surrounding the cattle-fold itself, if for a man, is about three feet in diameter, and six feet deep. The body is not conveyed through the door of the courtyard, but through an opening made in the fence for that purpose. It is carried to the grave, having the head covered with a skin, and is buried in a sitting posture, with the face facing the north. The grave is gradually filled in with many ceremonies and much lamentation; and in every act and word on these occasions they show that they have some idea that the dead are not annihilated. Indeed, when they dream of a deceased relative, they believe that he has really visited them, and they make offerings at his grave to satisfy his supposed wants.']

[154] [*Rit.* ch. 163. 'Oh Paru! [the Lion] glorious, tall plumes! Lord of the Crown, flogging [turning back] with a whip. Thou art Lord of the Generation, growing as the morning light without limit when it shines. Thou art Lord of the numerous Transformations of Skins, hiding them in the Eye at its birth. Thou art the settler of quarrels among the Gods, the great runner, the swift of foot. Thou art the God, the

protector of him who has brought his cry to thee. I complain, I protest against, those who hurt me; my cry has come! I am the Cow, thy name is in my mouth. I will tell it, Penha kahakahar is thy name. Aur au aa karusa ank, Ruba ta is thy name. Kher mau ser is thy name! Rhnrusata is thy name. I have adored thy name. I am the Cow listening to these words the day I have made thee warmth under the head of the Sun, placing it in the Gate of the God of Time in Annu [Heliopolis]. Let him be as if he was on earth. He is thy soul, let him have no harm. The Osiris has come. Let warmth be placed under his head. Yes! He is the Soul of the body of the Great One who is at rest in Annu [Heliopolis] Light, Great Creator, is his name! Barukatatau is his name. Go thou, let him be as one of thy flying servants. Thou art he, he is thou.' Birch's tr. Cf. [Renouf](#).]

[155] [*Hieroglyphica*, bk. 2. 69. 'When they would symbolise *a man overcome by his inferiors*, they depict TWO SKINS, one of an HYÆNA, and the other of a PANTHER; for if these two skins be placed together, the panther's shoots its hair, but the other does not.']

[156] [*Rit.* ch. 166. 'Thou makest to me a skin; thou wishest to say what is well known. Hidden is thy name, Ruta sa shaka.' Birch's tr. Cf. [Renouf](#).]

[157] [*Hieroglyphica*, bk. 1.40. 'When they denote government, or a judge, they place close against the dog a ROYAL ROBE, the undress garment: because like the dog, who, as I said before, gazes intently on the images of the gods, so likewise the minister, being in the more ancient times a judge also, used to see the king naked, and on this account they add the royal garment.']

[158] [*The Heart of Africa*, vol. 1, p. 301. 'The graves are always close to the huts, their site being marked by a number of long forked branches, carved, by way of ornament, with numerous notches and incisions, and having their points sharpened like horns. Of these votive stakes I saw a number varying from one to five on each grave. The typical meaning belonging to these sticks has long since fallen into oblivion, and notwithstanding all my endeavours to become acquainted with the Bongo, and to initiate myself into their manners and customs, I could never discover a satisfactory explanation. The sticks reminded me of the old English finance-budgets in the time of William the Conqueror. In answer to my inquiries, the Khartoomers merely returned the same answer as they did to my predecessor, Heuglin; they persisted in saying that every notch denoted an enemy killed in battle by the deceased. The Bongo themselves, however, repeatedly declared that such was by no means the case, and quite repudiated the idea that they should ever think of thus perpetuating the bloodthirstiness of the dead.']

[159] [*Narrative of an Expedition to Explore the Zaire*, p. 380. 'Besides the individual fetiches which are selected by a priest, or by the caprice of the wearer, various striking objects of nature are held in general estimation. The Taddi Enzazzi, or lightning stone, and the fetisch rock, are objects of this kind. The latter is considered as the peculiar residence of Seembi, the spirit which presides over the river. On the side of some rocks inhabited by fishermen, round the point of Soonda, are a number of raised figures, formed apparently with sand and ashes and laid on wet, which, when indurated, appear

like stone sculptured in low relief. The annexed plates are fac-similes of those figures copied by Lieutenant Hawkey, respecting which, lie observes, that he could not learn, from any inquiries he was able to make, whether they had any connection with the religious notions of the people, though they went by the name of fetiches.'

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| 1. A gentleman in his hammock and guard. | 18. A hunter killing a deer.                         |
| 2. A gentleman borne by his slave.       | 19. A bird.  |
| 3. Unknown.                              | 20. A gentleman in his hammock.                      |
| 4. Unknown.                              | 21. A snake.   |
| 5. Unknown.                              | 22. Unknown.   |
| 6. A lizard.                             | 23. A man shooting a bird.                           |
| 7. An alligator.                         | 24. An old man and a young one killing an alligator. |
| 8. Unknown.                              | 25. Unknown.   |
| 9. Unknown.                              | 26. A hunter and hippopotamus.                       |
| 10. A hippopotamus.                      | 27. An elephant.                                     |
| 11. Unknown.                             | 28. Unknown.   |
| 12. A buffalo.                           | 29. A hunter, a deer, and an alligator.              |
| 13. A chasseur.                          | 30. Tattooing figures.                               |
| 14. A buffalo.                           | 31. A man and snake.                                 |
| 15. A bird.                              | 32. A gentleman in his hammock.                      |
| 16. Unknown.                             | 33. A ship.  |
| 17. An alligator.                        |  |

See plates [1](#) & [2](#). Tuckey gives the above explanations for each figure.]

[160] [Source.]

[161] [*Ez.* 37:7. 'So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.']

[162] [Gill, *Myths and Songs from the South Pacific*, ch. [4](#). See p. 63.]

[163] [*Narrative of an Expedition to Explore the Zaire*, p. 375. 'Ignorance has always been accounted the prolific mother of superstition. Those of the negroes of Congo would be mere subjects of ridicule, if they were harmless to society; which however is not the case. Every man has his fetiche, and some at least a dozen, being so many tutelary deities, against every imaginable evil that may befall them. The word is Portuguese, *fetiço*, and signifies a charm, witchcraft, magic, &c.; and what is remarkable enough, it is in universal use among all the negro tribes of the Western Coast.']



[164] [*The Last Journals of Dr. David Livingstone*. I can find no ref. to red-and-white beads. Plenty of mention is made of beads (and cowrie shells) as being commodities in much demand and used for bartering. But see:

*Ibid.*, p. 379. 'Public punishment to Chirango for stealing beads, fifteen cuts; diminished his load to 40 lbs., giving him blue and white beads to be strung.

*Ibid.*, p. 179. 'She replied that she would, and I duly sent for two strings of red beads, which I presented.']

[165] [*Of Isis and Osiris*, ch. [65](#).]

[166] [Baseler, *MMB*, 1856, 2, 134-9.]

[167] [מִיִּמְצֵעַ, *Eccles.* 11:5. 'As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.']

[168] [Casalis, *The Basutos*, p. 251 From Tylor, *Researches into the Early History of Mankind*, ch. [6](#). See p. 109.]

[169] [Rowley, *The Religion of the Africans*, p. 118. 'Perhaps the most remarkable phase of belief in transmigration of souls is found amongst the Ashantees, who think that the *Kla*, *i.e.* the soul of man, exists before the body; that it has had a very long existence indeed, having passed from one human body to another from remotest periods. So thoroughly has this become an article of faith with them, that when a woman finds that she is about to become a mother, she resorts to the priestly oracle, that she may obtain particulars from the *Kla* of her future child as to its ancestry and intended career.']

[170] [Source.]

[171] ['Chapter of the Scarabaeus.']

[172] [Other fables compiled by L. C. Lloyd from Bleek's collection were later published after his death as *Specimens of Bushman Folklore*, 1911.]

[173] [NG 1:[1](#).]

[174] [NG 1:[371](#).]

[175] [NG 2:[93](#).]

[176] [NG 2:[171](#).]

[177] [NG 1:[456](#).]

[178] [NG 2:[378](#).]



[179] [*NG* 1:[135](#).]

[180] [*NG* 1:[456](#).]

[181] [*NG* 2:[267](#).]

[182] [*NG* 1:[185](#).]

[183] [*NG* 2:[267](#).]

[184] [*NG* 1:[371](#).]

[185] [*NG* 1:[235](#).]

[186] [*NG* 2:[1](#).]

[187] [This plan was never fulfilled.]

[188] [Massey's own words.]