

Ad de Vries

Dictionary
of
Symbols
and
Imagery



*to Sweet Isis
with love
from
a harmless necessary Ass*



Dictionary of Symbols and Imagery

Ad de Vries



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Preface

This dictionary is presented as an additional help to anyone confronted with a 'difficult' symbol or image; it supplies associations which have been evoked by certain words, signs, etc. in Western civilization in the past, and which may float to the surface again tomorrow; for however 'daringly new' a modern use of imagery may look, it generally appears to have roots in what has been said and done in the past.

No fine distinctions have been made between symbols (in the limited sense), allegories, metaphors, signs, types, images, etc. (not to mention 'ascending' and 'descending' symbols), since such subtle distinctions, however sensible from a scientific point of view, are useless to a person struggling with the deeper comprehension (and thus appreciation) of a particular 'symbol'.

This book can never be a substitute for the close study of difficult imagery; nothing can; it only hopes to supply some background information from fields which are not one's immediate specialty, in order to prevent too limited an approach to imagery (by showing the ambiguity of many symbols), to carry part of what may look like the 'burden of heritage', and thus to leave greater leisure for concentration on the particular use of the image or symbol under scrutiny. Anyone not versed in quaint and curious but forgotten lore will have difficulty in connecting a weasel or a panther with Christ, and wisdom or time with a baboon.

The material chosen has been restricted to Western civilization merely for the sake of expediency: however tantalizing the Chinese use of the symbol 'tiger' may be to anyone interested in symbolism, it has had no noticeable influence on our imagery, and is not likely to have any in the near future. Objections may be raised that this book does not approach symbols reverentially enough. This numinous aura is given to symbols by those who have not even begun to grasp meaning in symbols (and refuse to take the trouble to study them at all) and among those who have devoted the greater part of a lifetime to them; very often we hover between these groups in complete bewilderment.

A warning must be given that this dictionary differs from the 'normal' dictionary in so far, that not only one, but several meanings given may apply simultaneously, and that many intermediary meanings (which one has to find for oneself, just as when using a 'normal' dictionary) may apply as well, for significant indefiniteness is the mark of symbols. Even when a particular author's uses have been mentioned they should only

be regarded as a 'way-in' sign to a house of many mansions. Of many animals it has been impossible to determine the species; e.g. of the owl it is often hard to tell whether the Screech-owl or the Tawny owl is meant. In such cases the material has been gathered under the generic (symbolic) term, so 'Serpent' for snake, and 'Ass' for donkey. 'Asp' and 'Adder' have been mentioned specifically, but for more general readings the consultant is referred to the generic term.

It may be useful to read such general entries as Archetypes, Ass, Binary, Bull, Calendar, Eagle, Elements, Great Goddess, King (Sacred -), Sun, etc. first.

The less usual spelling 'Carnaval' has been adopted as this is the commonest name of the fertility-festival in countries where it is celebrated, and in order to avoid confusion with the travelling amusement enterprise.

Needless to say, in this book truth is not of primary importance, but what was, has been, or is believed to be true.

Any remark on errors, or genuine shortcomings in symbolic interpretation, from any serious student of the arts and life in Western civilization will be highly appreciated. Errors and omissions can only be expected if one man strays into fields of which he has no specialized knowledge; but I hope there will be benevolent specialists enough to perform the elephantine task of putting him on the right track. If after twenty years the book should have undergone radical changes, one can only believe it has served its purpose.

I am indebted to Mr. A.M.H. Lemmers, Litt. Drs., of Mol (Belgium) for his assistance in proof-reading.

I owe all my thanks to Johanna, Arthur, and Renate for the unflagging confidence they have had in my work all these years, and whose love I have tried to repay with the publication of this book.

AD de VRIES, Litt. Drs.,
Dongen, N.Br.
Holland.

Note on references

Quotations from the Bible and Shakespeare have been given without addition of these names; the generally applied abbreviations have been used, and wherever there was danger of confusion, distinctive letters have been added, so 'K. John' refers to Shakespeare's play, but 'John' to the Evangelist; 'Rom.' refers to 'Romeo and Juliet', but 'Romans' refers to St. Paul's letter.

Most classical authors have references to Loeb's Classical Library; of the authors quoted volumes should be available in any modern language institute for this purpose. The references here have been given logical abbreviations; Apollodorus references are from his 'Library' (if 'Epit.' has not been specifically added), and 'Pliny' refers to 'the Elder' (Natural History).

Penguin has excellent translations of Homer, Apollonius Rhodius, Aesop, Herodotus, Ovid, Vergil, Juvenal, Dante, Erasmus, Mallarmé, etc. for the student's private library. Also the Norse Sagas, Nibelungen, G. of Monmouth, Sir Th. Malory, etc. have been translated or published by Penguin, and quotations from these authors carry the number of these editions.

List of authors most quoted and abbreviations of titles

When no titles are given here the text supplies full titles, or a single work, mentioned below, is referred to. When specific publications have been added, the abbreviations normally found in catalogues have been used, so EL = Everyman's Library, LCL = Loeb's Classical Library, OUP = Oxford University Press, etc.

Acts	N.T. Acts of the Apostles
Ado	Much Ado About Nothing (Shakespeare)
Aelian	a Roman writing Greek, c. 170–230 A.D.; On the Characteristics of Animals
Aen.	v. Vergil
Aesop	Greek writer of Fables, 6th cent. B.C.; numbers refer to the Penguin selection
Alcaeus	Greek lyric poet, 7th–6th cent. B.C.; fragments in 'Lyra Graeca' (LCL, Vol. I)
Alcman	Greek lyric poet, late 7th cent. B.C.; fragments in 'Lyra Graeca' (LCL, Vol. I)
All's W., or, A's W.	All's Well that Ends Well (Shakespeare)
Amos	O.T. prophet, c. 760 B.C.
Anacreon	Greek lyric poet, 6th cent. B.C.; fragments in 'Lyra Graeca' (LCL, Vol. II)
Ant.	Anthony and Cleopatra (Shakespeare)
Apoll(onius) Rhod(ius)	Greek poet, c. 295–215 B.C.; Arg(onautica), in LCL and Penguin
Apollodoros	Greek author, c. 140 B.C.; when Epit(oma) has not been added the numbers refer to his Bibliothèkè
Apuleius, L.	Roman man of letters, who fl. 155 A.D.; The Golden Ass (Penguin)
Aratus	Greek poet, 4th cent. B.C.; Phaen. refers to his Phainomena
Ariosto, L.	Italian poet, 1474–1533; Ori(ando) Fur(ioso)
Aristophanes	Greek comic dramatist, c. 448–380 B.C.
AYL	As You Like It (Shakespeare)
Bacchylides	Greek lyric poet, c. 505–450 B.C.; poems and fragments in 'Lyra Graeca' (LCL, Vol. III)
ballads	(1) most 'classical' ballads are found in 'The Oxford Book of Ballads' (OUP) (2) street-ballads are found in 'The Common Muse' (Penguin)
Baruch	Apocr. O.T. prophet, disciple of Jeremiah; Douay-version
Baudelaire, C.P.	French poet, 1821–1867
BenShir(ah)	v. Ecclus
Beowulf	O.E. alliterative poem
Bion	Greek poet, c. 100 B.C.; poems and fragments in 'The Greek Bucolic Poets' (LCL)
Blake, W.	English visionary poet, 1757–1827; Aug(uries) of Inn(ocence); Prov(erbs) of Hell
Browne, Sir Th.	English man of letters, 1605–1682; Rel(igio) Med(ici); (The) Gard(en) of Cyrus
Browning, R.	English poet, 1812–1889
Bunyan, J.	English Puritan author, 1628–1688; (The) Pilgr(im's) Progr(ess) from This World to That which is to come)

Burns, R.	Scottish poet, 1759–1796; The Banks o' D(oon)	Gent.	The Two Gentlemen of Verona (Shakespeare)
Burton, R.	English author, 1577–1640; Anat(omy) of Mel(ancholy)	Gilgamesh, the Epic of –	Sumerian epic containing material from 2000 B.C.
Byron, G.G. Lord	English poet, 1788–1824; Childe H(arold)'s Pilgr(image), or, Ch. Har. Pilgr.	Gorbudoc	English 16th cent. tragedy, prob. written by Sackville and Norton
Caes.	Julius Caesar (Shakespeare)	Gray, Th.	English poet, 1716–1771; Elegy (Written in a Country Churchyard)
Caesar, G.J.	Roman emperor and historian, 102 B.C. (?)–44 B.C.; De B(ello) Gall(ico)	1-2H4	The First and Second Parts of King Henry IV (Shakespeare)
Callimachus	Greek poet from Cyrene, c. 310 B.C.; H(y)mns and Epigrams	H5	The Life of King Henry V (Shakespeare)
Campion, Th.	English poet, dramatist and man of letters, d. 1619	1-2-3H6	The First, Second, and Third Parts of King Henry VI (Shakespeare)
Chapman, G.	English poet and dramatist, 1559–1634 (?)	H8	The Famous History of the Life of King Henry VIII (Shakespeare)
Chaucer, G.	English poet, 1340–1400 (?); Cant(erbury) T(ales), Prol(ogue); PoF = The Parliament of Fowles	Hab.	O.T. prophet Habakkuk (Habacuc) working at the end of the 7th cent. B.C.
1-2Chron.	O.T. books, composed c. 300 B.C.	Hag.	O.T. prophet Haggai, 6th–5th cent. B.C.
Col.	N.T.: St. Paul's Epistle to the inhabitants of Colossae in Phrygia	Ham.	Hamlet, Prince of Denmark (Shakespeare)
Coleridge, S.T.	English poet, dramatist and critic, 1772–1834; (The Rime of the) Ancient Mariner, or, Rime	Hebr.	N.T.: St. Paul's Epistle to the Hebrews
Compl.	A Lover's Complaint (Shakespeare)	Herod(otus)	Greek historian, 480–425 B.C. (?)
Cor.	Coriolanus (Shakespeare)	Herrick, R.	English poet, 1591–1674
1-2Cor.	N.T.: St. Paul's Epistles to the Corinthians	Hesiod	Greek poet, 8th cent. B.C. (?); Theog(ony)
Cym.	Cymbeline (Shakespeare)	Homer	Greek epic poet, prob. 9th cent. B.C.; Od(ysey), Il(iad)
Dan.	O.T. prophet Daniel who worked 600–540 B.C.; chapters 13 and 14 are Apocr. (Douay-version)	Homeric H(y)mns)	Greek collection of preludes, invocations to the gods, etc. the authors of which are unknown; available in LCL volume of Hesiod, etc.
Dante Alighieri	Florentine poet, 1265–1321; from the Divina Commedia: Inf(erno), Purg(atorio), Par(aiso); C = Canto	Hopkins, G.M.	English poet, 1844–1889
Daphnis and Chloe	v. Longus	Hos.	O.T. prophet Hosea, late 8th or 5th cent. B.C.
Deut.	O.T. Book of Deuteronomy, the 'Fifth Book of Moses'	Ibycus	Greek lyric poet, 6th cent. B.C.; fragments in 'Lyra Graeca' (LCL, Vol. II)
Donne, J.	English poet, 1571 (?)–1631	Iliad	v. Homer
Drayton, M.	English poet, 1563–1631	Isa.	O.T. prophet Isaiah, who worked 735–698 B.C.
Dream of the Rood, The –	O.E. poem, 8th cent.	James	N.T. Epistle of St. James to the Christian Jews in the Diaspora
Dryden, J.	English poet, dramatist and critic, 1631–1700	Jer.	O.T. prophet Jeremiah, born c. 650 B.C.
Eccl.	O.T. Book of Ecclesiastes, the Preacher (Solomon)'s teachings, composed c. 200 B.C.	Jes(us) (Ben)Shir(ah)	v. Eccclus
Ecclus	Apocr. O.T. Book of Ecclesiasticus, a Book of Wisdom written by Jesus BenShirah, c. 200 B.C.; Douay-version	Job	O.T. Book, composed 4th cent. B.C. (?), about Job (c. 500 B.C.?)
Eliot, T.S.	Anglo-American poet, dramatist and critic, 1888–1965; (The Love Song of J. Alfred) Prufrock; Rhapsody (on a Windy Night); Burbank (with a Baedeker); Wh(ispers) of Imm(ortality)	Joel	O.T. prophet, early 4th cent. B.C.
Eph.	N.T.: St. Paul's Epistle to the Ephesians	(K.) John	The Life and Death of King John (Shakespeare)
Epic Cycle	a very early body of Greek legends; fragments in 'Hesiod, The Homeric Hymns, and Homeric' (LCL)	(St.) John	N.T. Gospel according to St. John
Erasmus, D.	Dutch humanist, 1466–1536; (Moriae) Egk(omion, id est) Stult(itia) Laus	1-2-3John	N.T. Epistles of St. John
Err.	The Comedy of Errors (Shakespeare)	Jon.	O.T. prophet Jonah; the Book was written after the Fall of Nineveh (612 B.C.) and before 200 B.C.
Esth.	O.T. Book about Esther (c. 475 B.C.), composed 150–100 B.C.	Jonson, B.	English poet and dramatist, 1572–1637
Eumelus	Greek lyric poet, 8th cent. B.C. (?); fragments in 'Lyra Graeca' (LCL, Vol. I)	Josh.	O.T. Book of Joshua, describing events of c. 1300 B.C. (?)
Ex.	O.T. Book of Exodus, the 'Second Book of Moses' (c. 1350 or 1250)	Joyce, J.	Irish novelist, 1882–1941; Portrait (of the Artist as a Young Man)
Eze.	O.T. prophet Ezekiel, c. 600–570 B.C.	Jude	N.T.: Epistle of St. Jude to the Christians in Jerusalem (?)
Ezra	O.T. prophet, 500–400 B.C.	Judg.	O.T. Book of Judges, describing events of c. 1300–1400 B.C.
Fletcher, J.	English dramatist, 1579–1625; Trag(edy) of Valent(inian)	Judith	Apocr. O.T. Book, describing events under Ashurbanipal, Darius, or Artaxerxes; Douay-version
Ford, J.	English dramatist, fl. 1640; 'Tis Pity (She's a Whore)	Juvenal(is), D.J.	Roman poet, born c. 60–70 A.D.; Sat(ires)
Gal.	N.T.: St. Paul's Epistle to the Galatians	Keats, J.	English poet, 1795–1821; O = Odes
Gawain and the Green Knight, Sir –	14th cent. English poem	1-2Kings	O.T. Books of Kings, describing events of the 10th cent. (?) B.C.
Gay, J.	English poet and dramatist, 1685–1732	La Belle Dame Sans Merci	poem by J. Keats
Gen.	O.T. Book of Genesis, the 'First Book of Moses'	Laforgue, J.	French poet, 1860–1887
		Lam(ent)	O.T. Lamentations of Jeremiah
		Langland, W.	English poet, 1330–1400 (?); (The Vision concerning) P(ierce) Ploughm(an) (or, Plowman)
		Lawrence, D.H.	English poet, essayist and novelist, 1885–1930
		Laxd(aela) S(aga)	Icelandic saga of the 13th cent.; Penguin
		Lev.	O.T. Book of Leviticus, the 'Third Book of Moses'
		LLL	Love's Labour's Lost (Shakespeare)

Lorca, F. García	Spanish poet, 1898–1936; Lament for I(gnacio) S(ánchez) M(ejías)	Pliny (the Elder)	Roman man of letters, 23–79 A.D.; Natural History
L(ea)r	King Lear (Shakespeare)	Plutarch	Greek biographer and moral philosopher, c. 46–120 A.D.; Clev(erness) of An(imals); Adv(ice) on Marr(iage); Decl(ine) of (the) Or(acles)
Lucian	Greek satirist, c. 115–200 A.D.	Poe, E.A.	American poet, 1809–1849
Luke	N.T. Gospel according to St. Luke	Pope, A.	English satirist and man of letters, 1688–1744; Dunc(iad); Ess(ay) on Man; Ep. = Epistle
Lycophron	Greek poet of Chalcis, born c. 325 B.C.; numbers refer to Alex-andra, available in the Callimachus vol. of LCL	Prop(ertius), S.	Roman poet, c. 50–16 B.C.; Elegies
Mac.	Macbeth (Shakespeare)	Prov.	O.T. Book of Proverbs 'of Solomon' (till 3rd cent. B.C.)
1-2Mac(c)(h). or Maccab	Apocr. O.T. Books of the Machabees; Douay-version	Ps.	O.T. Book of Psalms, compiled early 2nd cent.
Mal.	O.T. prophet Malachi, 6th–5th cent. B.C.	Quest of the H. Grail	Anon. French romance, c. 1225; Penguin
Mallarmé, S.	French poet, 1842–1898	R2	The Tragedy of King Richard II (Shakespeare)
Malory, Sir Th.	English author, fl. 1470; Le Morte d'Arthur	R3	The Tragedy of King Richard III (Shakespeare)
Mark	N.T. Gospel according to St. Mark	Rev.	N.T. Book of the Revelations of St. John
Marlowe, C.	English poet and dramatist, 1564–1593; Edw(ard) 2 (II)	Reynard the Fox	medieval epic (Flemish version of c. 1250)
Marvell, A.	English poet, 1621–1678	Rilke, R.M.	German poet, 1875–1926
Matth.	N.T. Gospel according to St. Matthew	(The) Rime of the Ancient Mariner	v. S.T. Coleridge
Meas.	Measure for Measure (Shakespeare)	Rom.	Romeo and Juliet (Shakespeare)
Mer. V.	The Merchant of Venice (Shakespeare)	Roman de la Rose	allegorical romance, written by Guillaume de Lorris and Jean de Meung, early 13th cent.; trans. by G. Chaucer
Micah	O.T. prophet, late 8th cent. B.C.	Romans	N.T.: St. Paul's Epistle to the Romans
Milton, J.	English poet, 1608–1674; Par(adise) L(ost); Par(adise) Reg(ained)	Ruth	O.T. Book, 6th cent. B.C. (?)
MND	a Midsummer-Night's Dream (Shakespeare)	1-2Sam.	O.T. Books of Samuel, describing events c. 1000 B.C.
Monmouth, G. of	English historian, 12th cent.; Hist(oria) Reg(um) Brit(anniae), or, no title	Sappho	Greek poetess of Lesbos, 7th cent. B.C.; fragments and recon-structions in 'Lyra Graeca' (LCL, Vol. I)
Montaigne, M.E. de	French essayist, 1533–1592	Shelley, P.B.	English poet, 1792–1822; Prom(etheus) Unb(ound)
Moschus	Greek poet, c. 150 B.C.; Idylls and fragments in 'The Greek Bucolic Poets' (LCL)	Sheridan, R.B.	English dramatist, 1751–1816; Sch(ool) for Scand(al)
MoV	The Merchant of Venice (Shakespeare)	Shirah, Eccles	v. Eccles
MWW	The Merry Wives of Windsor (Shakespeare)	Shr.	The Taming of the Shrew (Shakespeare)
Nahum	O.T. prophet, 7th cent. B.C.	Simonides	Greek lyric poet of Ceos, 556–486 B.C. (?); fragments in 'Lyra Graeca' (LCL, Vol. II)
Neh.	P.T. prophet Nehemiah, 5th cent. B.C.	SoS	O.T. Book of the Song of Songs, written after 300 B.C. (?)
Nib(elungenlied)	Austrian epic poem, written c. 1200	Sonn.	Sonnets (Shakespeare)
Njal's Saga	Icelandic saga, late 13th cent.; Penguin	Sonn. Music	Sonnets to Sundry Notes of Music (Shakespeare)
Num.	O.T. Book of Numbers, the 'Fourth Book of Moses'	Spenser, E.	English poet, 1552 (?)–1599; Shepherd's Cal(endar), (The) F(aerie) Q(ueene)
nursery rhymes	The Oxford Dictionary of Nursery Rhymes, by I. and P. Opie (OUP)	Telesilla	Greek poetess, 5th cent. B.C. (?); fragments in 'Lyra Graeca' (LCL, Vol. II)
Obad.	O.T. prophet Obadiah, 6th cent. B.C.	Tennyson, A. Lord	English poet, 1809–1892
Odyssey	v. Homer	Theocr(itus)	Greek poet, fl. c. 270 B.C.; poems in 'The Greek Bucolic Poets' (LCL)
Oth.	Othello, the Moor of Venice (Shakespeare)	1-2Thess.	N.T.: St. Paul's Epistles to the Thessalonians
Ovid(ius), P. – Naso	Roman poet, 43 B.C.–18 A.D.; Met(amorphoses); De Art(e) Am(atoria); De Med(icamine) Fac(iei); Her(oides); Rem(edia) Am(oris)	Thomas, D.	English poet, 1914–1953
Pascal, B.	French philosopher, 1623–1662	Tib(ullus)	Roman elegiac poet, c. 60–19 B.C.; his poems are available in the Catullus volume of LCL
Pass. Pilgr.	The Passionate Pilgrim (Shakespeare)	Tim. (of Ath.)	Timon of Athens (Shakespeare)
Pausan(ias)	Greek author, 2nd cent. A.D.; Description of Greece (Penguin: Guide to Greece, 2 vols.)	1-2Tim.	N.T.: St. Paul's Epistles to Timothy, bishop of Ephesus
Per.	Pericles, Prince of Tyre (Shakespeare)	Timotheus	Greek poet and musician of Miletus, 447–357 B.C.; fragments in 'Lyra Graeca' (LCL, Vol. III)
Pervigilium Veneris	Anon. Latin poem, 2nd–4th cent.; available in the Catullus volume of LCL	Tit(us)	N.T.: St. Paul's Epistle to Titus, bishop of Crete
1-2Pet(er)	N.T.: St. Peter's Epistles to the five provinces of Lesser Asia	Tob(ias)	Apocr. O.T. Book of Tobias, 8th cent. B.C. (?); Douay-version
Petronius Arbitr	Latin satirist, d. 65 A.D.	Tourneur, C.	English dramatist, 1575 (?)–1626; (The) Rev(enger's) Trag(edy)
Phil.	N.T.: St. Paul's Epistle to the inhabitants of Philippi in Macedonia	Tp	The Tempest (Shakespeare)
Philemon	N.T.: St. Paul's Epistle to Philemon	Troil.	Troilus and Cressida (Shakespeare)
Phoen.	The Phoenix and the Turtle (Shakespeare)	Tw(elfth) N.	Twelfth Night, or, What You Will (Shakespeare)
Pilgr.	The Passionate Pilgrim (Shakespeare)	Valéry, P.	French poet and essayist, 1871–1945
Pindar	Greek lyric poet, c. 520–440 B.C.; Odes: Pyth(ian), Olymp(ian), Isthm(ian), Nem(ean)		
Plato	Greek philosopher, 427–348 B.C. (?)		

Ven.	Venus and Adonis (Shakespeare)
Vergil(ius), P. — Maro	Latin poet, 70–19 B.C.; Aen(eid), Georg(ics); Ecl(ogues)
Webster, J.	English dramatist, 1580–1625 (?); Wh(ite) Dev(il); D(uchess) of Malfi
Wint.	The Winter's Tale (Shakespeare)
Wisd(om) Sol.	Apocr. O.T. Book of the Wisdom of Solomon; Douay-version
Wiv.	The Merry Wives of Windsor (Shakespeare)
Wordsworth, W.	English poet, 1770–1850; Int(imations) of Imm(ortality) from Recollections of Early Childhood
Xenophon	Greek man of letter, born c. 430 B.C.; Anab(asis)
Yeats, W.B.	Irish poet, dramatist, etc., 1865–1939
Zech.	O.T. prophet Zechariah, 6th–5th cent. B.C.
Zeph.	O.T. prophet Zephaniah, who lived in the late 7th cent. B.C.

List of general abbreviations

acc.	according	her.	heraldry
alch.	alchemy	hier.	hieroglyph
Am.	American	id.	the same
Anon.	Anonymous	Id.	Idyll
Ar.	Arabic	i.e.	that is
Aram.	Aramaic	Ind.	Induction
Arg.	Argument	individ.	individual
A.S.	Anglo-Saxon	introd.	introduction
ass.	associated	It.	Italian
astrol.	astrology	L.; Lat.	Latin
attr.	attribute	l.	line
A.V.	Authorized Version (K. James Bible)	lit.	literally
Babyl.	Babylonian	M.A.	Middle Ages
Bk.	Book	masc.	masculine
c.	circa, about	med. L.	medieval Latin
cent.	century	Mt.	Mount
cf.	compare	myth.	mythology
Ch.	Chapter	nr.	number
Chor.	Chorus	N.T.	New Testament of the Bible
Chr.	Christian	O.E.	Old English
conn.	connected	O. Fr.	Old French
d.	died	Ol. Pers.	Old Persian
D.	Dutch	opp.	opposite
Dedic.	Dedication	orig.	original(ly)
der.	derived, derivation	O.T.	Old Testament of the Bible
e.g.	for example	pass.	all through
Eliz.	Elizabethan	perh.	perhaps
embl.	emblem	Port.	Portuguese
Ep.	Epistle	prec.	preceding
Epigr.	Epigram	prob.	probably
Epil.	Epilogue	prov.	proverb
esp.	especially	prt.	part
etym.	etymology	psych.	psychology
f.	and following (singular)	q.v.	which see (singular)
fem.	feminine	qqv.	which see (plural)
ff.	and following (plural)	R.C.	Roman Catholic
fig.	figurative(ly)	ref.	reference
fl.	flourished	rel.	related
Fr.	French	s.	section
Fragm.	Fragment	Sanscr.	Sanskrit
Germ.	Germanic	Sc.	Scottish
Gr.	Greek	Scand.	Scandinavian
H.	Holy; (after a name:) Hymn	Sem.	Semitic
Hebr.	Hebrew	s.o.	someone

Sp. Spanish
 St. Saint
 st. stanza
 s.t. something
 symb. symbolism

tr(ansl.) translated
 trad. traditional(ly)
 v. see; occasionally: verse
 v. versus, against
 v.v. vice versa, conversely



A

1. Hebr. 'aleph' (= ox); Egyptian hier.: eagle or ibis; Celtic: silver fir or elm; A.S.: 'god'; 2. symbolizes: a. the Unchangeable Primal Cause, the Pyramid, the Trinity, the Magnificence of God, happiness; b. Gr.: menace; Rome: judges sitting on a case left the A on their tablets (and erased C) when they voted for the release of the accused; c. known quantity (algebra); d. adultery: brand; cf. Hawthorne's "Scarlet Letter"; 3. *correspondences*: a. season: spring or New Year; time: one year; b. planet: Sun; Zodiac: Aries; c. Tarot: Minstrel; 4. *folklore*: a. unlucky letter for a ship's name to end in, e.g. 'Lusitania'; b. remnant of alphabet-teaching rhyme: "Great A, little a, Bouncing B, The cat's in the cupboard And she can't see"; 5. *combinations*: a. AI: (orig. in Lloyd's Register) general excellence; b. A(lpha) and O(mega): Christ (Beginning and End).

Aaron's Rod

1. priesthood, the tribe of Levi; 2. Christ's birth from the Virgin (divine priesthood) and Death (part of the Cross; cf. the Rod of Jesse); 3. Christ's Ascension; 4. Synagogue (= Hebrew religion personified); 5. fertility (represented flowering and bearing almonds); phallus, resurrection; 6. v. *Serpent* and *Almond*.

Abaddon

1. = Gr. Apollyon, the 'destroyer', the 'angel of the bottomless pit'; the name is found in Job, Prov., Ps., beside Rev., for which see 2; also Milton: Par. Reg. 4, 624; 2. the king of the mystical army of Locusts: Rev. 9, 11; 3. Angel of Death: a. three times rel. to death (sheol) in the Bible; b. D. Thomas: "Altarwise" 2; 4. one of the names by which the Devil of the Witches was known.

abandonment

1. A. *Children*: the reasons given usually are: a. incestuous or divine parentage; b. poverty (fairy-tales); c. the king (his father)'s fear of dethronement or death; e.g. Herod, Oedipus, Jupiter; d. v. also King, Sacred - ; e. explained: a sun-myth: they were often laid on mountain-tops and fed by birds, (holy) shepherds, centaurs, goats, etc.; B. *Wives*: the reasons usually given: a. jealousy: a. in an irregular relation by

the legitimate wife; those women were usually changed into trees, etc.; b. of legitimate relations: the wives are changed back into the original shape (e.g. swan) and place (e.g. sea) after a certain time; b. the hero having a greater task to perform; e.g. Theseus-Ariadne, Aeneas-Dido, etc.; c. explained: seasonal or time-motif: the Dawn-maid abandoned by the rising Sun, etc.; 2. subjective: to feel forsaken by the 'god within us' = lose sight of the eternal light in the human spirit = a sense of estrangement; 3. the 'lost object'; 4. rel. to the *Labyrinth* (q.v.).

Abel

1. O.T.: second son of Adam and Eve, yet gaining eventual primacy in heaven; the name means 'breath', 'vapour': a. possessor of the fatal spot; b. shepherd (ignorant nomad) killed by agricultural (learned) Cain; the typical innocent victim; v. also Cain, Twin; c. vanity; d. brevity of life ('vapour'); 2. M.A.: a. symbol of Christ (Death and Shepherd); he was mourned for a hundred years by Adam and Eve; b. the pilgrim on earth and the citizen of heaven.

ablution

1. washing done with a ritual and spiritual meaning; water, water and salt, or blood are used: "The moving waters at their priestlike task of pure ablution round earth's human shores": Keats (Sonnet: "Bright Star"); 2. Semitic rites of Purification; rel. to Baptism (q.v.); also found among the Egyptians, Greeks and Romans; 3. purification of the subjective, inner, 'private', evils.

abnormality

1. whatever has an abnormality, has also great innate, magic powers (often portentous), even when it has a diminutive shape (dwarf), or a deformed shape (Hephaestus, Sacred Kings; v. also Heel); it also often represents a chthonic force; 2. A. *of persons*: a. being maimed: believed to have supernatural powers, esp. prophecy, healing, and rain-bringing; b. conn. with the Moon and its phases; and with the jester (= inverted king); c. v. also Crutch, and Heel; B. *of things*: e.g. stones with fossils, 4 or 6-fingered amulets; 3. *folklore*: a. certain types of people are luck-bringers under the special protection of god; esp. for sailors to meet one (e.g. a huh-h-

back) on their way to the ship; on the other hand people are warned against those 'signed by the hand of god'; v. also Birth; b. abnormalities in nature, like birds singing when they are not supposed to (e.g. cock-crow at mid-night), or flowers blooming out of season etc., or bells ringing without being touched, often portend death, or a warning for a (national) disaster; c. human deformities are often regarded as a result of intercourse between a woman and the devil, or between a man and an animal; d. dumbness: a. gives 'sights of both worlds'; b. his spittle heals others; e. blindness often gives prophetic powers; f. cross-eyed people are generally feared: meeting one is a bad sign for all those with dangerous jobs (miners, fishermen, Spanish bull-fighters), because it is related to the Evil Eye; but v. *Squint*.

abracadabra

means: a. 'abreq ad habra' = Hebr. 'hurl your thunderbolt, even unto death'; usually written as an inverted triangle; b. = Gr. abraxas (q.v.); c. ab (=father) + Ben (=Son) + Ruah Acadsh (= H. Spirit).

Abraham

1. typical "Father of Thousands" (as the switch from Abram to Abraham suggests); 2. conn. with circumcision (q.v.): "Abraham's Seal"; 3. a fatal child (like Oedipus and Zeus), a (sun-) wanderer, tender of flocks (like Hercules); 4. his secret birth in a cave, hiding from Nimrod, resembles Christ's; his quick growth also makes his story resemble that of a sun-king; 5. one of the few characters (with Sarah) who laughed in the Bible (Isaac = 'to laugh'); 6. one of the Oriental gods (with e.g. Christ) to be introduced into Rome by the Emperor Elagabalus (= Heliogabalus); 7. "the God of Abraham" was a potent formula in magic (acc. to Origen); 8. absolute and unquestioning faith; 9. M.A.: a. *personification* of Faith, having a knife in one hand (preparedness to fulfil Jēhova's requirements concerning the offer of the first-born) and a torch in the other; moreover, one often finds small figures in his lap (in 'Abraham's bosom'); b. *his offer*: a. Christ's death and Eucharist (sometimes Abraham is the Father); b. any Redemption scene; c. the *visit of the three men*: a. Trinity; b. Transfiguration of Christ on Mt. Tabor; c. his appearance before Magdalene.

abraxas

1. name invented by the Gnostic Basilidians (who claimed to know the secret sayings of Christ) to express the Unutterable Name of the Supreme Being, the source of the 365 emanations, heavens, all-pervading spirits of the Uni-

verse, the solar destroyer of the Giants of Darkness, evil, etc.; the name was written on certain (often oval) stones used as amulets; 2. *represented*: head = a cock (vigilance), body = a man (logos-word and spirit), legs = two serpents (prudence), right hand = shield (wisdom), left hand = whip (power); when he rode in a chariot he had 4 white horses: the 4 ethers by means of which sun-power circulates through the universe; 3. the number 365 is obtained as follows: $3 \times a (= 3) + b (= 2) + r (= 100) + x (= 60) + s (= 200)$: the number of days and eons ruling the year; 4. the name may also be: abir (bull) + axis (pole): the 'alteration of the poles' resulting in the vernal equinox taking place at one time in Taurus over the North Pole; 5. talisman: vigilance.

absinthe

1. the name ("without grief") refers to the bitterness of the plant symbolizing Grief caused by the Absence of someone; 2. attr. of Austerity; 3. = "wormwood" (q.v.); 4. rel. to the powerful (now forbidden) intoxicant of that name; v. E. Zola: "l'Assommoire".

abyss

1. depth in general (a-byssos = 'no bottom'); thought of as: a. inside mountains, the bottom of the sea or lake; b. beyond the horizon; 2. a. 'land of the dead', the underworld, connected with the Great Mother, or earth-god; b. the dark place, Hell, in the bowels of the earth; abode of the departed spirits; 3. anything immeasurable, mystery; 4. inferiority (e.g. of ignorance), sorrow; 5. Chaos in which the universe was formed: Greek O.T. for 'tehom' in Gen. 1, 2; 6. the abode of the devouring beast, v. Barlaam and Josaphat; 7. time: (What) "seest thou In the dark backward and abysm of time?" Tp. 1, 2; 8. wisdom: in a Babylonian Creation Myth Ea is the son of the watery deep and the god of wisdom.

acacia

1. *general*: a. the stalks are so arranged that they do not dry out in a hot sun; b. it is remarkable for its reproductive powers; c. light wood, but waterproof; d. *Wild* -: (prob.) the 'Shittim-wood' of the Bible; e. (prob.) the source of 'manna'; 2. *myth*: a. sacred to Babylonian Astarte (white - red flowers: the colour-combination of that Great Goddess; v. Colours); b. its thorn was sacred to the Egyptian Mother-Goddess Neith (her hier.), who lived in acacia; 'acacia' is rel. to Gr. 'akis' = (to) pierce; c. sacred to the Sun(god), the Transcendental God, e.g. Jēhova; 3. *used*: a. many Flood-surviving Arks were built of it: Noah's, Osiris's; b. the Egyptians used it also for ships, furniture,

images, etc.; c. the Tabernacle was prob. built of it, and its sacred furniture, overlaid with gold (Ex. 24 and 26, etc.); d. in the Egyptian capitals of columns, later borrowed by the Greeks; e. the O.T. 'burning bush' (?); f. on it grew the loranthus - mistletoe (q.v.); 4. *symbolizes*: a. friendship, platonic love; b. fecundity, reproduction, prosperity; c. incorruptibility, immortality; d. corresponds to the Hawthorn (q.v.) in the West; e. Soul and Immortality (early Christians); f. connected with the month of Purification and sexual continence (Hebrew); g. *Pink* -: esp. elegance; *White* -: Platonic love; *Yellow* -: secret love. 5. - *thorn*! divine power to repel evil (v. 2, b); - *gum*: rel. to menstuous blood (now gum-Arabic: 'acacine').

acanthus

1. its growth: a. bold and vigorous, having erect stems with stately spikes and many white, or purple, or red flowers; b. a tendency toward regression and stunted growth (v. Luke 8, 7); 2. *use*: a. on Greek (usually 'acanthus spinosus') and Roman (usually 'acanthus mollis') columns; b. Greek funeral leaf; c. ornamental plant in Roman gardens and cities; d. its root has great curative powers (Pliny 22, 34); 3. *symbolizes*: a. immorality; b. artifice, love of art, felicity; c. plant of the Garden of Heaven (early Christians); d. nothing will separate the giver and receiver; e. a veil fringed with acanthus was worn by Helen when she arrived in Troy; Vergil (Aen. 1, 649f.); f. its *seeds* falling among thorns: earth will yield to man thorns and thistles (Gen. 3, 18); g. its *thorns*: a. solicitude about lowly things; b. awareness and pain of sin.

ace

1. One: a. the best, highest, most perfect (playing card); b. the lowest, bad luck: e.g. in dice: "I had rather be in this choice than throw ames-ace (= double ace) for my life": All's W. 2, 3; 2. *Tarot*: strength; 3. etym.: from L. 'as' = fortune coin.

Achilles

1. name: "without lips" refers to his not being suckled, but brought up by Cheiron and Phoenix; 2. v. Death for the meaning: "end of an epoch"; 3. v. Heel for the vulnerable spot of the Sun-hero; 4. like Heracles, he was disguised as a woman for some time (to protect his vulnerable heel), suggesting androgyny (q.v.); 5. as a Sun-hero he was soon separated from his mother, the Dawn-maid Thetis, and hidden by clouds (Centaur + his women's clothes); 6. his *spear* had the power to heal the wound it made by its rust (v. ref. 2H6, 5, 1); 7. swift-footedness ('podas ookus Achilleus'); yet Achilles and

a tortoise held a race, in which the latter had a hundred yards' start; Achilles ran 10 times faster, yet could never catch up, as he always remained 1/10 behind.

aconite

1. *general*: a. name: 'growing without soil' (doubtful); other names are 'wolfbane' (poison), 'monk's hood', or 'friar's cap' (shape of the flower); its colour is blue; b. grows in cool, damp, mountainous areas (height-symbolism); c. the flower which sprang from the foam of Cerberus' mouth, while he was being dragged from hell by Hercules; Ovid (Metam. 7, 416-424); also Pliny (27, 2); 2. *medicinal*: a. from of old used to make arrows poisonous; not used as direct poison as its tingling feeling warns the victim; b. as general pain-killer (causing numbness), and esp. against fever (a Hera-clean simple); c. the witches' flower: used by the Thessalian witches for their 'flying ointment': it numbs feet and hands, giving the sensation of flying; d. 'panther-strangler': it kills panthers by touch (which can escape death by eating human excrements after it); its very smell kills rats and mice; 3. *symbolizes*: a. deadliness (v. 2H4, 4, 4); b. illicit love: a curious passage in Ovid: a woman giving aconite mixed with pounded hemlock to her lover 'who receives a gift and then denies him her love' (Art. Am. 3, 465); remorse; d. vendetta.

acorn

1. name: orig. 'fruit of the open country'; later only of the oak; 2. androgyne: I (Holy One) + O (generative crater or cup); 3. therefore symbolizes: a. life; b. strength (*her.*), virility: "Perhaps he spoke not, but Like a full-acorned boar, a German one, Cried 'O!' and mounted"; Cym. 2, 4; 4. primitive food for humans: the opposite of the corn-ear (as water to wine), so: pre-cultivation (Vergil: Georg. 1, 8; cf. also Arbut); food in the Golden Age (v. also Herod. 1, 66 about the wild Arcadians, and Ovid, Metam. 1, 104; Pliny 16, 1); 5. rel. to swine: "The hogs never look up to him that threshes the acorn" (Proverb); 6. used for tanning; 7. prophylactic against the plague (Germanic); 8. sacred to Thor, god of fire and fertility; acorns replace clubs in German packs of cards; 9. *folklore*: a. carried about it preserves youthfulness; b. cure for intemperance or drunkenness: distil the juice and drink it; 10. v. *Oak*.

acrobat

1. inversion and reversal: the need of up-setting the established order which arises in a time of crisis (v. Inversion); 2. the mystery of the Hanged Man (Tarot), here involving height-

symbolism and flight (though before the 19th century he was only a rope-walker, and did not work on the flying trapeze); 3. life, seen as purposeless swinging: Rilke (5th elegy).

Actaeon

1. personification of the strong plant growth in the heat of summer; or the Sacred Stag which had to be ritually hunted and eaten raw; ref. Ovid (Metam. 3, 131ff.); 2. his changing into a stag may be the origin of the horns for cuckoldry (v. Antlers); but also the sun killed by the appearance (his vision of) the Moon-goddess, who pressed on him her horn-mark (horn = Crescent Moon).

activity

1. masculinity, as the opposite of feminine passivity; 2. spiritual movement towards evolution (characterized by outward spiritual calm); symbolized by Dragon-killing; 3. the workings of the devil, as the opposite of divine contemplation; emblem of mere agitation: the bee; cf. Involunt; 4. realization that no one can be responsible for the ultimate consequences set in motion by even one's slightest act is Hamlet's problem, but even Mac.: "When our actions do not, Our fears do make us traitors" (4, 2).

Adam

1. name: 'man' (=species); or it may be the same as Edom (rel. to 'adamah') = 'red man'; Edom was the son of Seth (= Yahweh?); the latter was related to the Egyptian Seth, the 'Ass-god', which may account for the many references to asses at important moments in the O.T. (v. Ass);

2. the material for his body was taken from the 8 directions: water - blood, stones - bones, sun - eye, earth - flesh, roots - ligaments, wind - spirits, clouds - thoughts, fire - warmth;

3. before Eve was taken from his side Adam is believed to have been a *Hermaphrodite* (v. also Androgyne); and as such a copy of the sexless deity of the Hebrews (in which they differed from the surrounding peoples); thus also, with Eve, he stood for an ideal marriage;

4. rel. to *Christ*: a. Adam was created on the 6th day, Christ died in the 6th age (till the end of time); b. Adam led to perdition, the closure of heaven, Christ led to redemption, the opening of the gates of heaven; c. as Eve (= 'haw-wah' = 'life') was taken from his right side in his sleep, the Church was created from Christ's sleep of death; therefore the lance-wound is almost invariably given on the right side, instead of the left (but also 'latera dextra' of the Bible); d. he is often represented at the Crucifixion scene standing, lying, revived by the blood of Christ's side; or his skull: it was buried

at Calvary (v. Head, Severed -); e. rel. to the wood of the Cross: Adam, dying, sent Seth to Paradise to get three grains of corn, which Seth put in Adam's mouth: from these, ultimately, grew the wood of the Cross;

5. symbolizes: a. one of the blessings of the H. Ghost is represented as: *Wisdom* - serpent - Adam; he was the great 'name-giver' (Wisd. Sol. 10, 1 and Shirah Eccles. 44, 16); b. (any) temptation; c. primitive agriculture (spade): cf. Cain with a plough; d. the weak, sinful side of man: "Consideration, like an angel came, And whipped th'offending Adam out of him": H5, 1, 1; e. pristine equality of man: "When Adam dove and Eve span, Who was then the gentleman?": attributed to John Ball; f. rel. to the theories of Free Will and Predestination;

6. Adam's eating the apple: what was positive in this act was good, only what was negative was bad, but negative exists only from the point of finite creatures (Spinoza);

7. kingly power derives ultimately from the kingship of Adam: kings are his direct descendants (Locke);

8. *W. Blake*: a. = Time (opp. of Enitharmon = Space); b. fallen state, man completely in the realm of nature; c. limit of Contraction;

9. *D. Thomas*: A. "My World is Pyramid": a. original man; b. human form, image of Adam and his offspring; c. the constant reproduction of Adam; d. mankind in general; e. father's phallus; B. "Altarwise": a. phallus; b. Byzantine - : in-between Asia and Europe: child and man;

10. *folklore*: a. children's fooling rhyme: "Adam and Eve and Pinch-me Went down to the river to bathe; Adam and Eve were drowned, Who do you think was saved?"; b. a stock-Elizabethan name for an archer was Adam: e.g. Adam Bell in the ballad;

11. v. also *Tree*: - of Knowledge, and - of Life.

adamant

1. a fabulous rock or stone; orig. the word related to steel, then (e.g. in Pliny) to the white sapphire, and still later to the diamond; 2. hardness: a-damaoo = 'not to be subdued', unbreakable; 3. the lodestone (through faulty etym.): a. "...you hard-hearted adamant; But yet you draw not iron (= do not kill me with your sword), for my heart Is true as steel": MND 2, 1; b. "as turtle to her mate, As iron to adamant": Troil. 3, 2 (also 1H6, 1, 4); 4. rel. to the Underworld - Hell: a. the gates to the Underworld are adamant: Ovid (Metam. 4, 453); b. Satan was bound with adamantine chains in Hell: Milton (Par. Lost); 5. tranquillity of the soul.

adder

1. for general Snake-symbolism v. *Serpent*; in the Bible and the M.A. the name was sometimes used for Asp, Basilisk, and Cockatrice (qq.v.), and (as flying serpent) for Dragon; 2. deadly bite and sudden dart; 3. guarding: Jacob's prophecy concerning Dan: he will be an adder (= small animal) in the way, attacking big enemies (horses); they later 'guarded' the caravan-route to Damascus; 4. deafness: a. "They (the enemies) are like the deaf adder, that stoppeth her ear, which will not hearken to the voice of the charmers" (Ps. 58, 4); the adder = asp (?) and the charmer = (prophets of) God; b. "What! art thou, like the adder, waxen deaf?": 2H6, 3, 2; v. also Troil. 2, 2; 5. its poison comes from the gall: v. Job 20, 14 and 16; 6. sin (again as 'asp'): Deut. 32, 33; 7. as punishment for sin: BenShir. 39, 36; 8. it does no harm in Messianic times: Isa. 11, 8; 9. a good thing bringing forth evil: "It is the bright day that brings forth the adder": Caes. 2, 1: if we crown Caesar he may become a tyrant; 10. *folklore*: a. the only venomous snake found in Great Britain, so: bad luck, if one is found on the doorstep, meaning death of someone living in the house; it is lucky to kill the first one seen in spring; b. it cannot die before sunset, unless struck by a stick of ash-wood (v. Ash for its strong magic qualities); c. cast adder skins can be used medicinally, and hung on the roof or hearth they protect from fire and are generally lucky; 11. *Adder Stone*, also called 'Adder bead', 'gem', 'serpent stone', or 'Druid stone' (as Druids wore them): a small stone with a natural perforation, or a certain type of coloured, glass-like pebble which is fairly uncommon, and consequently has all the magic virtue of the unusual; pre-historical spindle-whorls are often called so; it was used as a charm against evil and cures for many human and animal diseases; the stones are generated by snakes, who, at a certain time of the year, congregate in large numbers, coil themselves into a living ball and, while so united, emit a saliva which hardens into stone.

adolescence

adolescence rites are practised universally: a. to test manhood (or womanhood): beatings, circumcision, artificial defloration, tattooing, etc.; b. any new phase of life requires an official entrance into it; cf. R.C. Baptism and Confirmation; it is often accompanied by giving (or adding) new names.

Adonai

1. O.T. name for god, a substitute for the Ineffable Name, meaning 'my lord' (plural of

dignity); often used in synagogue liturgy; 2. sun(light): Semitic; 3. name of Melkuth (10th Sephira, q.v.): the Kingdom, the Inferior Mother (Cabala); 4. the Monad, the Supreme Being (mystic poetry); 5. faith: modern mystics.

Adonis (hero)

1. the name: (of Phoenician origin) 'lord' (v. Adonai); 2. a dying nature god, esp. of grain: "Nature that made thee with herself at strife Saith that the world hath ending with thy life": Ven. 11 ff.; 3. he was born from a tree, Myrrha, being incestuously engendered by her father; she was changed into the myrrh tree and after 10 months brought forth Adonis (Ovid, Metam. 10, 312ff.); 4. as a vegetative god he corresponds with Kore in spending one-third of the year Underground with Demeter, and one-third with the spring-maid Venus; 5. with his death the earth became barren: another Sun king (v. King, Sacred-) characteristic; as was the trespassing on female rites, being mutilated, etc.; 6. his death by a boar may refer to himself as Boar-God (Self-Sacrificing God theme), a common form of the Grain-god; 7. personifying the Beauty of Nature, he is the male counterpart to the female Beauty personification: singular in Venus, split-up into the Graces; 8. for the relation to lunar Tammuz as shepherd of the flock of stars, v. Shepherd (cf. also Astarte); the ancient Semites had a fish called Adonis, prob. representing Tammuz after he had been thrown into the sea at the harvest ceremony (cf. the flowers of the Adonis Garden).

Adonis garden

1. a garden of short-lived flowers, e.g. lettuce and fennel ('pleasant plants'), which grow quickly, are tended for eight days, and then allowed to wither, in order to be thrown into the sea, with the image of Adonis, at his fertility festival; the gardens were often on the roofs (v. Isa. 17, 11-12); v. also Plato's 'Phaedrus'; 2. the flowers symbolize his quick growth, death and resurrection; they were also called 'gardens of delight': "Thy promises are like Adonis' gardens that one day bloomed, and fruitful were the next": 1H6, 1, 6.

aegis

1. the name: 'goat-skin', anciently worn by the Goat-god Zeus (cf. his being fed by the goat Amalthea; v. Cornucopia), on occasions lent to Athena; orig. a storm-cloud surrounded by snaky thunderbolts; 2. the nutritive principle: nature (goat = fertility); 3. protection, sponsorship; 4. invulnerability; 5. later it was reinforced by golden tassels, and Medusa's head was placed on it; it was worn by unarmed Achilles

in Iliad (18), and protected Hector's corpse in Iliad (24); 6. Apollo (Il. 15) uses it to rouse panic (v. also Od. 22).

Aeolis (Aeolia)

1. a region in Minor Asia; 2. origin of lyrical poetry: the Aeolian harp was a simple stringed instrument with a resonance-box; the strings were made to vibrate by the current of air (wind-god Aeolus), e.g. near an open window; King David is said to have had a similar instrument hung above his head at night; 3. grand airs, conceit, self-confidence; 4. given to wine, women, and luxurious living.

Aeon

1. name: 'age', 'eternity' = indefinite period of time; 2. the immeasurable age of the universe, or the personification of it; 3. a new era of happiness replacing the mortal age of sorrow: Greek mysteries; 4. manifestations of god: spirits having a separate existence, having influence over the phases of the world's progression.

aerolite

1. meteorite composed almost entirely of silicates; 2. spiritual life descending upon earth: 'revelation'; 3. heavenly fire in its creative aspect: seen as seed; stars are the unattainable aspect of that fire, and aerolites and meteorites (v. Meteor) are their messengers, so = angels; 4. the first iron used by man; 5. its magic power: healing and purifying.

aeroplane

1. *dream*: ambition and success (height-symbolism); 2. in *folklore* generally the same rules for safety apply as for ships; e.g. v. Nun; v. also Gremlin.

Africa

1. youth: youthful strength (= physical) of the lion; the 'youngest' continent; primitiveness; 2. land of fabulous wealth: "I speak of Africa and golden joys": 2H4 5, 3; 3. (since Aristotle and Pliny) the continent from which always something new (e.g. a monster) is to be expected.

afterbirth

folklore: 1. having been intimately connected with the child it controls the infant's fate: when it is properly cared for the child will prosper; 2. the number of lumps in an afterbirth will tell you the number of children the mother will have after that one; 3. it must be buried, preferably at the chimney-corner of the house.

afternoon

1. 'the posteriors of this day' (LLL 5, 1) =

the latter part of life; 2. a worn-out, languorous state: the land of the Lotus eaters was "A land in which it seemed always afternoon": Tennyson; 3. autumn; 4. *folklore*: "In the old of the moon, a cloudy morning bodes a fair afternoon" (proverb).

agate

1. numerous *kinds*: cornelian, amethyst, quartz, jasper, opal, onyx, flint, etc.; from old they have been artificially stained (which accounts for some of the names above); many are found in Scotland: "Scotch pebbles"; 2. they are said to *give*: a. calmness; b. courage; c. eloquence; d. health; e. longevity; f. sanctity; g. wealth; i. success (used as paperweights by businessmen, or paper-knives made of it); 3. they are a *charm against*: a. snake-bite; b. contagious diseases; c. the evil eye; 4. it is often used to make cameos or figurines (gods and goddesses) or mottoes; v.LLL 2, 1: "His heart, like an agate, with your print impressed"; 5. therefore very small persons: Queen Mab "comes in shape no bigger than an agate-stone": Rom. 1, 4; also Ado 3, 1; 6. tribe of Naphtali on the High-priest's breastplate; 7. was brought from Tyre: Eze. 27, 16; 8. "And I will make thy windows (of the future Zion) of agates, and thy gates of carbuncles": Isa. 54, 12; 9. *modern uses*: a. ornament-amulet; b. balances; c. manufacture of small pestles and mortars; d. burnishers; e. writing styles; f. umbrella-handles; g. seals.

Ages of Man(kind)

1. generally a division into four (material world), like the moon-phases, seasons, points of the compass; 2. Classical Golden, Silver, Bronze and Iron (cf. Nebuchadnezzar and Dante, Inf. 14, 4-120) = involution (q.v.): from the purest to the most malleable, also in personal life; 3. the states of Man in the Ages: A. Golden: a. happiness and fertility were universal; b. pure innocence and joyousness, without evil or sin; c. age of Cronus-Saturn; B. Silver: a. men ceased to revere gods, knew evil, and fell to killing each other; b. childhood (with illness) lasted 100 years, and adult life was short; C. Bronze: a powerful race of cruel, hard humans with metal tools, constantly fighting, condemned to wander in Hades; D. Iron: a. Greek: the age of sin, in which Zeus let loose the Deluge, which drowned everyone except Deucalion and Pyrrha; b. the last and most degraded period in the existence of the human race: degenerate, impious, unjust;

4. Ages of Man (M.A.) + animal symbols	male	female
0-10	calf/puppy	quail
10-20	calf/he-goat	dove
20-30	bull	maggie
30-40	lion	peahen
40-50	fox	hen
50-60	wolf	goose
60-70	tom-cat/dog	vulture
70-80	tom-cat/dog	owl
80-90	ass	bat
90-100	Death	Death;

5. Nebuchadnezzar's Vision and Daniel's four beasts: (Dan. 2, 32ff.; cf. Dante's four beasts): A. Gold: the image's head: Nebuchadnezzar himself: the lion; B. Silver: image's breast and arms: empire of the Medes: the bear; C. Brass (or Bronze): belly and thighs: empire of the Persians: leopard; D. Iron: image's legs (his feet part iron, and part clay): Alexander's empire: the fourth; 6. Ages of Man acc. to Vico (influence on Joyce, etc.): a. divine, theocratic, religious, fables, hieroglyphs, Genesis; b. heroic, aristocratic, marriage, conflict, metaphysics, ages of Troy and King Arthur; c. human, democratic, burial, abstract language, Pericles, Decline of Rome, Modern Times; d. confusion, 'ricorso', chaos, the Fall of Rome, heralding the return of the first period: the Christian era; each cycle ends in a thunderclap.

Agnes, St.

1. *Eve*: (January 20): a girl who performs certain forms of divination, will discover the visage of her future husband; 2. v. *Cake, Dumb.*

agnus castus

1. 'castus' came through a misunderstanding of the Gr. word agnos = the name of a tree; other names are: Chaste Tree, Abraham's Balm; 2. its *blossom* symbolizes: a. coldness: acc. to Pliny the priestesses of Ceres made their beds of that fragrant plant, in order to keep their chastity (24, 38); b. command.

agrimony

1. a slender perennial herb of the rose-family with ovary-burrs and yellow flowers (used for dye); 2. *blossom*: gratitude; 3. medicinal: as herb-tea, esp. against dysentery.

ailanthus

1. orig. a tropical tree, which got its (doubtful) name from an Amboyna word, meaning: "tree of the gods"; it is grown for its shade and for its leaves, which are the favourite food of the silk-worm; it has small greenish flowers and was introduced into England in 1751; 2. virtue growing out of, but unsullied by, sin: it is a graceful tree growing on rubbish heaps; cf. the

Lotus; 3. valued by cabinet-makers; 4. *T.S. Eliot*: "rank -": harbingers of spring.

air

1. the first element: when compressed, or concentrated, it creates heat or fire, from which all other elements are derived; 2. the first essential need of human life; 3. the *creative* breath of life = a. speech, the Logos, q.v.; b. (as stormy wind) Creation; rel. to the Supreme Being; v. Wind; 4. *space*: medium for movement and the emergence of life-processes; 5. related to *lightness* (classical colour: yellow, being related to the Sun); 6. freedom as *dematerialization*, the final dissolution into thin air, so it means: a. eternity, infinity; b. heaven; c. the immaterial, soul; 7. rel. to *scent*: a. memories, nostalgia; b. emotions (also rel. to 'heat' and 'cold'); 8. *pure* mountain-air (height-symbolism): a. heroic and solitary thought; b. a reasoning person; 9. Hebraic-Christian: realm of Satan; 10. Greek: a. the Greeks sometimes adored the purer air ("aether") as representing Zeus, and the (lower) thicker air surrounding us as Hera, or as Athena; b. sometimes they made it into a separate deity whose wife was the Moon and whose daughter was the dew; 11. *alch.*: one of the names of Prime Matter; 12. *Tarot*: an element of the spade-suit, linking atmosphere and aether in space: bearer of divine message; 13. (esp. the 'fresh' night) air was considered dangerous: "pursue him now, lest the device (= madness) take air and taint": Tw. N. 3, 4.

alabaster

1. anciently a hard marble-like carbonate of lime, deriving its name from Alabastron in Egypt; 2. used for sacred vessels to hold perfumes and unguents (e.g. Callimachus H4, 13ff.); 3. an 'alabaster-box' (= jug with a very narrow top, of which, acc. to Mark, the girl broke the neck): was used by Maria to anoint Christ's feet; v. Matth. 26, 7ff., Mark 14, 3ff., John 12, 3ff.; cf. Pliny (36, 12); 4. often used in comparison with a woman's fair skin.

Aladdin('s) Lamp

1. in the 'Arabian Nights' the indolent, licentious son of a poor tailor; 2. magic source of wealth; 3. *psych.*: the lamp and the genius emerging from it after rubbing it: male masturbation and its objectified emotional consequence; its female counterpart is Pandora's box.

Alastor

1. evil genius: the Spirit of Revenge, (e.g. Nemesis or Erinyes) haunting a family, often handed on from one generation to another; cf. the House of Atreus and the Scottish clans; 2. M.A.: a spirit of evil carrying out Satan's sentences; 3. a man's inner evil genius driving him

to sin; 4. *Shelley*: "the spirit of Solitude": idealist seeking the counterpart of his solitary high thoughts on earth, and, not finding them, dies, while "many worms and beasts and men live on".

alb(e)

1. anciently the 'tunica alba', the under-tunic, was the ordinary dress in the Greek and Roman world; 2. later esp. the pagan priests, worshipping female deities, assumed this (feminine) attire, e.g. the priests of Cybele; 3. a Christian priest's white robe; the garment esp. for: a. baptism; b. death; 4. a reference to Christ's mock robe; 5. chastity, purity: covering the priest's body completely; 6. eternal joy; 7. "And that ye put on the new man which after God is created in righteousness and true holiness" (Eph. 4, 24); 8. the garment worn by new converts from the Saturday before Easter to the first Sunday after Easter.

albatros

1. the name may be derived from Gr. 'bucket' as it was believed to carry water in its pouch; or it is derived from Port. "alcatraz" = a cormorant, or from Sp. "alcatraz" = pelican, or 'alba catras' = frigate-bird; 2. it is the largest bird on earth, and lays only one single egg; other sailor terms are 'Cape Sheep', 'Mollyhawk', etc.; 3. they discharge a disagreeable musky oil from mouth and nostrils when disturbed (e.g. caught by a baited hook, taken on board, and made endless fun of by sailors, because of their clumsy movements and even seasickness); 4. they have an elaborately stylized courtship performance; 5. symbolizes: a. tireless and enormous flights; b. long sea-voyages and distant seas (South Sea); 6. *D. Thomas*: "hanging albatros": guilt; 7. *folklore*: flying round the ship in mid-ocean: omen of wind and bad weather; it is unlucky to kill it (v. Coleridge's "Ancient Mariner"): like the gull and the stormy petrel it embodies the soul of a dead sailor; yet the belief was none too widespread: many were killed for their plumes; tobacco-pouches were made from its webbed feet, the skin was used for feather rugs and the bones for pipe-stems.

Albion

1. Britain, already called thus by the Greeks; the Romans thought the world was connected with 'albus', referring to the White Cliffs of Dover; 2. *Blake*: Man fallen; his daughters are the natural functions of man, weaving the body; they were twelve, named after the characters in G. of Monmouth, with the exception of Boadicea.

alchemy

A. the (symbolic) process of turning a baser matter into gold, esp. developed in Egypt; in the relation macro- to microcosm it means: illumination or salvation; based on some Greek principles the Arabs extended alchemy to its later proportions; in England Roger Bacon was the first name in this field;

B. usually there are Four *Stages* (prior elements: the inherent possibilities of the Cosmos, or of Man): 1. *Prime Matter*: Black, copper turned into black oxide, 'killing' it: the elementary organization of inherent possibilities, the unconscious, the instincts; the soul in its original condition, latent forces, guilt; 2. *Mercury*: White (a silver-coloured alloy with mercury or arsenic): lunar and feminine, the first purification, imagination and feeling, the 'minor work'; 3. *Sulphur*: Red: solar and masculine, deeper purification: reason, intuition, passion; 4. *Lapis*: Gold: absolute synthesis (Jung's individuation), transcendence, 'the greater work';

C. *operations* (summed up in 'solve et coagula'): 1. calcination: death of the profane; 2. putrefaction: separation; 3. solution: purification; 4. distillation: 'rain' of purified matter = the elements of salvation; 5. conjunction: joining of opposites (alcohol); 6. sublimation: detachment from the world + dedication to spiritual striving = ascension of the Volatile (= spiritual principle); Prometheus; angel; 7. (philosophic) congelation: binding of fixed (male) with the volatile (= female = 'saved' variable) principles;

D. *Sexes* together forming the perfect Hermaphrodite (q.v.): man (sulphur) + woman (mercury);

E. the *principles* to be distinguished in the *Transmutation*:

(spirit)	(soul)	(matter)
Sulphur (= any heat)	Mercury	Sal (= any crystalization)
fiery principle, masculine	volatile princ., action (Hermes)	solid princ., feminine;

F. animal symbols of the stages (not clearly specified): raven - swan - dragon - pelican - phoenix.

alcohol

1. 'aqua vitae': fire + water = 'conjunction' (v. Alchemy); 2. when burning: a mystery: fe-

male water with master fire; 3. in Britain the usual raw material was honey, which was fermented into mead, which could be distilled again; in Ireland oats and barley, giving beer, distilled into usquebaugh; in Scotland malted barley, turned into beer, and that distilled into Aqua Vitae, or Whiskey; it should share the distinct peat-taste with the peat-smell of the tweed.

alcore

1. etym.: Hebr.: 'the vault'; 2. vault or tent used by the women of Kadesh to prostitute themselves in sympathetic magic for Baal-peor; coition; 3. the female sexual parts: child-birth, the doorway into the world.

Aldebaran

1. orange (reddish) in colour, it is one of the giant four royal stars, one of the guardians of the heavens, in the constellation Taurus; 2. the eye of Hyades, the Bull's eye (Taurus); 3. as the name (Ar. 'al debaran' = 'the follower') suggests he is the follower (of the Pleiades).

alder

1. *general*: a. the Black Alder (*Alnus glutinosa*) was the most widespread species, having a very dark bark; b. grows by rivers, and generally in wet places; therefore in landscape rel. to fens and moors (v. Vergil, Georg. 2, 110); c. good to grow grass under (opp. of the Ash); d. water-resistant: used for buildings, foundations; e. its leaves cure tumours;

2. rel. to *fire*: a. connected with smiths' and potters' fire as charcoal; b. sacred to Phoroneus, an oracular hero, inventor of fire; also sacred to Astarte and her son, the Fire-god; c. connected with Greek spring and fire-festivals; d. typifies fire by its reddish bark; e. (+ water-resistance:) the power of fire to free the earth from water; f. when cut, the white turns red like a man bleeding;

3. rel. to *death*: a. in general connected with sepulchral islands, e.g. Calypso's island, where it is mentioned with other trees of resurrection (white poplar and willow), the horned owls, etc.; these islands usually were also prophetic; b. sacred to the death-god Cronos and Celtic Bran; c. Phaeton's sisters, grieving over his death, were transformed into alders (Vergil's Ecl. 6, 62f.); d. Pliny (16, 45): unlucky and cursed because it never bears fruit (cf. tamarisk and poplar);

4. rel. to *resurrection*: a. v. 3, a; b. Celtic: emergence of the solar year, therefore sacred, and felling one is still thought to bring fire to a house; in the Celtic tree-alphabet it may refer to Fearn, comprising the period between March 19 and April 15, including the spring-equinox:

from the first bloom till the drying up of the floods; 5. form: *slenderness*: e.g. Ovid (Metam. 13, 790); 6. water-resistant: a. v. 1, d; b. in Jove's Iron Age did the rivers first feel the hollowed alder (= boats): Vergil (Georg. 1, 136); c. the green of its flowers connects it with water (v. Green); it is also the fairies' colour, the protective camouflage of those seeking escape in the 'green-wood'; 7. rel. to the Cow-Goddess; in Ireland milk-pails used to be made of it; 8. music: its green branches made good whistles and (musical) pipes; 9. *her.*: a. solidity; b. firmness (again v. 1, d); 10. forbidden as a substitute for palm in the Jewish Feast of the Tabernacles, whereas willow could be used; 11. in the whole Mediterranean area it is the counterpart of the cornel (= Dogwood, q.v.) in the North.

ale

1. divine fluid: Norse; B. Beer; 2. often connected with festivals of brewing or drinking: e.g. October Ale, Whitsun Ale, Audit Ale (= ale of a special quality brewed at certain colleges at certain universities), bridal ale, harvest ale; also 'to go the ale with a Christian' = a church-ale, which was a parish festival: ref. Gent. 2, 5.

alehouse

1. for the unfavourable comparison with an inn, v. Inn; 2. *Blake*: the Joys of Life.

Alexander the Great

1. prob. the unicorn ('rem') of the O.T.; e.g. Dan. 8, 21, where he is the rough goat "and the great horn that is between his eyes is the first king"; or the leopard with four wings; 2. sweet smell: Plutarch, apart from describing Alexander's extreme beauty, especially comments on his sweet smell, even after death: the corpse remained without burial for several days, in a hot country, yet was clean and did not smell; ref. to this in Ham. 5, 1; 3. a favourite subject in the Middle Ages: a. seen as Pride coming to a bad end; even sometimes compared to that wily snake in Paradise; b. for the Court-poets he was the ideal example of a sovereign and knight: one of the Nine Heroes (with Hector and Caesar the only three pagan ones); v. also: "Fathers that, like so many Alexanders, Have in these parts from morn till even fought And sheathed their swords for lack of argument": H5, 3, 1; c. the best-known legend (Historia Proeliis): Alexander wrote to his mother of his journey to heaven: he made a throne to which two griffins (or eagles) were chained; he held a stick with a bait before them, and thus made them fly till a divine power overshadowed him and sent them down; he had flown till the earth looked no more than a threshing-floor; the Christian explanation: Spiritual Pride and Curi-

osity coming to a fall (although he had written he came down very smoothly); the threshing-floor (q.v.) is typical for the omphalos-view of the world; he had the dream under a plane-tree (q.v.); d. his extremely rich, Macedonian-style grave has never been found.

alexandrite

A. a variety of chrysoberyl found in the Ural Mountains, first discovered in 1833 and named after Czar Alexander II: a. its colour: green in daylight and red in artificial light; b. national stone of Russia: also because red and green are the military colours of Russia; c. undying devotion; d. month: June; this is a 20th cent. expansion, beside the traditional pearl for that month; B. the Alexandrite *Sapphire*: blue in daylight and reddish or violet in artificial light.

algum tree

1. the A.V. rendering for what will probably have been 'sandalwood'; it was brought from Ophir (prob. some part of India) with gold, etc.; v. 2 Chron. 2, 8, and 1 Kings 10, 11; v. also Sandalwood; 2. it was considered very precious, used for the construction of the pillars of the Temple, for the king (Hiram)'s house, and the inlaying of stairs, harps and psalteries.

al(l)erion

1. *her.*: eagle without beak or claws, with wings outspread and tips pointing downward; cf. Martlet (*her.*); 2. one lamed or maimed in war; 3. example in the Montmorency arms.

allspice

1. a dried, nearly ripe berry of the pimento tree, of the myrtle family; the 'pimenta' name was due to its being mistaken for a pepper; it is certainly used as such; 2. compassion and languishing.

almond tree

1. herald of *spring*: a. the first to bloom and has fruit in March (Pliny 16, 42); b. it has white-rose blossoms already in January and Aaron's Rod blossomed and yielded almonds when he was elected as priest (Num. 17, 8); c. a hoary head is often compared to its blossom; d. hope; e. almond and mulberry: the middle between haste and slowness: the mulberry is the last to blossom; f. since it blossoms so early it is liable to be destroyed by frost, so: a. headlessness; b. indiscretion; c. haste;

2. the watcher, *vigilance*: a. divine approval; b. through a Hebrew pun between 'almond' and 'I wake' the following passage can be explained: when the Lord asked Jeremiah what he saw, he said: "I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen: for I will hasten my word to perform it", i.e. to

watch over Israel: Jer. 1, 11f.;

3. *fruitfulness*: a. vulva of phallicism, e.g. Aaron's Rod blossoming; b. peeled in stripes almond-branches were probably used by Jacob in his fertility-rite to produce striped lambs: Gen. 30, 37; c. as the 'womb of the world' it is an emblem for the Virgin Mary's fruitfulness; d. the bowls of the Menorah (seven-branched candelabra) must be formed like the leaves of an almond-flower; e. the Tree of Life: Phrygia; f. candied almonds are distributed at weddings in Italy; and at Baptism; g. an almond-tree grew out of the male parts of the hermaphrodite Agdistis; its nuts fertilized a river-nymph (Pausanias 7, 17);

4. *virginity*, self-production: a. Aaron's Rod bringing forth fruit without fertilization; b. connected with the Virgin Mary (Vesica Pisces);

5. *Trinity*, the Lord of the World: a. sacred to Hermes, Jehova, Mercury (acc. to a doubtful etym.); b. rel. to the aureole completely surrounding divine persons: v. Mandorla;

6. Jacob's ladder: Jacob changed the name of the place where he had seen the ladder, from 'Luz' (= almond) to 'Beth-el' (= House of El, God);

7. *sweetness*, delicacy (esp. in Canaan), which Joseph's brothers carried to Egypt: Gen. 43, 11;

8. in general the Biblical function of the almond is that of the Hazel in the West, so it is also *prophetic*: a. v. 2, b; b. when "the almond trees shall flourish": Eccl. 12, 5 predicts the hour of death or the Last Judgment;

9. rel. to *death*: a. Demophon's brother Acamas' wife, killing herself in grief over her husband's delay in returning from Troy; b. cyanide is supposed to taste like 'bitter almonds'; 10. v. *Serpent* and *Aaron's Rod*.

aloe

1. a juicy plant from which a bitter resin was taken, medicinally used as a purgative, vulnerary, digestive, astringent, etc.; 2. general symbolism: a. bitterness, grief, contempt; b. superstition; c. affection; 3. the plant mentioned in the Old Testament was prob. of a different species; references: a. symbol of fertility: Num. 24, 6; b. one of the principal perfumes, e.g. on the bed of the 'strange woman': Prov. 7, 17; c. the garments of the Elect (king) smell of myrrh, aloes, and cassia; d. almost the same mixture was used to embalm Christ (according to Hebrew custom): John 19, 39.

alphabet

1. *general*: a. invented by the Three Fates (or 10) and Palamedes (sacred bird: crane, q.v.), or Cadmus; b. Hermes used wedge-shaped char-

acters because the cranes fly in wedge-formation; c. for the Celtic Tree-Alphabet: v. Calendar; 2. special *combinations*: a. Alpha and Omega: a. Alpha = beginning = compass (acc. to its shape), an attribute of Creative God; also = bird and upper abyss; b. Omega: torch (acc. to shape), the end: the end of apocalyptic destruction by fire; = fish and lower abyss; b. Aleph and Tau: Rabbinical Shekinah, rel. to Isa. 41, 4; v. T.

altar

1. *general*: a. "table of the gods"; b. the navel of the earth; 'altar' = 'high place'; c. modified form of 'pillar': Creator; d. in general burnt-offer altars were round, square, or oval, but always directed towards the east (rising sun) and always lower than the image of the god for whom the altar was meant; it was decorated with the emblems of that god: e.g. laurel for Apollo; e. sacrifices to lower gods were made at any level, those of the higher gods at the level of the sun; for the sacrifices to the gods of the Underworld (chthonic deities) a ditch or trench was used;

2. general symbolism: a. devotion, worship; b. sacrifice; c. faith;

3. Old Testament: a. its form was essentially the same as that of the altars in surrounding countries (Arabic, Mesopotamian, etc.), i.e. 'horned': having four horns at the corners (v. Horn); b. orig. it had to be made of unhewn stone: a tool (esp. iron) would pollute it; neither was it to have steps (so that the priest's nakedness would not be 'discovered'): Ex. 20, 24-6; b. Solomon's was of bronze (or brass): 1 Kings 8, 64; 2 Kings 16, 14; 2 Chron. 4, 1; c. in Ezekiel's vision no material is mentioned, but the three steps are: Eze. 43, 13ff.; d. post-Exilic: unhewn stone, 'according to the law': IMacc. 4, 47; e. Herod's temple: still had the horns and was placed on a slight slope to avoid the prohibition of steps; iron tools were still forbidden; f. there were burnt-offer altars, incense altars, etc. (v. Sacrifice);

4. Middle Ages: a. the form is that of the present-day altars, always having one or three steps (never the antagonistic two); the steps evoked the following association: a. height-symbolism; cf. Osiris also had a stepped throne; b. grades of perfection; b. = Christ; c. = the Cross; d. a priest going up to the altar = Jesus leaving Mary's womb (sic!); e. the human heart on which Christ's sacrifice is repeated (Bruno of Segni); f. the left side: the Jews: the Epistle is read on the left side; the right side: the pagans: the Gospel is read there; g. the altar-cloth: Christ's shroud;

5. sanctuary for malefactors: here the im-

portance of the horns of the altar is evident: they had to cling to the horns so as not to be molested;

6. *her.*: sometimes used, with or without burning incense; it meant: thanksgiving, faith, humility, veneration;

7. *Sacrifice*, *Horn*, etc.

alyssum

1. the name: 'a-lyssa' = 'no madness' (Alyssus was an Arcadian fountain where madness was cured); it generally has white flowers, sometimes violet, is fragrant, and blooms a long season; it belongs to the mustard family, and is often called 'Sweet Alyssum'; other name: 'madwort'; 2. exemplary modesty; 3. emblem of Tranquillity.

amaranth

A. 1. name of an *imaginary flower in poetry*, which is supposed never to fade: 'unwithering'; it can be revived by simple moistening in winter for chaplets; 2. the flower was envious of the rose, which is desirable in the eyes of gods and men, but the rose dies soon, and an amaranth blows forever: Aesop; 3. love of god, excluding all other affections: "Ah! is Thy love indeed A weed, albeit an amaranthine weed, Suffering no flowers except its own to mount?": Fr. Thomson: "Hound of Heaven"; it likes being plucked; 4. immortality and incorruptibility;

B. 1. *a genus of plants* to which the dark-red Love-lies-ableeding (=A. candatus), the prince's feather (A. hybridus hypochondriacus), Joseph's coat (A. Tricolor) belong; they should not have too rich soil (get larger leaves and smaller flowers); the Globe A. belongs to another genus and is a tropical plant; 2. symbol: a. faith; b. unfading love, stability; c. cheerfulness; d. indifference; e. decorum-emblem: it always preserves its beauty.

Amaryllis

A. *a person*: a feminine Latin name, meaning *country-girl*, rustic sweetheart, shepherdess: v. Theocritus ("Serenade"), Vergil (Ecl. 1); "To sport with Amaryllis in the shade, Or with the tangles of Neaera's hair": Milton ("Lycidas" 69);

B. 1. *a flower*, which derived its name from that girl, resembling a lily (though gardeners call more flowers by that name); the species A. belladonna cannot stand frost, has a big bulb and its leaves only appear when the flowers wither; 2. symbolizes: a. overwhelming beauty (refers to the actual flower); b. pride, vanity, fierceness; c. timidity (refers to the lowly shepherdess).

Amazon

1. etym. is doubtful: 'a-mazos' = 'breastless' is highly improbable; there is a legend that they

destroyed their right breasts so as not to be hampered when using the bow; 2. some say they mated with strangers and kept only the girls, sending the boys back to their fathers, etc.; 3. v. Hercules; they were also related to Theseus; his story resembles that about Alexander the Great; the latter was often given Dionysus' feats, and Dionysus' name was also linked to that of the Amazons, who were sometimes his enemies, sometimes his followers; the emperor Nero always carried about with him a figurine of an — with fine legs; 4. v. Lilit; 5. the *Amazone stone*: called after the river of that name, though also found in Russia and Madagascar; a variety of feldspar; it symbolizes friendship.

amber

1. *general*: true amber is a fossil resin of extinct coniferous trees that flourished along the Baltic coast; Ar. 'anbar' = Sp. 'ambar', is rel. to ambergris, but of doubtful etym.; some have suggested am-ber = sun-father; in the Old Stone Age it was already used for ornamental and medicinal purposes, so it has been found e.g. at Stonehenge and Mycenaean tombs; often insect or plant fossils were found in it, enhancing its (magic) value by its rareness;

2. *myth.*: a. the tears of the Heliades, mourning the death of their brother Phaeton, changed into amber, which, carried by the river, was then worn by Latin brides (v. also 3); Ovid (Metam. 2, 365), Apoll. Rhodius (Arg. 4, 597ff.); b. Freya's tears turned to amber when she searched for Svipdag; c. Pliny gives a list of (discarded) myths about its origin (37, 11ff.);

3. *sun, fertility*: a. Old Testament: a. at the theophany of Sun-Jehova in Ezekiel (1, 4) the amber of his chariot may be the colour of metal, but God had the colour of amber from the loins up, with fire beneath; b. gem of the tribe of Benjamin who may have functioned as the New Year Sun-child-king; b. Greek: sacred to Apollo-Helios; c. connected with the paternal cult of the Hyperborean Apollo, whose temple Stonehenge may have been; d. Freya's precious necklace Brisingamen was made of amber; Freya is related to the sun and fertility in many ways: she was the wife of the sun-god, she was the Mother-goddess of fertility and love (the counterpart of Venus), she wore a falcon-garb (sun-bird), and rode a boar (sun-animal);

4. *immortality*: a. on Scandinavian tombs amber axes were found to symbolize immortality (rel. to the Ansaté cross); b. amber was generally believed to speed the dead on their journeys; c. the word may be related to 'ambrosia' (q.v.), the drink of the immortals;

5. *electricity*: Gr. 'amber' = 'elektron': a. it is really resistant to electricity (excellent insulation), but becomes negatively charged by friction, so the Gr. 'elektron' stood for the attraction of objects (beside its sun-colour); b. it was generally endowed with (magic) strength and thus also connected with lightning;

6. *medicinal*: A. giving: a. strength in general; b. happiness and long life to brides, babies; c. protection in battle to warriors; B. prevents or cures: a. goitre and other throat-trouble; b. lunacy (moon-disease);

7. *magic*: a. as amulets worn by women in Rome against witchcraft; b. as a necklace: chokes the wearer who tells lies;

8. Rome levied it as tribute from the Britons;

9. anciently special 'amber-routes' were known from the Mediterranean to the Baltic;

10. Roman ladies carried balls of amber in their hands either as scent or for warmth; ref.: Juvenal (Sat. 6): 'clammy amber'.

ambergris

1. a morbid secretion of the intestines of the spermwhale, of a greyish colour (at first black), found floating in tropical and whale-haunted seas; 2. used in making perfume (orig. a musky smell); 3. used medicinally, e.g. for catarrhs and nervous diseases; 4. general stimulant, but esp. aphrodisiac (and less killing than phosphor); it was taken as powder, lavement interieur, lozenges, etc.

ambrosia

1. *myth.*: a. the name: 'a-mbrotos' = immortal; it has also been connected with amber(gris) (q.v.) with its miraculous properties; b. immortality-giving food (though some think 'drink') of the gods; sometimes it is thought of as an unguent; 2. anything appetizing, esp. a perfumed draught; often also used as a libation.

America

1. *Blake*: a. Freedom, Liberty; b. Realm of the Body (Tharmas); c. the West; 2. *folklore*: a nursery-rhyme used when playing with a small child: "American jump, American jump, One - two - three; Under the water, under the sea, Catching fishes for my tea, - Dead or alive?";

amethyst

A. the name: 'a-methu' = 'non-intoxication'; easy to engrave; B. *period*: a. birthstone for February; when worn by those born then it brings: a. fame in the arts; b. a high degree of altruism; b. Zodiac: Pisces (acc. to some: Aquarius); C. its general *virtue*: a. it means: 1. deep love, but sometimes dalliance: "an amethyst, Which married bachelors hang in their ears" John Ford ('Broken Heart' 4, 2); 2. happiness,

wealth; 3. humility; 4. sincerity; 5. penitence (purple colour); 6. chastity; b. it brings: 1. courage; 2. freedom from temptation, peace of mind, a meditative state; 3. happiness, pleasant dreams; 4. love; 5. judgment (Hebrew); 6. safety in peace and war, esp. the latter (Egypt); 7. it mollifies the attitudes of one's superiors; c. a *charm against*: 1. theft, hail, and locusts; 2. nervousness; 3. contagious diseases; 4. intoxication: jealous Diana changed a nymph who was loved by Bacchus into a column-amethyst; since then the Bacchus-stone protects one from intoxication; cups were made of it to allow unlimited drinking; D. colour: violet to purple; E. Hebrew: a. on the High-Priest's Breastplate: the tribe of Gad (or, Manasseh = "forgetfulness"); b. v. C, b, 5; F. Christian: gem of the episcopacy, symbolizing absolution, etc.; G. *her.*: the colour of the nobleman's escutcheon.

amice (R.C. parament)

1. an oblong or square piece of white linen, worn by priests under the alb about the neck and shoulders; orig. also covering the head like a hood; 2. purity of heart and soul (covering reins and heart); 3. purity of voice and throat; 4. (when put on the head:) 'galea salutis': 'helmet of salvation'; 5. cloth of Christ's blind-folding at the Mocking.

amphibian

1. in general a hated symbol: the opposite of the bird; 2. the first step outside the mother-water of man's predecessors; 3. man: parting of spirit and matter.

amphisbaena

1. a fabulous worm-lizard: it had a head at both ends (in the actual species the head is thinned, just like its short tail; hence the mistake); therefore it can move backwards or forwards; sometimes it has claws of a bird, or wings of a bat; 2. *her.*: 'keeper of the Great Secret'; 3. the horror of any ambivalent situation; 4. *folklore*: a. an amulet against feverish chills: it can stand cold so well, it even appears before the cuckoo is heard; b. a pregnant woman stepping over one miscarries.

anchor

1. name: Gr. 'angura' = 'hook', 'angle'; the ancient Greeks, however, only had a bag of stones, or logs of wood loaded with lead; those may have been the 'four anchors' thrown out at the stern in Acts 27, 29; 2. sometimes it is represented upside-down, or with a crescent or a star: a. to denote its mystic nature; b. to combine its meaning to that of the added symbol; 3. symbolizes: a. shipping in general, the navy, a naval victory; b. hope (the 'anchor of the soul': Hebr. 6, 19); c. patience, steadfastness,

tranquillity; d. support, safety; e. maleness (Freud); also seen as cross + crescent = life (male and female); f. help in danger (her.); 4. ancient Mary-monogram: the cross (shank and stock) of the anchor has become the body of Christ, rising from the horizontal blades in the form of the Crescent-Mary; 5. an anchor *serpent* twined: crescent moon (female, vulva, ark, etc.) + mast (phallus, male) around which the serpent (fertility, life) = fecundity; 6. for anchor-cross: v. Cross.

Ancient of Days

1. described as having a white garment, hair 'like the pure wool'; his throne, like the fiery flame with wheels (= moveable; Sun?); he has parallels in Babylonia and Egypt; 2. one of the names of god: v. Man; 3. v. *Great Goddess*.

and

1. the typical conjunction used in dream-descriptions (Freud); 2. used in a summing-up of disagreeable things, accusations, etc. in a complaint; cf. T.S. Eliot's "Journey of the Magi", after Pound's "Exile's Letter".

Andrew

A. *Saint*: a. one of the apostles in Christianity; patron-saint of Scotland and Russia; b. governs Cancer; c. attr.: a boat and a scallop (fisherman); St. Andrew's Cross (v. Cross); serpent-shaped demons; two books; B. *Merry Andrew*: a. buffoon attending Andrew Borde, the eccentric physician to Henry VIII; b. old plays: the typical man-servant; with Abigail, the typical waiting-woman, as his female counterpart.

androgyne

1. male + female; all-father + all-mother; bride + groom; in nature it does occur, e.g. the leech, and such plants as arum-lily; 2. another name for the Fool in the Tarot pack; 3. loss of the sense of separateness of personality; 4. rites often performed by priests in female attire, esp. when in the service of a female goddess like Cybele (and the dual nature of Christ); v. e.g. the Albe; fertility prostitution of man or woman; 5. productive powers of nature, life-symbol (like e.g. ansate cross); fertility gods and heroes often go through a 'female' stage (e.g. Dionysus, Heracles, Achilles, Theseus, Vertumnus, etc.); 6. *symbols*: a. persons: bearded Aphrodite, 'masted Venus' (D. Thomas), Hermaphrodite (q.v.); b. emblems: anchor, arrow + target, beetle-scarabaeus, cross, cone, dot in a circle, fleur-de-lys, etc.; 7. *in art* often a masculine countenance on a woman's body typifies solid and profound judgment; 8. the wearing of clothes of the opposite sex has always been characteristic of the fertility festivals (and consequently of witchcraft); in the Morris-dance a

grotesque female-male figure chases (smaller) actors and tries to cover them with her 'skirts'.
anemone

1. *myth.*: a. 'wind-flower': blood-red, short-lived, sprang from Adonis' blood when it was sprinkled with Venus' nectar: Ovid (*Metam.* 10, 730ff.), Ven. 1168f. (v. also Pomegranate); b. sometimes said to be Aphrodite's tears over Adonis' death: Bion ('Lament for Adonis', 66); c. beloved by Jupiter she was banished by Flora from her court and was changed into the flower; budding before the return of spring she is abandoned to the caresses of Boreas (North-wind), who agitates her, but being unable to love her, makes her wither soon; often the emblem of the transience of beauty, with a scroll: "brevis est usus" (its reign is short); it only opens in wind (Pliny 21, 94); 2. colour: white with red veins (colours of the Great Goddess); 3. further symbolism: a. abandonment (q.v.); b. expectation; c. misery (esp. over death); d. illness.

angel

1. *general*: a. a created spirit essentially inferior to god and superior to man in natural endowments of intellect and will, he is the carrier of divine grace or message ('angelein' = to announce), disposer of evil; b. invisible forces, powers ascending and descending between the Source-of-Life and the world of phenomena; c. the astral world, or winged deities; d. Enoch: of the nature of fire; Job: identical with the stars; for Greece: v. Hesiod (*Works and Days*, 252ff.); 2. The *Nine Choirs* of Angels: after the Exile, under Persian and Graeco-Roman influence, the angels began to play a far greater part; veneration of the angels only took place after St. Augustine (who considered it safe enough then): A. the Highest: in direct relation to the Deity: a. Seraphim (q.v.): spirits of fire and love: 6 wings and a shield on which the word Sanctus (3x); led by Uriel; b. Cherubim: fulness of knowledge; also represented as many-eyed peacock-feathers; led by Jophiel; c. Thrones: carriers of the throne of the deity: majesty and justice, represented by fire-wheels (sun?); led by Japhkiel; B. Governing orders: a. Dominions ('Dominations'): sceptre and sword: God's power over the world; led by Zadkiel; b. Hosts ('Virtutes'): carry the Passion-emblems: Christ's suffering; led by Haniel; c. Powers ('Potestates'): protectors of mankind: they carry a flaming sword; led by Raphael; C. Executive orders: a. Principalities ('Principatus'): protection of sovereigns, carrying a sword, sceptre, and cross; led by Chamael; b. Archangels: standing by the Throne of God: the leaders of

the preceding; led by Michael; c. Angels;

3. *her.*: a. both on shields and as shield-bearers; b. on the shield often carrying a palm-leaf: belief; c. gaiety; d. the good name of the house, dignity, high position; e. striving after perfection;

4. nursery-rhyme: (by Th. Ady: "A Candle in the Dark"): "Matthew, Mark, Luke, and John, Bless the bed that I lie on; Four corners to my bed, Four angels round my head, One to watch and one to pray, And two to bear my soul away"; this used to be the best-known children's prayer, known as the White Paternoster, beside "Now I lay me down to sleep"; it is sometimes extended, but always so, that all sides are protected (similar prayers have existed since Babylonian times);

5. *Blake*: a. hypocrite ('I asked a thief'); b. false innocence; c. ignorance; d. conventional, law-bound man, conforming to the Establishment;

6. *R.M. Rilke*: absolute inspiration, appalling moment of inspiration (opp. of Hero): "Elegies";

7. *Mallarmé*: purified existence, trying to rise above the disgusting world, wearing Beauty as a diadem and risking a fall through eternity ('Les Fenêtres');

8. *combinations*: a. *Serpent*-angel: Nesthan, whom Moses used as a standard, the Brazen Serpent (later forbidden for its connections with Egypt); v. also Serpent; b. *Black* angel: a. the Angel of Death; b. stomach, belly: "Croak not, black angel, I have no food for thee": Lr 3, 6;

9. v. also *Alchemy*, *Aerolite*, *Cherub*, *Seraph*, *Planet*, etc.

angelica

1. a fragrant, umbelliferous plant; 2. used in liqueurs, perfumery, etc.; 3. symbol: a. ecstasy; b. inspiration; c. magic.

angle, right -

1. *Pythagoras*: justice and morality (v. also Square = 4 right angles); 2. when bisected: the female principle (id.); 3. the builder's square; also attr. of various personifications, e.g. Geometry.

angling

1. Nero is an angler in the Lake of Darkness (Lr. 3, 6, 6) taken from Chaucer's "Monk's Tale"; Rabelais: Nero plays a hurdy-gurdy in hell, and Trajan angles for frogs; 2. quietness: "And (blessing) upon all that are lovers of virtue, and dare trust in His providence; and be quiet; and go a-Angling": I. Walton: "The Complete Angler"; 3. to lure, seduction: "She... did angle for me": Ant. 2, 5; cf. Fishing.

or spheres (heaven: power of instinct): eagle, wolf, bull, horse, wild boar;

E. Romanesque art: prevalent animals: peacock, ox, eagle, hare, lion, cock, crane, locust, partridge;

F. animal *advice*: in folklore hero(-ines) often, when suffering, disregard the advice of a friendly animal (instinct versus intellect) and then lose everything;

G. D. Thomas: anima, creative imagination ("How shall my animal?");

H. v. also *Zodiac* and the *individual animals*, *seasons*, etc.

anise

1. belongs to the parsley-family, with yellowish flowers, fruit about 1/8 in. long, and used to flavour food, beverages, medicine and dentrifices; 2. in Palestine at the time of Christ it probably came (through the Romans) from Egypt and Cyprus; it was greatly prized in the Jewish kitchen; 3. it grows in very small quantities, so that the Pharisees were ridiculous to demand tithes of them: scrupulousness in law-abiding; ref. Matth. 23, 23; 4. Sappho specifically mentions anise-wreaths put on the head to seek the favour of the Graces (as Goddesses of fertility); 5. great medicinal value (Pliny 20, 72ff.): as soporific, rejuvenating, aphrodisiac, restorative, eases birth, etc.

ankh

v. Cross, Ansatte - .

Anna

A. *Saint*: 1. the name may be Gr. 'grace', or Sanscr. 'ana' = 'mother'; 2. patron of Brittany, and cabinetmakers; 3. invoked for riches and the recovery of lost goods (as is St. Anthony at other places); 4. St. Anna's Chapel (London): resorted to by barren women, because it was a great opener of wombs; B. *goddess*: 1. one of the names of the Universal Mother (Anna Perenna); 2. as Marianna (= 'sea-queen'), or Miryam, she was sometimes considered as her own daughter (immaculate conception); she was goddess of Spring and had her feast on the Ides of March; C. *Joyce*: this goddess may have led J. Joyce to call the river Liffey: 'Anna Livia Plurabelle', personifying the Great Mother; D. *Gentle Anne*: Scottish: the bloodthirsty and fearsome demon of the South West Wind.

anointing

1. like baptism, anointing (the ritual application of oil or fat) is almost universal in the religious world; it was done: a. as healing: 'salvation' = 'healing', so the medicine-man = the priest; b. as consecration: a. to prepare for battle, for danger from wild animals, the 'flying ointment' of the witches, in the hour of death

angora cat

1. expensive luxury; 2. a pampered and spoiled person, esp. a woman; the female counterpart to the devil-poodle.

animal

A. *general*: 1. there is no dividing-line between animal and plant-life, yet from of old man has felt a direct relation between men (and even gods) and animals (e.g. Totemism); 2. *psych.*: archetypal animals, when negative towards the unconscious, will appear as frightful monsters; if positive, as the 'helpful animal' type of the fairy-tales and legends; if Oedipus had been frightened enough of the Sphinx (as Terrible Mother sent by Hera!) the further tragic mother-experiences would have been avoided; his pride of intellect (solving the childish riddle which was set as a trap) removed the (unconscious) necessary fear (Jung); 3. in *myth.* often: a. sky or world-support: snake, cow, tortoise, elephant; b. they lead man from an underworld existence to life on the surface; c. guardians of the 4 corners of the earth, the four directions in space; d. mortal lovers, discarded by a goddess, often live on as animals (cf. Ishtar, Circe, Aurora); 4. the animals are higher and lower according to evolution; multiplicity (q.v.) lowers an animal too; 5. fabulous animals are sometimes simple: Pegasus' horse = spiritualization of lower forces (flying); we also find non-fabulous animals with unreal characteristics: e.g. pelican, salamander; 6. *her.*: oppositions (bearing shields): often one winged, the other not; one male, the other female; acc. to Jung the Lion and the Unicorn of London mark the inner stress of balanced opposites, finding their equilibrium in the centre (but v. Unicorn);

B. *classified*: 1. acc. to the elements: a. water-animals: primals, origin of things, power of rebirth: dragons or snakes are rel. to water, earth, and even fire; b. earth: reptiles; c. air: birds; d. fire: mammals (as warm-blooded); 2. acc. to art: a. natural: often antithetical: toad - frog; owl - eagle; b. fabulous: between the worlds of fully differentiated beings and the world of formless matter; great power + magic of abnormality (q.v.); 3. in *alch.*: in descending order of precedence: phoenix, unicorn, lion, dragon; 2 animals balanced = sulphur + mercury = fixed + volatile; 4. their value is often determined by their being considered as: a. mount; b. object of sacrifice; c. an inferior form of life; C. whenever there is a tabu ('uncleanliness') of animals this points to a veneration (at an earlier stage) or to a differentiation of the people from their neighbours;

D. Roman 'signa': placed on cubes (earth)

(omitting this was a sign of mourning), etc.; *b.* to endow an ordinary person with a certain holiness; *c.* as ordination: apart from *b.*, *b.* it may raise persons to positions of high (religious or worldly) eminence: priests, kings, etc.; *d.* generally to respect guests; *2.* it generally indicates rejoicing, but *v.* also Oil, Ointment.

ant

A. industry: a. "go to the ant thou slug-gard": Prov. 6, 6; *b.* a beetle, surprised at the hard work of the ant in times of plenty, famished in winter: Aesop;

B. wisdom, prudence, forethought, intelligence, orderliness: a. though it is not strong, it provides food for the winter (as we saw in *A.*, *b.*); Joyce called it a hoarder, the opposite of the grasshopper; *v.* also *Lr.* 2, 4; *b.* in the *M.A.:* 1. related to Counsel and Moses; 2. ant-heap: emblem of Prudence; *c.* was used in divination: *v.* folklore; *d.* the only creatures beside man to bury their dead;

C. communication: subconsciously (as with many animals, and humans, but outstanding in the ant); thus the emblem for Instinct, which is best seen in bees and ants, and Intellect, which is the misfortune of man (Bergson);

D. 1. humility, modesty: two characteristics it taught Solomon; 2. pettiness and envy: the ant was first an envious farmer, stealing from his neighbours; Zeus punished it by its present form, retaining the trait of living by what someone else has sown: Aesop; 3. fragility, but at the same time strength: it can lift objects many times its own weight; 4. courtesy: an unburdened ant will always give way to one with a load: Plutarch (Clevern. of Animals 11);

E. multiplicity: a. in general: unfavourable (*v.* Multiplicity); *b.* Aesop often compares swarming humanity to ants; *c. Ant-people:* after the death of the people of Aegina through pestilence, the king, seeing a long line of ants, asked Zeus for as many men to re-people the island, and when he woke next morning, they were there; they called themselves Myrmidons (after a fanciful etym.); Achilles was the Great Myrmidon;

F. rel. to witches: a. through their uncanny, incomprehensible powers of communication; their industry is affected by the moon; *b. v. B. Jonson:* "The Masque of Queens";

G. warrior, tiny murderer, destructor: esp. the White Ant;

H. Rome: ants' eggs were used for eyebrow-pencilling: Pliny, etc.;

I. they love heat;

J. her.: (also) a. cleverness; *b.* artfulness;

K. folklore: a. ants are fairies in their last

stage of earthly existence; *acc.* to others they are children who died unbaptized; anyway, it is unlucky to destroy an ants' nest, but a piece of tin put into a nest turns to silver; *b.* ants' eggs used in magical compounds destroy love; *c.* when they clean their nests and pile up dirt, they predict fair weather; when they carry the eggs from their holes, they predict storm: Aratus (Phaen. 956f.); *d.* a sudden great increase in number of ants spells war.

antelope

1. partakes of the general Horn-symbolism, like stag, Unicorn, gazelle (*v.* also Antlers); 2. swiftness; 3. presumption: confident in its strength it moves into brushwood when pursued, where its long horns get entangled, so that it becomes an easy prey for the hunters; 4. the animal that can live best without water, having a special bladder (Pliny 10, 94).

Anthony, St.

patron of Postal service: R.C. usage of putting SAG (St. Anthony Guide) on the backs of envelopes (ref. in J. Joyce).

antlers

1. name: prob. 'ante' (= before) 'oculus' (= eye); orig. it was the lowest forward branch of the deer's horn (now called the 'brow'); 2. intelligence; 3. sun-rays; 4. *her.:* armed strength, fortitude, rel. to fire; 5. Actaeon (q.v.: sun): perhaps his pursuit led to the horns of cuckoldry; his hunt (apart from the 'dying sun') may be related to the Sacred Hunt-theme (of Unicorn, Stag, etc.).

anus

v. Fundament.

anvil

1. earth, matter; 2. the passive, feminine, when opposed to the male Hammer: fecundity (*v.* also Hammer); Malory: the 'stone' from which Arthur's sword was pulled (which made him king) was 'like an anvil of steel' ('Morte D'Arthur' 1, 5); 3. symbol of the Primal Furnace, the force which helped to hammer out the universe by the Smith-god; 4. = the creative sword (= lightning) provider, so light + rain = fecundity; 5. wisdom: the brain = the anvil + thought = hammer; male and female, androgyne, and poetic inspiration (e.g. in Blake); truth (e.g. Pindar, Pyth. 1, 86); 6. the tool of martyrdom or punishment: Hera was once hung by gold chains around her wrists and two anvils at her feet, a punishment by Zeus for thwarting Hercules; 7. *M.A.* French miniature: Strength (female) pulls a dragon from a tower (the fortress of conscience) carrying an anvil on her back (by constant effort it becomes smooth through the beatings), standing on a wine-press

(conquest of the spirit over its own crushed heart); 8. the body: upon which the enemy strikes: Cor. 4, 5; 9. proverbs: a. "When many strike on an anvil, they must strike by measure": cooperation; *b.* "Between the hammer and the anvil": dangerous spot; 10. *her.:* a. smith's emblem; *b.* self-control; *c.* energy; *d.* industry; 11. anvil with cross, or swords sticking from it: forge of the universe, female and male.

ape

1. mimicry: "O sleep! thou ape of death": Cym. 2, 2; 2. lust: a. sensuality: "Women are saints in church, angels in the street, devils in the kitchen, and apes in bed" (proverb); *b.* blind lust: "for apes and monkeys (even) 'Twixt two such shes, would chatter this way, and Contemn with mows the other": Cym. 1, 7; *c.* 'animality': "Gesture of orang-outang Rises from the sheets in steam": T.S. Eliot ("Sweeney Erect"); 3. a stage of development towards the truth, eternal life, etc. (Egypt); 4. the last stage of development towards man; so: immature man: D. Thomas ("If I were tickled"); 5. spiritual sloth, the lower animal nature in man: "Move upward, working out the beast, And let the ape and tiger die": Tennyson ("In Memoriam", 118); 6. courtesy seen as purely outward formality: "Apish courtesy": R3 1, 2; LLL 5, 2; John 5, 2; AYL 2, 5; 7. melancholy, esp. when the moon is waning; 8. dancing, esp. when the moon is full, they gyrate ecstatically (a relation to witches): Pliny 8, 80; 9. madness, demoniac possession, malice: "Sometimes like apes (the evil spirits) that mow and chatter at me, And after bite me": Tp. 2, 2; 10. docility, and anger: "man, dressed in a little brief authority.... like an angry ape" is so stern that he "make the angels weep": Meas. 2, 2; 11. the King of Monkeys; *v.* Bee for further 'kings'; 12. rel. to spinsters: a. *M.A.:* apes are the mates in the hereafter for women who "loved neither Christ nor man"; *b.* "Therefore I will even take sumpence in earnest of the berrord (= bear-keeper) and lead his apes to hell": Ado 2, 1; the proverb was expected to be known; 13. "apes of idleness": useless counsellors of the state: 2H4 4, 5; 14. for "apes and peacocks" *v.* Peacocks; 15. judgment after death: connected with the reading of the weighing of man's soul against a feather after death: *v.* Feather in rel. to Toth; 16. ape in a basket: an unknown story: to find out what would happen, he crept into a basket and broke his neck: ref. Ham. 3, 4; 17. connected with Gibraltar: Barbary apes, the only native monkeys in Europe; it is believed that the English will remain in Gibraltar as long as there are apes; 18. its 'natural enemy'

is the panther (and/or leopard); 19. *her.:* (little used) often with a mirror: a. cunning; *b.* extreme sensibility; *c.* sociableness; *d.* distant travels; 20. *v.* also *Monkey, Baboon, etc.*

Aphrodite

1. name: 'foam-born' (= immaculate birth), or from the drops of blood from Uranus' genitals when he was castrated by Cronos; 2. mortal love: having lost her primary rank (when included in classical mythology), because she had to share some former functions with Hera and Demeter: degeneration of concept through multiplicity (see next); later she had even to give way to strife (Mars) with whom she had had a tussle for a long time; 3. the fertility goddess (*v.* Great Goddess) appearing in many forms, but principally in that of the moon-triad (moon-sea-fertility); that was before the split-up (*v.* 2); prob. of Minoan or Eastern origin she later became the polished version of Homer and Vergil, etc., though orig. a more fearful goddess of Rape (later Proserpina); the inevitable Involution preceding rebirth and Evolution; called Mylitta in Assyria, Alilat in Arabia, and Mitra in Persia (Herodotus); 4. dawn; Spring; 5. rel. to April, fish, ritual prostitution, Cyprus; 6. *v. Hermaphrodite.*

Apollo

1. the sun: his golden hair is the same as bow and arrow: sun-rays, which heal or consume (cf. Achilles' spear); often identical with Helios, and fertility-god(s); his adoration is almost certainly imported into Greek myth (prob. from the North), but he was soon feared next to Zeus; 2. "Apollon" = 'from the depth of the Lion': rel. to the sun and Zodiac Leo; 3. Pythagoras is held to have been Apollo's son (by some); 4. he is the god of the streets and roads, of the sun, of music, of the dolphin and the sea, of prophecy, of shepherds, and he is a lizard-killer, the healer and the killer, the Tower of Towers; 5. his number is 4; later 5 and 7; 6. his worship may have been related to that of the Hyperboreans, who may have built Stonehenge; 7. later he became the typical beautiful young man (Adonis type) instead of the feared god, with effeminate face; 8. Dionysian culture is opposed to Apollian culture: (Nietzsche) the flood of passions as opposed to the serenity of Greek Hellenistic sculpture; in martyrdom the Dionysian is suffering as sufficiently strong, rich, being deified for this, whereas the Apollian (Christian) negates even the happiest life on earth: he is weak, poor, and suffers from life in any form.

apple

1. *earth, totality* (spherical), earthly, material desires and general joy: a. associated with

Venus (v. also below); b. connected with laughter; c. apple-tree: man's happiness, joy in living (Kipling); d. related to the Hebraic-Christian Paradise; e. the apples of the Hesperides meant joy (amongst other things) and were rel. to Earth: they were a wedding-gift to Hera, who placed them under the guardianship of the chthonic dragon; f. Eve's fruit regarded as female sexual organ (e.g. D. Thomas);

2. *immortality*: a goddess gives an apple as a passport to immortality in the Fields of Paradise, the Elysian Fields; a. Nemesis (before being a goddess of vengeance) was originally a goddess of fertility and the sea; she later became 'goddess of the sacred grove' and as such gave apples to heroes; b. Eve gave the apple to Adam to make him immortal through Knowledge; c. (prob.) Aphrodite gave the apple to Paris (misunderstanding and re-interpretation of a representation no longer understood?); d. given by the Mother Goddess Goda to the Sacred King at the annual spring festival in the North (v. also Goat); e. generally rel. to immortality in Northern myth (v. also rejuvenation and death below); f. several heroes sleep in the Apple-land only to wake up when their country will need them: a. King Arthur in 'Avalon'; b. Thomas the Rhymer (of Erceldoune) met the fairy-queen under the Eildon tree; he became a prophetic rhyming magician after he had eaten of the apple she gave him; afterwards he was called True Thomas (= Druid T.); he 'on earth was never seen', but having entered Eildon Hill he awaits the moment his country needs him; g. connected with poetic immortality and salvation;

3. rel. specifically to *sexual* enjoyment and fertility: a. ass. with Venus; v. 1, g; also with Dionysus: Theocritus ('The Spell'); b. psych.: the female breasts (in dreams); c. the apple-tree = the lover: SoS 2, 3; d. "comfort me with apples, for I am sick of love": SoS 2, 5; e. place of the fertility ritual copulation: "I raised thee up (= deflowered) under the apple-tree: there thy mother brought thee forth" (should be: 'conceived thee'): SoS 8, 5; f. Atalanta, who could only be won in a foot race (v. Foot for its sexual symbolism), was tricked by Three Golden Apples which Hippomenes (protected by Venus) dropped, and she picked them up (Ovid, Metam. 10, 560-680); g. Cydippe received an apple on which was written that she would marry the sender; she read it aloud and was bound by the oath: Ovid (Art. Am. 1, 457); h. love-apples: another name for the mandrake (q.v.); or for tomatoes; i. a special apple being presented to a girl (after some hazard in getting it)

persisted even in such a cultivated literature as "Daphnis and Chloe" (3); j. an apple fertilized Rerir's wife, Ljod, who was barren (East-wind, daughter of the frost-giant): she carried for 7 years and delivered Volsung;

4. of *discord*: a. another explanation of the Paris-apple; b. when Heracles wanted to crunch an apple under his foot it was an apple of discord, and it grew twice its size; when he clubbed it, it grew again: Athena explained that that was how strife grew: Aesop; c. attr. of Eris (Discord), and Nemesis (Pausan. 1, 33); v. also 2, a;

5. of *rejuvenation*: Iduna, goddess of Eternal Youth and Fertility, had Apples of Rejuvenation, which the Gods had to eat to keep young; once they were stolen by Loki: she was carried off by a giant, in league with Loki, as a nut (autumn) and returned as a quail (spring);

6. *sin*: a. temptation of the flesh (M.A.); b. Lat. malum = apple, and malus = evil; an apple in Mary's hand (or in the hand of Christ whom she carries): evil overcome (M.A.); c. bearded apple: Incarnate Devil: D. Thomas: Eve's fruit as sexual organs (or Christ as Eve's child); d. Apples of Sodom: a poisonous Dead Sea fruit, which turns to ashes when plucked; symbol of sin (and v. 10);

7. herald of *spring*; *beginning*: a. esp. the apple-blossom, fitting brides; b. in a Hebraic-Christian context it is often unspecified in the beginning, perhaps ear of corn or grape; c. Jesus as the New Adam, redemption + salvation, re-opening of heaven, eternal life;

8. rel. to *Autumn*, the end, *Death* (punishment), consummation: the gift of the apple of Immortality automatically includes Death: a. Biblical: death came into the world because of the unfortunate incident in the Garden of Eden; b. as a symbol of consummation it is the opposite of the egg of initiation; esp. the sorb-apple = "from corruption sweetness": cannot be eaten till rotting; Horace says a banquet lasts 'ab ovo usque ad malum' (from the egg to the apple); c. the apple-orchard(s) in the West: the direction of Death; v. 6, f; d. suicidal sinners in Dante (Inf. 13, 6) are in a place where 'apples there are none' (Non pomi v' eran): they had entered the place of punishment in an unnatural way; e. the great apple-festival of the year is Hallowe'en; f. rel. to autumn and approaching death: "falling like great drops of dew to bruise themselves an exit from themselves" (= the falling body from which the soul exits): D.H. Lawrence ("Ship of Death"); g. often heroes refuse the apple offered by the goddess (e.g. "La Belle Dame sans Merci") realizing that

death was inevitable then ('hearing voices from the past'); therefore many are warned not to accept them; h. Snow-white was put to 'sleep' and was resurrected by the prince;

9. *wisdom*: a. given by Eve to Adam so they might acquire wisdom and knowledge (even the snake of Wisdom was there); b. the apples of the Hesperides also gave knowledge; again there is the dragon of (chthonic) wisdom;

10. *deceit*: a. the apples of Sodom: v. 6, d; b. esp. the Thorn apple; c. "A goodly apple, rotten at heart: O, what a goodly outside falsehood hath": Mer. V. 1, 3;

11. *divine presence*: a field of apples (Zohar);

12. *danger*: a. W. Tell story; b. its counterpart in England is the ballad of "Clym of Clough", etc.;

13. *unity*: as opposed to Pomegranate = Multiplicity (q.v.);

14. *oracular* and prophetic: a. since it is rel. to death and immortality: v. 2, f, b; b. in witchcraft apples are considered as fitting food for the oracular dead;

15. *stars*: as such they are referred to in the Garden of Hesperides;

16. the *apple-nymphs* are the Meliae; also in Ireland they were highly venerated: one of the two sacred trees of the ancient Celts;

17. in the Sacred Hunt the apple-tree is the shelter of the White Hind and the Unicorn;

18. apple-logs scent the room;

19. *her.*: a. love; b. rejuvenation; c. fulness of life; d. as an orb: kingdom on earth;

20. "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25, 11);

21. in the Celtic Tree-alphabet: the 9th month = August-September (v. Calendar);

22. American: *Johnny Appleseed* = Jonathan Chapman, who became a legendary hero, planted apples all over Ohio and Indiana; he was noted for eccentricity: in manners, dress, Swedenborgian views, extreme kindness to animals, generosity, unusual exploits of courage and endurance; patron of orcharding, floriculture, and conservation;

24. *folklore*: a. with the hazel-nut and a sacred grove, the one of three things which must be paid for with living objects when cut; b. when the sun shines through the tree on Christmas (or sometimes Easter) morning: good crop and prosperous year; it must be blessed with rain on St. Peter's and St. Swithin's Day; sometimes they are even unfit to eat unless this happens; d. an apple left hanging after the picking, till Spring: death; but sometimes it was obligatory to leave one or two for the birds; e.

love-divination: e.g. 'apple-ducking': (done in various forms) put a number of apples in a bowl with water and the one whose apple you bite, will be 'it'; or hang them on a string and bite blindfolded; f. *Allan apple*: each member of a family got a big apple in Autumn; eaten on Hallowe'en it brought fortune the next year (Cornish); g. cure warts and rheumatism; cosmetic; h. used by witches, both favourably and unfavourably; i. *apple-wassailing*: (= apple-howling) during the Christmas season at dusk men and women of the farm, carrying guns, trays, pans, kettles, etc., and a quantity of cider, took one tree to represent all: they drank to it, and made libations over its roots, and set a piece of toast soaked in cider in the fork of a branch; then those present bowed three times to the ground, and raised themselves with the motions of a man burdened by a heavily laden sack; noise was needed to rouse the sleeping tree-spirits, and drive away the demons of illness; j. apple-trees are often planted near the house for protection: lightning cannot split its trunk, and Thor's hammer cannot touch it; k. "An apple, an egg, and a nut, you may eat after a slut" (dubious meaning); l. nursery-rhyme: "Upon Paul's Steeple stands a tree As full of apples as may be; The little boys of London Town They run with hooks to pull them down: And then they go from hedge to hedge Until they come to London Bridge".

apricot

1. its fruit is between a plum and a peach; 2. *nympha*, *vulva* (for shape); 3. self-fruitful, androgyne; 4. *-flower* (white): timid love; 5. apricots, dewberries, grapes and mulberries were Bottom's food in fairy-land: MND. 3, 1.

April

1. name: (most likely): 'aperio' = open(ing) of earth, of the year); 2. generally the loveliest month in Great Britain: "When well apparelled April on the heel of limping Winter treads": Rom. 1, 2; 3. inconstancy: a. "O how this spring of love resembleth The uncertain glory of an April day Which now shows all the beauty of the sun, And by and by a cloud takes all away": Gent. 1, 3; b. "Spongy April": Temp. 4, 1; cf. also Cym. 4, 2; 4. *correspondences*: a. ruled by Venus in Rome; in Greece by her and Hygeia; b. birthstone: diamond; c. colours: green and yellow; d. Zodiac: Taurus; 5. New Year, beginning, youth: for a long time April was the first month (as there were several peoples who did not count winter as a season): "Thou art thy mother's glass and she in thee Calls back the lovely April of her prime": Sonn. 3; also Sonnet 98; 6. Rome: the Parilia, the

festival of herds and flocks, finds its modern counterpart in the observance practised on "St. George's Day", April 23, esp. in Eastern Europe; 7. the time for pilgrimage: Chaucer (Cant. Tales); 8. *Eliot*: "Waste Land": the cruellest month: forcing us to take up the burden of life again, and of fertility (hated by the moderns), as it refutes the death-wish; rel. to the Sybil of Cumae, or Tithonus, who were forced to live on into a shrivelled old age; 9. *folklore*: a. the first Monday in April is the Devil's birthday, an unlucky day for sailing out; b. "The cuckoo comes in April, Sings a song in May; Then in June another tune, And then she flies away": proverb.

April-fool; All Fools' Day

1. April 1st; the festive character has been explained: a. for a long time it was New Year's Day with the exhilarating feeling of re-awakening, rejuvenescence; b. octave-day of the week-long New Year festivities (starting on March 25); c. it fits in with a series of fertility rites (masquerading, fooling people, etc.) which were held between the autumnal equinox (e.g. November 1 or 11) and the vernal equinox; d. (later Christianized:) the mockery of Christ; 3. also related to the uncertainty of the weather (v. April); 4. it has many traits of the Roman Hilaria and of the Cerialia: Ceres-Demeter was mocked by Proserpina's scream at her abduction, and, wandering about, was sent on a "fool's errand"; 5. with April comes the Cuckoo (q.v.), emblem of Fools; 6. the day of the Bull-worshipping Britons, the Bull-god Lud (cf. Zodiac Taurus) in his Ludicrous aspect; 7. Gwydion is said to have started the practice of playing jokes on unsuspecting strangers, when he fooled Ariarhod by conjuring up an army which frightened her so that she gave arms to Llew Llaw; 8. "On the first of April Hunt the gowk another mile": proverb; the gowk = cuckoo = April fool; the practice to send the Fool on one Fool's errand after another.

apron

1. name: 'a napron' = O.Fr. 'naperon' = L. 'mappa' = table-napkin; 2. cover for sexuality: "they sewed fig leaves together and made themselves aprons": Gen. 3, 7; 3. base, slave nature: "You and your apron-men": Cor. 4, 6; cf. also Caes. 1, 1, and Ant. 5, 2: "Mechanic slaves, With greasy aprons, rules and hammers"; 4. *Free Masons*: of white lambskin: purity of life and conduct; similar badges of distinction are worn by bishops and deans, etc.; 5. *folklore*: a. it is ominous if a woman's apron falls off: either meaning bad luck, or a child within a year; b. put an apron on back to front: lucky.

aquamarine

1. a blue or bluish-green variety of beryl, found in the U.S.S.R., N. and S. America, and Australia (emerald is the green variety); 2. birthday-stone: March (which originally had the 'bloodstone'); some relate it to October; 3. *astrol.*: Aquarius and Neptune; 4. *virtues*: a. health, youth; intelligence; b. hope in misfortune; c. constancy in love, preventing quarrels (though some believe it makes jealous).

Aquarius

A. *general*: a. 11th house in the Zodiac (q.v.), beginning January 20; b. a fine description of the period of Aquarius is to be found in Dante (Inf. C. 24); c. anciently the location of the winter-solstice; d. its pictorial symbol: 2 wavy lines (in alch. = dissolution); e. Reuben was born under Aquarius (Gen. 49, 4); d'eli = bucket (cf. Num. 24, 7); running water there = semen; f. the god Hapi (= the Nile) and its necessary, fertilizing floods; g. associated with John the Baptist and Judas Thaddeus; B. *period of*: a. flood as the end of a formal universe; b. duality: active - passive, etc.; C. *correspondences*: a. body: the legs, and the circulation of the blood (and so, of thought); b. planet: Saturn (sometimes Uranus; sometimes the characteristics are divided accordingly); c. landscape: caverns and sewers; d. animal: the goose as rain-bringer (Petronius); e. Tarot: Strength; f. *astrol.*: cold, darkness, floods, rain, storm; g. quality: a diurnal sign, fixed, airy, hot, moist and sanguine in nature; fortunate; D. *psych.*: character: a. contemplative; b. democratic; c. respecter of persons, though untraditional (but he can be tactless, obstinate, fanatic and inefficient); d. popular, yet solitary, often abnormally so; e. good profiles, yet tend to look feminine; f. proud, ambitious; E. famous people: Galileo, Francis Bacon, Darwin, Abe Lincoln, Franklin D. Roosevelt.

Ara

the short period that Ara (Gr. Thyterion) is above the horizon is a very bad period for sailing: Aratus (Phaen. 420ff.).

Arabia

1. connected with the Phoenix (q.v.); 2. connected with the Magi: "Reges Arabum et Saba dona adducerunt": Ps. 72, 10ff.; in A.V.: "Kings of Sheba and Seba"; 3. land of desert, spices and oil; 4. *Aesop*: the Arabs are the greatest liars of all: stealing all the 'gifts' from Hermes; 5. *Arabia Felix*: the land of the Queen of 'Sheba', 'happy' because of its frankincense.

Ararat

1. name: Hebrew 'Urardhu', or 'Urartu', the

Assyrian-Babylonian name of the kingdom of Aras (Araxas), meaning 'highland'; to the Armenians it actually refers to Mt. Ararat, which is highly venerated by them as 'Mother of the World'; 2. as the resting place of Noah's Ark it is a sacred mountain; 3. the Second Cradle of Humanity; 4. omphalos, Universal Navel.

arbutus

1. evergreen trees and shrubs of the heath family with red fruit; Mayflower is the American variety; 2. the tree Hermes was raised under (Pausan. 9, 22); 3. (with acorns) the primitive food of the Saturnian Golden Age: Vergil (Georg. 1, 148); 4. Mt. Helicon was famous for its arbutus, which forms the most delicious food for goats in the world (Pausan. 9, 28; also Vergil, Ecl. 3, 82); 5. placed at doors to keep witches out; this custom was wrongly explained by Ovid (Fasti 6, 129-165) as the weapon of the goddess Carna ('flesh'), whom he mixed up with Cardea (goddess of hinges, connected with Janus).

arch

1. three-lobed (equilateral or pointed trefoil) arch: Trinity (v. Clover); the pointed arch was adopted by the Muslims as an emblem of faith and brought to Europe by the Crusaders; 2. rel. to Gothic architecture; 3. female principle; 4. heaven, sanctuary, secret place; 5. triumph.

archer

1. O.T.: Ishmael became an archer (Gen. 21, 20); 2. the foremost archers of the ancient world were from Egypt, the Near East and Crete; 3. v. *Centaur*, *Sagittarius*.

archetype

1. *Hero*: the Deliverer, Saviour, Messiah, Jack the Giant-Killer, St. George, Beowulf; 2. *Terrible Mother*: avenging goddesses, cruel stepmothers (Red Riding Hood), the Ogre, the Witch; 3. *Sacrifice*: sloughing off of the old for the new, the sacrifice of the good for the greater good; 4. *Shadow*: 'undeveloped aspects of our personalities', the inferior, or less commendable part of a person, the 'other self' (who takes over sometimes), the puerile, immature part of ourselves; sometimes the soul; 5. *Persona*: the mask to hide ourselves behind, the 'bold front' we assume; 6. *Anima (-mus)*: the repressed feminine part in a man (and v.v.), which appears in a man's dream like a girl (or in a woman's dream like a man); these have become mythological goddesses (and gods): Helen of Troy, Venus, Mother Church, the Queen of Heaven, R. Haggard's "She", Faust's Gretchen (as fallen woman), and the Virgin Mary (as immaculate woman), the 'ideal woman', the

'dream girl', the 'eternal woman', personified by poets; 7. the *Wise Old Man*: the guru, the teacher, the sage, the llama, the Pope.

Archpriest (Tarot)

1. other names: Hierophant, Pope, Abbot, Patriarch; the card represents Egyptian Ptah, Hebrew Jehova, and Greek Jupiter; 2. as master of the sacred mysteries and sun-inspiration, the Archpriest is seated on a throne between two pillars (Jachin and Boas, q.v.); he raises two fingers of one hand while the other hand holds a triple cross; he is a link between material realization (represented by the Emperor, q.v.) and man's intuitive, subconscious, and rational approach to the Creator; two initiates (usually seen from behind) kneel before him; 3. *denotes*: a. man's occult power over nature; his preference for traditional, ritual religion, stressing its outward forms and conventions, its moral laws and duties; b. sacred mysteries revealed; c. strong vocation to glorify God; d. *astrol.*: Aries/Mercury; 4. *T.S. Eliot*: the Man with the Staves ('Waste Land'): triple phalli, related to the recovery of the body of Osiris, the Idea of Life and of Animation.

Archpriestess (Tarot)

1. other names: the High Priestess, Pope Joan, the Abbess, the Female Pontiff, the Mother of the Convent; she represents the (priestesses of) lunar goddesses: Isis, Cybele, Artemis, Mary; 2. like the Archpriest she is seated on a throne, sometimes turned in the opposite direction, often between the Two Pillars (Jachin and Boas, q.v.); she holds a book or scroll which is half-opened or half-hidden by her mantle; her lunar aspect is suggested by crescent-symbols, a horned Isis-crown, a white cloth under her tiara, etc.; the back of her throne has a veil-like protective cloth; she is the guardian of arcane religions, law and occult sciences; through her union with the Magician she becomes the Empress; 3. *denotes*: a. developing evolution and materialization, for better or for worse; b. doorway to the inner Sanctuary; c. an inescapable sequence of events; d. *astrol.*: Moon.

Arcturus

1. perhaps the best-known star after Sirius (twice mentioned by name in Job: 9, 9, and 38, 32); 2. when it rises at night it announces spring, the season of vine-pruning; when it rises at dawn (September) it is the time for the grape-harvest; 3. its (heliacal) rising in September and (cosmical) setting in March bring stormy weather (Aratus, Phaen.; Pliny 2, 39); 4. it is a cold star and swallows must be gone at its rise or they will get killed (Pliny 18, 69 and

74); 5. its rising has a great general influence on animal and vegetative life, e.g. it inaugurates the mating-season for deer (Pliny 8, 50).

Argo

the constellation that sails through the sky backwards: Aratus (Phaen. 342).

Aries

A. general: a. 1st house of the Zodiac, beginning on about March 21; the Ram; b. represented by the symbol of Amon-Ra in Egypt; c. herbs are most powerful when gathered under the sign of Aries; d. badly matched with Venus, and hates the accuracy of Virgo;

B. period: dawn, Spring, equinoctial, eastern, renovation, vernal: a. beginning; of a cycle, a new thought-stream, etc.; b. original cause of the cycle of existence, the thunderbolt separating two cycles: from the 'primordial waters' (of Aquarius, Pisces, etc.) to the elements of dry heat; c. youthful pugnacity, intensified by the full-grown Taurus-bull;

C. correspondences: a. body: head and brains; b. element: fire (explosive sun in Spring); c. planet: Mars (thus related to Britain); d. landscape: the desert; e. Tarot: the Magician; f. quality: dry, fiery; fortunate; g. astrol.: identical with Ammon-Zeus;

D. psych. character: a. rel. to the juvenile, the primitive, ignorant; with both creative and destructive fire; b. adventurous; c. choleric; d. in women: lead, rather than follow fashion; use no make-up;

E. famous Aries-types: Louis Armstrong, George Sand, St. Teresa of Avila;

G. Creation: the sun was in Aries at the time of the creation: v. e.g. D. Thomas ("Altar-wise").

Aristotle

M.A.: the legend of Aristotle and Phyllis: Aristotle had warned Alexander, his pupil, for his incontinent love for his wife; Phyllis then took revenge by making Aristotle fall in love with her: she made him go down on his hands and knees, and rode him with a bridle; she had courtiers and servants watch them unobserved; sometimes she is not Alexander's wife, but a famous hetaera of that name; **Christian moral:** wisdom is only fruitful, when combined with virtue; cf. a similar story about Vergil.

ark

A. Noah's Ark: 1. **flood:** a. one of several flood stories (an archetype) in the ancient world: they agree in the fact that only the pure Elect are preserved, and several have birds being sent out to reconnoitre: Noah sent out a raven and two doves, Ut-Napishtim (Gilgamesh-epic) a dove, a swallow and a raven; b. instrument of

God's justice and punishment; c. the end of Noah's Flood was marked with the first Covenant with God in the Bible; all stories agree in the thanksgiving sacrifice; d. it prefigures Moses in his rush-basket; solar heroes (cf. also Perseus) often came floating in on New Year's Day (or came riding on dolphins): Perseus was locked in a wooden ark and put to sea with his mother Danae; famous twins set afloat: Pelias and Neleus, Romulus and Remus (having a divine father and mortal mother); e. type of the Last Judgment: e.g. Matth. 24, 37ff.; f. type of the later baptism: e.g. v. 1 Peter 3, 20;

2. female symbol of containment: a. the essence of life contained in a minute seed, till rebirth; b. any place of refuge, sanctuary, etc.; c. the Church; d. the Virgin Mary; 3. the **Covenant** with God: a. v. 1, c; b. ark + rainbow: the Ark floats on the 'lower ocean'; the rainbow in the 'upper waters': a sign of the restoration of the order preserved in the ark; together: Oneness, the two halves of the 'world-egg'; 4. several survivors of Floods had connection with **wine:** a. Noah's imprudence; b. 'Deucalion' = 'sweet wine'; c. through the connection with the New Moon, Noah's Flood connects with Dionysus' pirates; 5. **soul, pilgrimage** in this world; 6. **D. Thomas:** poem;

B. the Ark of Moses: 1. a mystery as to its contents: several times the Bible insists so vehemently that there were no pagan (fertility) objects in it, that one doubts; it was supposed to contain only the Tables of the Law, Aaron's Rod (q.v.), and a golden vase with manna; 2. it had magical powers: Pharaoh's daughter was cured of leprosy (q.v.) when she had touched it: sun cures the sources of famine; yet it can kill also: e.g. poor Uzza 'smitten': 1 Chron. 13, 9f.; C. rel. to: basket, chest, cista, etc.

arm (body)

1. power, column, activity: a. in Egyptian hier. it meant general activity (esp. acts derived from this symbol); b. "Hast thou an arm like God?": Job 40, 9; c. pillar of might; 2. light, sun-ray; 3. **her.:** a. a weapon held by an arm emerging from a cloud: the avenging arm of God, or a call from the heavens for vengeance; b. industrious person; 4. **Zodiac:** arms and shoulders ruled by Gemini; 5. **bare arm:** a. salvation: "The Lord has made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God": Isa. 52, 10; b. readiness, esp. for work without the hope of reward; 6. **white-armed** (leukolenos): in the Iliad practically restricted to Hera (e.g. 1, 55ff.); in the Odyssey the epithet is applied more often: to Nausicaa, to her slaves, her

mother, etc.; 7. **two arms raised:** in Egyptian hier.: invocation or self-defence; 8. **folded:** a. "to wreath (= fold) your arms like a malcontent": be in love: Gent. 2, 1; b. melancholy: I have no one "To cross their arms and hang their heads with me": Lucr. 793.

arm (weapon)

1. v. Armour and individual weapons and arms; 2. tends to get magical qualities and become an heirloom; 3. arms reversed: death, mourning.

Armageddon

1. name: 'mountain (or hill) of Megiddo' (Rev. 19, 11ff.); Megiddo is a strategic pass cut through the Southern extension of Mt. Carmel, commanding the road to Egypt, Galilee, Mesopotamia, etc.; 2. the battle-field of Palestine (esp. against Egypt), where at the end of the world, the battle between the forces of Light and Darkness, Good and Evil, etc. will be fought.

armour

1. general: a. all the 'glorious' aspects of war: chivalry, knighthood, protection; b. all the sinister aspects of war: fanaticism, brute force, etc.; c. strength in being protected; 2. Bible: a. the armour of light: Romans 13, 12; b. the armour of righteousness: 2 Cor. 6, 7; 3. Greek: a. attr. of Athena; b. bronze-armoured: the Greeks: Homer (Il. pass.); 4. M.A.: a. connected with the Archangel Michael and St. George; b. emblem of God; 5. **D. Thomas:** (= metal:) the (human) flesh.

arrow

A. literal: a. swiftness; b. hunting; c. war: with all the favourable and unfavourable aspects of Armour (q.v.); e.g. in Ps. 91: "the arrow that flieth by day" is evil, on a par with the 'terror of the night', pestilence, and enemies; d. the typical weapons of elves and fairies; v. H, 4;

B. rel. to sun(rays) and fertility: 1. connected with lightning and rain, and sun as the Archer; 2. instrument of the Creator, sun or moon deity; 3. one of Mithra's miracles consists in shooting an arrow at a rock (the heavens) from which water springs: fertilizing and divinely refreshing; 4. the sun has destroying and fertilizing arrows; 5. an arrow extracted from a wound is magically potent: eases birth, a love-charm, etc. (Pliny);

C. rel. to Cupid, love, phallus: 1. Cupid has two kinds of arrows to his bow: a sharp one of gold (love) and a blunt, lead one (of flight or dispelling of love): Ovid (Metam. 1, 470f.); 2. phallus, esp. with emblems which are the symbol for the 'mystic centre' (feminine), e.g. a

heart; 3. bow and arrow: androgyne (q.v.), as prec.: conjunction of opposites;

D. divining, e.g.: the arrows 'made bright' (Eze. 21, 21) were used for divination (perhaps with words written on them and then 'drawn');

E. Zodiac: Sagittarius or Centaur; **F. martyrdom:** Christian (e.g. St. Sebastian); **G. figurative:** 1. Bible: a. the arrow of revenge: Deut. 32, 23; b. the arrow of deliverance: 2 Kings 13, 17; c. children are often seen as arrows of their fathers: "As arrows are in the hand of a mighty man; so are children of the youth": Ps. 127, 4; 2. **Dante:** the arrow, when foreseen, comes gentler: hurts less: Par. (17, 27); 3. **Blake:** arrows of Desire ("New Jerusalem"); cf. the birds and breeze as symbols of desire, which are rel. to the arrow's flight; 4. **Yeats:** thoughts of mortality: Maud Gonnet with a streak of grey in her hair; 5. **psych.:** our own repressed desires; the 'piercing': union with oneself, self-fertilization and/or self-murder;

H. further combinations: 1. arrow and cross: affliction; 2. horse-shoe and arrow: androgyne (q.v.), cohabitation; 3. arrow and fire: Christ: purification from lust; 4. **arrow-head:** (flint-s found:) connected with the fairies and used as charm against the Evil Eye and diseases; 1. rel. to **claw, hammer and rod**; v. also **Archer.**

Arthur

1. the Arthurian hero explained as fertility sun-king: a. he is an exposed child, found by the Magician of Darkness, Merlin; b. he hunts the boar (winter; or sun-emblem: self-sacrifice), and kills a (moon) cat; c. he sails to the Underworld to release another hero and fetch the cauldron (of fertility); d. his cloak resembles that of Hercules; e. he has the typical sun-king relation to Mordred: father-uncle of his sister's son; Mordred escapes the child-massacre and later 'usurps' the throne and 'seduces' Guinevere (who had first brought the Round Table of Fertility); f. he is associated with the Grail (q.v.); g. in the sun-ship he is taken to a death-island (Avalon, q.v. and v. Apple) by the typical priestesses; 2. **W. Blake:** enslaved Logic: connected with the Lady of the Lake (of Materialism); cf. Merlin.

artichoke

1. a thistle-like perennial; the part above the ground dies every year; it has purple flowers and its leaves have medicinal properties which are still used; 2. **astrol.:** under the dominion of Venus, and therefore excites lust; 3. at the flowering of the artichokes (June) the goats are plumpest, the wine sweetest, and the women most wanton: Hesiod (Works and Days, 582ff.).

arum-lily

1. a tuberous flower of the Araceae family; other names 'lords-and-ladies', 'cuckoo-pint', 'wake-robin'; many are slightly poisonous (exciting membranes); the family comes to full bloom only in the tropics; 2. hermaphrodites (q.v.): the 'flower' consists of a spathe and spadix: a single leaf with a phallus-like kind of stem; 3. soul; 4. ardour; 5. wild-arum has many uses as medicine (Pliny 24, 91ff.); eaten by bears after hibernating to remove constipation.

ash

A. *general*: 1. member of the olive family, and the genus *Fraxinus*, which is related to the olive, privet, lilac, etc.; the common European ash is the 'F. excelsior'; it has a silver-grey bark, pinnate foliage, a peculiar winged seed ('ash-key'); excellent wood for implements; 2. general symbolism: a. adaptability, flexibility; b. modesty; c. nobility, grandeur; d. prudence;

B. *myth*: a. sprang from the blood of Uranus' castrated parts (= spear, sun-ray); or: the third (brazen) race of men was created from ash-trees; b. as ash-nymphs (*Meliae*), of the same bloody origin, they were the Furies in a more gracious mood; also the Erinyes and Zeus' foster nurses;

C. *Tree of Life*, Tree of the World: Ashr-Yggr-drasil = "The ash-tree that is the horse of Yggr" (= Wodan): 1. the Holy Tree: never withering, symbol of time; it had an eagle in the top, who saw everything that happened in the world, and told it to a squirrel that ran up and down to Vingolf, which lay under the tree: the court of justice for Gods and men; there was also a cock in the tree, and a dragon at its feet; it had three roots: one in Niflheim, one in Midgard, and one in Asgard, with a source in each; 2. it typified the All-father, fertilizing 'honey-dew' scattered over the tree in red clusters; if new people were needed the gods breathed on an ash-tree; 3. Yggdrasil was not only Odin's steed, but also his gallows (v. double aspect in 5); 4. just as man sprang from ash, woman sprang from the elm (or sometimes: alder); 5. as the tree of life it had two aspects: a. favourable: the tree of knowledge, consciousness, life; b. unfavourable: the tree of fate, of space and time; 6. it represented the Divine or Great Spirit;

D. rel. to *Justice*: v. B, b, and C, 1;

E. rel. to *Fire, Sun, Fertility*; the name: Icelandic 'Ask' = blaze of the Great Fire; Roman 'fraxinus' = Great Fire-light: 1. 'it burns like a candle'; 2. it was used in fire (and rain-) making ceremonies, because, like the oak, it attracts

lightning (and so has a special relation to the Father-Thunder-god); 3. one of the seasonal disguises of the Nymph-goddesses: a. associated with the thunderstorm; b. associated with the lambing month (= 1/3 of the year); 4. when burning it yields very high temperatures (for melting ore); 5. the Sacred King was dedicated to it;

F. used for *spears* (= sun-rays): 1. "My grained ash": Cor. 4, 5; 2. sacred to Ares-Mars; it is better than hazel and lighter than cornel (Pliny 16, 84);

G. has power over the *sea*: 1. therefore oars are made of it; 2. it is a charm against drowning; 3. it is related to the sea-horses, and sacred to Poseidon;

H. harmful to any vegetation under it;

I. *landscape*: 1. rel. to rocky hills: Vergil (Georg. 2, III); 2. the "barren ash": id.; 3. "the hardy asshē": Chaucer (PoF 176);

J. *magic and alphabet*: I. 1. ancient charm against the evil eye, rupture, serpent stings; 2. the tree most feared by the snake (ash = opposed to cunning), even its shadow (v. also adder): Pliny (16, 24); 3. witches (q.v.) usually lived near ash-trees; and their brooms had an ash-stake (v. Willow); II. 1. the Runic alphabet letters were formed of ash-twigs; 2. in the Celtic tree-alphabet it is connected with the third month of the year (letter N) = Febr. 18 – March 17 = month of the floods (v. Calendar);

K. *her.*: 1. source of wisdom; 2. power; 3. intelligence; 4. toughness; L. *rebirth* (British);

M. Isaiah complains that the cedars and the oaks are cut down and 'he planteth (himself) an ash, and the rain doth nourish it' (44, 14): Hebr. 'oren': prob. the Aleppo pine, as there is no ash native to Palestine;

N. varieties: 1. the *Flowering Ash* (*F. ornus*) may have been the source of the manna; 2. for the *Mountain-ash*: v. Rowan;

O. J. *Joyce*: (carried by Dedalus) a. augur's rod; b. tree of life: it was taken up when he had seen the wading girl (in "The Portrait"); later (in the Circe episode of "Ulysses") he smashes Mrs. Bella Cohen's chandelier with it (calling the stick 'Nothing', after Siegfried's sword): he shatters the light over the world (?); he then abandons the stick, but it is retrieved by Bloom;

P. *folklore*: 1. as a sacred tree it carries formidable healing-power, and danger; 2. it is dangerous to destroy one without very good reason; 3. protects against witchcraft; 4. medicinal: many uses, e.g.: a cure for limb-diseases of horse and cattle caused by shrew-mice running over them (v. Mouse); a shrew-mouse was im-

mured in an ash and its leaves and twigs rubbed on the limbs (= Shrew-Ashes); 5. the ash-keys (its winged seed): a. failure of its crop; death in the Royal Family (e.g. 1648!); b. a chain of them worn protects one from being overlooked; 6. love-divination: in many forms, e.g.: 'ashen faggot': on Christmas Eve a large bundle of ash-sticks sometimes replaces the Yule log; it is brought in with ceremony and lit from the fragments of its predecessor that have been saved for a year for good luck; unmarried girls choose one, and she whose band breaks first, will marry first; 7. legends: connected with the Virgin Mary and with King Alfred.

Asher

1. his name: though a son of Jacob and Zilpah (Leah's maid) Leah said "Happy am I, for the daughters will call me blessed: and she named him Asher (= 'happy'); 2. region: (usually) the North; 3. Zodiac: Virgo; 4. *emblem*: olive branch, or cup.

ashera

1. a phallic cult of the Assyrians, used in Baal (= 'Lord') worship and associated with Ashtoreth-Ishtar-Venus; the plural asherim was used for a grove of such poles; 2. v. Tree-cult (in the Bible).

ashes

1. a. *fire*: O.T.: used to bake bread on; b. destruction of hope, etc.: "The Wordly Hope men set their hearts upon Turns Ashes": Fitzgerald (tr. of Omar Khayyám); c. burnt sacrifice: ashes of the sacrifice were gathered on the east-side of the altar and later carried to a holy place in brass vessels; for the ashes of the sacrificial heifer, v. Heifer; 2. *death*: a. O.T.: covering oneself with ashes, dust, etc. may be a form of imitation of burial, so that the malicious spirits of the dead shall not be jealous (v. Sack-cloth); v. Job 2, 8: sit down on it in misery and mourning; b. eat ashes: utter misery: "I have eaten ashes like bread, and mingled my drink with weeping": Ps. 102, 9; 3. *humility*: humiliation of the great: Lament. 3, 16; 4. shortness of life: "I have taken upon me to speak unto the Lord, which am but dust and ashes": Gen. 18, 27; 5. *punishment* of sin as spiritual medicine: being thrown into glowing ashes: 2 Macch. 13, 5–6; 6. purification, betrayal of insincerity: footprints in the ashes led to the discovery that it was the priests who ate the food placed before the idol, instead of the good god Bel (= Ba-al = El = 'the Lord') himself: Dan. ch. 14 Apocr.; 7. reminder of the destruction of Jerusalem: ashes sprinkled on a bridegroom; 8. Rome: ashes were used as eye-shadow: Ovid (Art. Am. 3, 203); 9. D. *Thomas*: the ash-pit:

Time; 10. *folklore*: a. magically potent, because related to Fire; b. fertility: ashes from sacred bonfires (Beltane, Midsummer, Need-fire, etc.) fertilize and protect a crop; c. foot-prints in ashes: "Ass-riddling": (Yorkshire ass = ash) ashes riddled on the hearth on St. Mark's Eve: the person whose footprint is in it (if any) will die within a year.

Asia

1. one of the four corners of the earth; the largest continent; 2. general: a. hotbed of religions; b. land of immense riches and luxury; c. land of spices and jewelry; 3. Greek: one of the Oceanides, mother of Prometheus; 4. Christian: Christ's birthplace as the Light of the World (sunrise); 5. *Blake*: the continent of Religious Oppression; 6. *Hegel*: a. a vast female principle; b. Nature.

Asmodeus

1. name: 'destroyer'; associated with Beelzebub or Apollyon; connected with Solomon's Talmud; orig. prob. a mix-up of Persian Eshma-deva (evil demon) and Hebrew 'hishmid' (destroy); 2. "She (= Sara) had been given to seven husbands, and a devil named Asmodeus had killed them, at their first going in unto her": Tobias 3, 8; of course, the husbands had been pagan; in nature-symbolism explained as the moon-goddes killing her seven sons before 'the' sun came; yet, T's smoking-out ritual of that devil suggests a more complicated explanation; 3. the evil spirit causing men to be faithful: the spirit of matrimonial jealousy.

asp

1. a small, venomous, hooded serpent of Egypt and Lybia; the Latin word 'aspis' is often translated by 'adder' in older literature, since that was the only native poisonous snake in Britain; therefore all snake-aspects, collected under the heading 'serpent' are applicable here, too; 2. M.A.: a. Christ's dominion over Temptation, referring to the four animals in Ps. 91, 13 which will be trodden on by Christ (often represented in early Christian art; later only the dragon and the lion remained): a. the 'adder' = sin; b. the lion = the Anti-Christ; c. the dragon = the devil; d. the basilisk = death; b. four aspects of the devil: a. 'dispas': killing his victim by thirst; Avarice; b. 'hypnalis': causing a death-sleep; Laziness; c. 'hemorrhoids' causing blood-sweat; Anger; d. 'praester': causing the body to swell till bursting; Greed; c. Christian faith: consequence of a.; 3. often mentioned in general sacred writings: a. aslar: its hissing is the seething sun; b. royalty and power: Egypt; c. protective and benevolent: Greece; 4. (like the adder): deafness: a. it can only be killed by

magic incantations, against which it shuts one ear with its tail, the other with the earth: cf. Ps. 58, 4-5; b. (fig.) disdain of God's word; 5. suicide: though in Plutarch Cleopatra applies the asp to her arm, Shakespeare makes her put it to her breast (in excellent tradition) for quicker service; 6. one male and one female live together; if either is killed the other will track down the murderer, wherever he hides; its natural enemy is the 'ichneumon' (Pliny, 8, 35f.).

asparagus

related to sexuality: a. when Theseus killed the cruel Sinis (who murdered passers-by with bent trees) the latter's daughter hid in asparagus, but was found by Theseus (Plutarch: 'Theseus'); b. Plutarch thinks a veil of asparagus fitting for a bride because the plant has rough spines, yet is extremely pleasant to eat ('Advice on Marriage'); c. aphrodisiac (Pliny 20, 42).

aspen ('Shiver-tree')

1. Lat.: 'populus tremula'; v. Poplar, White-; 2. fear, excessive sensibility; 3. horror, lament over its scandalous use to make Christ's Cross; 4. pride, arrogance: according to another story it is condemned to shiver, because it was the only tree that refused to bow down to Our Lord, when he passed a forest; 5. Chaucer: "The asp for shaftes pleyn" (PoF 180); 6. *folklore*: medicinal: a cure against ague and fevers (like kills like: its shivering); sometimes locks of hair were put on it, sometimes nail-parings.

asphodel

1. they belong to the family of Liliaceae; there is a white and a yellow (wild) variety; 2. death, eternity: in Hades, in the meadows which were for those who were neither good nor bad, Limbo; they grow, in large quantities, on the Birth and Death Island of Ortygia: v. Quail; 3. one of the flowers which are said to have formed the couch of Zeus and Hera; cf. Hyacinth; 4. Christian: dedicated to the Virgin Mary; 5. its stalks are erratic: Callimachus (H4, 193f.) compares Delos before the birth of Leto's children to them (but cf. Ortygia above); 6. humility: mallow and asphodel are a poor man's fare like 'bread and cheese'; 7. *folklore*: a. planted at the gate it keeps away sorcery; b. one of the most medicinal plants, a 'plant of heroes', which cures consumption, bites, stings, convulsions, etc., and which is deodorant, emetic, diuretic, aphrodisiac, etc.; c. it kills mice.

ass

A. related to gods: 1. rel. to Saturn in the capacity of 'second sun'; 2. 'daemon triunus': a chthonian Trinity, a three-headed monster:

mercury, salt, and sulphur = the three material principles of matter; 3. related to Yahweh: a. Ja- is the most elemental root of deity: 'ever-existing': e.g. Jacob, Jahweh, Jesus, Yousouf, Joshua, Jachin, Jupiter, etc. (all vowels are interchangeable); b. via Seth-Saturn (the planet was the most important for Palestine); the story of Seth seen as father of the Israelites (after his flight from Horus on the ass) and thus becoming a god (from whom the Edom-Adam derived) is of Judaic origin (perhaps accounting for the double genealogy: in 'one of them Edom = Adam is the son of Seth); they then connected Set(h) = death and resurrection; 4. the special position of the ass in the first Books of the Bible can be demonstrated in many ways, two of which are: a. all the first-born animals (and at first also humans) must be sacrificed to the Lord, except the ass (Ex. 13, 13), which must be redeemed with a lamb, or its neck must be broken; that this had nothing to do with being 'unclean' (as sacrifice) appears from the fact that e.g. a camel, also 'unclean', is not mentioned as requiring a substitute; this prohibition resembles the one about seething a kid in its mother's milk: both fertility-symbols, both unaccounted for, and of the kid we do know that the neighbours of the Israelites did this as a fertility-rite; b. an "ass's burial" meant: leaving it outside the gates to decompose in the sun and to the vultures; later this was a symbol for a shameful end to a man's life, but it may have been related to a sun-cult, where the sun and the vultures (as mother-symbols) are supposed to take care of the dead: cf. the Tower of Silence; 5. related to the sun, e.g. via 'Samson' (= 'sun'), who used an ass's jawbone as a weapon (even if the word might mean a plough-share, or a Hercules-club, both of which are fertility-sun symbols); 6. sacred to Ra, who was identified with the ass, cat, bull, etc.; it is notable how often an ass is mentioned in the Bible in Egypt-contexts (with the Egyptian number five); 'ass' and 'great' were homonyms in Egyptian; in Egypt he sometimes represents the sun also as a wild ass chased by the night-serpent Hain as he runs round the Mountains supporting the sky; 7. the Children of Hamor = the clan of the Ass, may relate to the adoration of Baal-Berith (Judg. 9, 4) since the covenants were sealed with the sacrifice of an ass (v. Gen. 33, 19); 8. the 'Hyperboreans' (v. Windrose) had ass-sacrifices to the child Horus-Apollo (later Seth was the arch-enemy of the Child's father and mother: Isis and Osiris); ref. Pindar (Pythian Odes, 10, 52ff.); 9. Christ: a. as the fulfilment of the prophecies concerning the Messiah (v.

B); b. the ass is 'the simple of heart', sent among the pagans and Jews to guide them to the vision of Peace; c. the 'mock-crucifixion' of the Palatine crucified ass may be a real representation (without mockery): the ass that was supposed to be worshipped in the Temple of Jerusalem, mixed with early Christianity; the ass certainly stood for the early Judaic Christians (as opposed to the 'pagan' ones); cf. also Sabaoth and C, 2; d. in the M.A. there was an Ass-Mass in Southern France which was read at the 'Festum Asinorum', supposedly celebrating Mary's Flight into Egypt: an ass was sometimes decked with gold and given festive garments, as representing Christ; the prayers were answered with a bray instead of Amen, etc.; 10. in ancient Rome there must have been an ass-cult too; Roman clans of the name of Asina and Asellus were plebeians (the patricians had the oak - wild ox, whereas the plebeians had the holly - ass in the Roman Saturnalia); moreover the ass was sacred to Vesta and he carried the image of Syrian Atargatis;

B. *mount of*: 1. prophets: they were traditionally of rural background, and thus hating horses, representing new-fangledness as opposed to the 'old-time religion'; moreover, it was an animal of luxury, war, and related with Egypt; and in 1Kings 13, 13 and 23ff. there is the curious scene of a lion killing a (disobedient) prophet, and the ass together with the lion guarding the corpse till another prophet came to bury him; 2. kings and judges till David's time, who replaced the ass by the 'mule'; Solomon was crowned king on that mule, but soon had stables with thousands of horses from Egypt (1Kings 4, 26, and cf. 1Kings 2, 40); 3. the Messiah: a. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee, he is just, and having salvation; lowly, riding upon an ass, and upon a colt, the foal of an ass" ('and' means 'is'): Zech. 9, 9; b. the Ride into Jerusalem of Christ: on a she-ass (and, or) a colt, the foal of an ass (Matth. ch. 12); Mark has only a 'colt' (which might mean a horse: 'polos'); c. (half-blasphemously): J. Joyce (FW) the slobberish senile judges of Earwicker (= the 4 winds, the 4 Masters of Ireland, the 4 Evangelists) have as special charge a donkey, which is a kind of archaic incarnation of the Logos; but the ass is also Ireland with 4 provinces as its four legs; 4. Jews: on medieval icons the mount of Synagogue (also with reference to Abraham): Religion in bondage;

C. *emblem of religious sects*: 1. a nickname, originally for the Jews, later for the early

Christians, was "Asinari" (= ass-worshippers); 2. v. the crucified ass, scratched on the wall of the Imperial Cadet School on the Palatine mentioned in A, 9, d;

D. *character*: 1. favourable: 1. *preserver of virginity*: an ass brayed aloud to warn Hestia (the Eternal Virgin), who then screamed at finding Priapus about to tup her, and sent him off in 'Panic' flight: even the ass (thought always in heat) will respect the sanctity of the stranger at the domestic hearth; at the feast of the Vestals the millers' asses did not have to work, but were decked with garlands and bread, and led to the goddess's temple; ref. e.g. Ovid (Fasti 3, 750ff.), and Propertius (4, 1, 21); 2. *wisdom*: a. in Mithraism; b. "Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee" (Ps. 32, 9); no mention is made of the ass as needing them; c. an ass finding a paper concerned with all kinds of corn, read it to a dog, who said it was rubbish as it said nothing about meat and bones: Aesop; 3. *humility*: a. Cinderella's mantle of humility was an ass's hide; perh. related to Hestia through fertilizing fire; b. the humans fled before an approaching enemy, but the donkey stayed: he could only get to be loaded again: Aesop (112); 4. in a medieval psychomachia he is the steed of *Temperance*; 5. *powerful worker* and most valuable possession: a. typifying the tribe of Issachar: a strong ass, between two burdens; a powerful worker, subject to the yoke of the Canaanites; b. when you do not follow the Lord's way your ass will be taken from you (equivalent to having your ox killed and your wife whored): Deut. 28; 6. *greatness*: v. A, 7; 7. *honesty*: his honesty in dealing with a lion costs him his life in Aesop's fable (13); 8. *exposed hypocrisy*: Aesop (31); 9. *cleverness*: when a wolf threatened an ass the latter asked him to pull a thorn out of his foot, so that it might not pain him when eating him; he then kicked the wolf's teeth out; beside this, it is often a helpless animal, representing the poor: "The wild ass is the lion's prey in the desert: so also the poor are devoured by the rich": Jesus BenShirah 13, 23; also "Fodder and a wand, and a burden are for an ass; bread, and correction, and work are for a slave" (same 33, 25); 10. *peace, salvation*: a. v. A, 9; b. "If all men say thou art an ass, then bray" (proverb); 11. *prophetic*: a. Balaam's story (Num. ch. 22), which (since Moses got most of his religious ideas from the Midianite Jethro) may mean he got a warning from the Ass-god; b. dice made from ass's bones were

(See "The Golden Ass" Robert Graves, pp. XIII-XV)

prophetic; 12. *wakefulness*: an ass in thorns, like a lamp in the town-hall: Theocr. (21, 36);

II. unfavourable: 1. *lust*: a. Greek: connected with the Empusae = seductive female demons with ass-haunches (imported from Palestine: the children of Lilith); they were of brass and had one ass's leg; they may have been relics of a Seth-cult, and were the children of the Hebrew Owl-goddess (Lilith); b. Roman: the Seth-ass came to mean bodily lust, given full reign during the Seth-Saturnalia; c. in a tavern in Pompei the girls called themselves 'Asellae' (little she-asses); d. a catamite of Commodus was called Onos (= Gr. ass); e. Ezekiel talks of the virile member of the Egyptian 'paramours' as "Whose flesh (= penis) is as the flesh of asses, and whose issue is like the issue of horses": 23, 20; cf. Hos. 8, 9; f. Juvenal says that, at the height of the festivities of the Bona Dea (May 3), if no man was available to satisfy the frenzied lust of the women, they offered their buttocks to a young ass to mount them from behind (Sat. 6, 308-333); 2. *cuckoldry*: in Italy it has the same meaning as 'horns'; 3. *fool, dupe*: a. v. D, I, 7; b. the emblem of the Saturnalia, the Feast of Fools; c. an ass and a lion went hunting together: the ass brayed all the goats into the lion's mouth, but got nothing himself: Aesop (103); 4. *wildness* (ambiguous: 'not giving in', or 'useless'): a. in his temporary madness, Nebuchadnezzar was like a beast and "his dwelling was with the wild asses": Dan. 5, 21; b. "a wild ass alone by himself" (Hos. 8, 9) is favourable: he knows it is best to keep away from humans; c. a desolate and ruined town is "a joy of wild asses" (Isa. 32, 14); cf. Fitzgerald's translation of O. Khayyám: "And Bahram the great hunter - The wild Ass stamps o'er his Head, and he lies fast asleep" (st. 17): Bahram's favourite quarry had been the wild ass; d. Blake mentions the Wild Ass (of the Bible): its skin is mentioned in the company of the skins of Tigers and the Spotted Leopard; 5. *sentimentality*: "And I, an ass, am onion-eyed; for shame, transform us not to women": Ant. 4, 2; 6. *inconstancy*: an ass was its attribute in the M.A.; 7. *pride, conceit*: a. the ass carrying a statue of a god, who was paid due reverence, thought it was meant for him: Aesop; b. "every ass likes to hear himself bray": proverb; c. in Sebastian Brandt's "NarrenschiFF" an ass sits at the precarious top-seat, which in earlier representations was taken by a King, or Deceit; 8. *idle talker*: the lawyers are most typically represented as asses: Erasmus (Stult. Laus, s. 33); cf. Ham. 5, 1; 9. *jealousy*: the males bite off the genitals of any male foal born; therefore he is

the type of the 'stifling father': Pliny (8, 46); 10. *ignorance*: a. emblem of this in the M.A.; b. Egyptian hier. for 'ignorance'; 11. *stubbornness*: a. "As when a stubborn ass goes by the cornfield, and braves the boys who break their sticks on his back": Homer (Il. 11, 557ff.); b. "your dull ass will not mend his pace with beating": Ham. 5, 1;

E. related to the *Mother-Moon-goddesses*: 1. Phrygia: Midas links Dionysus and the Mother Goddess, and Aphrodite because of his rose-garden; 2. through Apuleius' ass: eating Isis' roses he regains his human shape; Isis had given him her most hated form (because always in heat) as he had intruded upon her mysteries; 3. rel. to the Moon;

F. related to *Bacchanalia and Saturnalia*: 1. Bacchanalia: 1. in antique pictures Dionysus is often represented as coming to mankind riding on an ass; many stories relate the ass to Dionysus; 2. when travelling round the world to teach people agriculture (= vine) Dionysus once arrived at a lake and one of the two asses which he met carried him safely across (in gratitude he placed them both in the heavens as a constellation); 3. Silenus is almost invariably represented as trying to keep himself steady on an ass: it originally typified his wisdom and prophetic powers, but later his absurdity and folly; ref. Ovid (Art. Am. 1, 543f.); II. the Saturnalia: (Saturnus-Seth) they ended in the ritual killing of the ass-eared god (later the Christmas Fool), who was killed by his rival; this explains the otherwise inexplicable relation between asses and fools since it is a well-known fact that the ass is more intelligent than e.g. a horse;

G. related to: 1. fairies: Bottom with his ass's head sitting in the middle of fairy-ring and wooed by their queen: MND; 2. Vestals: v. D, I, 1; 3. tribes of Israel: a. Issachar: v. D, I, 5; b. Moriah is sometimes explained as the land of the 'hamorim' = the ass-clan of Sichem: Judg. 9, 28; 4. the Unicorn: a. after describing the wild ass Job (39, 5-8) goes on: "Will the unicorn be willing to serve thee, or abide by thy crib?"; b. "The world does pass most merrily I'll be sworn, For many an honest Indian ass Goes for a unicorn": Anon. ("Fara diddle dyno"); c. Pliny (11, 45) mentions an Indian ass with a single horn;

H. emblem of: 1. the Sirocco (often identified with Seth); 2. in early Christian writings the spirit is often seen as a (female) rider, and the body as an ass; 3. the steed of the peasant Sloth in medieval icons; 4. attribute of Inconstancy; 5. in the Ages (q.v.) of Man: a man of 90 (Saturn?); 6. election: a. Saul is elected while look-

ing for his father's asses: ISam. 9, etc.; b. in one of the traditions of how Saul got to know David (as harpist): "Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David unto Saul": ISam. 16, 20; 7. inversion (q.v.): a. v. A, 9, d; b. the ass is one of the perfect symbols of the Duality of Christ-Satan seen as the Twin Sons of Yahweh, together forming the Wholeness of the Unconscious: the conjunction of opposites: Heaven and Hell, the Spiritual and the Chthonic (animal) sides of Total Man; this also explains, how the ass could stand for either;

I. transformations: 1. a. a 'Beauty and the Beast' story in Perrault's Mother Goose Fairy Tales: a king had promised his dying wife he would only marry someone as beautiful as herself; that was her daughter, who, with the help of a godmother gets a dress the colour of the sky, of the moon, of the sun, but all this is of no avail; she then finally gave her the hide of the donkey who dropped coins of gold, instead of fouling the stable; and thus disguised, the girl finds work at a farm, changing her dress only on Sundays; the visiting king, peeping through a key-hole, sees her and marries her; this has been explained: a. as a nature-myth: sky, moon, sun are obscured by Night; b. psych.: sense of shame and guilt of incest; 2. Apuleius' famous Golden Ass; 3. Bottom in MND.;

J. *Zodiac*: 1. the she-ass and her colt of the Bible may be explained as Cancer (= height of summer) which was anciently known as 'ass and foal'; 2. the sign of Leo: the lion as sun-fertilizing emblem;

K. *her.*: 1. stamina; 2. patience; 3. contentment;

L. *colour*: "Speak ye that ride on white asses": Deborah's song; asses = she-asses, and 'white' = 'grey'; it refers to judges, saviours, later to the Messiah-idea and kings, e.g. Judg. 5, 10;

M. a *Flying Donkey* occurs (rarely) as a heraldic monster (like griffin, sphinx, etc.);

N. combinations: 1. *ass + vine*: binding an ass's colt unto the choice vine = Abundance: the colt may eat its fill and there is still to spare; 2. *ass + ox*: a. v. A, 10; b. 'confusion': there is a constant prohibition of ploughing with an ox and an ass in the Bible, showing the Jewish fear of 'confusion' (like sowing various kinds of seed in one field, or transvestitism, e.g. Deut. 22, 10); Odysseus did so to show he was mad: ox = Zeus, and ass = Cronos; c. *ox + ass + sheep*: Christmas animals; d. ox = Jews, ass = pagans: a later interpretation of the Stable-scene; e. "The ox knoweth his owner, and the

ass his master's crib": Isa. 1, 3; the best-known quotation in connection with the Stable-scene, when it might be any of the previous symbols; there are constant references of ox + ass in the Bible alone; 3. *ass + lyre*: 'onoï pros lyran': the image is a favourite one in Erasmus (Stult. Laus e.g. s. 25): philosophers are as bad politicians as asses are at playing the lyre (also in 42, and 54); 4. *ass + gold*: sun-fertility: very many combinations are found in all kinds of older literature, e.g.: a. v. F, 1; b. "like an ass whose back with ingots bows, thou bearest thy riches but a journey" (= in this life): Meas. 3, 1; the ass loaded with gold, but eating only thistles, is proverbial; v. also Caes. 4, 1; c. the relation with Midas' ears; d. Apuleius' 'Golden' Ass, whatever the meaning of 'Golden' may be (v. R. Graves); 5. *ass + lion*: related to the previous, so there are again many examples e.g.: B, 1; D, I, 9; 6. an *ass-head + a coxcomb*: a blockhead: Tw. N. 5, 1;

O. *folklore*: I. cosmetic: in Juvenal (Sat. 6) a woman is described who has a face-mask, and then uses ass's milk as a cosmetic, for which she drags about her in her train a herd of asses "and would take them with her, if she were exiled to the North Pole"; II. religious: originally its back was unmarked: the dark cross became visible on Palm-Sunday, or during the Flight to Egypt, or with Balaam's ass (where they are the blows he received undeservedly); III. curative: a. the hair from the cross is very potent: when worn in a bag round the neck, it prevents tooth-ache, etc.; Pliny is full of ass-medicine (esp. Bks 11, 27 and 28); b. donkey-riding: (esp. when sitting with face to the tail); c. passing under a donkey's belly: three (or nine) times, and then over its back (on 9 successive mornings); d. the evil consequences of a scorpion bite can be transferred to an ass by whispering in its ear; e. a black donkey in a field prevents contagious abortion in mares; IV. magic: a. it is unlucky to step on ground where a donkey has just been rolling (Devonshire); b. no one ever sees a dead donkey; if one does, it is a sign of good fortune, which may be enforced by jumping over it three times;

P. *donkey's years*: a. possible reference to longevity; b. caused by the spelling 'years' for 'ears' which was common even in Elizabethan times.

Assyria

1. O.T.: Punishment of the Lord; 2. Rome: (beside Arabia) the land of perfumes; 3. the land of magic herbs, e.g. Theocr. (2, 162); 4. Adonis was Aphrodite's Assyrian lord: Bion (1).

Astarte (Ashtoreth)

1. as the Canaanite version of licentious Ishtar she was also represented as a moon-goddess, standing naked on the back of a lioness with a lotus and a mirror (?) in one hand, and two serpents in the other; sometimes she herself has the head of a lioness; 2. her son Tammuz (sun-vegetation Adonis)'s death every year, in a red robe, was mourned for by weeping-ceremonies (related to rain: all vegetation-gods are 'weeping' gods); cf. Adonis' falling into the hands of Proserpine (in some stories) and only being released to Aphrodite for half a year, thus copying Proserpine herself; 3. in the barren season she visits Hades to look for Tammuz; 4. she was also goddess of war, when connected with Ashur (cf. Mars, who was also a vegetation deity originally); 5. = 'Queen of Heaven', connected with the planet Venus, the Great Goddess-triad; she is referred to in Jer. 7, 18, but since M.A. one of the devils; 6. v. *Ishtar*.

attic

1. in man: the head; esp. what is (un)consciously suppressed; 2. the past; storehouse of the past.

August

1. the 8th month, though originally 'sextilis' = 'Alban' of the Roman calendar, till Numa changed it to the 8th; Augustus gave it 31 days; 2. *period*: a. grain ripe for harvesting: reaping, mowing, threshing, winnowing; fruit; b. gathering of grapes and preparation of wine-barrels; c. (on an old French calendar:) a group of noblewomen, with two ladies riding at the back of their horses, go out to a falcon-hunt along a river in which people are swimming (in the nude); in the fields the farmers are reaping corn; 3. *birth-day-stone*: peridot or sardonyx; 4. *Zodiac*: Virgo; 5. tutelary goddess: Ceres-Demeter; 6. festivity: August 1st: Lammast-day, q.v.

aureole (halo)

1. in modern usage the word 'nimbus' (an emanation round the head; v. Nimbus) has become mixed-up with the 'aureole' (an almond-shaped radiation surrounding the whole body); both are often called 'halo'; 2. the aureole should only be given to Christ (with three different zones = Trinity), to the H. Trinity, and, by extension, to the Virgin Mary; v. Mandorla; 3. the aureole has been explained as a relic of solar cults, fire-symbols irradiating supernatural energy, and thus an emanation of spiritual light; 4. the nimbus is an attribute of anyone who has conquered the temptations of the Flesh, of the Elect, representing Eternal Life.

Aurora Borealis

1. most frequent in the Northern part of

Europe; therefore it is not surprising that when it is seen in more Southern regions, it acquires the magic omen of rarity; 2. it is sometimes called 'Burning Spears', or 'The Merry Dancers'; 3. omen of: a. war, bloodshed; b. (general) disaster; c. death of a king; 4. it was seen in the early part of 1939, and on three successive nights before the attack on Pearl Harbor, in the US; 5. Norse mythology: the Valkyrie (also connected with war).

Australia

D.H. Lawrence: the 'hopping' continent, with the kangaroo as its emblem.

autumn

1. name: of doubtful (prob. Etruscan) origin; 2. *period of*: a. agricultural: harvesting of autumn grains, ripe fruit, maturity, perpetuation (preparing the new harvest); b. yellowing, or darkening, leaves; incipient decay; chill; c. the autumnal equinox with its Hunters' and Reapers' festival; d. in man: middle (or old) age; e. in the day: the afternoon; f. Christian: a. the time of pilgrimages; b. Christ's Ascension, the Last Judgment; 3. *correspondences*: a. Zodiac: Libra, Scorpio, Sagittarius; b. element: metal; c. direction: West, left side (of the body, etc.); d. occult: a. body: lungs; b. action: cooling off; e. colour: white; f. flavour: acrid; 4. the beauty of *ripeness*: a. v. Keats: "Ode to Autumn"; b. "No spring nor summer beauty hath such grace As I have seen in one autumnal face": Donne ("Elegies" 9, 'The Autumnal'); 5. related to the *West Wind*: "O wild West Wind, thou Breath of Autumn's being": Shelley ("Ode to the West Wind"); representing the poet's inner storms; 6. a melancholic review of the past: "Tears...Rise in the heart...In looking on the happy Autumn fields, And thinking of the days that are no more": Tennyson ("The Princess", IV, Song); 7. folklore: v. *August*.

Avalon

1. name: a. Celtic: 'afal' = apple; b. "Abalach's Island": Abalach is a 'dark Celtic divinity'; 2. *G. of Monmouth* ("Vita Merlini"): "the island of fruits (or, apples) called Fortunata, where the soil yields harvest without sowing, and where the inhabitants are noted for their longevity"; Morgan le Fay and her 8 sisters (total of female 9), who rule there, are skilled in medicine and other arts; they can take the shape of birds; 3. the abode and burial place of Arthur, Oberon, and Morgan le Fay (who is sometimes Arthur's sister).

awl

Roman euphemism for penis.

awl-root

1. awl-root (or awl-wort): a small water-

plant of the Mustard family (*Subularia aquatica*), which has awl-shaped leaves, growing in clusters round its root; 2. sacred to Bacchus: a stick of it was the pole with which drunk Silenus kept his equilibrium on the back of the ass.

axe

A. Egyptian hier.: god;

B. *general*: 1. related to wood-cutting; 2. related to war: a. as the primitive battle-axe: the equivalent of sword, hammer, and cross (q.v.); b. divine attribute; c. fertility, related to the fish and tail; 3. execution; chastisement; self-mutilation; e.g. Matth. 3, 11; 4. humiliation: "The pine wishes herself a shrub when the axe is laid at her root": proverb;

C. *deity-weapon*: 1. lightning, thunder, 'cleaver of the way'; 2. the sun; 3. death ordered by a deity;

D. often *represents*: 1. the edge on which the sky rests; 2. the serpent-destroying bird;

E. *related*: 1. to the ash, a sacred tree (v. Ash); 2. because of its trapezium-shape it is related to the ox (v. further);

F. in the O.T. a curious miracle is described in 2Kings 6, where Elisha's men were cutting trees to make room for him; an axe-head fell into the water, but Elisha 'cut down a stick and cast it thither; and the iron did swim' (v. 6);

G. the *double-axe*: ('labrys'): 1. fertility (often with a vegetative handle), connecting the Uranian Thunder-god (as fertility-god) with a chthonic function on a bull's head; 2. royalty: see Amphion: 'with the moon on either side': Cretan symbol of royalty; 3. phallic (esp. when erect): the waxing and the waning moon separated by the phallic shaft; 4. related to the taurosign, often put over the head of an ox: a. mandorla (related to horns for shape); b. sacrifice (between valley and mountain, between heaven and earth); c. connected with Zeus Karpodotes and Dionysus Pelekus (= 'axe'); d. the (Cretan) labyrinth, the world of existence, the quest for the 'Centre'; 5. a weapon of the Amazons: Ovid (Metam. 12, 611);

H. *combinations*: 1. *axe + cone + bird*: deity + duality (Gemini): the focal point of symbolic Inversion; bird-soul; 2. *axe + trident*: fire and water;

I. *folklore*: 1. a razor-sharp axe placed under

the bed, its blade upwards, eases birth; b. a general talisman for strength; c. "The axe goes to the wood where it borrowed its helve": proverb.

axe (axis)

1. tree of life: that which separates heaven and earth; 2. phallus; 3. universe-axis; some of its emblems are: backbone, column, nail(s), pole(star), spear, spindle, torso, etc.; 4. *axle-grease*: the ancient Gr. name for pig's fat, because it was used as such; it is a very frequent ingredient in medicinal compounds.

axe-tree

axis of the universe: a. (of two speeches): "strong as the axletree On which heaven rides": Troil. 1, 3; b. the sun "saw a greater Sun (= Christ) appear Than the bright throne or burning axletree could bear": Milton: ("The Hymn"); c. the still point around which the wheel (of life etc.) revolves, the unmoved centre, man as the centre around whom the possibilities revolve: the point where past and future meet: T.S. Eliot ("Burnt Norton" II).

azalea

1. name: Gr. 'dry': growing on sandy soil and blooming profusely; showy and fragrant; catches flies by exuding a sticky substance; 2. fragile and ephemeral passion, living fire; 3. fatal gifts; 4. temperance: emblem; 5. herald of spring.

azazel

1. the name: 'removal', or 'going far away'; 2. a 'scape-goat' (Lev. Ch. 16) was sent into the desert on the day of Atonement ('azazel'), as an offering to the Spirit of Evil ('azazel') living there as the Adversary of Yahweh; the name was later also (wrongly) applied to the goat himself; v. also Scapegoat; 3. the leader of the Sons of God who had intercourse with the Daughters of Men; 4. *Milton*: standard-bearer of Satan in his rebellion (Par. Lost).

azure

1. the name: from Pers. 'lajward' = 'lapis-lazuli'; 2. for its general symbolism: v. Blue; 3. specifically: a. the heavens, the firmament; attr. of Zeus; b. hope; c. love of things of a higher nature; d. *her.*: the technical term for blue; always used in 'describing the escutcheons of those beneath the rank of a baron.

B

B

1. Hebr. 'beth' (= house); Egyptian hier.: sheep (bleating?); Celtic: 'birch-tree' (first conson.); 2. symbolizes: a. the Lord of the Stars, the Saviour; b. blasphemy (brand); c. science; d. magnetic induction; 3. *correspondences*: a. planet: Moon; b. Tarot: Archpriestess (q.v.); 4. *folklore*: for 'Bouncing B' v. A.

Baba, Ali

opening the door to the wealth of the 40 thieves; explained: 1. spring releasing the wealth of (the fertility of) the underworld through magic incantation; when threatened by the 40 chthonic demons the Springmaid helps him; 2. the killing of the 'brother', with curious rites, suggests the substitution of the Sacred King (v. King).

Babe

1. *W. Blake*: often = Orc, the Terrible, upsetting the Fallen, Materialized Church, State, Sciences, etc.; 2. *Babes in the Wood*: a cruel uncle sends children into a wood to perish in order to obtain an inheritance; explained: a. drought (frost, or darkness) monster killing fertility or light; b. the theme of Abandoned Children (v. Abandonment) or Substitute Sacrificial King (v. Child); c. humorously applied to easily gulled people, or men in the pillory.

Babel

1. name: 'Bab-El' = 'Gate of God' (Gen. 11), a Babylonian ziggurat used in sky and sun-worship; 2. symbolizes: a. an unpractical dream; b. human pride in self-sufficiency; c. confusion of speech; v. Tower; 3. Greek equivalent: piling Pelion on Ossa; 4. *Christian Science*: false knowledge, errors based on deceptive corporal senses.

baboon

1. *general*: a. their faces resemble dogs; they have a high degree of social cohesion and are intelligent; b. they are born circumcised; c. they chatter most notably at sunrise; d. they make water 12 times a day and 12 times at night; e. they neither see nor eat during a lunar eclipse; 2. *enlightenment*: wisdom hailing the light (v. 1, c); 3. *death*: (Egypt) in the judgment after death a baboon reads the balance in which a man's soul is weighed against a feather; 4. *time*:

found on Egyptian water-clocks (v. 1, d); 5. *lust*: "Ere I would say I would drown myself for the love of a guinea-hen, I would change my humanity with a baboon" (Iago in Oth. 1, 3); 6. *formal courtesy*: "that they call compliment is like th' encounter of two dog-apes": AYL 2, 5; v. also Tim. of Ath. 1, 1; 7. *Zodiac*: Capricorn; 8. *stupidity*: later inversion of original meaning (cf. Ass, Owl, etc.).

Babylon

1. religious centre of an ancient religion, connected with the Tower of Babel; v. also Esther; 2. luxury: connected with the Hanging Gardens; 3. for the Jews: a. captivity, persecution, lamentation; b. idolatry (esp. divination and numerology) and luxurious vices; 4. Christian: the Scarlet Woman (Rev. 14), Anti-Christ (= any Christian sect but your own); 5. a far-away luxurious city (like Samarkand): e.g. in the 17th cent.; in nursery-rhymes perhaps a variation of Baby-land; 6. *W. Blake*: worldliness, the opposite of spiritual and divine Jerusalem.

Bacchantes

1. women holding secret fertility-rites at night on hills in a state of nudity, ecstasy (through eating raw meat), and revelry, to awaken the dead fertility-god in spring (v. Ovid: Met. 4); 2. the involuntary fragmentation of the unconscious; 3. storm-spirits.

back

1. place of burden and castigation; 2. place for clothing: "If it were not for the belly, the back might wear gold" (proverb); 3. the *two-backed* animal: copulation (Oth. 1, 1); 4. *back-to-back*: a. dancing: of the Witches; b. *W. Blake*: an unsuitable couple forced together by matrimony; 5. for *backbone*: v. Spine.

bacon

1. wealth, the 'fat of the land'; 2. prize: e.g. for a couple having been married for one year without quarrel or regret (ref. in Langland, Pierce Ploughman, Bk. 9); 3. (female) sexual pleasure: Chaucer (Cant. Tales, ProL., the Wife of Bath); 4. life: "Let us flee and save our bacon": Rabelais.

badger

1. a great digger, a savage fighter (falling on its back and using teeth and claws), but fright-

ened by its own shadow; 2. clumsiness of movement; 3. offensive smell (for sexual attraction); 4. in a M.A. icon: a steed for Avarice (hoarder); 5. *her.*: vigilance (v. 1); 6. O.T.: 'badgers'-skins covered the Tabernacle (Ex. 25, 5): perhaps 'violet', or 'tanned'; 7. Reynard the Fox: only the badger did not complain of Reynard's misdeeds; 8. *folklore*: a. weather-prediction: like the Hedgehog, q.v.; b. badger-baiting: drawing a badger out of an (artificial) hole with a dog bred for the purpose, as a sport; c. badger-tooth: talisman for good-luck in cards.

bag

1. fertility: feminine symbol of containment; 2. clouds, hiding the sun: often in folktales; 3. winds: Odysseus received a bag of (contrary) winds from Aeolus; a Fatal Gift; 4. secrecy: 'let the cat out of the bag' (proverb).

bagpipe

1. wind (fertile breath) connected with Pan; later associated with boisterous peasant feasts and Carnival; 2. melancholy: "I am as melancholy as ... the drone of a Lincolnshire bagpipe": IH4 1, 2; cf. Mer. Ven. 1, 1 and 4, 1; 3. *D. Thomas*: 'bagpipe-breasted ladies': sirens ('Altarwise').

baking

1. love-making: "The kneading, the making of the cake, the heating of the oven, and the baking": Troil. 1, 1; 2. for the owl having been a baker's daughter: v. Owl; 3. v. also *Oven*.

balance

1. justice; in the hands of authority, power; in the hands of Nemesis, revenge; 2. famine, scarcity: food to be doled out; in Rev. the Horseman (q.v.) representing Starvation carries a balance; 3. death: Egypt; v. Feather or Baboon; 4. *Zodiac*: Libra; 5. v. *Scales*.

balcony

1. love, romance and serenade: Rom. 2, 1; 2. spying: for gossip; 3. authority, perverted in totalitarianism (dictators squealing at the masses below from balconies).

Baldur

1. Nordic god of summer sunlight, the incarnation of the life-principle, killed by the mistletoe (q.v.) which he himself personified; a Hanged Man (like Odin); 2. eloquence and well-worship: wells sprang up from his horse's hoofs (v. Horse); 3. love, killed by Loki (= Learning); v. also Death.

ball

1. earth, power over it, war; v. also Globe, Orb; 2. celestial body, perfection, eternity (cf. Circle); 3. Greek: fickleness, chance, voting (black ball for adverse votes); attribute of Victory and Fate; 4. humility: the more forcefully

it is thrown down, the higher it rises (Italian icon); 5. *psych.*: ball-games are related to child-sacrifices (Jung); 6. *D. Thomas*: man growing older loses breath like a ball pricked ('If my head hurts'); 7. *Three Golden Balls*: a. emblem of St. Nicholas (q.v.) of Myra; triple perfection; b. in the coat of arms of the Lombard family of the Medici, who were great money-lenders; hence a pawnbroker's sign; 8. golden ball ('bul-la') in Rome: contained a charm against the Evil Eye and was worn by generals and sons of knights (Propert. 4, 1, 131; Macrobi. Sat. 1, 16).

balm

1. O.T. (prob. resin from Gilead) used in medicine; 2. anointment: a. the scent of virtue; b. kingship, esp. connected with the Divine Right (R2 3, 2).

Balm of Gilead

1. cure, relief: antiseptic and vulnerary; 2. conviviality and sympathy: its perfume (a myrrh-like resin); 3. refuses to grow elsewhere (but in Judea): Pliny (16, 59).

balsam (wood)

1. ardent love: its oil is generally invigorating, making the body supple (Pliny); 2. impatience, rashness: the fruit widely scatters its grains at a touch; 3. a tree favoured by snakes, but making their poison milder: Pausanias (9, 28).

banana

wisdom: Indian sages live on them (Pliny).

Banbury

1. city often named in nursery-rhymes: perhaps because an early printer lived there; it was famous for its cakes and too slender cheese (MWW 1, 1); 2. a notorious Puritan centre.

banner

1. height: banners are planted on almost inaccessible mountains (e.g. Isa. 13, 2); 2. triumph over death: the body of Christ (e.g. in an 'Agnus Dei'); over material bonds; action (Tarot); 3. honour: a military banner is holy, to be defended to the last; in superfluous numbers: aggressive militarism, e.g. Rome and Germany (v. Multiplicity); 4. love: SoS 2, 4; hope (on a shield); 5. Synagogue (= the Jewish religion) in icons; 6. waving: dispersing of evil spirits; 7. a red banner: war, revolution; 8. v. *Ensign, Flag*.

banns

1. the magic power of the Word; 2. evil omens: a. for the engaged to hear them read; b. when banns and marriage take place in different quarters; c. when a knell is rung on the same day; 3. after the third reading the bells ('Spur-peak') must be rung to drive away evil spirits before the wedding.

Banshee

1. Irish fairy, 'female of the elves'; 2. death: as priestesses of the great dead they announce the death of one of royal blood, or one of (Irish) inmates of the house by wailing; wind-spirits.

baptism

1. spiritual rebirth (imitation of the amniotic fluid); initiation (into a religious sect) with the giving of a new name to denote the new phase; 2. purification and exorcism; longevity-rite; 3. *folklore*: a. before baptism children must be well-covered and the (vulnerable) name kept a secret against evil spirits; b. the child must cry, but not sneeze (v. Tear); c. bread, cheese, cakes, or almonds are handed out to promote fertility (v. Cake, Groaning -).

bar

her.: a. to set a 'bar' to conscience; strength of character; gives a sense of cohesion, support and power against evil; often in the coats of arms of councilmen; b. 'bar' sinister: a narrow bar slanting to the 'left': illegitimate birth.

Barbara, St.

patron-saint of: a. geometry (often in a circle); b. artillery and firemen; her father, who had had her beheaded at becoming a Christian, was struck by lightning (against which she is also invoked).

Barbary

1. piracy; 2. Barbary horse: an elegant Arab horse; Richard the Second (R2 5, 5) possessed one going 'So proudly as if he disdained the ground'; 3. Barbary ape: the most famous are those living on the Rock of Gibraltar (v. Ape).

barber

1. origin: a. a priest cutting the (magically powerful) hair of the victim at sacrificial rites (v. also Hair); b. the priestly executioner was also the surgeon (medicine-man), e.g. 'all the barbers of Brittany shall not can staunch thy blood' (Malory 5, 10); 2. *emblem*: a. the barber's pole: spiral white and red (blood) stripes (of the original stake), with a gilt knob (perhaps a basin protecting the patient's clothes); it may have been a general phallic fertility-symbol related to the death of the King (q.v.); b. shaving-basin: e.g. Don Quixote's second helmet; 3. gossip and scandalmongering; 4. a barber's chair: fits all buttocks (Err. 2, 2).

bard

1. Celtic: professional singers, one class below the Druids, upholders of a civilizing tradition as to religion, war, laws, and chronicles; 2. by reciting the heroic deeds of forefathers their strength is infused into the hearers by the magic power of words; 3. they acted as heralds: at the

assemblies of the great they got to know all the heraldic signs and symbols (and later laid down the rules); 4. colour: blue: either referring to the sky from which they drew their truths, or to the tattoo (q.v.) of the Picts; 5. instrument: harp.

Barlaam and Josaphat

1. this 7th cent. legend contains a famous passage in which unthinking man is compared to someone who fled from a unicorn and fell into an abyss; he stopped his fall grasping a bush, but saw mice gnawing at its roots, and saw a terrible dragon watching him below; in pure misery he looked around and saw a drop of honey dripping from one of the branches of the bush and forgot all his miseries; 2. *explained*: a. unicorn = death, haunting man; b. abyss = the world full of malignity; c. bush = human life, gnawed at by a black and white mouse (night and day); d. dragon = hell trying to swallow us; e. honey = deceptive lust blinding man to the dangers around him.

barley

1. man's early diet, later food of the poor: v. Pliny and St. John 6, 9 (cf. the Wheat of the Last Supper); therefore connected with fertility-rites: A. Barley-king: ritually castrated and killed at the end of his term of office, like the Oak-king (v. King, Sacred -); cf. the seven sons of Saul, and Judith's husband dying at the barley-harvest; worship of the sun and source of life; B. Barley-goddess: the great White Goddess (Alphito), later connected with Demeter ('Homeric Hymn') and prize at the Eleusinian Games; the female nabi's of Eze 13, 18-22 may have been her priestesses; 2. prophecy and divination: its fumes induce a trance; John Barleycorn may be the remnant of a dismembered god who (through the crushing of the barley to make ale) was a god of inspiration, like Kvasir and Mimir; 3. resurrection: its grains were sown where a mummy was buried (the 'grain-bed of Osiris') to ensure resurrection; 4. medicinal (esp. 'barley-water': v. Pliny) and cosmetic.

barnacle goose

1. some versions of its origin: a. hatched from timbers rotting in the sea; therefore it is more fish than bird and can be eaten on Friday; and therefore it symbolizes immortality; b. the rotting timber of ships turns into barnacles and those into geese; c. hatched from the fruit of a tree, or from the shells growing upon it; 2. the most sumptuous feast in Britain (Pliny 10, 29); v. Goose.

Bartholomew, St.

folklore: a. a festive day (August 24) with a fair for the clothiers and drapers, at which an

over-dressed doll and a roasted pig were sold; ref. 2H4 2, 5; b. "Saint Bartholomew brings the cold dew": proverb; c. "like flies at Saint Bartholomew tide": blind, though they have eyes: H5 5, 2.

basement

1. the place where low and horrible crimes are committed or suggested, creating a deep subconscious fear; 2. for general symbolism: v. Cellar.

basil

1. the name: Gr. 'basilikon' = 'royal'; it is an antidote to the poison of the basilisk (q.v.); the *Ocimum Basilicum* has become famous through Boccaccio's "Decamerone" and Keat's poem; 2. poverty: its attribute; 3. smelling the flower too much breeds scorpions in the brain: cf. Mac. 3, 2, and Pliny (20, 48); 4. as an aphrodisiac it is even given to horses and asses; the plant produces very prolific seed and grows best when cursed at the sowing.

basilisk

A. *general*: 1. the name: (Gr.) 'little king': a. it has a white mark on its head resembling a crown (Pliny 8, 33), or a golden crown on its head (M.A.); b. king of serpents and dragons; 2. its form: many divergent stories: a. it has a snake's head, a cock's standing body, ending in a trailing snake's tail; b. it is from 1 foot to 6 feet long; c. it has a white mark (v. A, 1), and in the M.A. was given a golden crown, but Brunetto Latini (13th cent.) stuck to the white spot (+ coxcomb); d. it keeps its tail in its mouth, or has a 3-pointed (trident) tail; e. Horus Apollo ("Hieroglyphs" 1, 2, 60) identified it with the Egyptian Ureus, protecting the sundisk, or with Pharaoh's crown; 3. its birth: a. M.A.: the egg of a cock, who at a great age, lays an egg on a dungheap; by the warmth of the heap it hatches after a long time, and an animal issues the size of a duck, from which the cock-snake grows; b. born of a yoke-less egg, laid by a cock and hatched by a serpent or toad, on a bed of dung; v. 2H6 3, 2; 4. its weapon and its killing (cf. Medusa's head): a. it kills by its look, and can be killed: a. by attacking it while watching it in a mirror; however, Pliny says that the hunter who kills it with a lance, dies (as well as his mount) because the poison rises up along the shaft; b. approach it from behind, and let it look at itself in a mirror; b. it kills already by its smell only (Pliny); c. it kills also by its breath: if it approaches a human being, and it sees the other first, the human must die; if the other way round, it must be attacked by putting a glass ball over its head: its poisonous breath will kill itself; 5. its natural enemies: a.

only the weasel can withstand its weapons, because, having fortified itself with rue, it secretes a venom deadly to the snake; b. when the basilisk hears a cock crow, it shortly dies; therefore one had better carry a cock to areas infested with cockatrices, e.g. Cyrenaica, according to Pliny; 6. the references to the cockatrice (which term is used more often now, since a real American reptile has got the name of basilisk) have been kept separate;

B. it symbolizes: 1. *evil*, devouring and recognizing itself (for Bible references v. Cockatrice); 2. Christian: a. the Devil, Anti-Christ; b. weasel = Christ; basilisk = Satan, sin, death; the glass bell = Mary's Purity; c. with the asp the lion, and the dragon, the Basilisk (= Death) are the animals trampled on by Christ; 3. *poverty*; 4. *cycle of the year*, or, time devouring itself; 5. *psych.*: the infernal image of the human psyche; its three-fold attributes seen as an inversion of the H. Trinity (cf. Satan's trident); 6. one of the 'keepers of the treasure': v. Castle.

C. its potent blood ensures success, cures diseases and is an amulet against sorcery (called "Saturn's blood");

D. there was a 16th cent. large brass cannon of that name: "the basilisk, That roaring, shake Damascus turrets down": Marlowe; v. also H5 5, 2.

basin

1. cleanliness; 2. barber (q.v.); 3. nature: celestial reservoir; clouds; 4. *basin and ewers*: (of precious metals) were among the most valued possessions of a house: "Basins and ewers, to lave her dainty hands": Shr. 2, 1; v. also Tim. 3, 1.

basket

1. fertility in general: a. "Blessed shall be thy basket and thy store": Deut. 28, 5; b. related to the miraculous multiplication of the loaves; 2. female: symbol of containment, the maternal body, vulva; 3. male: a. a new sun-king was carried in, or arrived in a basket, which was often the same as the Harvest-Basket (made of osier and rush): the Ark in which the New Year child arrived from the sea, his mother (v. King, Sacred -); or the coracle in which the sun-gods journey to their virgin-mothers (dawn, earth, or moon-goddesses); b. containing a human being it is at once: a. the instrument of rebirth: v. 3, a; b. escape from death or massacres: Moses; and Paul's escape from persecution by being "let down by the wall in a basket": Acts 9, 25; 4. attribute of the seasons: a. its contents indicated the season; b. with flowers and fruit: fertility, gift, opportunity, reward; c. a basket of summer-fruit in Hosea's vis-

ion (Hos. 8, 1-3) predicted Israel's downfall; 5. the *Iron Basker*: the ship in which the first Christians came to Iceland (Njal's Saga, 104).

bat (animal)

1. visible at the critical period of the day (between light and dark, and spending the light of day in darkness) the bat has a high magic potency, and has always been related to black magic, witchcraft (e.g. one of the components of the witches' brew in Mac. 4, 1) and darkness: in the day of the Lord the people will throw their idols to the "moles and bats": Isa. 2, 20; 2. *evil spirits*, ghosts (from Babylonian times); an 'unclean' animal according to Mosaic law; 3. *death*, terror, misfortune: M.A. through Shakespeare; e.g. Dante: Satan has bat's wings in deepest freezing Hell (C. 34) which cause the frost in that Circle; 4. M.A.: a. attr. of, or representation of, the Devil; b. attr. of Pride; c. in the Ages (q.v.) of Man: a woman of 80; 5. *blindness*: proverbial; 6. *madness*: "to have bats in the belfry": standing phrase (cf. Bee in a bonnet); 7. *revenge*: bats are sacred to the Erinyes, who had bats' wings; 8. rel. to Dionysian revels: the Minyides (daughters of 'Minyas' = 'moon-man') were changed into bats, because at first they refused to join in the revels; 9. *idolatry*: "The Bat that flits at close of Eve Has left the Brain that won't believe": Blake (Aug. of Inn.); 10. *bat's wings*: a. rel. to the Devil, the Erinyes, an infernal attribute; power of darkness: v. above; b. elves' coats were made of bats' wings: v. MND 2, 2; c. of sleep: MND 3, 2; d. Ariel sings he flies on the back of bat's wings: Temp. 5, 1; 11. *longevity*: they live a thousand years; 12. *wisdom*: Aesop (47); 13. *her.*: cunning, cold-bloodedness in times of danger; usually represented black; 14. *alch.*: related to dragon and hermaphrodite;

15. *further literary references*: A. *W.B. Yeats*: rising from the hazel, circling in symbolic gyres, they prepare the way for revelation: e.g. "The Phases of the Moon"; B. *J. Joyce*: a. blindness, madness, silence, secrecy, loneliness; b. (often represented with a bird:) a. Irish womanhood and the artist; b. links Bloom and Gerty (with a cuckoo for Bloom and a Victorian canary for Gerty); c. presides over the belated washerwomen in "Finnegan's Wake"; 16. *inversion* (q.v.): hanging upside-down;

17. *folklore*: a. a normal transformation of witches to enter houses; b. when they fly upwards, and then come down again swiftly, the witches' hour has come; c. it is sometimes lucky, if a bat falls on a person, though feared by many women, as it will get entangled in their hair, which will have to be cut; d. Pliny

(24, 29) believes it is poisonous, but also (bk. 29 and 30) mentions its medicinal value; its blood under a woman's head is an aphrodisiac.

bathing

1. water being 'prima materia' an immersion is a reversion to a previous, less evolved stage of existence, in order to emerge *regenerated*, reborn, or restored: Hera and Aphrodite renewed their virginities by bathing; goddess-images were often bathed, e.g. Venus and Cybele (Calimachus H5; and Ovid, Fasti 4, 135 and 340); 2. *initiation*: a. the sun-king's lustral bath: the ointment bath he is given before his sacrifice = the bath given at the coronation; b. baptism (q.v.): a. rel. to the Exodus: "all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea": 1Cor. 10, 1-2; c. uniting both Jews and Gentiles: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit": 1 Cor. 12, 13; 3. *purification*: a. ritual purification is especially stressed among desert people, e.g. the Semites (Judaism and Islam); v. Ablution; b. bathing was a prescribed purification-ceremony after killing the Sacred King; c. (again) related to Baptism: Acts 2, 38; 4. bath of a *Sun-king* before his death: a. several Sacred Kings were killed 'in their bath' by a trick (e.g. Minos, Agamemnon, sometimes also Osiris); that may have been a mock-assassination (while the king's substitute died) in which the king was reborn from the bath; cf. the New Year Child coming over the water from his Mother Sea-goddess; Siegfried died near a stream (Nib. 16); b. in nature: the sun setting over the sea; 5. the bath of a *goddess* being a magically charged moment, penalties were heavy for men spying on these rites: a. Actaeon was changed into a stag and torn to bits (in reality she may have bathed after the killing: v. 3, b); b. Athene, seen by Tiresias, blinded him, but compensated him with inward sight (prophecy); c. in the Siegfried-version 'Brot' the two women express their jealousy while 'bathing in a river'; 6. in many parts of the world bathing was practised as a *rain-charm*.

battlefield

1. the struggle in man's soul: from Bhagavat-Gita through Gr. Greene; 2. sequence of the seasons and fertility (war-gods also being agricultural gods).

bauble

1. etym. doubtful: O.Fr. 'babel' = child's toy; but the word may be related to L. 'librillare' = to oscillate; 2. a fool's stick: "A Fool

will not give his bauble for the Tower of London": proverb; 3. phallus: "I would give his wife my bauble, sir, to do her service": All's W. 4, 5; also Rom. 2, 4, and J. Ford (" 'Tis Pity She's a Whore" 1, 2); 4. Aaron (symbol of dark lust): "An idiot holds a bauble for a god": Tit. 5, 1; phallic cults; 5. any bit of frippery, a plaything; v. Oth. 4, 1: Cassio referring to Bianca.

bay (gulf)

vulva: "Be anchored in the bay where all men ride": Sonn. 137.

bay (tree)

1. = 'sweet laurel' = 'Laurus nobilis', a species of the laurel-tree family, one of the earliest known herbs; it grows to a large evergreen shrub (up to 60 ft.), and has succulent berries; it is probably the same as the 'Daphne' of ancient literature, yet the 'laurel' entries have been given separately, just as they have been found; 2. (like the laurel) it is an attribute of Apollo and Aesculapius; for Apollo v. Theocr. (Epigr. 1), Pindar (Pyth. 10), Pausan. (10, 5); 3. in crowns and wreaths they denote any kind of fame, but esp. poetic, or martial, or sporting fame: e.g. wreaths were given to the winner of the boat-race in Aen. 5, 245 ('lauro', so one of the many doubtful cases); 4. *immortality, un-fading affection*: an evergreen; coffins are decked with bays because, seeming dead, they rise again from the roots (Sir Th. Brown: 'Urn-Burial'); 5. in the Graeco-Roman world it gave good-luck branches; in the M.A. in churches it was a welcome to elves and fairies at Christmas; 6. related with the *death*: a. of a king: the king was thought dead (in R2 2, 4) in Wales because the "baytrees in our country are all withered"; v. 4 and 7, d; b. "bay for those dead in their prime" Chr. Rossetti: Song "Oh roses for the flush of youth";

7. *folklore*: a. common as Christmas decorations (v. 5); b. is never struck by lightning: v. Webster (White Devil, 5, 4); c. protective against the plague and evil spirits; d. sudden withering of the tree: evil omen: it means either pestilence or the death of a king (all the bays died before Nero's death), or of a member of the family, if in one's garden; e. the leaves crackling in the fire: propitious omen: Tibullus 2, 5, 81.

bead

1. etym.: OE 'gebed' = prayer; 2. prayer, rosary: "And beads and prayer-books are the toys of age" (= of old age): Pope ("Essay on Man", Ep. 2); 3. female principle; 4. a string of beads: children, sexual intercourse; 5. from of old used for barter (beside decoration): in prehistoric times they were usually worn around

the hip rather than around the neck; 6. tears: K. John 2, 1; Caes. 3, 1; 7. related to Birmingham in England and to Venice on the Continent; 8. *folklore*: a. gold beads around the neck prevent or cure all kinds of throat-diseases, and generally protect against malevolent spirits; b. blue beads esp. against the evil eye.

beagle

a small dog with excellent scent and sagacity; the term is used: a. as endearment for the servant-girl in Twelfth 2, 3; b. contemptuously in Tim. 4, 3.

bean

1. very elementary form of food (the staple food in many countries; cf. barley); 2. elementary form of counting: (standing phrase) "to know how many beans make five"; 3. energy: 'to be full of beans (and benevolence)'; yet Pliny: it dulls the senses (18, 30); an attribute of Gratitude: it enriches the soil it grows on;

4. ghosts: a. Pythagoras forbade the eating of beans because of the transmigration of souls, but also Pliny believed that the dead resided in them; a woman eating a bean at All Soul's Day in Rome could become pregnant of a ghost; b. spitting beans at ghosts was a defence against them and at the Roman Lemuria beans were thrown over the shoulder for them; v. Ovid (Fasti 5, 436ff.); 5. connected with the White (Barley) Goddess: it has white flowers at the same time as the Hawthorn (q.v.); related to the Demeter-cult, though 'impure': Pausanias (8, 15); 6. resurrection, reincarnation: they grow spirally upwards (v. Spiral), which is a charm against absolute death; fertility: a. 100% reproductive; b. when still green the bean resembles male sexual organs (Lucian); 7. connected with witches: a. bean-stalks form the witches' brooms; b. they can be used as a charm against witches; 8. the King of the Bean on Twelfth Night was a figure similar to the Bishop of Fools, the Abbot of Unreason, the Lord of Misrule, the Prince of Carnival, or the King of the Saturnalia (q.v.); 9. *beanstalk*: generally favourable: a. the Universe Tree of the Fairy-tales; b. the ladder to heaven; c. for Jack and the Beanstalk: v. Jack; 10. cosmetic: to puff out the body: with roasted lupin seed used as a cosmetic: Ovid (De Med. Fac. 69ff.); 11. recognition: (again) with lupin an attribute of recognition in emblems;

12. *folklore*: a. like all plants with strong-smelling flowers they are associated with death and ghosts: (like in Rome) sometimes distributed and eaten at funerals; b. early Greek: the scapegoat who died annually for the people was chosen by means of a black bean by lottery;

later used to register votes in elections; c. souls of the dead dwell in the flowers of the broad bean; so it is ill-omened: its flowers' smell produces accidents (esp. for miners), lunacy, bad dreams and terrifying visions; d. the white inner lining of the bean-pod cures warts.

bear

1. *general*: a. considered to be a very dangerous (if noble) animal, the king of the animals in the North (dedicated to Donar); b. the young bears are not bears when they are born, but they are licked into shape: Ovid (*Metam.* 15, 379); c. they breed only once in seven (!) years, and when they do, all the cows and sows lose their young untimely in the neighbourhood; d. a she-bear enters her winter-lair walking backwards, to divert attention; 2. *violence*: a. it roars (*Isa.* 59, 11) and eats flesh (e.g. *Dan.* 7, 5, where it has three ribs between its teeth); it is generally considered a very dangerous animal in the Bible, esp. when robbed of its young, which image recurs frequently, e.g. *Prov.* 17, 12; b. the word 'berserk' prob. means 'bear-coat' and refers to a Norse warrior who changes into a furious bear; cf. Lycanthropy; 3. a *lunar* animal (subject to change) and connected with the Mother-Goddess: a. a she-bear suckled Atalanta; b. it was sacred to Artemis, in whose company it was; it was also one of her disguises; c. sacred to the Erinyes; d. an Arcadian nymph, Callisto, resting in a wood, was raped by Zeus in the form of a bear: Ovid (*Metam.* 2, 440ff.); v. also Snake; e. in Reynard the Fox, Brune may stand for a warlock;

4. some *solar* aspects: a. Yahweh (whose weapon was often the Kingdom of Persia): a. "He was unto me as a bear lying in wait": *Lament.* 3, 10; b. with the fury of a she-bear 'be-reaved of her whelps' Yahweh will punish Israel: *Hosea* 13, 6-8, in combination with the same four beasts of Daniel's vision (*Hosea* preceding Daniel); b. David had killed a lion and a bear with his hands before killing Goliath; cf. Siegfried (*Nibelungen* 16); c. in the company of solar animals: in Daniel's vision: a lion and a leopard and a fourth; 5. *nobility*: kings claim descent from seals, bears, meluřina, etc.: a. it will not touch anything that is (or pretends to be) dead: Aesop (176); b. it is the emblem of *Russia* ("Approach thou like the rugged Russian bear": *Mac.* 3, 4), where he is considered as a friend of man; sometimes the reverence felt for the bear is accompanied by a tabu on killing it; D. Thomas: the White Bear = the opposite of the Black Medusa of the Black Sea; 6. *stubbornness, clumsiness*: a. "Though authority be a stubborn bear": *Wint.* 4, 4; b. Aristotle: sill-

ness; c. ugliness: "I am as ugly as a bear": *MND* 2, 2; d. clumsy dancer (proverbial); e. triviality; f. often the opposite of horse: v. *Tim.* 4, 3;

7. *melancholy*: "I am as melancholy as... a lugged (= baited) bear": *IH4* 1, 2; 8. *M.A.*: a. (with the lion) emblem of *the devil*: based on *1Sam.* 17, 34 by St. Augustine (and also Rhabanus Maurus); b. the steed of *Fury* in a psychomachia; c. icon: Anger's armoury: in her helmet a bear's head with fire issuing from the mouth; d. *the Flesh*: he is as keen on honey as the flesh is on voluptuousness (St. Bonaventura); moreover, bears couple lying down like humans (*Pliny* 10, 83); 9. *her.*: a. power; b. tenacity (does not fly before an animal, but stands up to meet him); c. ferocity in the protection of kindred; d. a 'muzzled bear and ragged staff' was the badge of the House of Warwick: ref. *2H6* 5, 1 (twice); 10. *alch.*: nigredo of prime matter, related to all initial stages and instincts; 11. *psych.*: a. (like cat, snake, and crocodile) the Kore and mother-figures in animals; b. a theriomorphic symbol of Self in dreams; c. the dangerous aspect of the unconscious; d. also the male is a 'feminine animal', often a manifestation of the Terrible Mother imago in the unconscious;

12. *folklore*: a. (like many tamed animals) returns in ghostly form after death; b. for treading on squares in the pavement, v. *Pavement*; c. can be 'betrayed with glasses': *Caes.* 2, 1 (= blinded by mirrors?); d. cosmetic: its fat is used for eye-brow pencilling: *Pliny*, *Ovid* (*Art. Am.*); e. *bear-baiting*: similar to bull-baiting: a cruel sport (till outlawed by Parliament as late as 1835), at first taking place on Thursday (= Donar's day?), later on Sundays, at arenas called 'bear-gardens': a bear was tied to a stake and harassed by dogs; Queen Elizabeth and Mary Tudor were very fond of watching it; the Puritans were against it (according to Macaulay, because it gave pleasure to the spectators); 13. *Polar bear*: attribute of Evil (q.v.).

Bear, the Great -

1. the most important constellation of the Northern hemisphere, since it is related to *Ursa Minor* and thus to the Polar Star; moreover its tail turns in the directions of the seasons connected with them: in Spring to the East, in Summer to the South, in Autumn to the West and in Winter to the North; 2. it is probably the star mentioned by *Job* (9, 9), transl. in the A.V. as 'Arcturus', with two other constellations (together 'Ash, Cesil, and Cimah') as made by God; 3. Greece: Callisto (v. Bear; this story has variants: her son Arcas is also said to be the patriarch of the Arcadians), with her son Arcas

as 'bear-warder' or *Arcturus*; they called it 'Arctos' (ref. *Iliad* 18, 487); *Ursa Minor* was called *Cynosura* = "dog's tail"; 4. other English names are: *Septentrionus*, the *Wagon*, *Plough*, *Dipper* (*Am.*), *Charles's Wain* (= 'churl's wain' = peasant's cart); v. *Skull* as drinking-cup for one story of its origin; 5. further legends: a. a bride and maiden robber; b. in some myths a stag, pursued by the Polar Star, which is the Hunter; when the stag is killed the end of the world will come.

beard

1. from of old held in great honour: a. because it is the sign of full manhood (a bearded woman is often a witch); b. related to the sun-rays-gods: a. people swore 'by the chin' (as much as by the Biblical 'thigh', q.v.); b. sometimes sympathetic magic was performed to promote the growth of a beard, as related to fertility; 2. already the Egyptians frizzed, dyed or hennaed it (to give it the orange colour of the sun); both male and female later wore a metal, false beard ('postiche') as a sign of sovereignty; the Jews braided them like the Assyrian gods, and when two men greeted each other they grasped each other's beard and kissed it; 3. *cutting* a beard (or pulling by the beard: v. *Ham.*) was an infamy in large parts of the Near East: a. in the O.T. the beard is only cut (or covered) as a form of penance (which may be of Egyptian origin), or mourning, or punishment, or putting someone to shame: e.g. *2Sam* 10, 4; or *Isa.* 50, 6; b. slaves were shaved as a mark of servility; c. Orthodox Jews still add the hanging earlock ('peyot'), which was already worn by the patriarchs and prophets; d. only in later Roman times it became a general custom to shave the beard (Scipio Africanus first?);

4. the ancient Celts only wore extremely long moustaches; 5. Anglo-Saxons wore beards till the 7th cent. (except the clergy who were compelled to shave by law); English kings wore moustaches till William I compelled them to cut them, according to the Norman fashion; 6. certain regiments in the army began to wear moustaches (at a time were even compelled to grow them), so it became a distinctive of the military; in Shakespeare's time they still had full beards: "Then the soldier, Full of strange oaths and bearded like the pard...": *AYL* 2, 7; 7. related to *old age*: a. wisdom, experience: "And then the justice... With eyes severe and beard of formal cut...": *AYL* 2, 7; b. dotage: Hamlet to Polonius, who complained the player's speech was too long: "It shall to the barber's with your beard" (2, 2);

8. *the living* as opposed to the dead: in primitive frescoes only the living have beards,

the dead none; this also applies to Christ who has a beard on earth, and is clean-shaven after his death (the un-sexing taking place after death); 9. colour: a. *blue* (being an impossible colour): evil (v. Bluebeard); attribute of the moon-god Sin; b. *golden*: rays of the sun; c. *grey*: old age (v. 7) or moon-rays; d. *red*: the Norse God Thor, Odysseus, etc.; 10. *Calaba*: the beard of the Great Face (Makroprosopos) of the Concealed Ancient One (God as Father-figure): from it the whole creation (with its 13 rivers of life) proceeds; 11. v. *Hair*.

beast

1. human actions, usually too low for animals to share them; e.g. "Of all tame beasts I hate sluts most": proverb; 2. righteousness: "A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel": *Prov.* 12, 10; 3. any being that 'wants discourse of reason' (*Ham.* 1, 2); 4. O.T.: a. in Daniel: a. a lion with wings, which are plucked off, and the lion is made to walk on his hind legs and gets a human heart: Nebuchadnezzar (?); losing his strength or getting a humanized form; b. a bear, only half-raised: Darius the Median (?); c. a leopard with 4 wings and 4 heads: Cyrus (and the 4 Persian kings?); d. a fourth beast, dreadful and terrible and strong exceedingly: it had iron teeth, brass nails, and 10 horns, to which an 11th grew (plucking 3 of the first off), with human eyes and a mouth ('speaking great things' = blasphemies): Alexander the Macedonian (?); b. in Revelations (*Ch.* 13): a. the first Beast (coming out of the sea) has been composed of the four of Daniel: the Roman Empire as given power by the Satan-Dragon: physical power and pride; the Roman conquerors, esp. Nero who was and will come again (legend of 'Nero redivivus'); v. *Numbers* (666); b. the Second Beast: coming out of the earth: false prophets, intellectual delusion: it had horns like a lamb (or The Lamb) and spoke like a Dragon (= 'wolf in sheep's clothing');

5. a beast with many heads: Hydra, Cerberus, etc.: evil multiplied (v. Multiplicity); 6. (since Plato) a democratic state; ref. e.g. in *Cor.* 4, 1; 7. the beast with two backs: copulation: "I am one, sir, that come to tell you your daughter, and the Moor, are now making the beast with two backs": *Oth.* 1, 1; the original is Rabelais: 'la beste a deux dos'; 8. *discarding* the beast: aspiration: "Move upward, working out the beast, And let the ape and tiger die": *Tennyson* ("In Memoriam" 118).

beast-marriage

1. may have developed from virgins and youths offered to a (drought etc.) monster, like

the Minotaur (cf. the Malek-Moloch sacrifices in the O.T.); 2. O.T.: reports of couplings with animals (esp. of women) are innumerable and may refer to fertility-rites (cf. Lev. 18, 23 and 27) which they themselves had practised or their neighbours; the rites were maintained (in imitation) into the 18th cent. in the coitions of the witches with the horned goat-witchmaster-devil; 3. a. Aesop: Fables 18 and 96; b. endless transformation-stories: e.g. Apuleius' Golden Ass;

4. the commonest forms of beast-marriages are: I. sky-gods: a. bull-marriage: Pasiphae, Europe; b. bird-marriage: Juno with Zeus as cuckoo, Astraea by Zeus as eagle, Leda by the swan, etc.; II. earth: snake-marriages: from Eurynome to Deo's daughter (Ovid: Metam. 6, 114); III. sea-gods: a. horse-marriage: Neptune and Ceres; b. ram-marriages: Theophane by Neptune; c. dolphin: Melantho by Neptune; 5. the basic idea is still to be found in dreams, movies, books, etc. where a woman is 'carried' by an ape, etc.; 6. *psych.*: sexuality freed from the restrictions of civilized and 'humane' morality; 7. nursery-rhyme: v. Swine; 8. in later versions the beast usually transforms into a human being, its original shape, regained by the love of another human being; 9. *in nature*: time-myth: the sun (a night-monster) appearing like a dazzling youth to the Dawn-maid; or Winter to the Spring-maid, etc.; 10. v. *Beauty and the Beast*.

beating

1. promotes fertility; 2. for almost any of the flagellation-purposes (v. Flagellation) a man's clothes may form a substitute, ranging from rain-making (often accompanied by cutting) to thief-catching.

beauty

1. nobility: "health and wealth create beauty": proverb; 2. charity, virtue, immortality: "A thing of beauty is a joy forever, etc.": Keats ("Endymion"); 3. related to Water: Aphrodite and her Near-Eastern equivalents were born from water as Queens of the Sea; 4. strength: "Beauty draws more than oxen": proverb; cf. the 'toil of grace'; 5. transience (the opposite of 2): "Beauty is but a blossom": proverb.

Beauty and the Beast

1. a world-wide motif; 2. sometimes the prince is a supernatural being metamorphosed into an animal, a bird, a monster, etc.; 3. usually the change is temporary, and, since the maid cannot stand his divine form, she must be made immortal (= striving high); rel. to the swan-maiden (q.v.); 4. the story of the extremely ugly Ricky with the Tuft in Perrault's Tales, who could give the gift of wit to a beautiful, dumb woman, and who would receive in return

the beauty he desired, if she would marry him, is related to this theme; 5. in many *ballads*, e.g. "The Laily Worm"; in inverted form the "Ballad of King Orfeo": Henry fulfils all the terrible wishes of the ogress, who, in the morning, appears to be "the fairest ladye that ever was seen"; the same change from an ogress into a beautiful lady is to be found in "The Marriage of Sir Gawain";

6. the inverted form is often found in *Germanic legends* where damsels in distress appear as snakes, or dragons, which have to be kissed in order to become beautiful women; certain wise women are supposed to have a fish's or serpent's tail; 7. *psych.*: Beauty is any young girl or woman having an emotional bond with her father (who plucks the rose she asks in Beast's garden); Beast is both kind and cruel, and by breaking the emotional tie with her father, she can love Beast for his goodness, thus transforming him into a beautiful prince; as a dream-type it may occur at any moment of initiation in a woman's life: whenever the union of spirit and nature has been disturbed; 8. v. also *Beast-marriage*.

beaver

1. when hunted for the medicinal virtue of its genitals, it bites them off, and throws them to the hunter: Pliny (8, 47 and 32, 13); 2. industry, engineering; 3. wisdom; 4. M.A.: a. connected with Germany; b. self-mutilation, self-sacrifice: man discarding the sins of adultery and fornication to escape the devil; c. in the M.A. it was still found in Germany, now only further North; it is thought to kill fish with its tail; the monster Geryon is compared to it in Dante (Inf. C. 17); 5. peace: it mutilates itself to maintain peace with the hunters (Leonardo da Vinci); 6. *her.*: a. sacrifice; b. peacefulness; c. tolerance; d. skill (esp. in castle-building); e. vigilance; f. sometimes found with the scroll: "Semper laborans".

bed

1. rest, cohabitation: "More belongs to marriage than four bare legs in a bed": proverb; 2. secrecy: "If the bed could tell all it knows, it would put many to the blush": proverb; 3. justice: its attribute: justice must be dispensed undisturbed; the soft pillows are Mercy, tempering Justice; 4. the green bed of the lovers in SoS (1, 17): Nature; 5. a place of anguish: "all night I make my bed to swim": Ps. 6, 6; v. also Job 7, 13ff.; 6. a place of reflection: Ps. 4, 4: "Commune with your own heart upon your bed and be still"; also: "Woe to them that devise iniquity, and work evil upon their beds": Micah 2, 1; 7. a place of languishing of sickness: e.g.

Ps. 41, 3; 8. God's omnipresence: "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there": Ps. 139, 8; 9. "the bed is shorter than that a man can stretch himself on it": Isa. 28, 20 (a Hebrew proverb); 10. the beds in the East are softest: Cleopatra's; 11. *D. Thomas*: the bed of love becomes 'hospital': taken from T.S. Eliot ("Four Quartets") who took it from Sir Th. Browne: for the cureless body of 'counted dust' ("Holy Spring");

12. *folklore*: a. it is unlucky to enter a bed at night on one side, and leave it the next morning on the other (= 'the wrong side'); b. in order to avoid becoming pregnant (again) you must keep other people's children off your bed; c. nursery-rhyme: "Go to bed first, A golden purse, Go to bed second, A golden pheasant, Go to bed third, A golden bird"; 13. a *bed of bones*: an old man is a bed of bones; 14. the *Bed of Ware*: a famous 11 feet, square bed: still extant; ref. Twelfth 3, 2; 15. a *bed-stead of iron*: of Og, king of Bashan, the rich cattle-land conquered by the Israelites; perhaps a grave of dolmen-stones of basalt (= 'iron-stone').

bee

A. general: 1. Egyptian hier.: a determinative in royal nomenclature, because of: a. their monarchic organization; b. industry, creative activity, and wealth; 2. the Queen-bee tears out the genitals of the drone after the act; 3. the bee prefers the ash-tree; 4. according to Vergil's "Georgics" (ch. 4) the natural enemies of the bee are: a. rain and wind: they must take up small ballast-stones to steady their course; b. herbivorous animals; c. lizards; d. birds (esp. the swallow); v. also Pliny (11, 19); 5. (according to Vergil) they need: a. fresh water nearby and fragrant to tempt the new swarms to come forth; b. a tree to catch them, but no yew-tree: in his Ecl. (9, 30) he especially warns the bees to shun the yews of Corsica, because of the bitter taste of those trees; c. no roasting of crabs, or where the smell of mud is strong, or where are hollow rocks; d. the tempting of the swarm must be accompanied by tinkling sounds and the clashing of Cybele's cymbals; for their love of rough music v. also Ovid (Fasti, 3, 736ff.); 6. unsexual reproduction: they have 'kings' instead of 'queens'; descr. in Pliny (esp. 11, 17); 7. the best swarming-time is May (v. Folklore); 8. "Old bees yield no honey": proverb; 9. their origin is in Paradise, where they were the 'little winged servants of God', turning from white to brown after the Fall; with eagles, the only animals that have access to heaven;

B. related to the *Moon-Goddess*: 1. to

Aphrodite-Cybele, who destroyed their summer-kings by tearing out their genitals (cf. A. 2); 2. Queen-bee orgies were held at Midsummer (death of the Sun-king who ruled the first half of the year); 3. the form of the priestesses of Delphi, emblem of Aphrodite and Mylitta (the Chaldean Mother-Goddess); Pausanias (8, 13) believed they were bumble-bee-priestesses; 4. the bee is found on medals of Ephesus, the city with the special cult of the Mother-goddess and famous for magic; 5. related to the lunar bull: a. they come forth out of the carcasses of a choice bull's entrails when buried: Ovid (Metam. 15, 365f.); cf. 'hornets' from horse-carcasses; in Sir Th. Browne still considered to generate from dead heifers (Gard. of Cyrus); b. when your flock dies out, a new swarm may be created from the putrid blood of a young bull pommelled to death: Vergil (Georgics, ch. 4); c. related to Taurus as the exaltation of the Moon; 6. used in aphrodisiacs (in Rome); 7. Jung: related to the Earth-mother, to the Moon and the Virgin Mary; 8. related to witches and fairies: e.g. the famous: "Where the bee sucks there suck I": Temp. Ariel's Song, which continues with owls and bats;

C. honey is the *Food of the Gods*: 1. Zeus was fed on honey by the Goat-nymph, while hiding as an infant from Saturn, while the Curetes clashed cymbals to drown his cries; 2. connected with Saturn's 'Golden Age' (cf. Paradise in A, 9);

D. related to the *Sacred Kings*: 1. a form of the seasonal changes of the King (v. Seasons); 2. Aristeus (according to Vergil) raised a new swarm of bees from the carcass of cattle, but esp. from a lion's carcass (cf. Samson); the Great Goddess was sometimes a Lion-goddess, because under the sign of Leo, the King was to die: the spirit of the dead Lion appeared as a bee then;

E. death and immortality: 1. very often the bee is related to skulls and carcasses; v. D, 2, and B, 5; 2. a swarm of bees settled on the skull of Onesilas (Herodotus 5, 114); 3. "For pity, Sir, find out the bee which bore my love away": T. Herrick ("The Mad Maiden's Song"); cf. "O death, where is thy sting?": ICor. 15, 55; 4. on the graves in the catacombs they represent Christ arisen, Resurrection, Immortality; 5. the bodies of the dead were smeared with honey to prevent decomposition;

F. character-traits: 1. favourable: 1. *communal industry, obedient activity*: a. among the Greeks, Christians, etc.; b. life under the Law, apportioning to each his particular field of action, working from dawn to dusk; c. they are

the only useful insects; 2. activity from which others profit: altruism: a. "Sic vos non vobis mellificatis apes" (So do you, bees, make honey, but not for yourself): attr. to Vergil; b. the only insect that has been 'tamed' (apart from performing fleas); Pliny (11, 4f.): neither wild nor domesticated; 3. *chastity*: a. a virginity-test: send a girl through a swarm of bees and see if they attack her: they detect in chastity at once; they also attack men who have been sleeping with women (Plutarch); b. they do not give themselves to love, do not seek pleasure which weakens, do not know the union of the sexes, neither the pangs of maternity: Vergil (Georg. 4); c. continence, the symbol for monastic life: 'laboriosa, pudica': St. Ambrose; d. unsexual reproduction (having 'kings' instead of 'queens'): "As birds do love the Spring, Or the Bees their careful King": Constable (?): "Dante's Song";

4. *prophecy*: a. Deborah = 'bee': the prophetess "dwelling under the palm-tree"; b. in ancient Greece the bee-hive often was the shape of tombs, in which the Sacred King was 'buried' (for three days: his visit to the Underworld) while his Substitute reigned and died; or it may be seen as a remnant of ancestor cult; c. v. also B, 3; 5. *eloquence*: in Christian literature; Plato and Pindar acquired their art by bees producing wax on their lips in their sleep: Pausanias (9, 23) and Pliny (11, 18); 6. *soul*: a. on catacombs: v. E, 4; b. "Vitis Mystica" (attr. to St. Bernard): the souls who know they can rise on the wings of meditation, free themselves from their bodies, like the industrious bee leaves the hive (= body, earth) to float to the Garden of Heaven; 7. *instinctive order*: "for so work the honey-bees Creatures that, by rule in nature, teach The act of order to a peopled kingdom": H5 1, 2; bees and a bee-hive are attributes of Artifice; 8. the 'king of insects'; other 'kings' of the animal kingdom are: the eagle of birds; the ape of monkeys; the lion of beasts; the whale of fishes; the oak and cedar of trees; 9. a. *sweetness out of bitterness*: a bee sucks honey out of the bitterest flowers; cf. 2H4 4, 5; b. no sweetness without pain: "Honey is sweet, but the bee stings": proverb; 10. *fertility*: a. in the carcass of the lion which Samson had killed (seen by some as the sun in Leo = May-June, when the bees give their honey) he later found honey: Judg. 14, 8ff.; b. the Tree of Life and Death, Yggdrasil, shed dew-drops which fed the bee; therefore the bee still prefers ash-trees (Edda); 11. *love*: "Love in my bosom like a bee Doth suck his sweet": Th. Lodge ("Rosalynd's Madrigal"); 12. *wisdom*: they share in divine intelli-

gence through drinking heaven's aether; 13. *punishment* of Israel by the Lord: the Amorites "came out against you and chased you, as bees do": Deut. 1, 44; and "They encompassed me about like bees" (Ps. 118, 12);

II. Unfavourable: 1. flattery and temptation: stinged sweetness; 2. *bureaucracy*: a. related bee - wax - seals of letters: Cym. 3, 2; b. "The calf, the goose, the bee, The world is ruled by these three" (= parchment, pen, and sealing-wax): proverb; 3. *madness* on one special point: "to have a bee in one's bonnet": phrase;

G. *symbolic opposites*: 1. wasp by Inversion (q.v.); 2. scorpion: both stinging, but one is profitable and the other pure evil; 3. fly: insect of impurity; 4. spider (= Evil Incarnate): "Where the bee sucks honey, the spider makes poison": proverb; 5. butterfly: a. industry and playfulness; b. straightforwardness (a 'bee-line') opposed to the 'art of flying crooked';

H. *correspondences*: 1. v. Seasons; 2. symbol of aether; 3. colour: blue;

I. *special mythological meanings*: 1. Egypt: a. regal power; b. consecrated to Ibis; 2. Hebrew: a. govern, put in order; b. bee = Assyria, and Fly = Egypt: Isa 7, 18; 3. Greece: a. Athens was famous for its honey; b. consecrated to the Moon; 4. Rome: a. Mellonia, the queen-bee goddess; b. honey was used to subdue the harsh taste of wine; 5. Mithraism: important in the cult: on the altar a bull's head and three hundred golden bees; the same number of bees is mentioned by Sir Th. Browne as burial-gifts; 6. Christian: a. Mary; b. Christ; in that case Mary = the beehive: v. Birgit of Sweden's Revelations;

J. *her.*: a. symbol of the Carolingians; b. Napoleon I made it a symbol of sovereignty; c. well-governed industry;

K. *special literary references*: a. *Dante*: angelic bees surround the symbolical, mystic rose at the end of "Paradiso"; b. *Blake*: "The Poison of the Honey Bee Is the Artist's Jealousy" (Aug. of Inn.); c. *W.B. Yeats*: summer (e.g. "The Madness of King Goll"); d. *T.S. Eliot*: priest: e.g. "Mr. Eliot's Sunday Morning Service"; cf. the priests as caterpillars: devouring the joys of life;

L. *folklore*: 1. there are various riddle-rhymes about bees, e.g. "Little bird of paradise, She works her work both neat and nice; She pleases God, she pleases man, She does the work, that no man can"; 2. as 'birds of paradise' they have the privilege of producing wax for candles for the altar, to make honey for man, and worship god by their humming (esp.

on Christmas Eve, when they hum the Hundredth Psalm in their hives); 3. because of its special holiness: a. it is sacrilege to kill one; b. they cannot live in a household with quarrels and hatred, or stand blasphemy and swearing (for which they often sting the swearer); 4. medicinal: bee-stings avert rheumatism, or cure it (like kills like); 5. it is unlucky to buy or sell bees; sometimes safe only if the payment is done in the purest metal: (sun) gold; 6. swarming: May as the month for swarming: "A swarm of bees in May is worth a load of hay, But a swarm in July is not worth a fly": proverb; 7. the soul: sometimes souls take the form of bees for a short time immediately after death, or are seen to leave, and return to, a sleeper's mouth; cf. Butterflies; 8. "Th' ingenious Bee wrought ever near her hive": prediction of a storm coming: Chapman ("Eugenia");

M. v. *Beehive, Honey, and Drone*.

bee-hive

1. abundance; 2. activity (and further Beesymbolism); 3. society, thriving on a system of mutual rapacity: B. de Mandeville; 4. *D. Thomas*: the womb in which the honey (heat) is to be found.

beech

1. connected with 'book' (as the earliest runes were written on beech tablets) and so: 'literature'; 2. *prosperity*; 3. related to *music*: "You, Tityrus, reclining under cover of a spreading beech tree, practise the woodland muse on a slender reed": Vergil (Ecl. 1, 1); 4. related to *gods*: a. dedicated to Jupiter: with its leaves his altars were adorned at grand festivals; also found on Jupiter's sacred Alban Mountain; b. the famous grove of Nennius had a counterpart in another grove sacred to Diana, which was guarded by the 'King of the Wood' while he served his term as Diana's husband (till he was ritually killed) in a grove on the Alban Hills; 5. *honour and victory* (in garlands etc.); 6. related to *sexuality*: a. "With Nymphs who fondly clasped their favorite Youths Unawed by Shame, beneath a Beechen shade, Nor wiles, nor artificial Coyness knew": Warton ("The Enthusiast"); b. the dryads wedded to beech-trees were sturdy and full of joyous vitality; 7. the county 'Buckingham' was named after this tree: its fruit is the beechmast or 'buck'; it served as food in times of famine, and provides abundant fodder for game and swine; 8. as fuel: "beech-logs for winter-time".

beer

1. a masculine drink; 2. the drink of the common man (cf. Ale) as opposed to fastidiousness: "I'm only a beer teetotaller, not a champagne teetotaller": B. Shaw ("Candida" 3); 3.

myth.: a. the gods of the Olympus were supposed to drink a kind of beer; b. there were beer-orgies in Thrace and Phrygia; Dionysus was originally a beer-god; later he superseded the wine-god; at the orgies the Sacrificial King danced like a partridge (q.v.); 4. "good only for the Sonnet's strain": Fr. Beaumont ("A Letter to Ben Jonson"); 5. *folklore*: a. for an empty beer-bottle in planes: v. Gremlin; b. famous proverb: "Turkey, cars, hops, pickerel, and beer Came into England all in one year" (pickerel = young pike); the year is supposed to be 1520.

beetle

1. etym. the word was thought to be related to 'bite'; 2. *general*: a. its main enemy is the eagle, which deigns to kill so small a vermin; in revenge the beetle flies to an eagle's nest, and in his absence makes the eggs fall out, thus killing the young; sometimes it is believed to suck the eagle's blood, but that was denied by Shakespeare (2H6); b. it always walks backwards and westwards; c. it shares much of the symbolism of the Scarab (q.v.); 3. *death*: sometimes the soul is supposed to reside in a beetle for a while; cf. Bee and Butterfly; 4. *witchcraft*: a. related to crows, mice, rats, etc.; b. in Shakespeare it forms a cluster of images with crow - bat - night - deed; 5. *fairies* (related to 4); 6. life reduced to *smallness*: "The sense of death is most in apprehension: And the poor beetle, that we tread upon, In corporal sufferance finds a pang as great As when a giant dies": Meas. 3, 1; 7. *sundown*, bringing darkness and shadows: "The shardborne beetle with his drowsy hums Hath rung night's yawning peal": Mac. 3, 2; cf. also Gray's "Elegy" and Collin's "Ode to Evening";

8. a *stupid, blind* person: "beetle-headed, flap-eared knave!" Shr. 4, 1; 9. *her.*: a. modesty; b. reminder of worldly sorrows; 10. *Aesop*: a. when an eagle had devoured an animal which had asked the beetle to beg for pity, the beetle took revenge by rolling the eagle's eggs out of the nest; even Zeus' help (whose special animal the eagle is) was of no avail; b. amazed at an ant's work in summer, it fished in winter (137); cf. Cicada; 11. *Jung*: an occasional theriomorphic symbol of Self in dreams; 12. *folklore*: a. a black beetle in the house: bad luck or bad news; b. only one instance of curative power: against whooping-cough; c. the tapping of the Death Watch Beetle (wood-boring) foretells a sure death; 13. v. individual beetles, like *Ladybird, Scarab, etc.*

beggar

1. poverty: Shakespeare: related to the cluster beggar - time - scraps - alms; 2. indepen-

dence: (esp. in more modern novels) very often the beggars, tinkers, knife-grinders, etc. are the only people left with a natural life, insight, philosophy, and thus exert a favourable influence on, and can join in, the world of imagination of a child; 3. insatiate: "a beggar's purse is bottomless": proverb; 4. the opposite of 'king': a. "And love is love, in Beggars, as in Kings": Dyer ("The Lowest Tree"); b. "Then are our beggars bodies, and our monarchs and outstretched heroes the beggars' shadows": Ham. 2, 2; c. "Young Adam Cupid, he that shot so trim, When King Cophetua loved the beggarmaid": Rom. 2, 1; v. also Tennyson's poem; 5. his walking is essentially opposed to a gentleman's horsemanship: "beggars mounted run their horse to death": 3H6 1, 4; cf. the 16th cent. proverb: "Set a beggar on horse-back, and he'll ride to the Devil" (or: the gallows).

behemoth

1. a Biblical land-monster, like Leviathan in the sea; the most extensive description is to be found in Job; (with Leviathan-Lotan) the great opponent of Yahweh-Baal: Chaos; cf. in Egypt: emblem of involutive Set(h); 2. he eats grass, lives in fens and moves his tail like a cedar; 3. "his strength is in his loins, and his force is in the navel of his belly" (= genitals), and the sinews of his stones are wrapped together: Job 40, 16, etc.; 4. "he is the chief of the ways of God" and is hard to catch (same), most probably a fertility-symbol.

belfry

1. call to prayer, religiosity (undone by clerical weakness): "the devil gets up to the belfry by the vicar's skirts": proverb; 2. in man: the head: "to have bats in the belfry" (phrase) = to be mad; cf. 'attic' for head, and "bees in one's bonnet" for madness; 3. related to *Bell*, q.v.

bell

1. call to worship: a. sometimes believed to summon the Supreme Spirit Himself; b. in early Christianity not only a call of Christ, but a sign of Christ himself; c. connection (hanging) between heaven and earth; 2. joy, freedom: 'Liberty-bell'; 3. alarm, call to battle or for help; 4. death: gay music turned to melancholic bells (= knell): Rom. 4, 5; 5. androgyne, fertility: a. bell and handle (often decorated as trefoil, thunderbolt, etc.) = vulva + phallus; the same with bell and tongue; b. as an object of fertility-worship the phallus was often adorned with bells (v. Phallus); 6. virginity: a Hebrew emblem of virginity worn by unmarried women; 7. creative power of sound; 8. concord: "Like sweet bells jangled, out of tune and harsh": Ham. 3, 1;

9. vault, the heavens: according to shape; cf. Hood; 10. health: (via a pun:) "as sound as a bell"; 11. *special religious uses*: a. O.T.: bells of gold, alternated with pomegranates, put at the hem of the ephod-mantle as symbols of fertility, and to warn the dangerous threshold-demons of the High Priest's advance: "that he die not": Ex. 28, 35; it was later believed to draw the attention of the religious; b. Christian: a. when faith is in danger a bell of the Sangraal temple rings and a knight steps out; b. a glass bell was a way to fight the basilisk (q.v.); c. prob. since the 8th cent. a person could be excommunicated 'by bell, book and candle'; these were words from the closing formula: "Do to the book, quench the candle, ring the bell"; the words have also been explained: bell = publicizing, book = authority of the presiding bishop, candle = the possibility of the ban to be lifted by repentance; 12. *special literary meanings*: A. *M. Arnold* ("The forsaken Mermaid"): time, human mortality; B. *W.B. Yeats*: a bell branch kept the heroes asleep, and Oisín, the latter being awakened by a starling (= reality), q.v.; C. *T.S. Eliot* ("Dry Salvages"): related to 'sea': a. marking the flux of time (esp. the ship's bell): the moment of the intersection of time and timelessness; b. call to prayer (esp. the Annunciation), or knell (= Resurrection); D. *D. Thomas*: a. the embryo (= poem) in formation (+ ref. bell - sea); b. dust-tongued or black-tongued bell: death; c. maternal, as opposed to the paternal weathercock; d. bell under water: cannot create poems;

13. *falconry*: bells were attached to the falcon above the foot: "The proudest he that holds up Lancaster, Dares stir a wing if Warwick shake his bell": fear-inspiring to his enemies: 3H6 1, 1; 14. *folklore*: a. drives away demons of storm, pestilence; b. they have their own life and conscious thought: they ring of themselves in the presence of a saint, or when a crime has been committed; c. sometimes they are rung by mermaids with whom they have special connections; d. several legends tell of bells that can be heard underwater of drowned towns, on certain days; e. they can ease birth, being rung at harvests to ensure the safety of the crop; f. ship's bells are often the embodiment of the ship's soul; they always ring when the ship is wrecked, untouched; g. the knell: v. also Death; h. for the nursery-rhyme about the Bells of London: v. Oranges and Lemons.

belladonna

1. the plant = the 'deadly nightshade'; 2. fatal gift: very venomous; 3. silence, loneliness; 4. related to the mandrake; 5. *T.S. Eliot's* "Belladonna" = the Lady of the Rocks: lack of fer-

tility, but at the same time Madonna, taking and giving life ("The Waste Land").

bellows

1. winds to fan the heavenly fire; 2. weak, ineffectual blower: "You cannot drive a windmill with a pair of bellows": proverb; 3. flattery: "For flattery is the bellows blows up sin": Per. 1, 2; 4. emblem of Cinderella: related to the sacred Hearth and Fire (qq.v.).

belly

1. gluttony: "whose God is their belly": Phil. 3, 19; 2. physical, destructible body, matter, as antitheses to brain, mouth, speech, spirit: the book of wisdom given by the angel to St. John would "make thy belly bitter, but it shall be in thy mouth sweet honey": Rev. 10, 9; 3. the seat of (carnal) affection, sensuality, sin, but (as entrails, kidney, etc.) also the seat of compassion and love; it is even the seat of 'arts': "the belly teaches all arts": proverb; 4. a belly filled with wind = folly ('windbag'): "Should a wise man utter vain knowledge and fill his belly with the east wind?" (= a frightening, destructive, desert wind): Job 15, 2; 5. lowliness (height-symbolism): the curse of the serpent: "Upon the belly shalt thou go and dust shalt thou eat all the days of thy life": Gen. 3, 14; 6. the *rivers* of the belly = the Spirit: "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water": St. John 7, 38; Christ referred to Isa. 12, 3: "with joy shall ye draw water out of the wells of salvation"; 7. a *slow* belly: characteristic of the Cretans: they "are always liars, evil beasts, slow bellies": Ep. to Tit. 1, 12; 8. a *brass* belly: emblem of Alexander in Nebuchadnezzar's statue; 9. Christian: a. a man's family or riches; b. self-satisfied middle-class: "fair round belly with good capon lined": AYL 2, 7; 10. *Zodiac*: Virgo; 11. man-correspondence: the sea; 12. *atch.*: laboratory, the place of transmutations; 13. counting-out rhyme: "Mister Fatty Belly, how is your wife? etc."

belt

1. power, strength; Thor's belt doubled his enormous strength; 2. virtue: the "girding of the loins" (Eph. 6) has been explained as 'with truth, or charity'; 3. it may be related to the golden treasure of fertility: in the "Quest of the H. Grail" a virgin-princess supplies the belt of gold, silk, and golden hair interwoven for Solomon's Sword (ch. 12); it is called the Sword of the Strange Belt, and its scabbard is "Memory of Blood"; 4. *folklore*: a girl, wearing her belt twisted, is in love; 5. v. *Buckle, Girdle*.

Benedict

1. Saint Benedict (March 21): *folklore*: "St.

Benedick, sow thy pease, or keep them in thy rick"; proverb; 2. "Here you may see Benedick the married man:" a valient trencher-man in war, but unable to cope with his wife, sighing away Sundays and fearing horns: Ado 1, 1.

Benjamin

1. youngest son of Jacob, his mother Rachel dying immediately after his birth; with her dying breath she called him Ben-oni (son of my sorrow), but Jacob renamed him Ben-jamin (son of my right hand), as he comforted him for the loss of Joseph; 2. *Zodiac*: Cancer; 3. *emblem*: a wolf.

Beowulf

a sun-king fighting the darkness-monster Grendel ("seadugenga" = walker in the shadows) which nightly killed the knights of light; with his sun-ray sword ('Hrunting') he also killed the monster's dam; after 50 years he was attacked by a winter-dragon (possessing underground riches) which he killed with another ray-sword ('Naegling'), but died himself, accompanied by Wiglaf (gloaming), and in agony seeing the budding verdure.

Bermudas

1. Elizabethan times: proverbially islands of tempests and enchantment: Temp. 1, 2: "Still-vexed"; 2. the name of a brothel-district in London, mentioned in Jonson's "Bartholomew Fair" (2, 6); hence 'to live in the Bermudas' came to mean: to live in an out-of-the-way, but cheap and safe place (for criminals: it was undisturbed by the officers of the law; cf. 'Alsatia').

berry

1. fruit of marriage; 2. close relation (friendship etc.): Helena and Hermia in MND: "So we grew together Like to a double cherry, seeming parted, But yet an union in partition; Two lovely berries moulded on one stem" (3, 2); 3. immortality: Diarmaid killed the giant guarding the berries of immortality; 4. knowledge and rejuvenation: also a Celtic myth: these berries, growing above a pool, were guarded by a one-eyed giant; 5. v. the various *trees, Dewdrop, Seed*, etc.

beryl

1. a group of mineral gems, comprising Emerald, Chrysoberyl, etc.; 2. at one time the gem was so common that it is supposed that spectacles were made of them; yet Juvenal (Sat. 5, 38) mentions expensive tankards crusted with amber and studded with beryl; 3. everlasting youth; 4. inner happiness, contentment, and goodness; 5. *amulet*: a. against death; b. seasickness, eye-ailment, throat-swelling; 6. used by 'crystal-gazers'; 7. *correspondences*: a. *Zodiac*:

Scorpio; b. hours of the day: 3 in the afternoon; 9. Hebrew: a. gem of the Highpriest's Breastplate: Asher, or (the sea-green beryl) Zebulun; b. A.V.: the wheels of the chariot of God seen by Ezekiel were like beryl (according to others Chrysolite).

Bessie Bell

in nursery-rhymes Bessie Bell and Mary Gray are famous beauties living together; from variants it has been thought that they did this to escape the plague (like the characters in the 'Decamerone'): "Bessie Bell and Mary Gray, They were two bonny lasses; They built their house upon the lea, And covered it with rushes".

betony

1. belonging to the Labiatae it grows in damp, shady places (hedgerows, woods, etc.); it has purple blossoms, and provides a yellow dye; 2. surprise; 3. *folklore*: a. named after Beronike (= 'Veronica', in the West called Martha of Betany), who (according to early legends) was the woman healed by Christ of the issue of blood; b. many healing powers, and protective against nightmares, witches, etc.; c. the natural enemy of the vine, whose tendrils curl away from it; cures and prevents drunkenness (Pliny 26, 72).

Beulah

1. "thou shalt be called Hephzibah ('my delight is in her') and thy land Beulah ('married')": Isa. 62, 4, about Israel; 2. in *Bunyan* it lies 'beyond the valley of the Shadow of Death and also out of reach of Giant Despair'; the pilgrim was in sight of the Heavenly City and heard birds singing and "saw every day the flowers appear in the earth"; 3. *Blake*: a. Moon, Night of Love; b. man passes through Beulah to reach the earth; it completely surrounds the earth, and is a place of Emanations, the Female (opposed to the Male sun); c. it is also the place where Illusion begins; in Beulah is woven the Shadow, the vehicle of the Immortal through the lower world, which on earth becomes the body; d. man (v. also Los) becomes aware of Eternity (= the Inspired) in so much as he becomes united with his emanation, which on earth is known as his wife.

Bible

folklore: A. used in divination: 1. open the Bible at random (formerly Homer and Vergil were used similarly); 2. *Bible and Key*: a. if a girl wants to know if she will marry, she must take an iron door-key and insert it into the Bible (at the SoS or Ruth) so that the key-ring protrudes from the top; then she must bind the whole with her right garter; two persons must

support it by placing a finger under the ring (or if the girl is alone, she puts the third finger of each hand under it; v. Finger); then she must recite "Many waters cannot quench love... consumed" from the SoS; if the Bible turns under the supporting fingers (or falls to the ground) she will marry; if nothing happens during the recitation, she will not; B. used to detect witches by weighing them against the Good Book: v. Scales.

bilberry

1. = 'whortle-berry' = 'Vaccinium myrtillus', a low shrub, found in open woods, heaths, etc., especially in hilly country; the berries (used for tarts etc.) are dark blue, like the plant; it is the main food for grouse; it is frost-susceptible and in part self-sterile; 2. Myrtle was offered a big bribe to tamper with his master's chariot in the chariot-race (often the end of a Sacred King); he was exposed and was thrown off a cliff, but Mercury (god of thieves and deceit) changed him into this shrub; 3. treachery; 4. blue: "There pinch the maids as blue as bilberry": *Wiv.* 5, 5.

binary

1. we call binary: what appears in dual form, but working together forms the unity of the number three (v. also Triangle and Dualism); 2. in the primitive mind the 'good and evil' forces are complementary in this way: death is needed as much as birth, in order to have a full life; heat is needed as much as water, in order to have fertility, etc.; so when we talk of 'good', that is our interpretation: e.g. Seth - Saturn who has positive and negative sides as so many individual symbols and Hades-Pluto = Death + Riches of resurrection.

birch

A. *general*: 1. about 40 species of trees and shrubs of the genus 'Betula', easily recognizable by their leaves, unisexual catkins before the leaf, the tiny one-seeded winged nutlets, but especially by the conspicuous light and dark peeling bark of the common Birch ('B. alba'); its wood is used for charcoal and fuel (even if it burns very fast), for furniture and carriage building; in Russia, which is remarkable for its endless birch woods (esp. the 'B. pendula') they make spoons of it, and use its bark for tanning; 2. the twigs harden only late in the year (like the willow and rowan, which are used similarly); 3. in the ballad "The Wife of Usher's Well" the dead sons of the woman came to her with "hats o'birch", which was out of season, "But at the gates of Paradise That birch grew fair enough";

B. *beginning*, in its widest sense: 1. New Year: a. it is the earliest forest tree (except the

elder) to put out new leaves: April 1st was New Year's day for a long time (v. Calendar), and still so for finance and agriculture; b. birch rods were used to drive out the old year (v. also Wren); c. in North-West Europe it had the same function of the New Year Tree as the olive (wild) had in Greece; often the annual New Fire was made of birch; 2. in the Celtic Tree alphabet it represented the first month, the first consonant (B), and the period Dec. 24 - Jan. 20 (v. Calendar); 3. Rome: used at the instalments of consuls; 4. very good as cradle-wood (also for its protection against witches), just as elder was bad (the 13th month);

C. *self-propagation*: v. A, 1;

D. used against witches: 1. v. B, 1, b; 2. to exorcise the evil spirits birch-rods were used for flogging delinquents and lunatics; 3. witches' besoms had birch-twigs: evil spirits are bound to get caught in them;

E. associated with *Death*: 1. v. A, 3; 2. in the ballad "Clerk Saunders" Margaret is asked by the clerk to "plait a wand o' bonny birk and lay it on his grave"; 3. in the ballad the "Chevy Chase" (st. 53): "So on the morrow they made them biers Of birch and hazel so grey";

F. *love*: 1. dedicated to Frigga, Norse god of love; 2. phallus: W.B. Yeats: "But a birch stood my Jack" ("Crazy Jane" poems);

G. *grace and meekness*: birch-nymphs are represented as frail, young women with floating hair;

H. *the end of the world*: around the birch the last world-battle will be fought (Norse);

I. *folklore*: a. a branch in a house for good-luck, averting the evil eye (the same as small twigs in a hat or button-hole); b. a cross made of a birch and a rowan stick averts witches; c. used for the Maypole with streamers of red and white (v. Colours) and set against the stable door, where it was left all year round against diseases and witches' hag-riding.

bird

A. *general*: 1. in poetic etym. (as in colloquial phrase) related to woman 'bird' and 'bride': "But I wad gie a' my ha's and tours, I had that bright bird in my bours": the ballad of "Cospatrick"; 2. a full-fledged young bird, caught in a cage, will be killed by the parents giving it poisonous food; 3. its symbolic ambivalent meaning is shown by the fact that it is one of the symbols which are shared by Christ and Satan;

B. *air, wind*: 1. spiritualization; 2. time: a passage in space = a passage in time;

C. *sun(king), fire, divine essence*: 1. most bird-symbolism, when connected with a tree,

shares something of the Phoenix: the male tree, in which the burning female nests; 2. a form of the seasonal changes of the Sacred King: e.g. Zeus' changes into an eagle, a swan, a cuckoo, a hoopoe; Queen Uote (Oda) dreamt all the birds were dead in the country when her sons left for Hungary (Nibelungen-legends); 3. Yahweh as bird: e.g. the eagle (or vulture again?) in Deut. 32, 11; Isa. 31, 5, etc. (v. Eagle); often Israel is referred to as under the protection of the (Babylonian) 'wings' of Yahweh; some take it that all Indo-European gods and goddesses had a bird beside a beast-manifestation;

D. *soul*: substantiation of the soul: a bird ready to take flight, or on the wing: 1. Egypt: birds with human heads are seen to leave the mouths of the dying; Sumerian Babylon: souls in the Underworld wear garments of bird-feathers (Gilgam. Epic); 2. a. ordinary mortals become white birds (or butterflies, or bees, qq.v.); b. Sun-kings become eagles (e.g. Gany-mede) or the Royal Gryphon; 3. there are several world-wide tales in which a monstrous man or woman is not to be killed, because their souls are outside themselves, very often in the form of well-guarded birds; once the secret is known and the birds are killed, the other dies too; 4. when a man's soul has taken the form of a bird (especially sea-birds as those of drowned sailors), he may be doing penance for his sins;

E. *immortality*: transmigration of the soul: there are many examples in legends (v. Albatros, D, 2, or Tw. N. 4, 2): "Thou art not born for death, immortal bird": Keats ("Ode to a Nightingale");

F. the *female* principle: v. A, i; C, 1; many (disgraced) women were changed either into birds or trees;

G. *creation* (creator): 1. via bird = upper abyss, the bird becomes an attribute of god (v. Alpha and Omega); 2. v. C, 3, for Yahweh as bird;

H. (*divine*) messenger: 1. v. Eagle; 2. often bringers of messages from wandering heroes; 3. sailors released birds to determine in which direction land lay (M.A.);

I. *character*: 1. favourable: 1. aspiration: height-symbolism: "the early bird catches the worm": proverb; 2. prophetic: nearly all are prophetic in their flight or behaviour (= 'the language of birds' which some people are said to understand; also expressed in the phrase: "a little bird told me"); 3. fertility: a. guardian of the Tree of Knowledge and Life, in order to release the jewel of moisture from the drought-monster at the foot of the tree; b. in a ballad

("Earl Mar's Daughter") we have a knight changing into a bird (a turtle-dove, q.v.); a bird was originally a phallic symbol, like Fish; 4. love: a. we often see birds as metamorphosed lovers in fairy-tales; b. they often represent amorous yearnings (like arrows and breeze); c. Aengus, the Celtic god of love, gave kisses which were transformed into birds; 5. freedom; 6. haste; 7. cleanliness (with self-interest): "It is an ill bird that fouls its own nest": proverb; 8. parental care: "And, as a bird each fond endearment tries, To tempt its new-fledged offspring to the skies, He tried each art...": Goldsmith ("The Deserted Village"); 9. pleasure: a. as opposed to human melancholy: "How can ye chant, ye little birds, And I sae fu' o' care": R. Burns ("The Banks o' Doon"); b. as opposed to its own melancholy: "Because the pleasure-bird whistles after the hot wires (= blinded), Shall the blind horse sing sweeter?": D. Thomas;

II. unfavourable: 1. their absence: a. Hell: Avernus (entrance to the Underworld) was called Aornos (= Birdless Land) by the Greeks: Vergil (Aen. 6; 242); cf. the child writing in one of Hitler's camps: "There are no butterflies here"; (v. Soul etc. for other correspondences); b. charmed land: "O what can ail thee, knight-at-arms, Alone and palely loitering? The sedge is withered from the lake And no birds sing": Keats ("La Belle Dame sans Merci"); c. absence of sex (in any form): "No bird nor flying fish Disturbs this island's rest": D. Thomas ("Ears in the turrets hear"); 2. betrayal: as often as being messengers (of love) birds act as tale-bearers in folktales and ballads; ref. e.g. Per. 4, 3; and the ballad "Young Hunting", where it is a 'poppinjay'; cf. Eccl. 10, 20; 3. madness: "a girl as mad as birds": D. Thomas ("Love in the Asylum"), though there may be a secondary meaning here of sexual heat; 4. being judged by outward appearance: "Fine feathers make fine birds": proverb;

J. correspondences: 1. their natural opposites or enemies: a. snake/serpent: representing the Underworld; b. tortoises: haste opposed to slowness; 2. season: "In March the birds begin to search; In April the corn begins to fill; In May the birds begin to lay": proverb;

K. special mythological meaning: Greece: the Memnonides were phantom hen-birds, annually returning to the tomb of Memnon, the Black King of Ethiopia, fighting on the Trojan side; they were supposed to have risen from the ashes of the funeral pyre, or to have been his girl-companions, changed into birds (perhaps Ovid's fighting bird-disguised girls at the winter-solstice);

L. her.: a. claw or leg (e.g. of an eagle): one who preys; b. for maimed birds v. Martlet, Allerton, etc.; c. the commonest birds in heraldry are the Eagle, the Stork, and the Crane;

M. alch.: activation: 1. soaring: a. volatilization; b. sublimation; 2. swooping: a. precipitation; b. condensation; 3. together: distillation; N. psych.: 1. Jung: a. spirits, angels, supernatural aid, thoughts and flights of fancy; b. black and white birds: theriomorphic symbols of the Self in dreams; 2. Freud: male symbol; 3. winged night-animals: perverted imagination;

O. combinations and special bird-groups: strange birds: 1. giant birds: a. creative deity, solar; b. storms; 2. flocks: may be negative (v. Multiplicity); 3. colours: a. may be important: e.g. a blue bird may be a pure association of ideas, or the impossible (like a blue rose, blue beard, etc.); 4. brass-beaked birds: a. the brass-backed Stymphalian birds living in the marsh were fever-birds to be scared off by castanets or rattles; b. the Phoenix is often referred to as the metal bird; 5. in a cage: Hope (of Freedom, Salvation, etc.); v. also Bird-cage; 6. carnivorous birds: greed: a. they bolt their food undigested; b. they may disgorge, when superfluous food has been taken; 7. bird of dawn: cock: Ham. 1, 1;

P. special literary meanings: 1. Swedenborg: relates birds to the things of the intellect; 2. Blake: the genius: the messenger to and from Eternity (leaving the earth for a while): symbol of innocent happiness; 3. W.B. Yeats: a. associated with women (e.g. Niamh): beauty, brightness; b. as merry as a bird: esp. the free joy of writing; c. the kisses of Aengus, father of Niamh: v. I, 1, 4, c; d. Golden birds: (e.g. "Byzantium"): reconciliation of opposites into a Unity of Being: a. the poem itself, a created artifact; b. the protagonist, who fades into it; c. the poet who becomes what he creates; e. a woman, conceiving after intercourse with a god in the form of a bird (Leda and the Swan, Mary and the Dove) inaugurating a new cycle: Greek, Christian; f. White birds: the immortal birds of fairy-land; g. the culture of those periods in the cycle of history, when the individual frees himself from the dogmas and restrictions of ascetic religions; 4. Sean O'Casey: ("Cock-a-doodle-dandy"): the instinctive and creative urges which men suppress at their peril, and are associated with sexual love, poetry, music, dancing, and sheer love of living denied by the Domineering Priests (e.g. "hefty lads, plum'd with youth");

Q. folklore: 1. a bird tapping at a window, or flying into the house: death-omen; 2. cage-

birds have a close relation with the family (cf. the Bee): e.g. it is necessary to tell them of a death in the house, and a mourning ribbon must be put on the cage; 4. birds can sometimes act as scapegoats; 5. birds of prey: (esp. Hawks) seen flying from left to right before a battle: defeat; 6. birds choose their mates on St. Valentine's Day: "On St. Valentine all the birds of the air in couples do join": proverb.

bird-cage

1. man's contrariness: "The birds that are without despair to get in (into the summer bird-cage), and the birds that are within despair, and are in a consumption for fear they shall never get out": Webster; but v. Cage; 2. imprisonment: the deity in the womb of the Mother-Goddess; 3. birds released from the cage: soul freed from the body; 4. deceit: "As a cage is full of birds, so are the houses full of deceit": Jer. 5, 27; 5. for Golden Cage = luxurious prison (esp. a forced marriage) v. Cage; 6. shares in all the bird-symbolism (q.v.).

birth

1. the general primitive idea about it is that confinement is a period of uncleanness, with many tabus and finally purification by water and fire (candle etc.); 2. twice-born (gods and men): a. Bacchus-Dionysus is the son of Jove and Semele (moon), who, when his mother died of the heavenly ardour and armour, was ripped from his mother's womb, and sewed up in Jove's thigh, till he was a full-grown baby: Ovid (Metam. 3, 310ff.); b. twice-born gods are usually fertility-gods; c. Jung: dual-birth motif is an archetype: whether as divine-human of the Pharaoh, or as physical and spiritual (in baptism etc.) in Christianity, or as the child who does not believe that his (or her) father and mother are his (or her) real parents; d. pretence of dual birth can take many forms, the most common one being a form of adoption: e.g. in the O.T. women gave birth 'on the knees' of another woman, the latter then being considered as the mother; sometimes birth-rites were performed on grown-ups even, when someone recovered from a severe illness (seen as rebirth), or when ritual pollution had taken place (the breaking of a tabu; this is again related to baptism), to prevent the undesirable consequences of being born at a horoscopically unfavourable moment, etc.; 3. Caesarian section often produces heroes: Asclepius, Macduff, etc.; v. also folklore; 4. miraculous birth (e.g. from arms, head, thighs, etc. of man or woman): a. the sun and moon bursting from the eyes; b. from the head: wisdom-deities (e.g. Pallas Athene); 5. our birth is related to the situation of the whole universe,

especially of the stars, from which feeling of relationship we grow away more and more as we grow older: Wordsworth ("Ode on Intimations of Immortality"); 6. beside the Corn-spirit (residing in the portentous last sheaf) as an Old Woman, it is sometimes represented as a baby being born to grow up as the Corn-Maid ('Kore' = 'maid'); the Iason-Demeter copulation in the field to ensure future fertility (Ploutos = Earth's riches, was born from it) is related to copulation and (pretence) birth-rites in the field to ensure next year's crop; 7. birth-trees: trees have been planted at the birth of a child (usually apple for a boy, and pear for a girl), with which his or her life remains related (external soul motif); sometimes oak-trees relate a whole family;

8. folklore: A. easing: unlimited recipes, e.g.: a. unlock all doors and loosen all knots in the house; b. if possible, the Church-bells must be rung; c. written charms put around her neck, or in bed, or Eagle-stones (q.v.) tied round the thigh;

B. the time: a. v. Days of the Week (nursery-rhyme with many variations); b. favourable were such days as Christmas; but Childermas or May-born children are unlucky and weak; c. the time of the day: a. those born at twilight, midnight till one, and the chime-hours (3-6-9-12, or 4-8-12), see ghosts and spirits and often have second sight; b. "the later the hour of birth, the shorter the life"; c. at sunrise: intelligence and success; at sunset: laziness and lack of ambition; d. the moon: more births occur when the moon changes, or just before a new moon comes in; e. the tide: (esp. in coastal areas) births are expected with the incoming tide; being born at ebb-tide is a bad omen; some believe that boys are born with the flow and girls with the ebb;

C. Caesarian operation: those born thus have unusual gifts: unusual bodily strength, the power to see spirits, or to find hidden treasures; at least, it is portentous (Pliny 7); 9. v. also Pregnancy, Afterbirth, Wagon, Feathers, etc.

birthmark

folklore: they are often caused by something the mother has seen or touched during pregnancy, or if she had a craving for some food, which she did not satisfy: the child may have a mark resembling that food (e.g. the 'strawberry-mark'); v. also Mole.

biscuit

1. dryness: "as dry as the remainder biscuit After a voyage": AYL. 2, 7; 2. Joyce: (often eaten with wine): the host of consecration in the R.C. Church, especially when distributed

without its essential love.

bite

1. love-mark: a. of violent love-making; b. Dante: the tooth-grip of Divine Love (Par. 26); 2. mystic: seal of the spirit on the flesh; 3. *psych.*: sudden and dangerous action of instincts on the psyche; 4. v. *Dog, Tooth*.

"bitter herb"

1. the term used in the Bible (A.V. Ex. 12, 8), which is not the plant officially named so (= *Eurythraea Centaurium*), but probably 'horse-radish' (q.v.); it was prescribed for the Passover meal in memory of the death of the first-born in Egypt; 2. servitude, slavery; 3. affliction, misfortune.

bittern

1. bird of prey, living in marshy land; most remarkable for its booming sound, the 'thunderpumping' during the breeding-season; 2. avarice; 3. grossness, rudeness; 4. desolation: a. Babel will become a 'possession for the bittern, and pools of water': Isa. 14, 23; the reason is her pride; v. also 34, 11; b. with the cormorant it will inhabit deserted Nineveh: Zeph. 2, 14; it has been suggested that 'hedgehog' should be the translation (also in the previous), but what about a hedgehog "in the upper lintels"? 5. "the bitterns played And met in flocks": presaged a storm: Chapman ("Eugenia").

bittersweet

1. = 'woody nightshade' (*Solanum dulcamara*), named thus because its taste is first bitter, and then sweet; 2. truth.

black

A. anything to do with *earth*: 1. *alch.*: prime matter; 2. Egypt: the black deposits of the Nile are fertile, contrary to the barren russet of the desert (therefore they usually had Red for the South, and Black for the North); 3. dark earth-mother: Diana of Ephesus; black hens were sacrificed in the mystery-rites of Bona Dea (Pliny 10, 77); 4. the darkness of the underworld;

B. anything to do with *death, mourning, penitence, punishment* (in Hell): 1. mourning: a. to disguise oneself against the malignant dead by smearing oneself with ashes; b. ash-smearing as fertility, vitality; 2. the Elizabethans distinguished three kinds of plague, according to the colour of the sores: one was black (the Black Death), the others yellow and red; 3. in Western art; 4. M.A. the Church: black (and white): a. mourning and penitence; with white it suggests hope, humility and purity; b. for Advent, Lent, and mourning-rites; Good Friday; c. can be replaced by purple; 5. *alch.*: fermentation and putrefaction; 6. the Black Poplar

(q.v.) was sacred to the death-goddess; the White Poplar = regeneration; 7. on the Elizabethan stage: the covered part was draped with black cloth for a tragedy: "Hung be the heavens with black, yield day to night.": 1H6 1, 1; 8. *Dante*: black air (= malignant) with whirlwinds is the punishment of the 'carnal sinners' (Inf. 5); 9. the Erinyes had black bodies; 10. German Concentration-camps: a black badge: a. for the small fry: tramps, drunks, etc.; b. for the gypsies;

C. *night, womb, love*: 1. womb: "the foul womb of night": H5 4, Chor.; 2. love: a. "I am black but comely, O ye daughters of Jerusalem": SoS 1, 5; b. black men are proverbially 'lusty';

D. *error, ignorance, nothing*: 'groping in the dark' is a very frequent image for ignorance and error (also black + white); and death seen as complete annihilation (absence of colour = black);

E. *wisdom*: 1. related to the Underworld - snake etc.; 2. *alch.*: the withdrawal of the re-clude; 3. 'animal light', instinct;

F. *evil, sin, devil, superstition*: 1. black clothes are traditionally those of the devil: "let the devil wear black I'll wear a suit of sables": Ham. 3, 2; still worn by his successor: the conjurer; 2. black + black = passion; 3. witches often take the form of black cats; moreover we distinguish between Black Magic (for malignant purposes) and White Magic (to help someone); also Blackbird, Blacksmith, Black Mass, etc.; 4. v. B, 8, for 'carnal sinners';

G. *constancy, the absolute*: 1. related to diamond (v. Correspondences); 2. M.A. (esp. velvet): sombre splendour, haughty and splendid isolation;

H. *rain*: black as the 'colour of rain' because of the dark clouds; dark clothes etc. are used in rain-making fertility-rites;

I. *sleep*: v. Ebony (wood) for the black cave of Somnus;

J. *correspondences*: 1. direction: usually North (the sun is never in the North on the Northern Hemisphere), sometimes West (= Death); 2. planet: Saturn; 3. *her.*: a. a mysterious shadow of frightening strength (because hidden); it only refers to will: executive, imperturbable; it enforces the neighbouring colours; it may refer to freedom, which is formless and without devious ways; b. humility, readiness to serve, fairness, fame; c. sadness, danger, grief, penitence; d. black + gold: wealth (v. also Colours); 4. gems: a. first of all related to the diamond; b. also to gadolinite, garnet, jet, quartz, tourmaline; 5. ages of man: the last stage; 6.

metal: lead (v. C, 1); 7. character of those inclined to black: mystery (explorer).

blackberry

1. there is a general tabu on eating them, because they are associated with death and fairies; v. Bramble; 2. reason-raisin is a frequent pun: "if reason were as plentiful as blackberries"; 3. something valueless: "not worth a blackberry": e.g. Troil. 5, 4; 4. the time for blackberrying has always been the time for truancy from school; 5. repentance; they have a drying and astringent quality: Pliny (24, 73); 6. mortification; 7. *folklore*: Satan cursed the fruit, because, when he was cast from Heaven on the first Michaelmas Day, (October 11), he fell into a blackberry-bush; since then he poisons them on that day; in many places they are not eaten at all for that reason ('connected with the serpent'): v. 1.

blackbird

1. *Dante*: at the end of January it cries: "I fear thee no more, God, now that the winter is behind me": referred to in Purg. 13, 122: having got one's dearest wish there is no need to fear God (but love him); 2. the devil, underworld deity; 3. bad luck, evil, temptation; 4. cunning; 5. vigilance (its warning cry at approaching danger); 6. *her.*: its loud, clear call symbolizes a clear-sounding family-name; 7. re-signation; 'blackbirds fatten best in hard weather': J. Webster (Duch. of Malfi 1, 1); 8. v. *Sixpence* for blackbirds baked in a pie.

blacksmith

A. related to important elements: metal and fire; therefore he had a special position from of old: Creator - Creation: 1. he was sacred, and under the king's prerogative; 2. in myths they live underground, where they guard the treasures of fertility; beside the Kabeiroi the Greeks knew the Telchines, living on Rhodes, Crete, etc. (Pausan. 9, 19); 3. their work causes earthquakes and volcanic eruptions; 4. working underground they had abnormal shapes: they were dwarfs, crippled (Hephaestus), or giants (Cyclops); they were related to the earth-fire; 5. examples: Hephaestus, Oberon, Alberich, Wieland-Wayland; 6. they were creators of forms, masters of matter; they also made cloaks rendering invisible (clouds and mists), rain (jewels), irresistible weapons (sun-rays and lightning), etc.;

B. they are related to thought: the (accursed) poet and despised prophet; cf. Blake's Los;

C. through iron related to: a. the Universe: the first iron having been meteorites; b. the planet Mars = War;

D. though witches are afraid of iron (v. e.g. Nails) Smiths from of old have been connected with the horned Devil as the head of the witches' group, the male opposite of the Maiden (e.g. Marian), the female leader; like the witches they know things forbidden for man to know;

E. M.A.: they typified Music (rhythmic beating), with a nightingale as attribute;

F. *folklore*: a. sometimes they can cure sick persons; b. some are blood-charmers: by making some magical motions they can stop cuts and wounds from bleeding; c. in Gretna Green a smith married the runaway couples, but in other towns men of other trades; d. they often refuse to shoe horses, or do any work with nails on Good Friday; e. the Smith of Nottingham was a proverbially conceited fellow; f. for the skulls of blacksmiths becoming drinking-cups and then the Great Bear: v. Skull.

blackthorn

1. = 'sloe' (which is really the fruit), q.v.; the 'Prunus spinosa' has black berries, hard spines, and pure white blossoms; the sloe is a small bluish-black drupe of a sour flavour; it is the favourite wood for walking-sticks, and in Ireland for 'shilelaghs' (cudgels); it blossoms when the cold North-East wind blows; 2. bad luck, difficulty, blasting; 3. in the Celtic Tree Alphabet related to the 5th month: April-May (letter SS or Z), v. Calendar; 4. strife (Celtic); 5. *folklore*: a. as it bears white blossoms on a leafless and nearly black branch it is both holy and ominous; b. it blooms (like the Holy Thorn) at Midnight on Old Christmas Eve; c. it was sometimes plaited into a crown on New Year's morning and hung up with mistletoe, to be kept as a luck-bringer; d. it is unlucky to bring a blossoming branch into the house: omen of death in the family; e. related to witches: a. they carried its rod since it causes miscarriages; b. when witches were burnt, blackthorn branches were put on the pyre.

bladder

1. pig's bladders have been used in very old ceremonial rites, filled with air, and used to make noise (e.g. as a rumbling-pot); still related to Carnival; on a stick: attribute of the Fool in the Morris-dance; 2. grief: "A plague of sighing and grief! it blows a man up like a bladder": 1H4 2, 4; 3. *W.B. Yeats*: "great-bladdered Emer": that woman of divine origin was murdered by jealous rivals, because she made the deepest hole in the snow with her urine ("Crazy Jane on the Mountains").

blade

1. in early ballads = phallus; 2. *D. Thomas*:

vaginal entrance: the 'bridal blade'; 3. v. *Grass, Sword, etc.*

blanket

1. night-sky; 2. Eliz. stage: the black blanket: hung up on the roof of the covered part of the stage to indicate Tragedy: v. Black; 3. "to be born on the wrong side of the blanket" (= illegitimate): proverb.

blindness

1. darkness, error, ignorance, etc. (v. Black); e.g. "Men are blind in their own cause"; 2. the normal punishment for the mortals who had seen a 'chaste' goddess bathing (= intruding on feminine rites, or not being able to withstand the blazing glory of the unveiled goddess; cf. Christ's Transfiguration): Tiresias, Eurymantes, etc.; 3. prophecy: a. those punished for seeing the goddess were often compensated with the 'inner eye' of the seer, the prophet: Tiresias; cf. Euenius in Herodotus (9, 93ff.); b. in the Bible a prophet often closed his eyes, when prophesying, or had his eyes open and saw nothing: Balaam (Num. 24, 3-4), the taunting of Christ blindfolded (e.g. Mark 14, 65), etc.; cf. a spiritist medium; 4. minstrelsy: a. the magical relation between vatic and poetic inspiration (beside the sober fact, that becoming a minstrel was the only profession left open for the blind); already since Demodokos in Odyssey (8, 64); b. blind harpers or singers sold their love-songs; v. also Bard; 5. often the 'eyes' (and 'blinding') were a euphemism for 'testicles': e.g. in the Oedipus myth; v. Eye; 6. blindfolding is an attribute of: a. Justice; b. Idolatry; c. Cupid: in the M.A. of Amor Carnalis, v. Goat and 'blinking' in Err. 1, 1; d. Christ (v. Amice); e. Fortune; 7. *blindman's buff*: trying to solve a problem without sufficient knowledge.

blister

1. the blister of Cain is the opposite of the rose of innocence on a forehead: Ham. 3, 4; 2. a lie proverbially blisters the tongue since Theocritus (Id. 12, 23f.); v. also Wint. 2, 2.

blood

A. *sun (fire, king, lion, gold)*: 1. the end of a series of colours which begins with yellow sunlight, with vegetative green in-between; 2. the death of a sun-king is often the representation of the blood-red sunset (= death of the sun); 3. v. Moby Dick: the big blood-animal (whale) is hunted and killed, with great stress laid on the sun-fire (Parsees, the cauldron), the phallus-episode, and the gold doubloon nailed to the mast; 4. "his silver skin laced with his golden blood": Mac. 2, 3; 5. dreaming of blood betokens gold: Chaucer (Cant. Tales: Wife of Bath, ProL.); 6. "the blood more stirs To rouse a lion

than start a hare": 1H4 1, 3; 7. royalty: a. 'Dukes of the Blood'; b. connected with Libra = divine legality, the inner conscience of man;

B. *wine*: used as a substitute for blood in libations;

C. *passion* (feeling): 1. "Whose blood and judgment are so well commingled, That they are not a pipe for fortune's finger To sound what stop she please": Ham. 3, 2; 2. related to the 'heart': "Sensations sweet Felt in the blood, and felt along the heart": Wordsworth: ("Lines Composed a Few Miles above Tintern Abbey"); 3. cold blood = unfeeling: "A man whose blood is very snow-broth; one who never feels The wanton stings and motions of the sense": Meas. 1, 4; cf. Mer. V. 1, 1; Caes. 3, 2, etc.;

D. *seat of life, tabu, initiation, frailty*: 1. general: a. blood as the seat of life, is sacred to Yahweh; therefore sacred and tabu; b. "the life of the flesh is in the blood": Lev. 17, 11; c. the human race are the 'sons of blood', being raised from the earth drenched with the blood of the serpent-footed Giants (the Hecatoncheirons): 'e sanguine natos': Ovid (Metam. 1, 162); d. "Confusion now hath made his masterpiece! Most sacrilegious murder hath broke ope The Lord's anointed temple, and stole thence The life o' the building": Mac. 2, 3; 2. tabu: a. "You shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times": Lev. 19, 26; b. the drinking of (human or animal) blood is an 'abomination': Wisdom 12, 5; 3. initiation: a. used as an ointment for the initiation of the priests (Ex. 29, 20) and for the altars; the horns of the latter were smeared with blood (with thy finger) at the initiation, to be repeated every year; v. Horn; b. of the reviving year: "When daffodils begin to peer, With heigh! the doxy over the dale, Why, then comes in the sweet o' the year; For the red blood reigns in the winter's pale": Wint. 4, 3; 4. frailty: "I hate ingratitude more in a man Than lying, vainness, babbling, drunkenness, Or any taint of vice whose strong corruption Inhabits our frail blood": Tw. N. 3, 4;

E. *sacrifice* (atonement, martyrdom, etc.) to restore the balance of the universe (Themis): v. Sacrifice; 1. all other liquids used in sacrifice are images of blood, esp. of sheep, hog, bull, and man; 2. atonement only with one's blood: "Whoso sheddeth man's blood, by man shall his blood be shed": Gen. 9, 6; 3. Christ's blood atoning for all humanity: Dr. Faustus' last hope: "O, I'll leap up to my God! Who pulls me down? See, see where Christ's blood streams in the firmament!": Marlowe ("Doctor Faustus" 16); 4. martyrdom in general; 5. the blood of

the burnt offerings for atonement will be sprinkled, except for birds, whose blood shall be wrung out at the side of the altar (Hebrew); 6. it used to be the practice in the chase to stain one's hands with the deer's (sacred) blood: ref. Caes. 3, 1; K. John 2, 1;

F. *war*: 1. a knight could be called 'Red' because of the blood of war or sacrifice; 2. "I have nothing to offer but blood, toil, tears, and sweat": Churchill (Speech, House of Commons, May 13, 1940);

G. *fertility*: the blood-rites of smearing the door, or tent-post with the blood of the first-born lamb (one year old then) is a Near-Eastern ritual: 1. to ward off evil forces; see below; 2. fertility-promotion; it generally is the accompaniment of a Spring ritual dance (cf. Pesach); it often inaugurated the removal to other feeding-grounds; it is characterized by hurriedness, and women dressing as brides (Ex. 11 and 12, 35); it is essentially a cattle-breeders' feast (as the Massot = Unleavened Bread was an agricultural feast; later these two were often connected); 3. the shedding of blood, esp. of a kinsman, can cause barrenness, as in Alcmæon's case;

H. *food of the dead*: 1. the dead in Tartarus must be fed on sacrificial blood; sacrifices to underworld deities were made in a ditch: v. Sacrifice; 2. in the night the ghost of Anchises tells his son Aeneas to visit him in the Elysian fields (whither the Sibyl will lead him) with much blood of black sheep: Vergil (Aen. 5, 736); 3. *prophetic*, since it is related to the Underworld: a. blood was drunk for prophetic inspiration in Babylon; v. also Pausan. (2, 24); b. "dews of blood" (Ham. 1, 1) and "drizzled blood upon the Capitol" (Caes. 2, 2) were portents of Caesar's death, as described in Ovid (Metam. 15, 788); 4. related to the vampire (q.v.) who, already dead, needs human blood to 'remain alive';

I. *related to water*: 1. for the alchemists one of the names of Prima Materia; 2. waters of the earth were created out of the blood of Ymir (in Norse mythology), from whose dead body the earth was created; 3. the first of the 'signs' in Egypt was turning the water of the Nile (but also even of the wood = trees, and of the stones = fountains) to blood; cf. Midas' story where everything he touched was turned into gold, which, as we have seen in A, is related to blood; 4. in man-symbolism blood = water;

J. *family-relations* (with tabu): 1. Gaelic: Cuchulain could not marry Devorgilla, because he had drunk her blood, while sucking a wound; 2. "On, on, you noble English, Whose

blood is fet from fathers of war-proof!": H5 3, 1;

K. *covenant*: 1. Moses sprinkled the altar and the people as a blood-covenant (Ex. 24, 6-8); the old blood-covenant of cutting oneself and mixing one's blood with that of the other, the 'blood-brother' as also described in Zech. 9, 11; 2. the slave who wanted to remain after 6 years (instead of being made free by the Jubilee) had his ear pierced with an awl at the 'door-post'; 3. in Elizabethan times a young man wounded himself and mixed his wine with his blood to pledge the health of his mistress;

L. *protection against evil forces*: he that can draw a witch's blood is immune from her powers: ref. 1H6 1, 5;

M. *guilt* (irremovable stains): 1. there are numerous stories of indelible bloodstains as silent testimony of a crime committed, either on the floor, or on the weapon; 2. the place where innocent blood has been shed, may remain barren for ever; 3. the blood of a person murdered begins to flow again in the company of the murderer: "O gentlemen, see, see! dead Henry's wounds Open their congealed mouths and bleed afresh": R3 1, 2, when Richard is near; cf. Hagen approaching Siegfried's corpse (Nib. 17); 4. "Will all great Neptune's ocean wash this blood Clean from my hand? No, this my hand will rather The multitudinous seas incarnadine, Making the green one red": Mac. (2, 2); 5. v. Bluebeard;

N. *witchcraft*: I. menstrual blood: connected with moon-magic: 1. according to Pliny it can: a. blast vine; taint meat; b. fade purple cloth, etc.; c. tarnish copper, dim mirrors, make knives dull; d. make bees desert their hives; or kill them; e. cause abortions in mares; f. rid a field of pests by walking round it naked before sunrise; g. calm a storm at sea; h. cure boils, erysipelas, hydrophobia, and barrenness; 2. according to the Talmud when a menstruating woman passes between two men, one of them will die; 3. the Thessalian witches' "baleful moon-dew" was a girl's first menses, taken during an eclipse; it can be used in a fertility-blighting rite of running around (e.g. a house) counter-clockwise 9x while menstruating; it may also have been the Erinyes' "heart-blood" in the Orestes story; 4. any blood issuing from the vagina is dangerous, generally even poisonous; this may have been the origin of the 'jus primae noctis' or 'droit du seigneur', in which a priest or a king deflowered a girl (because they are immune), thus protecting the bridegroom from harm; II. a. witch-power can be broken by drawing his or her blood; b. blood is used even

in a simple charm for a girl to bring her lover back;

O. D. Thomas: 1. 'fallen blood': of (death and) birth, calming his mother's sores ("The Green Fuse"); 2. 'the bad blood of Spring': a. of Genesis; b. impure blood of adolescence; c. of Crucifixion (Easter-Spring).

bloodstone

A. *period*: the birthstone of March (with aquamarine);

B. *Zodiac*: Aries;

C. *virtue*: 1. Rome: a. favoured by athletes, because it stops bleeding; b. Pliny: it gives success to combat, it fosters goodwill among one's companions; it reveals the plots of enemies, and makes invisible (37, 60); 2. M.A.: talisman for agriculturists and cattle-breeders; 3. gives courage, presence of mind, wisdom, and vitality; 4. further charms: a. the power to make invisible is referred to in Dante (Inf. C. 24, 93) and the "Decamerone"; b. wrapped in laurel-leaf with a wolf's tooth and carried about a person, it keeps slander away; 5. to those born under Aries it gives: a. courage, brilliance, generosity, obedience, commanding power, and unaffectedness; b. sudden and short-lived love-affairs;

D. *Bible*: on the Breastplate of the High-priest the 12th stone: the tribe of Ephraim; E. 1. its name is also '*heliotrope*' = turning the sun, because it has the power to turn the sun's rays red; moreover, it catches sunlight like a mirror and indicates an eclipse (Pliny); 2. M.A.: used in sculpture representing flagellations and martyrdom ("bloodstone").

blowing

1. ballads: orgasm (female): "The London Prentice": she asks her love to 'blow the Candle out' (constantly repeated, so it cannot be misunderstood); 2. D. Thomas: activity of vital wind: for poets (v. Wind) and whale (q.v.); 3. modern: oral-genital love-making practised by a woman on a man.

blue

A. anything to do with a *cloudless, sunny sky*: 1. heaven, and 'heavenly' gods, or the All-Father, the Sky-god: Ammon, Osiris, Zeus, Odin, Moses; generally these gods have: blue eyes and light hair, and are bringers of light and sight: they come as the good fairy of the folk-tale heroines; 2. eternity, immensity: time and space; 3. harmony, cooperation, spirituality: a blue flower stands for spiritual happiness (but v. also under E); 4. no hiding (clouds), so: a. truth, genuineness, intellectual light: "True blue will never stain": proverb; b. candour (a characteristic of youth), innocence; c. courage, glory; d. fairness; e. love; f. justice untempered

by mercy, puritanism: "Twas Presbyterian true blue": Butler ("Hudibras" 191); also for the Whigs: opposed to Royal Red;

B. *detachment from earth, calmness*: 1. constancy, conservatism (not diffuse, like yellow): a. often the colour of sedatives: soothing; b. in politics: Conservatives; c. constancy in love (cf. Green): Chaucer's "Squire's Tale"; 2. inner movement, introversion, contemplation, philosophical serenity, religion, devotion: the colour of the Virgin Goddess of Modesty; 3. coolness: a blue woman = one whose presence 'chills' and dismays men; 4. illusion (unearthly); 5. hope, faith; in art: the angels of faith and fidelity;

C. *immensity of upper space and depth*: 1. freedom, unrestrained satisfaction; 2. subconscious (= deep): opposed to Red;

D. *inconstancy of the sea*, loss of 'deepening effect', superficiality: (contrary to much that precedes!): 1. steel: sword, coldness, cruelty, destruction; 2. lack (or loss) of love (Demeter): despair, despondency; 3. weakness (esp. light blue), yielding, unresisting (of water);

E. *moon(light): mother-goddess, Hathor-Demeter*: 1. non-erotic, tender love; 2. immensity; 3. receptive, passive, defensive; 4. moisture; 5. the veiling quality of blue, deep wisdom; the soul: 'filigrane bleu de l'âme': Mallarmé; 6. cosmic order (cf. Justice, measure); 7. witchcraft: a. when lights burn blue there are ghosts about, responsible for illness or despondency; v. R3 5, 2; b. the favourable dress for baby-boys to keep them out of reach of evil spirits (later rose for girls); 8. blue flowers in legend: the magic flowers to be sought, with special power; 9. inversion: the negative aspect of the moon; 10. related to Hathor, Isis, the Virgin Mary, Pallas Athene, Demeter; 11. related to pregnancy: a. "The blue-eyed hag was hither brought with child": Temp. 1, 2; b. "The fins of her eyelids look most teeming blue": Webster ("Duchess of Malfi": 2, 1);

F. *unfavourable*: 1. discouragement; 2. emblem of husbandry; 3. emblem of drinking;

G. *correspondences*: 1. geometry: circle, horizontal line; 2. astrol.: Jupiter and Venus; 3. metal: tin; 4. sports: a. Dark blue: Oxford - Harrow; b. Light Blue: Cambridge - Eton; 5. body: (with green) influences the gall and liver; 6. precious stones: beryl, diamond, turquoise, lapis-lazuli, iolite, sapphire, topaz;

H. *special mythical meanings*: 1. Egypt: a. truth; b. mummies were painted blue: united with the soul of Truth; c. gods painted blue: heavenly origin: e.g. Ammon-Ra; d. great serpents of eternal wisdom: blue with yellow stripes; 2. Hebrew: a. the colour of Eden (eter-

nal youth); b. the colour of the Stones of the 10 Commandments = the Divine Word; c. the colour of the Highpriest; d. of Yahweh's throne, the firmament (lapis-lazuli); e. the main colour (with purple and scarlet) of the priest's dress, also fringed (Num. 16), and the Tent of the Tabernacle of Congregation; f. the colour of the 'desirable young men' of the Assyrians (= purple?), 'gorgeously dressed' (= lit.: "garment of perfection"); 3. Assyrian: the moon-god Sin (wisdom, friendship to man), who was adored on Mt. Sinai, had a blue beard; occultists erroneously attributed his beard to his sinfulness (v. also Bluebeard); 4. Greek: Homer seems to have mixed his colours up, when he first mentions the ships of Odysseus as red, then black, then blue-prowed (Od. 11, 6); 5. Christian: I. general: a. God the Father, the Trinity, or (more fitting as belonging to Air) the H. Ghost; b. divine contemplation, expiation, humility, chastity, innocence, sincerity, piety, hope; all forms of unworldliness; c. varies with green for ordinary Sundays and weekdays after Trinity-Sunday; added later: v. below; d. half-mourning; II. Middle-Ages: a. a dangerous colour for its associations with (worldly) love (beside green), therefore not used in medieval chasubles; b. nascent love, constancy; c. folly: fools and jesters used this colour; perhaps related to the Carnival's "Blue Ships": v. Ship; d. blue + white: a. Mary's colour; b. Israel (v. Highpriest); c. Greece; d. all three united in James Joyce; 6. the inhabitants of the British Isles were supposed to be savages and paint themselves blue ('Pict' = 'pictus' = painted): a tattoo (q.v.) obtained from woad;

I. *psych.*: 1. (Jung) the opposite of red: the spiritual process; 2. practical: a. enlarges a room, but makes it feel colder; b. calms the hormonal system; c. diminishes the growth of plants; d. makes a disagreeable combination with red (e.g. blue light on meat, red wine, or lips); 3. vertically varying equilibrium (light of the sky + dark of the sea) according to the shade; 4. melancholy;

J. *special literary meanings*: 1. D. Thomas: "blue wall": of day; 2. G. Lorca: masculine colour (and homosexuality): the opposite of the ripe rose (= woman), which he finds inaccessible, because of impotence;

K. *her.*: (the 2nd colour: 'azure'): a. faithfulness, loyalty; b. steadiness; c. spotless reputation; d. humility; e. chastity; f. science (according to some);

L. *combinations*: I. with other colours: 1. blue + red: authority and love (the clothing of God); 2. blue + white: v. H, 5, II, d; 3. v. Col-

ours; II. with other (or, in other) objects: 1. *boat*: Charon's boat: Vergil (Aen. 6, 410); v. also Ship and Boat; 2. *bonnet*: (or cap) typical Scotsman's headwear; v. 1H4 2, 4; 3. *woman*: v. B, 3; 4. *dress*: distinctive of servants (still often used for nurses): "Blue coats to tawny hearts": 1H6 1, 3; AYL 3, 2; but v. Wedding-dress; 5. *Peter*: the blue flag with a white square in the centre: hoisted when a ship leaves port; 6. *riband*: the Ocean (esp. the Atlantic); 7. *ribbon*: a. distinctive of the Order of the Garter; b. the winning horse in a race; c. teetotaller; v. also Ribbon; 8. *story (movie)*: dirty; 9. *blood*: Sp. 'Sangre azul': esp. families in Castile, who claim not to have been 'contaminated' with Jewish or Moorish blood; probably because of the blueness of the veins visible through an alabaster-white skin; III. *eyes*: 1. v. A, 1 for Sky-gods; 2. the unicorn; 3. blue-black circles round the eyes: weeping: AYL 3, 2; Lucr. 1587; v. also E, 11;

M. *folklore*: 1. v. E, 7, for witchcraft, and E, 8, for blue flowers; 2. coffins: covers for young people; 3. there is hardly any food of that colour; 4. *Blue-bird*: US: bringer of happiness.

Bluebeard

1. the story has parallels in Africa and the East, but the story in Perrault's "Mother Goose Stories" is probably derived from Brittany, through a 6th cent. Breton chief Commore the Cursed, or Gilles de Rais; 2. it has been explained as a perversion of the blue-bearded (benevolent) god Sin of Babylonia: the scorching death-dealing sun; his wife = the Moon, saved by darkness (dust seen by her sister); the wives slain are then the dawns 'killed' by the sun; his key is extravagance, which is overcome, appearing in the form of meanness, or over-fond friends becoming enemies; 3. though the devil usually has a red beard, he may be conceived as having a blue one: destructiveness and cruelty (v. Blue), beside being 'humanly impossible'; the wife is again the dawn-maiden, overcome by extravagantly rich 'bluebeard' = blue sky, who uses his riches at his death to marry off her sun-down or fertility-sisters; 4. according to Sam Weller's father in the "Pickwick Papers", Bluebeard was the "victim o' connubiality"; 5. v. *Hair* and *Samson*.

bluebell

1. a descriptive name of unrelated plants having the same bell-like flowers (wild hyacinth, harebell, cowslip, etc.); 2. constancy; 3. solitude; 4. sorrowful regret; 5. *Shelley*: "at whose birth The sod scarce heaved" ("Dream of the Unknown").

bluebottle (flower)

1. = 'cornflower', or "Bachelor's Button"; for botanical data v. Cornflower; 2. when Demeter was in despair over the loss of Kore-Proserpine, she tore her (characteristic) blue robe in a thousand pieces, from which bluebottles grew (later she wore a darker blue, which is a form of half-mourning); 3. Mary's modesty: Christian; 4. celibacy: single wretchedness; 5. hope in love; 6. delicacy; 7. national emblem for Germany; 8. a policeman: in children's language, since Shakespeare's time: 2H4 5, 4.

boar

A. *sun*(king or hero) or his substitute; *fire*: 1. disguise of Apollo, Fin MacCool, Set; bristles = sun-rays; 2. a 'superior' animal (like fish, the Cosmic -): a. ranks higher than the dragon and lower than the lion; b. 'the knight of the wood': Norse; c. distinction and positiveness: Gaelic; 3. often the emblem of the second half of the Sacred Year (lion being the first, till mid-summer), so the Twin of the Sacred King who was killed at midwinter as the Yule-tide Boar, cf. Heracles killing the boar in snow; v. further; 4. Odysseus had the scar of a boar's tusk on his thigh, by which his old nurse recognized him: escaped death as a Sacred King; 5. sacred to Ares, Artemis, Mercury, and Poseidon; 6. related to the sun-hero Beowulf: the check-armour of his men and his own helmet was adorned with boar-images; 7. generally considered to be a phallic animal (shape); 8. one of the Roman insignia;

B. *winter-sacrifice of fertility*: 1. fertility-gods (killed): a. Adonis by Ares out of jealousy for Aphrodite: Ares was also a fertility-god before he became a war-god; Ares also fled into Egypt as a boar; b. Tammuz, Osiris, etc.: the boar must have been a sow with crescent-shaped tusks if she was the Moon-goddess Diana-Persephone; c. the Calydonian boar which Diana sent into the country for revenge at being slighted, was first hit by Atalanta, but killed by Meleager; Meleager gallantly offered her the skin and the head as trophy, but his uncles objected and Meleager killed two of them; for this his own mother killed him (v. Wood): Ovid (Metam. 8, 260ff.); sun-king killed by the Moon-goddess for having killed his predecessor-uncle is a frequent motif; perhaps he was emasculated before, just like Adonis, who 'was killed in the groins' (Metam. 10, 708ff.); d. Kriemhild dreamt she saw Siegfried killed by a boar (with flowers dyed red by his blood): Nibelungen (16); 2. the god of plenty Frey rode on a boar ('Gullinbursti') which had golden bristles; his festival was Midwinter; a boar was

also the steed of his 'sister' Freya; Gullinbursti was made by dwarfs, outshone any darkness, and outran any other being; 3. the English Yule-tide boar's head is the Norse midwinter-sacrifice to Frey; its head was carried into the hall with an apple in its mouth, and it was decked with bay and rosemary; the boar (like the Calydonian one) may have been a frost, famine, or drought-monster; 4. it connected two seasons: a. spring: when it helps growth by cleaning out the weeds; b. autumn: decay + destroying of the crops (= killing fertility); rel. to J, 5; 5. its time is October (the boar-hunting season), the beginning of autumn (= coming death), or winter itself; 6. a boar was offered to the Moon-Mother-goddess Diana;

C. *food of the gods*: 1. it gives strength and courage; 2. in Walhalla the Elect are fed on the meat of the boar Sæhrimnir every day;

D. *oaths* were taken over it: 1. at Yule-tide a boar was led into a royal hall, where the Norsemen made a pledge of allegiance over the boar's head, which was then sacrificed; 2. sometimes the hands had to touch the bristles: the sun-rays; 3. oaths of purity or honesty taken over sacrifices of boars: Homer (Il. 19, 266f.);

E. *intrepidity*: 1. the boar waits till he is surrounded by the pack of hounds, and then attacks them and tears them to pieces; 2. he continually whets his never-covered tusks for killing: Ven. 617f.; 3. impetuous: he blindly attacks anything and anyone;

F. *lust*: 1. "Perhaps he spoke not, but Like a full-icorned boar, a German one, Cried 'O!' and mounted": Cym. 2, 4; 2. in icons he is the enemy of female Chastity riding on a unicorn;

G. *special religious meanings*: 1. Babylon: divine messenger: therefore his meat is tabu on certain days (taken over by the Hebrews); the same may have been true in England, where the tabu-animal (as usual) may only be eaten at the festival of 'its' god; 2. Hebrew: symbol of Israel's enemies: coming from the wood he destroys the vine: Ps. 80, 13; 3. Christian: a. the Devil, destroying the Lord's vineyard like the boar; in Normandy churches generally sin; b. the steed of Gluttony (in a psychomachia); c. the steed of Anger; d. the steed of Intemperance; e. attr. of Melancholicus and Earth; f. v. F, 2; 4. Celtic: a boar without bristles (= rays) is the last darkness of the world, and the destruction of the sun at nightfall;

H. *her.*: 1. intrepidity; 2. the fully-armed soldier; 3. freedom; 4. unchecked power; 5. the forces of brute nature (killing Adonis); 6. a *white* boar: the badge of Richard III (various references in Shakespeare's play);

I. *correspondences*: 1. direction: N.N.W.; 2. time: a. the hunting-season: from Christmas to Candlemas; b. v. B for winter; c. St. Bartholomew's Day (August 24) was a great day for cooking pig-flesh: "Thou whoreson little tidy Bartholomew boar-pig" (to Falstaff): 2H4 2, 4; v. also Bartholomew; 3. Zodiac: Pisces (winter);

J. *parts and colour*: 1. *skin*: was a charm for strength and as such much desired: v. B, 1, c; 2. *head*: a. Christmas: the Yule-tide boar: v. above; b. M.A. fee for the king or lord; c. hospitality: as an Inn-sign; 3. *tusks*: a. prehistoric sign of the cross; b. ancient Britons: on graves: immortality; c. v. E, 2; 4. *snout*: "his snout digs sepulchres where'er he goes": Ven. 622; 5. *colour*: a. *black* boar: decay, night, winter, Set; b. *white* boar: v. H, 6.

boasting

a very dangerous activity as it is a challenge to the envious gods; therefore it is the prerogative of the ancient warriors, though even they might be brought low for this form of 'hybris'; all forms of counting, measuring, and 'prema-ture' actions are related (as bringing a pram into the house before the baby is born).

boat

A. *throne of the god*: 1. Egypt: Nile-type of boats: long with a hut/throne in the middle; 2. it was used as a throne of the god when carried around from one town to another; the 'visiting' god's image will have been curtained off;

B. the (god's) *mother-womb*: 1. Isis as "the suckling mother of young Horus" is often represented with a boat on her head; or Isis = the boat, fighting for Horus (as sun-god) and giving life to him; 2. the boat = the Goddess, with whom the believer identified himself to ensure resurrection; the figurehead is not just an illustration then, but shows the real head of the goddess (v. also Figure-head); that is why we often see boats with 'empty huts' in Egyptian paintings; 3. *psych.*: the cradle (womb) rediscovered; 4. L. 'little boat' is a euphemism for vulva;

C. *sun-night-crossing*: the boat of the god Nu(n) (= self-creating Chaos on which Kepheret-sun appears like a shining egg), which the believer hoped would carry the sun across the back of the snake Apap (dragon of darkness); that boat was seen as a living (female) being, fighting the enemies who wanted to prevent the soul from being reborn, and which will secure Osiris' annual rebirth for millions of years;

D. *fertility*: 1. Egypt: Nu(n) was a god(dess) of fertility, androgynous: sometimes represented as male, sometimes as a female virgin, sometimes with a frog-head and swollen belly

to represent fertility; 2. the snake-boat through which Ra (sun again) passes at night (v. Ram) = vegetation, which is related to the snake as figure-head, "bearing the fruit of the world" (cf. suckling Isis B, 1); 3. in the Osirian Mysteries the boat was carried around (on a cart) to enforce the resurrection of the grains; 4. Greek: in the Dionysus-cult Dionysus arrived in the 'boat of vegetation' to bring abundance to mankind; 5. a '*carrus navalis*' was used in the Saturnalia: the King of the Saturnalia was placed in it, and a procession was held (accompanied by Rough Music to awaken the fertility-spirit) through the fields and the town to spread fertility and fecundity; the blue ship, q.v.;

E. *resurrection*: 1. Egypt: = the Holy of Holies (a duplicate of the Temple itself in which it stood), where the god lived, curtained off from the masses; it is the House of Death (of the vulture-goddess Nekhebt, Nekhebet, or Nechet, the goddess of Death), because that is where resurrection takes place; it is identical with the carried 'throne', which was 'raised' as a sign of resurrection; v. also B, 2; 2. eternity, immortality: also in Christian emblems;

F. *earth*: the earth seen as a boat, being hollow, its rolls being earthquakes, and floating on Primordial Waters; so Osiris passes through the earth itself, as does the sun in the night-crossing (q.v.); there are often two boats; the boat of evening-death, and of morning-resurrection;

G. *psychopomp*: 1. Egypt: the funerary boat accompanied the mummy, on a sledge or a cart, to the very grave; later the coffin replaced the boat; 2. generally the heroes were carried in boats (or on dolphins etc.) to the Island of the Blessed; e.g. King Arthur carried to Avalon by Morgan le Fay; the same idea of 'sailing out' is world-wide (often the bodies were set adrift in boats), including the underlying idea of Tennyson's "Crossing the Bar";

H. *in general speech*: 1. ark (q.v.), safety; 2. adventure, misfortune; 3. the Sun and Moon are often represented as 'sailing' through the sky themselves; 4. "to burn one's boats" = to make return impossible = commit oneself irrevocably; 5. 'vehicle' in general;

I. *Blue Boat*: Charon's boat, in which the souls of the dead are ferried across the Styx: 'caeruleam puppim': Vergil (Aen. 6, 410); v. D, 5;

J. v. also *Ark, Ship, Sailor, Wind*, individual ship's parts (e.g. Anchor).

Bobby

a fixed taunting-rhyme for a boy called thus: "Bobby, Bobby, number nine, Sewed his breeks with binder twine".

body

1. matter versus soul = spirit; often represented as a mount and a rider; 2. the Flesh versus Will, often represented as a garden and a gardener; 3. a personal blemish on the body could make a person unfit to be king, e.g. the Celtic King Cormac MacArt abdicated at the loss of his eye: the king's personal health is related to the country's fertility; 4. *body-marks*: a. sacred (tattoo) signs; b. bites and scratches: a. fertility rites (cf. flagellation); b. brutality, fighting; c. (illicit) violent love (v. also Tooth); 5. a body *passing through a serpent*, a tunnel, any dark passage: Night-crossing of the Soul to Wisdom, or the soul to rebirth; v. Serpent; 6. v. the individual parts of the body for the corresponding signs of the Zodiac etc. and v. Man.

boil (sore)

O.T.: the 6th sign of Moses in Egypt: boils and blains.

boiling

1. Elizabethan: often the same connotation with lusty sweat as 'stewing' (q.v.); perhaps also a reference to the venereal boil in a pun; 2. renewal of youth: Medea renewed a ram's youth by boiling it to induce Pelias' daughters to do the same and cut up their father; she is also supposed to have done so to Jason's old father, to Jason himself, and also to Dionysus; Pelops was restored to life in a similar manner; cf. the roasting of babies to immortalize them; cf. also Demeter's magic on Demophon (under Fire and Sacrifice).

bond

1. the bond of iniquity: Acts 8, 23; 2. the bond of peace: Eph. 4, 3; 3. the bond of perfectness: Col. 3, 14; 4. "an honest man's word is as good as his bond" (= contract); 5. v. *Entanglement*.

bone

A. *life*: 1. symbol of life seen in the character of a seed; 2. "When I kept silence, my bones waxed old through my roaring all the day long": Ps. 32; bones = seat of vitality; 3. "bones and pulp" ("Forma d'ossa e di polpe"): Dante = being alive;

B. *death, resurrection*: 1. Ezekiel's vision of the Valley of Dry Bones (ch. 37): a. 'dead' Israel will be revived; b. the lost hope, lack of courage, of the Israelites in exile (= the 'grave'); the Talmud adds: "When those bones had come to life, they stood upon their feet, uttered a song, and died"; 2. compared to the chrysalis;

C. the *indestructible* part of man;

D. in *Man-correspondence*: flesh and bones = earth;

E. *general speech*: 1. the bone of contention; 2. lack of flattery or hesitation; truth; 3. "a broken bone (leg) is stronger when it is set well"; cf. 2H4 4, 1: "Our peace will, like a broken limb united, Grow stronger for the breaking";

F. *Bible*: 1. "bone of my bones" = woman (Adam about Eve): Gen. 2, 23; 2. bone-relation is also used in the comparison woman - man and Christ - church in Eph. 5, 30; 3. since Christ was already dead his bones were not broken; perhaps the Evangelist associated this with the Passover-rites referred to in Ex. 12, 46 and Num. 9, 12;

G. *special literary meanings*: 1. *W. Blake*: the past, tradition, with which one often has to break; 2. *T.S. Eliot*: a. the "fever in the bones": burning (thoughts) for something beyond the flesh (death) = 'marrow', beyond human experience, metaphysics ("Whispers of Immortality"); b. the concrete passage of time, the concrete form of history: "Waste Land" 3; c. Memory is strong beyond the bone: historical knowledge goes farther back than the bones of those who participated ("Landscape" 4); 3. *D. Thomas*: A. "the winging bone": a. the Hermes (= masculine) side of the Hermaphroditic embryo; b. the "flying heartbone" (q.v.); c. phallus; B. "bone-railed": a. sex; b. insecurity; c. death; C. "bone of youth": the phallus seen as the instrument of life (and death-bringing life): the male counterpart of the tomb-womb; D. bones on a beach: phallic man, as opposed to female sea-invertebrates;

H. *folklore*: a. Rome: dried human bones were used as an aphrodisiac; b. life and consciousness may remain in them, after the original owner has died, so they must not be disturbed; c. often used in magic and witchcraft (both animal and human bones are used in spells, healing charms and divination); d. divination in Britain was usually done by the blade-bone of sheep; elsewhere by "throwing bones" and "reading" the way they fell; e. healing; many recipes, e.g.: burnt human bones mixed with ale to produce extreme drunkenness; f. skull (especially efficacious): a. oaths sworn on them are very serious (especially used in clearing a person of an accusation); b. drinking from a skull: of one's enemy, transfers his powers; of a saint, heals; c. some skulls refuse to be buried: they scream when touched to remove; g. the Merry Thought or *Wishbone*: the forked bone between breast and neck of a bird, may be related to a horned moon (like the horse-shoe); two people must hold the end of the bone with their little fingers, and break it while making a

secret wish: the one who gets the larger part, will have his wish fulfilled.

bonfire

1. etym.: a. Sc. "bane-fire" = "bone-fire": a great fire in which bones were burnt in the open air; a pyre; b. (less likely) 'Boon-fire': the neighbourhood contributed to the fire; 2. death, resurrection, fertility: a. originally human or animal sacrifices (as the etym. indicates), esp. of fertility-kings or (animal) substitutes; b. later the human sacrifices were replaced by straw (cf. the last sheaf of the harvest incorporating the Corn-spirit); 3. warning: a. v. Fire for the chain of bonfires signalling the end of the Trojan War; b. bonfires warned England of the approach of the Invincible Armada; 4. preventive medicine, purification: passing cattle between bonfires to prevent certain diseases; 5. sign of victory (cf. 3, a); 6. "the primrose path (of dalliance) to the everlasting bonfire" (= Hell): Mac. Porter-scene;

7. the most important days for bonfires: A. New Year: a. in Greece: the wild olive (q.v.) was the wood used for that purpose; b. Candle-mas (February 2) often had the same function: burn away the old shrubs to encourage young shoots to grow; c. May Day = Beltane Fire: v. Carnival; B. Midsummer (St. John, or St. Vitus): a. wood for these fires was oak: the year seen as an oak door, standing widest at Midsummer (v. Porter); b. Midsummer bonfires were also connected with the flax-cult (v. Linen); v. also Midsummer; c. *leaping over* the fire was done: a. to promote fertility; b. Rome: at the Palilia-festival (of the shepherds): described in Ovid (Fasti 4, 721ff.); C. All Hallowe'en: a. against witches; b. to promote next year's harvest; D. Yule-tide: v. Boar; 8. *folklore*: a. protection against conflagration, lightning, etc. (like kills like); b. protects against witchcraft and sickness; c. general fertilization; d. used in Black Magic to harm a person by burning him or her 'in effigy'; e. v. *Need-fires*.

book

1. wisdom: a. "written inside and out": esoteric and exoteric knowledge (like a double-edged sword in the mouth); b. 'the' book is the Bible: e.g. a 'Book-oath' (2H4 2, 1) is a Bible-oath; c. the Bible: a. O.T.: destiny, dignity, law; b. N.T.: divine knowledge; 2. secret knowledge: a. Prospero talking of his book of magic: "And deeper than did ever plummet sound I'll drown my book": Temp. 5, 1; b. the Book of Toth (or the Book of the Writer: of Hermes-Toth, Hermes Trismegistus) was put in a layer of boxes: gold into silver, into ivory and ebony, into iron; thrown into the Nile it promises the finder vast

knowledge and power; v. Tarot-pack; c. the future: "a little book" is the future of the Church (Rev. 10, 2), as opposed to the big book (or scroll) of the future of the world; 3. life: the Book of Life, in which all people's names (or, only of the Just) are mentioned: Ex. 32, 32; Ps. 69, 28; Isa. 4, 3, etc., to Rev. 3, 5; 4. the book of remembrance: Mal. 3, 16; 5. facial expression: a. "Your face, my thane, is as a book where men May read strange matters": Mac. 2, 5; b. "her face the book of praises" = beautiful; a common Elizabethan conceit; e.g. Per. 1, 1; 6. magic: "Books are not seldom talismans and spells": Cowper ("The Task: VI. The Winter Walk at Noon"); 7. the edification of nature: a. (We find) "tongues in trees, books in the running brooks, etc.": AYL 2, 1; b. related to creative 'weaving': all things crystalized within the divine omniscience; 8. related to 'beech' (q.v.);

9. *combinations*: a. *open* book: Christ is the light of the world and the Book of Life (v. above); b. *closed* book: in the hands of God: Divine Mystery; c. *devil's* book: playing-cards; d. a *little* book: v. 2, c; e. a *red* book: a book listing all persons in state office (originally a peerage list); f. for excommunication by "Bell, book and candle" v. Bell.

borage

1. 'Borago officinalis' has bright blue flowers and hairy leaves and stem; 2. used: a. often in folk-medicine (esp. for slight fevers); b. to flavour a claret cup and other drinks, giving a cool, cucumber-like bouquet; 3. *flower*: bluntness, talent; 4. *plant*: roughness of character.

border

1. *her.*: = 'bordure': the difference between the same arms of relatives; 2. *D. Thomas*: the "border of time and weathers": this side of the border birds and things are wet, however holy ("Poem in October").

bosom

1. seat of feelings and prayers: "And my prayer returned to mine own bosom": Ps. 35, 13; 2. seat of sin: (copulation with a strange woman): "Can a man take fire to his bosom, and his clothes not be burned?": Prov. 6, 27; 3. guilt: "Canst thou not minister to a mind diseased.... And with some sweet oblivious antidote Cleanse a stuffed bosom of that perilous stuff Which weighs upon the heart": Mac. 5, 3; 4. place of safety: the good shepherd "shall gather the lambs with his arms, and carry them in his bosom": Isa. 40, 11; 5. place for kisses (also fig.): "Summer set lip to earth's bosom bare, And left the flushed print in a poppy there": Fr. Thompson ("The Poppy"); 6. Egypt: the mother's bosom is the symbol of mouth (v.

Eye); 7. *Jung*: eye = bosom, with pupil as child; 8. v. *Breast, Teats, Paps*.

bottle

1. salvation: e.g. Sir W. Raleigh: "The Passionate Man's Pilgrimage"; related to the pilgrim's gourd and to the ark - boat; 2. rain: the bottles of heaven: Job 38, 37; 3. refreshment; 4. intemperance; 5. anything swollen: e.g. R3 1, 3: "That bottled spider"; 6. phallus: in early street-ballads; 7. *trade marks*: a. gold: banker and goldsmith; b. with a coloured liquid: orig. a pharmacist, later also of confectioners and grocers; c. with beer, whiskey, or wine: a tavern; 8. a *smashed* bottle: Jeremiah was told by the Lord to smash a bottle in front of the elders and tell them that that was how the Lord would punish them (Ch. 19).

bough

1. hanging: "The father to the bough, the son to the plough" (= when the father is hanged, the son inherits the land): proverb; 2. inherent, potential fame: "Burned is Apollo's laurel bough That sometime (= once) grew within this learned man": Marlowe ("Doctor Faustus", 16); 3. (the burden of) fertility: "The boughs that bear most, hang lowest": proverb; 4. The *Golden Bough*: used by Aeneas in order to return to the earth from his visit to the underworld, so = immortality; ref. Vergil (Aen. 6, 137ff.; esp. 208ff.); in that context the mistle-toe (q.v.) is mentioned; also in Ovid (Metam. 14, 114).

bow

1. generally a weapon of benevolent gods: Apollo (who often uses it to avert disasters), Artemis (with 'sweet' arrows), Heracles, Eros, Mithras, the White Horseman (q.v.) of Rev. 6, 2; generally it touches the hearts of man, not to kill (like its opposite the sword); 2. Apollo's bow and arrow: a. sun-rays, fertilizing and purifying; b. as it is his typical weapon, it was used in divination; 3. war, power; e.g. break a bow = break power in 1Sam. 2, 4; 4. death: made of the deadly yew; 5. hunting: attribute of a hunting-god(dess), e.g. Artemis; 6. moon-shape (cf. horns, horse-shoe, etc.): fertility, strength, vitality, the female principle; 7. (exhausting) strain: the tension of life-force or spiritual force: "a bow long bent grows weak": proverb; 8. penetrating inquisitiveness; 9. fire and lightning; 10. (sharp or lying) tongue: "they bend their tongues like their bows for lies": Jer. 9, 3; 11. "The martin and the swallow, are God's bow and arrow": proverb; v. also robin and wren; 12. the most famous bow and archery-contest in mythology is that between Odysseus and his rivals at the end of Od., where he kills them all

with the bow that only he could bend; 13. *Zodiac*: Sagittarius; 14. *combinations*: a. the god of the *siher* bow: Apollo 1, 37; b. *gold* bow: that of Artemis: Ovid (Metam. 1, 697); c. the bow of *Urizen* (Blake): materialism (formed from a serpent); 15. v. *Archer, Arrow*.

bowels

1. seat of compassion: e.g. "Wherefore my bowels shall sound like an harp for Moab": Isa. 16, 11; probably a euphemism for the sexual organs, where a sudden onrush of compassion creates a stir; 2. the parts eaten especially of human sacrifices: Wisdom 12, 5; 3. off-spring: "Thine own bowels which do call thee sire": Meas. 3, 1; 4. *astrol.*: governed by Virgo.

bowl

1. poverty: begging, charity; 2. riches: fruitfulness, plenty (e.g. "the golden bowl" in Eccl. 12, 6); in unfavourable meaning: gluttony; 3. the feminine principle: a. in Egyptian hieroglyphics; b. earth, world-mother (symbol of containment); cf. Cauldron, Waterpot, Vessel, etc.; 4. sacrifice; 5. gossip: "Utter your gravities o'er a gossip's bowl": Rom. 3, 5, where Capulet chides the Nurse for defending Juliet; 6. *literary references*: a. *W. Blake*: The Golden Bowl: wisdom-bowl of the brain; b. *T.S. Eliot*: a bowl of rose-leaves: civilized life, on which dust has fallen: dead and buried ("Burnt Norton" 1); c. *FitzGerald* (O. Khayyám's "Rubaiyat"): The Bowl of Night (= the inverted sky), into which the morning throws the stone, that puts the stars to flight; throwing a stone in a cup in the desert meant: "To horse!".

box

1. feminine, containing the unconscious; the maternal body; 2. treasure; 3. secrets; 4. *Pandora's* box: the unconscious (v. also Pandora): a. the unexpected, excessive, destructive; b. imaginative exaltation; c. related to the 'third casket' motif of many stories, which contains devastating storms and death (3 = 2 favourable + 1 unfavourable; the three stages of man's life); 5. death, rebirth; related to Ark, Boat, Cista; 6. perfume: "And all Arabia breathes from yonder box": Pope ("The Rape of the Lock" 1); 7. (hence) spring: "Sweet spring, full of sweet days and roses, A box where sweets compacted lie": G. Herbert ("Virtue"); 8. Christian: a. attribute of Mary Magdalene: anointment; b. Britain: a box with 2 dolls in it (the Virgin and the Child) was carried from house to house at Christmas, accompanied by carols; the box resembles the Ark with the New Year child: sun-fertility-rite; 10. *D. Thomas*: "twin-boxed grief": a. twin-bedded; grief = consort; b. twin-coffined; c. testicles (cf. the

country-handed grave boxed into love).

box tree

1. 'Buxus sempervirens' is an evergreen, which grows very slowly; its wood is used especially for musical instruments (mentioned as such already by Pliny, Vergil and Ovid), carvings, inlaying, and mathematical instruments; used for wax writing tablets (e.g. Propertius, 3, 22); 2. prosperity; 3. grace: common in gardens; 4. tenacity; incorruptible, eternal; 5. stoicism: it likes shade, requires no attendance, can bear great heat and rigorous cold without losing its greenness, and lasts for centuries; 6. paleness: Ovid: 'paler than boxwood' (Metam. 4, 136); 7. its tell-tale crackling leaves reveal the truth to the lover when crushed in the hand; 8. as wood used for engraving, it is considered more male, as opposed to the female pear-tree.

bracelet

1. a gift to bind: "For my sake wear this; It is a manacle of love, I'll place it Upon this fairest prisoner": Cym. 1, 2; "Njal's Saga": a jealous woman gives a gold bracelet to the man she loves in order to incapacitate him to consume love with another; 2. crown and bracelets are royal attributes in 2Sam 1, 10; in the sagas gold bracelets are the most valued possessions beside purple clothes, cloaks, etc.; 3. earrings and bracelets were the gifts of the servant of Abraham (Elieezer?) to Rebecca; a bracelet is supposed to have been 1,6 kilograms of gold; 4. learning: "Learning to the prudent is as an ornament of gold, and like a bracelet upon his right arm": Jesus BenShirah 21, 24; 5. v. *Circle and Ring*.

bracken

1. the 'Pteridium typica', a kind of fern, is a perennial, with a black rootstock, which creeps underground extensively, sending up fronds at intervals, which, dying in autumn, remain standing throughout winter, affording cover for game; 2. often the place where the stricken (sacred) deer is caught; 3. Puck gave Bottom his ass's head in a bracken: MND 3, 2; 4. *folklore*: a. when cut cross-wise close to its foot, marks will show resembling the Greek chi for Christ; b. therefore it is hated by witches and evil spirits; c. (being a fern) it is related to thunder and lightning: therefore the same mark may be read as an eagle, the thunder-bird, or as an oak, the thunder-tree; therefore it is also called Oak-fern; d. sometimes the marks may show the future beloved's initials; 5. for further symbolism: v. *Fern*.

brain

1. reason: in Elizabethan times it formed the vital organs with the heart and the liver; the

brain generates the animal spirits, and is therefore the seat of reason; 2. fantasy: a. "This is the very coinage of your brain": Ham. 3, 4; b. "When I have fears that I may cease to be Before my pen has gleaned my teeming brain": Keats (Sonnet); 3. memory: a. "in his brain.... he hath strange places crammed With observations the which he vents In mangled form": AYL 2, 7; b. (having talked of his memory): "And thy commandment all alone shall live Within the book and volume of my brain": Ham. 1, 5.

bramble

1. *general*: a. a prickly bush with black berries; it is one of the plants of which Jesus' Crown of Thorns is supposed to have been made; this continued an older tabu on eating its berries, called 'poisonous' because they were already the 'fruit of the fairies'; another reason given was its relation to the Devil (v. Blackberry); b. it has 5-pointed leaves, which make it sacred to the Great Goddess (of Life and Death); c. the branches when trailing along the ground, may strike root and grow into a new plant; 2. death; Tiresias ordered the serpents which had attacked Heracles to be burnt in a fire of bramble, briar and thorn (Theocritus 24, 88ff.); 3. sin; 4. stinging remorse; 5. the opposite of the sacred rose (= the beauty of the soul in devotion); 6. lowliness;

7. Hebrew (ambiguous): a. divine love, the Voice of God speaking from the Burning Bush (related to the myth of Semele, v. 1, b); b. it does not give protection: a "tree without shadow" (in the Tree-fable in Judg. 9, 8ff.); c. dangerous pride: it easily catches fire, and may cause the mighty cedars to go up in flames; moreover it has the thorns of malignity; 8. entanglement (q.v.): that which entangles us in Dante's 'selva oscura': the dark wood of Error, Irreality, and Formlessness: T.S. Eliot ("East Coker" 2); 9. original purity consumed in its own flames: attribute of Christ and Mary; 10. in the Calendar Year (September 2 - 29) it is a substitute for the Vine (as wine was also made of it); 11. *D. Thomas*: "bramble void": non-existing heaven, crowded by blackberries, where the dead grow for God's joy;

12. *folklore*: a. curative: the cattle (or a patient) must pass some natural aperture or arch with brambles on both sides; b. 'a bed of brambles': "A great dowry is a bed full of brambles": proverb; c. nursery-rhyme: "There was a man of Thessaly, And he was wondrous wise, He jumped into a bramble bush And scratched out both his eyes. And when he saw his eyes were out, With all his might and main, He

dying king, or just purifying air and the gold of sunlight): a. "And when he (= Jesus) had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost": St. John 20, 22; b. poetic, vatic 'inspiration'; 3. creative: the god breathing life: "And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul": Gen. 2, 7; also 6, 17; 7, 15, etc.; 4. connected with voice, q.v.; 5. breath = air (in Man-symbolism, q.v.); wind: (comparing winter-wind to ingratitude) "Thy tooth is not so keen, Because thou art not seen, Although thy breath be rude": AYL 2, 7; 6. the rhythm of breathing is connected with the rhythm of the 'breathing' universe; 7. connected with the circulation of the blood: inversion and evolution; 8. Yahweh's fury: v. Nostril.

breeze

1. fertility; 2. amorous yearnings (like birds, arrows, etc.); 3. related to breath, q.v.; 4. messenger or the voice of the gods; 5. sense-object, which summons the poet to work: P. Valéry; 6. v. *Wind*, and *Windrose*.

briar (brier)

1. any prickly, thorny shrub or bush; now usually a wild rose-bush, the 'Rosa rubiginosa', related to the Sweet Briar = Eglantine (q.v.); 2. related to the Great Goddess (of Life, Lust, and Death), because it has a five-petaled flower; 3. love, lasciviousness: a. in ballads often intertwining over lovers' graves: e.g. "The Douglas Tragedy", "Lord Lovel", etc.; b. a love-charm, described by Th. Campion: "Go burn these poisonous weeds in yon blue fire, These Screech-owl's feathers and this prickling briar" ("Thrice toss these Oaken Ashes"); c. Eros puritanically seen as a major sin (v. also Blake below); 4. the Goddess as light or dawn maid: "Briar Rose": v. *Sleeping Beauty*; 5. death, grief: "O, how full of briars is this working-day world": AYL 1, 3;

6. rejection: briars and thorns are the symbols of the inimical attitude of the Israelites to Ezekiel in Babylon (2, 6); 7. parasite: Err. 2, 2 (v. Ivy); 8. modesty; 9. solitude; 10. special literary references: A. W. Blake: the priests bind the author's "joys and desires" with briars ("The Garden of Love"); B. T.S. Eliot: pain accompanying the ecstasy (rose) of the "frigid purgatorial fires" ("East Coker" 4); C. D. Thomas: "briared hand": of Christ and the wounded poet ("Vision and Prayer"); 11. v. *Eglantine*, *Thistle*, and *Rose*.

brick

1. dependable, permanent, substantial; 2. man: made of clay; 3. birth: a birth-bed was often made of bricks (cf. women giving birth on

a dirt-floor of a cottage; v. Birth): a. emblem of Mami, mother-goddess of Babylonia; b. emblem of Meskhenet, fate-goddess at childbirth in Egypt; 4. Hebrew: their work in Egypt, so: a. exile, bondage; b. cruelty: for making bricks without straw: v. Straw; c. transitoriness: soft material (not baked, and cf. Stone); 5. Rome and Greece began to use brick at (or little before) the decline of the Roman republic; 6. England: lower-class, upstart: brick cottage (the opposite of a stone mansion), Red Brick Universities (opposite of Oxbridge); 7. W. Blake: brothels are built with the bricks of religion.

bride

1. fertility: a. her emblems are fertility-emblems, like apple, rose, lilies, an enclosed garden, a fountain, etc.; b. she is often of humble birth (plant rising from the soil), but with beautiful shoes (q.v. for 'vulva') when raised to her proper height by the (sun)prince: the Cinderella-motif; 2. anima: Solomon's Shulamite ('sister') is the female counterpart of the (Sun) King: their names have the same root sh-l-m; together they form the perfect androgyne, wisdom; 3. the *imprisoned* bride: fertility shut up in the underworld by the frost-monster, till brought out by the Sun; 4. *false* bride: related to the inverted form of the Beauty and the Beast (q.v.): a beautiful bride is replaced by an ugly ogress; the real bride is placed in a humble position, thrown in a lake or river (related to the Swan-maiden), etc.; the false bride (winter) is exposed and expelled by the Sun-prince, and the real bride comes forth in full glory (spring, dawn, etc.); as Sleeping Beauty she is 'awakened';

5. Christian: a. the Church (with Christ as the groom); b. a nun (the bride of Christ); 6. *folklore*: "happy is the bride that the sun shines on, and the corpse that the rain rains on"; 7. for bride = prepuce, to serpent-demon: v. Lilith; 8. for many details about bride-folklore: v. *Wedding and Blood*; v. also Shulamite, Vulva, Woman, Female, etc.; 9. *Bride's Day* (Febr. 1): in Scotland, a girl impersonated the Celtic goddess of fertility, going from house to house and singing a song while asking for gifts.

bridegroom

1. fertility: the sun, issuing from his chamber or tent: Ps. 19, 4f.; 2. freshness: "A certain lord, neat and trimly dressed, Fresh as a bridegroom": 1H4 1, 3; 3. v. *Marriage, Wedding*, etc.; 4. *Whitsuntide* Bridegroom: in a contest of climbing the May-Pole, or racing to it on horseback, taking the bush from the top, a young man became Whitsuntide King, or Bridegroom, ordering people about for the rest of the day;

he was attended by some 'knights' and a clown (thus resembling the Prince of the Carnival with his jester and council-men); a girl was appointed Queen or Bride; both received gifts after the groom and his attendants had made the round of the village.

bridge

A. connection between two worlds, or inherently different beings: 1. link between man and God (heaven): a. Iris, the rainbow (q.v.), as messenger of the gods, or as Scand. Bifrost between Midgard and Asgard; b. the Milky Way (q.v.): Celtic Lug's chain; in British folklore "Watling Street"; c. sometimes the bridge over which the souls had to go was thinner than a thread, hung over Hell, and those unworthy fell off; 2. between the visible and the invisible world; 3. between two periods in time;

B. test: the Irish bridge of Cliff tilted under the unworthy, and could be crossed only by the brave;

C. desire for a change;

D. Demeter, as Lady of the Bridge;

E. Rome: '*pontifex maximus*' (the greatest bridge-builder) used in the spiritual sense; his main function may have been appeasing the river-god insulted by the bridge;

F. *her.*: 1. assaulting cares, patience, stability; 2. artistic sense, industry, rests on the pillars of fidelity, steadiness, justice; sometimes with the scroll: 'Fluctantibus obstat': it endures floods;

G. the *Bridge of Sighs*: 1. Venice: from judgment hall to execution; 2. London: Waterloo Bridge: notorious for suicides;

H. *ballads*: in many ballads a person swims across a river "where brigs were broken": according to the happy or unhappy end we have a last-minute rescue, or a sad drowning; e.g. "Fair Mary of Wallington";

I. *folklore*: a. children's lore: it is lucky to pass a bridge, over or under which a train passes; b. "bridges were made for wise men to walk over and fools to ride over": proverb; c. *golden* bridge: "For a flying enemy make a golden (or, silver) bridge": proverb; d. it is unlucky to be the first person to cross a new bridge, probably related to ancient sacrifices under its foundations (as with houses, thresholds); if that was not done the building would not stand; e. *Devil's* bridges, built with his help, but for which he requires the first to cross it as a sacrifice, so an animal is made to walk over it first; Devil's bridges can be recognized, because they are incomplete: one stone missing; f. witches cannot cross bridges across water: v. R. Burns: "Cutty Sark"; g. the following fa-

mous nursery-rhyme may be connected with the baby-sacrifice to safeguard against the forces of the river-god; a game similar to that of "Oranges and Lemons" accompanied it: "London Bridge is falling down, (5x) - My fair lady Build it up with wood and clay (id.) Wood and clay will wash away; Build it up with bricks and mortar, Bricks and mortar will not stay", etc.

bridle

1. icon: Temperance has a bridle in her mouth (curbing the tongue) and a time-piece on her head (keeping things in order); 2. N.T.: as an image of the terrible slaughter that will come at the end of the world (Rev. 14, 20) it says that the blood will come "even unto the horse bridles"; 3. shares in horse-symbolism (fertility etc.).

brimstone

1. destruction as punishment for sins: fire from Hell; 2. *folklore*: carried about it is a preventive against rheumatism (related to Hell: fight fire with fire), cramps, etc; v. *Sulphur*.

briony (bryony)

1. a twining plant of the gourd-family, having a large white root, large palmate leaves, pale yellow flowers and red berries; 2. in England it is often given the same value as the mandrake (q.v.): its male and female forms are given the name 'mandrake' and 'womandrake'; 3. it is an aphrodisiac and a fertilizer: dried and powdered roots are given to persons or horses of the sex opposite to the plant's; there are strict warnings about the exact dose; 4. witches use it in their spells (either unable to find a 'real mandrake', or confounding them); they make an image of them to represent the person, on whom they want to cast a spell; 5. it is often employed in remedies for women's ills, and for rheumatism, sometimes as a purgative, cathartic and diuretic (Pliny 23, 16);

Brisngamen

1. the famous necklace belonging to Freyja, the Germ. goddess clothed in falcon-feathers; though she did not belong to the Aesir, but their rivals the Vanir, she was so confused with Frigg (Frija), Odin's spouse; when kept separate she was the Great Goddess: of death in so far as she had a dwelling in the sky where she received the dead heroes; she is married to the sun-god Od, and when he wandered in his daily course, she wept 'tears of gold' (grain); she was the Mother-goddess, having two beautiful daughters; she was Venus and promiscuous sorceress all in one; she had obtained the necklace from the Black Elves (q.v.) in Svartalfheim, paying for it by sleeping with all of them;

2. it has been *explained* (the name meaning 'fire-necklace'): a. the Moon; b. dawn: morning or evening-star setting in the sea; c. the rainbow (q.v.), which was guarded by Heimdall against the approach of the greatest enemies of the Aesir, the Giants (darkness, frost, etc.); Heimdall himself was a light-god; the rainbow has also been explained as Freyja's tears; d. general fruitfulness.

bronze

1. it purifies; 2. the *Bronze Age*: the third of the Four Astrological Ages: a. mankind became a hardened, powerful race, with metal tools, constantly at war, and condemned to wander in Hades; b. burial became the general rule; c. connected with the invention of the wheel (machinery); d. the great Greek epic poetry (at least the "Iliad") incorporated many Bronze Age legends; 3. a. *Bronze Gong*: in Greece was sounded: a. at the death of a king; b. at the eclipse of the moon (to call it back).

brooch

1. originally made of bronze, often representing animals in crude form, endowing the wearer with the characteristics of the animal represented; 2. in Elizabethan times a brooch was often jewelled, or indicated a person's trade: it was generally worn on the hat: "love to Richard Is a strange brooch in this all-hating world": R2 5, 5; 3. the best specimen: "he is indeed the brooch and gem of all the nation": Ham. 4, 7; 4. *folklore*: as a gift it is an omen of broken love or friendship.

brook

1. deceit: "My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away": Job 6, 15, referring to wadi's, which lack water when it is needed most: in summer; 2. spiritual guidance: the brook that the hart pants after (Ps. 42, 1); 3. six smooth stones out of a brook (acc. to A.V.; others: valleys) killed Goliath; 4. morning: "The brooks of morning": Longfellow ("Children"); 5. vulva; 6. place to fly the goshawk: 2H6, 2, 1; 7. smooth runs the water, where the brook is deep: proverbial; e.g. 2H6 3, 2.

broom (shrub)

1. 'Cytisus scoparius' is an evergreen shrub of the pea-family; its small leaves fall away early, but the branches retain their dark-green colour; its yellow flowers scatter their pollen by an explosive mechanism, usually triggered off by the touch of bees; 2. war: material for the staves of spears and darts; 3. O.T.: the same function of the Northern Birch: a. sacred to the sun; b. expels evil spirits; 4. humility, servitude (providing material for the tool); 5. neatness; 6.

rejected love: "broom-groves Whose shadow the dismissed bachelor loves": Tp. 4, 1; 7. *her.*: emblem of the Plantagenets, originally a nickname of Geoffrey, count of Anjou, because he wore a spring of broom ('genet') in his hat; 8. *folklore*: a. its bitter, nauseous shoots were used as a diuretic (against surfeits); also its seeds; b. "under the broom is silver and gold": proverb; v. *Furze*.

broom (tool)

1. neatness, humility, servility: v. preceding; 2. insight, wisdom; 3. attribute of Robin Goodfellow and all well-meaning fairies: (Puck) "I am sent with broom before, To sweep the dust behind the door": MND 5, 1; 4. *broomstick*: a. the typical implement of woman (the opposite of the male pitch-fork); it was placed outside the door, when the woman was absent from home; b. witches' steed: perhaps used as vaulting-pole or as a hobby-horse, suggestive of flying; 5. *folklore*: a. at weddings a birch-besom was set aslant an open door (of the bride's home, or her future house); bride and groom had to jump over it, official witnesses had to be present, and then the ceremony was as valid as a church wedding; b. a girl accidentally stepping over a broom-handle may become a mother before she is a wife (stressing the phallic meaning of the broom-handle, which it is of importance to remember in connection with witches too); c. burning an old broom, or throwing one overboard (without its handle) may becalm a storm.

brow

1. shows one's feelings: "Contracted in one brow of woe": Ham. 1, 2; 2. the place where a person's character is branded: a. "by this face, This seeming brow of justice": 1H4 4, 3; b. "brands the harlot - Even here, between the chaste unsmirched brow Of my true mother": Ham. 4, 5; c. grace: "See, what a grace was seated on this brow": Ham. 3, 4; d. victory: "All weakness that impairs, all griefs that bow, Find their sole voice in that victorious brow": M. Arnold ("Shakespeare"); e. innocence: "Child of pure unclouded brow And dreaming eyes of wonder": L. Carroll ("Through the Looking-Glass", introd.); f. v. Rose as the opposite of Cain's Blister; 3. *azure* brow: of the Ocean: "Time writes no wrinkle on thine azure brow: Such as creation's dawn beheld, thou rollest now": Byron ("Childe Harold's Pilgr." 4); 4. v. *Forehead*.

brown

1. earth, modesty; 2. autumn, melancholy; 3. a quiet background colour, simplicity, Victorian lack of emotion or spirituality; 4. renunciation, monasticism (monk's habit), poverty,

penitence; 5. sorrow, barrenness; 6. a 'brown man' is proverbially trusty; 7. "Brown Exercise rejoiced to hear, And Sport leapt up, and seized his Beechen Spear": Collins ("The Passions"); 8. the *character* of those inclined to brown: a. calmness, passivity; b. conservative, dependable; c. practical knowledge; d. earthly;

9. *literary associations*: A. a 'nutbrown maiden' occurs frequently in ballads: she is usually prepared to follow her lover in banishment, into the Green-wood, to be an outlaw; notwithstanding the hardships of such a life she remains constant (by ancestry she may prove to be a baron's daughter); the paramour in the forest is present again: it appears he was not really banished, but only wanted to test her, and now will marry her; she often compares favourably with Fair Annet's etc.; the same theme we see again in "Fair Margaret", where Sweet William ultimately marries the brown girl, and finds Margaret's ghost at his bed's feet; B. *Dante*: brown air: a. of evening: e.g. Inf. C. 2, 1; b. of Hell; C. *J. Joyce*: brown and yellow: the colours of paralysis and decay (of Dublin); 10. v. *Wedding-dress*.

Brownie

1. German: guardian spirits living in the woods; related to the 'little people', a remnant of a smaller race overcome by a taller; 2. Northern England: the good fairies, like Robin Goodfellow, who work in the night: cleaning the rooms and doing general housework; sometimes, however, they mischievously upset an already arranged room (cf. Puck); cream or bread and milk can be left as a reward, but any other gift is disdained; the surest way to get rid of them is to make them suits of clothes: they will put them on and never return; 3. v. *Fairy, Elf, Dwarf, etc.*

bubble

1. man's life and aspirations seen as an empty, insubstantial thing: a. "If your lordship find him not a hilding (= good-for-nothing), hold me no more in respect - On my life, my lord, a bubble." All's W. 3, 6; b. "Man is a bubble": proverb; c. "Seeking the bubble reputation Even in the cannon's mouth": AYL 2, 7; 2. airy visions: (of the witches) "The earth has bubbles, as the water has, And these are of them": Mac. 1, 3; 3. *D. Thomas*: a. "Swag of bubbles in a seedy sack": semen in the testicles, always remembering that coition is itself a symbol for poetic creation, so semen = words; b. cf. Ball; Grief, thief of time, steals bubbles = breath, so: causes death.

Bucentaur

1. half man, half bull/ox/ass; 2. duality of

man, stressing his baser (animal) part; cf. Centaur; 3. the archetype of the mystic combat between man and an animal-monster expressed in one symbol: Theseus and the Minotaur in one, or St. George and the Dragon, Heracles and the Cretan bull, etc.; 4. probably used for figure-head of a ship, esp. the one in which the Doge of Venice sailed to the Adriatic Sea every year on Ascension Day, at the annual renewal of the "wedding of the sea" by dropping a gold ring into the water in the name of the republic.

bucket

1. attribute of Fortune with her wheel of buckets, alternately filling and emptying; ref. R2 4, 1; 2. *folklore*: an overturned bucket should not be used to sit on, e.g. by anglers; perhaps with a pun on 'kick the bucket' = to die, in which 'bucket' = a beam or yoke, on which something is hung.

buckle

1. self-defence and protection: like 'fibula' (q.v., = a minimal shield, = 'buckler') and belt (q.v.): "I give thee the bucklers" = I own you are a better man (in combat): Ado 5, 2; 2. to undo one's belt = 'letting hair down'; 3. a buckle of gold could be worn by the Maccabees as a sign of the highest honour (coming with a purple girdle) given by the Seleucides: e.g. 1 Maccab. 10, 62ff.; 4. aristocracy; 5. fidelity in authority; 6. resembles the runic character for S = sun; 7. the 'tongue' divides the buckle into a figure symbolizing the daily circle of the sun, the middle of the circle of the year, etc.; 8. *her.*: a. a knight preparing for action; b. tenacity, steadiness; 9. used as a protective amulet; 10. the goodwill and protection of Isis: a buckle dipped in water was hung around a mummy's neck to safeguard him or her in the underworld; 11. v. *Girdle*.

buckram

1. coarse linen, stiffened with glue; 2. used in Elizabethan times: a. to make lawyers' bags: "Thou buckram lord": 2H6 4, 7; b. to make curtains; c. for giants' clothes on the stage: "O monstrous! eleven buckram men grown out of two" (= 2 men have become eleven giants: Hall teasing Fallstaff): 1H4 2, 4; since then: imaginary person(s).

bud

1. latent or undeveloped power, immaturity, youth; 2. virginity; 3. Shakespeare has constant references to the darling buds of feminine youth (vulva), being cankered (= a worm): a. (Romeo is) "So far from sounding and discovery, As is the bud bit with an envious worm": Rom. 1, 1; b. "now will canker-sorrow eat my bud": K. John 3, 4; 4. spring: a. "The soote

season, that bud and bloom forth brings": the Earl of Surrey ("Description of Spring"); b. "Rough winds do shake the darling buds of May": Sonn. 18; 5. *D. Thomas*: the phallus that 'forks' (= fixes) the girl's eye (and his own): "If I were tickled".

Buddha

W.B. Yeats: a. complete contemplation; b. Love: the opposite of the Sphinx = Intellect.

bugle

1. originally a bullock's horn (O. Fr. 'bugle'); 2. military call to action, from Reveille to Last Post; 3. the Horn of Salvation; v. Horn for general symbolism; 4. the horn of cuckoldom: "hang my bugle in an invisible baldric": hide my position: Ado 1, 1.

bugloss

1. a plant, 'ox-tongue'; 2. falsehood: attribute of Lying: of its roots various kinds of grease-paint are made; 3. it has many medicinal uses, and when carried on a person it keeps the snakes away (Pliny 22, 25).

building

1. love: Sonn. 124; Ant. 3, 2; Gent. 5, 4; Valentine wishes Silvia to return to the mansion of his breast, "Lest, growing ruinous, the building falls"; also Troil 4, 2; and Err. 3, 2: "Shall love in building grow so ruinous?"; 2. fancy: "I have lived To see inherited my very wishes, And the buildings of my fancy": Cor. 2, 1; 3. the believers: (1 Cor. 3, 9): "For we are labourers together with God; ye are God's husbandry, ye are God's building"; 4. *folklore*: a. "in building, a low foundation: proverb; b. "In settling an island, the first building erected by a Spaniard will be a church; by a Frenchman, a fort; by a Dutchman, a warehouse; and by an Englishman, an alehouse": proverb.

bull

A. general: 1. the bull is primarily a solar animal, yet contains many lunar elements; together they form one of the most important incorporations of the Slain God of Fertility; 2. "Bull" and "Ox" are often synonymous: e.g. the "Oxen of the Sun" episode in *Odyssey*; 3. Egyptian hier.: a. temperance; b. double bull (2 heads and 4 legs: the ends of the earth; however v. B, 4; c. vegetative life: the bull, from whose body corn grows (cf. Mithra); 4. a Deer (v. Stag) cult may have preceded a goat-cult (v. Goat for the change), before the general bull-cult arose: e.g. on Crete; 5. instead of being the god himself, he may be represented as his mount, or pedestal: of the Babylonian Moon-god Sin (cf. Sinai), Marduk, the Egyptian Toth and Osiris, the Phoenician El, the 'Mighty One of Israel' (Isa. 2, 24), and the Golden Calf (=

'young Bull', the later bull-cult of Bethel); in all these cases the bull may have been the bearer of the Invisible God: cf. Hadad-Rimmon, the god of storms and fertility, who was represented as a man standing on a bull: identification of the god and the mount (as we must also identify the god with his sacrifice, in general); cf. also the Mercy Seat on the Tabernacle between the Cherubs;

B. solar elements (masculine): 1. the bull's horns seen as the sun-bow, shooting its ray-arrows; 2. Gods to whom the bull was sacred: a. Egypt: Osiris (resurrection), or Apis, by some considered to be the image of the soul of Osiris; b. Babylonia: Marduk; c. Phoenicia: Baal; d. Greek: Dionysus, Zeus, Heracles, Ares, Tantalus, Telamon, and the Cretan Minotaur; e. Persia: Mithra; f. Hebrew: Nebo, Yahweh; g. Christian: Christ as the Divine Sacrifice (ref. Ezekiel's vision); 3. Assyrian: heaven, father, son of the Sun (second to the lion), with the thunderbolt connecting him with atmospheric deities; v. A, 5 for his bellow, which represents thunder; 4. Egypt: the sky and the fecundating sun with 4 horns (the cardinal points), and 4 legs (the pillars supporting the sky): the male creator (however cf. A, 3, b); as Apis he was a vegetation-deity, who was wept for, like Tammuz (v. Astarte); 5. Hebrew: a. Jeroboam made two bull-statues: one for Bethel and one for Dan, as objects of worship (Ex. 32, 1-6; Kings 12, 8 and 25-33); v. also under Cow-heifer; Jeroboam did not intend to remove the people from Yahweh, but he only wanted to have holy places of his own, and thus keep people from Juda; in good faith, knowing the powerful bull (horn) cult in the Temple, he had two golden calves made, to be set up at the old Yahweh centres Beth-el (e.g. Gen. 35, 8) and Dan (1 Kings 12, 28f.); therefore the 'good' kings of Israel left them, even if they destroyed the Baalim; b. the 12 'oxen' (3 in each direction), which were the supports of the 'molten sea' of the Temple, find their counterpart in another sun-symbol of fertility: the lions of the smaller wash-basins; c. the strong bulls of Bashan are described as "ravening and roaring like lions" (Ps. 22, 12); d. that Yahweh is nearest related to the Phoenician astral Supreme Father deity, the bull-god El (common name for a deity among the Semites) is also brought out by Ras-Shamra-texts; e. v. Cherub; 6. Greek: a. Zeus: he disguised himself as a snow-white bull among Agenor's cattle to attract the attention of Agenor's daughter Europe (moon-goddess), who decorated him with flowers, before she was carried off to the sea on his back; he actual-

ly ravished her in eagle-form (another sun-symbol; v. C, 7, b for the Moon-Pasiphae counterpart; Ovid (Metam. 2, 837ff.); b. Dionysus: a. had a white bull as a mount in Thrace; cf. Theoc. 20, 32; b. he taught people how to use the bulls ('oxen') before a plough; c. he drove some girls, who refused to join his band, mad in the shape of a bull, a lion, and a panther (seasonal changes of sun-gods; v. Seasons); 7. Rome: white bulls were sacrificed in the Capitol; 8. Gaelic: the story of the White and Brown Bulls: the fairy-queen Medb (= Maeve) was jealous of her husband, who had a White-Horned bull; in a war the Brown killed the White, became mad, dashed his brains out against a rock, and thus Cuchulainn (the sun-king incorporated in the bull) died, followed by a young bull (sun); ref.: W.B. Yeats: "The Old Age of Queen Maeve" etc.; moreover the bull was related to the mistletoe;

C. lunar elements: (female) 1. its horns seen as a moon-shape (v. Horns); 2. sacred: a. to female deities: Demeter, Venus, Urania, Athene, Hera; b. sea-deities: Poseidon, Thetys; 3. connected with humidity, rain, moon (sea); 4. (black bulls): death: many coffins were made bull-shaped: between fire (gold) and water (lapis-lazuli), between heaven and earth; 5. Egypt: originally the bull was a humid and passive power, opposed to the active, generative lion; the bull to be worshipped in the place of Apis must have a bright white crescent-shaped spot (Pliny 8, 71); 6. Hebrew: in early Semitic religion he was the mount of rain and thunder-gods (with the lion as earth-god, and a horse as sun-god); cf. also the connection with the temple-basins in A, 5, b; 7. Greek: a. related to Poseidon: he had a fire-breathing white bull (which persecuted Hippolytus), even though normally black bulls were sacred to him; b. related to the Moon-goddess Pasiphae, who was in love with a white bull in her husband's flock (given him by Poseidon); she tempted him ingeniously (with the help of Daedalus) by lying backwards in an imitation-cow, and the bull fathered the Minotaur on her; Minoan hid him in the Labyrinth for shame; v. D, 3, b;

D. together: earth and the underworld: fertility, reincarnation: 1. Egypt: a. hieroglyphics: v. A, 3; b. Osiris (Apis) as bull-god; c. when a new bull was installed in the temple, women exposed their genitals to him as a fertility-rite; d. princesses were buried with sacred bulls: a symbolic marriage for fertility; 2. Babylon: the colossal winged bull (Shedu) with a bearded human head (originally perhaps a goat) was an Underworld genius, connected with the wander-

ing souls of the dead; 3. Greek: a. Dionysus became the corn-spirit: this twice-born god for some time replaced Zeus; in Dionysian rites a live bull was rent to pieces and devoured; in many forms he is an incorporation of the Corn-spirit, believed to inhabit the last sheaf (or last threshing): garlands were hung around a bull's neck and then he was slain; b. the Minotaur (the result of copulation of sun and moon) was imprisoned in the labyrinth (= the realm of darkness; v. the double-axe, the 'labrys'); this may refer to a ritual copulation of a cow-horned Moon-priestess with the bull-masked Minos-ring (as incarnation of Dionysus); 4. Rome: one of the army insignia; v. Animals; 5. Celtic: reincarnation; 6. Mithra (connected with Dionysus): the first (or only) Created of all animals, representing Universal Order, immediately protected by Mithra; he is killed by Ahriman, or by Mithra himself; all kinds of grains and prophylactic plants grew up from the earth at once; for Mithra killing himself: v. also Covenant; 7. in general black bulls are sacrificed to Underworld fertility-gods: e.g. Ploutos (or sea-gods); 8. in the Mysteries he is often the father of chthonic monsters of fertility (to be conquered by the sun);

E. characteristics: 1. fecundity, fertility; 2. beneficent deity, protector; 3. brute force (Christian); 4. sacrifice, self-sacrifice, self-denial; 5. chastity (v. Cosmogony); 6. patience, peace;

F. correspondences: 1. *her.*: a. magnanimity, valour; b. power; c. servility; d. ox-head: power guided by reason, leading to useful labour; 2. *psych.*: a theriomorphic symbol of Self in dreams (Jung); 3. *Zodiac*: Taurus (from April 30): season of ploughing; 4. opposite: a. the snake: the bull = the living hero; the snake = the dead, buried, chthonic hero; b. for the Hyperboreans = the god Thor, son of Heaven and woodland: the superiority of the mammals over the reptiles, etc.; c. v. Lion, in C, 5; 5. ages of man: a man of thirty (v. Ages);

G. parts: 1. *blood*: a. it is highly poisonous, because of its magic potency: only priestesses could drink it unharmed (which they did to induce prophetic ecstasy); cf. Midas' story; ref. Pausanias (7, 25, 8), Pliny (28, 41); b. mixed with much water, it was sprinkled on the fields to fertilize them; c. drinking the blood as a death-sentence: Herodotus (Bk. 3); 2. *hide*: a. Aeolus' wind-bag: Ovid (Metam. 14, 225); b. Phoenician Dido bought a piece of land (which was to become Carthago) "the size of a bull's hide": they cut it into strips and thus measured out the land; the myth prob. arose from a lin-

gullistic error; v. Vergil (Aen. 1, 368); 3. *tail*: Mithraic: the tail has special power, sometimes in representations it is held by one of Mithra's helpers, while ears of corn already sprout from it; 4. *pizzle*: used as a whip: IH4 2, 4; 5. *foot*: kings were called 'bull-footed' owing to the dislocation of the 'thigh', typifying the emasculation of the fertility-rites; v. Dance, Foot, Heel, Hobbling, Thigh, Partridge, etc.;

H. *combinations*: 1. *bull-fights*: a. there are records of forms of bull-fights existing before the Punic war among the Celtiberians; b. we know from sculpture and vases that in Minoan Crete a truly heroic form of acrobatic bullfight existed, e.g. men jumping between the horns of the charging bull; c. in England *bull-baiting* existed side by side with bear-baiting; pepper was blown into the bull's nose in order to infuriate him more, and the trained dogs tried to get at that most vulnerable part; sometimes holes in the ground were provided, where the bull could protect it; another form was 'bull-running': a butcher let loose a bull in the village, and the townspeople, armed with clubs, chased him till he was exhausted, and was then killed; d. thus the fight between the bull and man (or the self-sacrifice of the bull-god) is: a. a fertility ritual; b. the archetype of the Mystic Combat; 2. a bull *tied to a fig-tree*: lascivious fury appeared: a man subdued in marriage (= fig);

I. v. *Season, Sacrifice, Bucentaur, Minotaur, Taurus, Horn, etc.*

bullfinch

"The scholar bullfinch aims to catch The soft flue's iv'ry touch": Chr. Smart ("A Song to David"): the note of the bullfinch is low, soft, and pleasant; he possesses great powers of imitation, and can be taught to whistle a tune ('scholar').

bullroarer

1. the bullroarer, or 'rhombus', is generally a flat elongated piece of wood, with a hole in one end, through which a string is fastened, often with serrated edges; by swinging it round, it produces a whirling or roaring sound; it shows affinity with the rattle, the sistrum (q.v.) and other instruments imitating rain, thunder, etc.; it is used world-wide (from ancient Greece to the natives of Australia); 2. in Greece they were used in the Mysteries as fertility-bringers: an evocation of the Supreme (wind) Spirit, or the creative voice of that Spirit itself; 3. it is also used in the initiation of the males of a tribe; e.g. the uninitiated may not even see it, but the initiate, going out into the woods to recover from circumcision or subincision, swings it in

order to ward off evil spirits who may attack him in his weakness; 4. to warn children and women to stay away from the male sacred ceremonies; 5. if it has an elongated lozenge-form, it may represent dynamism (cf. the Andrew's Cross): intercommunication between the upper-world (gods) and the middle-world, or the under-world (fertility); 6. swinging it as a love-charm: Theocritus (2), Propertius (3, 6, 26).

bulrush

1. the Ark of the Solar New-Year Child: for Moses found in a box of bulrushes: v. Papyrus; 2. lack of stamina: "is it to bow down his head as a bulrush": Isa. 58, 5; 3. the multitude of the faithful and the humble (Christian); 4. vessels of bulrushes were used by the quick messengers from Egypt: Isa. 18, 2; 5. v. *Papyrus*.

bun

1. as round sacrificial cakes or bread: the body of the deity, replacing human and animal incorporations of the self-sacrificing god; 2. the Egyptians impressed the cross (of life) on their Spring-buns; 3. the Franks and Germans made offerings of buns and eggs at Spring-festivals; 4. Christian: a. Christ's body, as the Eucharist wafer; b. v. Hot Cross Bun; 5. modern: the phallus (put into the female oven of generating heat); 6. v. *Pie, Wafer, Round Objects, Cake, etc.*

bundle

1. fasces: controlled power representing inherent strength; v. Fasces; they may be rods with an axe, or arrows; 2. the bundle of life: "The soul of my lord shall be bound in the bundle of life with the Lord thy God" (Abigail to David): ISam 25, 29; cf. the Book of Life; here the reference is to the purse in which (when sealed) savings were kept; 3. v. *Ear of Corn, Sheaf, Torch*.

bunting (bird)

1. there are many kinds: the 'Emberiza calandra' = the corn-bunting, nesting on the ground and forming flocks in winter; the more common is the Yellow bunting (or Yellowhammer: 'E. citrinella') which has a monotonous song (rendered as "a-little-bit-of-bread-and-no-cheese"); 2. "I took this lark for a bunting": All's W. 2, 5; the birds are still similar enough to give sense to this line; it means: I thought this overdressed braggart was worthless; 3. *folklore*: a cowardly or crying child is taunted as "Cry baby bunting".

bur(r)

1. emblem of importunity: clinging unwanted; 2. *folklore*: a. a bur sticking to a girl's clothes betokens she is in love; b. coherence: "hold (hang, etc.) together like burrs": proverb.

burial

1. honouring the dead; 2. sorrow; 3. consummation: in various senses, also: being devoured by mother-goddess earth; 4. resurrection, return to the primal parent; 5. initiation: into manhood, or any new phase in life (e.g. the Night of the Soul); these were often accompanied by imitation-burials, e.g. of a Sacred King, q.v.; 6. among some peoples (e.g. the Jews and Greeks) a burial denied was such a cause of unhappiness, that it was not even denied the enemies in general; 7. *burial-places* were charged with ritual, magical significance: an invader often used the same site for the same purpose, and the rites connected with them were those of death and renewal, of ancestor-worship of those subjected, etc.; later they remained ghost-infected areas; v. also Burial-mounds below; 8. round *barrows*: fertility-rites (v. Round Objects);

9. *water-burial*: setting the dead adrift, or sinking them; send them on their way to paradise, seen as a Blessed Island; water restores life and youth and is a great rebirth-promotor; since Gilgamesh; 10. *exposure*: the best-known form is that of the Zoroastrian Tower of Silence, where the dead were laid to be devoured by the vultures (mother-symbol) and 'purified' (through decay) by the Sun; another form is leaving them outside for the birds and beasts of prey: the dead experience ecstatic joy while being devoured (purified), so that no decaying particles shall enter the Happy Fields; the latter may be related to the Ass-burial of the Hebrews; both forms show the purification-element to be found in the next; 11. *burning*: the commonest form in the O.T., where only the soft parts of the body are burned, so that the bones (clean) can be buried: ISam 31, 12, where Saul is burnt this way, and his bones buried under the tamarisk; perhaps also in Amos 6, 10; 2Chron. 16, 4, and 21, 19;

12. Graeco-Roman: the burial was all-important: only when the body was properly buried could the soul be ferried across the Cocytus and Styx; if not, it had to flit about for a hundred years before being admitted to the Elysian Fields; three handfuls of earth over the body was the minimal requirement for burial: v. Vergil (Aen. 6, 322ff.); 13. *burial in the highway*: in his excitement Richard II asked to be buried in the highway "where subjects' feet may hourly trample on their sovereign's head" (3, 3); 14. *T.S. Eliot*: "The Waste Land": The Burial of the Dead: v. Corpse; 15. *folklore*: a. people often objected to having a dead kinsman buried on a new burial ground (there is danger from the

side of the devil in using anything new; cf. Bridge): his soul would be seized by the devil, or he would have to become *Churchyard Watcher* till the next corpse came; sometimes a Watcher was believed to be the first person to be buried in the New Year: he would remain in that function till the end of the year; the Watcher summoned the dying by travelling by night through the countryside in a cart, the sound of which was a true omen of death; it was sometimes a coach driven by the devil: a headless coachman; b. objects buried with the dead: to equip them for the next world; they may range from weapons to mirrors for girls and clay pipes for men; money is sometimes added for the 'fare across': a penny in the mouth, or on the eyes; sometimes belongings of a living person were included to ensure his death; c. a man must leave the house feet foremost, and through the front-door, or the front-window (not to imperil his soul); often with hamlets and outlying farms a fixed route was obligatory: the Church Road, the Corpse Way, the Corpse Gate; e. *funeral-wreaths*: are still hung on (or near) a grave to 'bind' the dead soul, and prevent his or her jealous return; or it may be a relic of old funeral gifts to comfort the soul on its journey; f. vampires, suicides, etc. were buried at crossroads, so that their souls would get mixed up about the way home; if necessary, a stake was driven through the heart to nail the soul to that place; this is related to crosses which are put on spots where accidents have happened;

16. *burial mounds*: a. Nordic: seats of inspiration, both to kings and poets; b. fire-breathing dragons, guarding the treasures of burial mounds against robbers may have originated in cremation-rites (fire as a devouring monster), but sometimes the dead themselves are believed to turn into dragons; 17. *boat-burial* was still common in Arthurian legend (e.g. Perceval's sister), sometimes with written messages; v. also Boat; 18. v. *Grave, Corpse, etc.*

burning

1. passion: a. lust: a. "And here's the base fruit of his burning lust": Titus Andr. 5, 1; cf. Tim. 4, 3; Gent. 2, 5; in Shakespeare there was usually the added meaning of venereal disease; b. "What (is) desire, but a self-burning?": Champion (Book of Ayres); b. indignation: K. John 4, 2; c. with shame: "He burns with bashful shame": Ven. 49; d. all passions: Buddha's Fire-sermon as referred to in T.S. Eliot's "Waste Land"; 2. marriage as one step back from Hell: "It is better to marry than to burn": ICor. 7, 9; 3. glory: "The barge she sat in, like a

burnished throne, Burned on the water: the poop was beaten gold": Cleopatra's boat in Ant. 2, 2; 4. *W. Blake*: creative light and fire: "Tiger, tiger, burning bright, in the forest of the night": a lunar animal, standing for the enchantment of creation, esp. poetry: the relation poet - Christ (Christ the Tiger by the side of Christ the Lamb) as is also found in e.g. D. Thomas.

bush

I. = *shrub*: 1. the *Burning Bush*: a. M.A.: the Virgin Mary; b. the Church in the flames of Prosecution, yet not perishing; c. Divine Love (= the Divine Word); d. v. Bramble; 2. frightening in the dark: a. "In the night, imagining some fear, How easily is a bush supposed a bear": MND 5, 1; b. "Suspicion always haunts the guilty mind: The thief doth fear each bush an officer": 3H6 5, 6; 3. attribute of the man in the moon: a lantern, a dog, and a bush of thorn represent Moonshine in MND 5, 1; the meaning of bush is prob. that of II; 4. barrenness, uselessness: "underneath the barren bush Flits by the sea-blue bird of March": Tennyson ("In Memoriam" 91); 5. *W.B. Yeats*: three bushes: (poem of that name:); a. on the graves of the Lady-in-love, her substitute maid in her lover's bed, and her Lover; b. three principles of hiding, forming one unity; c. pubic hairs; 6. *folklore*: a. "a bad bush is better than an open field": proverb; b. hiding-place for birds: "A bird in the hand is worth two in the bush": proverb; II. (= *branch*): a bush of ivy was hung out as a vintner's sign: "good wine needs no bush": AYL Epil.

bushel

1. inefficacy: put a candle under a bushel: of Christ's disciples, if, having heard the teaching, they do not enlighten the world: Matth. 5, 15; 2. a bushel full of corn: a. abundance; b. field-labour.

buskin

1. a half-boot with raised soles to heighten the players in an Athenian tragedy; height-symbolism: they raised themselves to gods and heroes; it was the opposite of the 'sock' ('soccus') or low shoe worn in comedy; how high actually the 'cothurnus' was is not known; 2. nobility: decency of behaviour and gesture; 3. Rome: a. used in the sanctification of kings; cf. Heel; b. (by Venus) said to be characteristic of the Punic Carthaginians: Vergil (Aen. 1, 337); 4. connected with sexuality: standing for the vulva, and the foot for the phallus: v. Shoe.

butcher

a butcher's wife is the beloved of the cobbler (q.v.) in street-ballads.

butter

1. luxury: butter and honey is the special treatment of a guest: Isa. 7, 15 and 22 (for Immanuel); Pliny: the food distinguishing the rich and the poor in barbarous lands (28, 35); 2. *folklore*: A. the making of butter is a hazardous task, and many things can impede the 'coming' of the butter: a. menstruation of the woman making it; b. often witches and fairies meddle; B. butter hay: make it impossible for the horses to eat: a cheating ostler's trick: cf. Lear 2, 4.

buttercup

1. related to madness buttercups ('crow-flowers') are mentioned with daisies, nettles and long purples as the flowers, with which Ophelia had garlanded herself when she was drowned: Ham. 4, 7; 2. "the little children's dower": Browning ("Home-thoughts from Abroad"); 3. probably the 'cuckoo-flower' of LLL 5, 2 (v. Cuckoo); 4. v. *King, Cup*.

butterfly

1. *soul*: a. the opposite of the worm = the body; cf. Cocoon; b. v. *Folklore* a.; 2. *death*: a. represented by the Greek youth Thanatos, because of the stages egg - chrysalis - butterfly; it is born from dew (Pliny 11, 37); b. 'funereal butterflies': they were sometimes carved on tombstones: Ovid (Metam. 15); 3. *resurrection*, rebirth: a. in psychoanalysis; b. Christian: related to Easter Day, resurrection of Christ; 4. ascent to *immortality*: purification of the soul by fire, but related to life, rather than death; 5. *inconstancy*, transitoriness: man is honoured only for the limited period of time when things go well: "for men, like butterflies, Show not their wings but to the summer": Troil 3, 3;

6. *love*: a. on ancient monuments Cupid is seen tearing a butterfly to pieces (= soul dominated by love); he is still represented as holding in one hand a banded bow and burning the wings of a butterfly with a torch in the other hand; b. love himself is represented with butterfly wings; 7. *frivolity*, rashness, wantonness: a. pleasure is represented with butterfly wings; b. irresistibly attracted towards killing light; c. inducing wantonness in others: in Shakespeare we have several examples of boys wantonly killing butterflies (may be related to 6, a): Cor. 1, 3 and 4, 9; d. often an emblem of frivolous distraction, e.g. in a Rashness-icon; 8. *lightness*, taking things easy: a. R. Graves: the art of flying crooked and still reaching one's goal (the opposite of the industrious bee-line); b. butterfly + crab: "Semper festina tarde"; 9. a vain, gaudily-dressed person, esp. courtiers: "We'll ...laugh at gilded butterflies": Lr. 5, 3; 10.

her: frail, transitory life;

11. *W.B. Yeats*: intuition: the opposite of the Hawk = logic; 12. *folklore*: a. a dead man's soul is sometimes seen fluttering over the body as a soul: a sign of happiness; b. red butterflies were thought to be witches; c. a butterfly in the house: forthcoming wedding; 13. v. *Cocoon, Chrysalis*.

buttocks

1. the buttocks of the night: the opposite of the forehead of the morning: Cor. 2, 1; cf. LLL 5, 1: "the posteriors of the day"; 2. Dante: the leader of the Demons, Barnariccia, had made his buttocks into a trumpet: (C. 21, 139) "Ed egli avea del cul fatto trombetta".

buzzard

1. considered as despicable as the kite (q.v.):

"More pity that the eagles should be mewed (= shut in a cage like a hawk) While kites and buzzards prey at liberty": R3 1, 1; 2. likes the company of horses, for their dung (Aristotle); 3. has three testicles (Pliny 10, 9); 4. the most important bird for augury (id.).

Byzantium

W.B. Yeats: the Eden on Earth, the Unity of Being: a. because in the centre of the 2000-year cycle of Christian civilization (= full moon in the moon-phases); b. religious, aesthetic, and practical life were one; c. impersonal art of architects and artificers; d. 'workman, noble, and saint' in the New Byzantium will again dominate the human landscape.



C

1. Hebrew 'gimel' = camel, pronounced as (g), which became unvoiced through Etruscan influence; Irish 'coll' = hazel; 2. symbolizes: a. the crescent moon, either as great sea-goddess, or as the emblem of the Egyptian-Babylonian moon-god Sin (cf. Mt. Sinai); b. Roman Law: judges left a C on their tablets when they voted the accused guilty (cf. A); 3. *correspondences*: a. planet: Earth or Venus; b. Tarot: the Empress; 4. *combinations*: a. the 'cat is in the cupboard' v. A; b. C3: the lowest grade in physical fitness for military service (opp. of A1).

cabbage

1. gain; it was highly recommended by all ancient physicians; cf. 5; 2. emblem of the self-willed; as a great enemy of the vine it removes the evil effects of drinking; 3. emblem of the sun (form); 4. "*cabbages and kings*": ill-assorted, diverse subjects: from the Walrus-poem in L. Carroll's "Through the Looking-Glass"; 5. "a twice told tale is cabbage twice sold": proverb.

cabin

1. (especially thatched) in allegorical paintings: a. adversity; b. hermitage; 2. temporary shelter (e.g. of the lover): "Make me a willow (related to sadness in love) cabin at your gate, And call upon my soul within the house": Tw. N. 1, 5; 3. den of wild beasts: "let him (= the boar) keep his loathsome cabin": Ven 637; = cave; 4. (hence) eye-socket: "So at his bloody view her eyes are fled Into the deep-dark cabins of her head": Ven. 1038; cf. Lodge.

cabinet

1. tent = heart: "They, mustering to the quiet cabinet...": Lucr. 442; 2. *W. Blake*: v. Crystal.

cab(e)iri

1. origin: a. Phrygian deities ('Mighty Ones') of planets (metals), fertility, and the sea; esp. invoked by sailors in danger; b. Egyptian; 2. Greece: a. particularly honoured as the Great Gods of Samothrace; the cult reached its height in the time of Alexander the Great; b. mysteries were held as safeguard against misfortunes (esp. at sea); later they were identified with Hephæstos (metals), Dionysus (fertility), Demeter and Kore, the Dioscuri, etc.; these in-

cluded phallic worship, but with insistence on moral purity; 3. Rome: Aeneas is believed to have introduced them into Italy (from Phrygia) and there they became the 'penates publici'; 6. represented (on a medal): the head covered with a pointed (phallic) hood (of invisibility); in one hand a cypress, in the other a carpenter's square; he wears a mantle round his shoulders and has cothurni (v. Buskin) on his feet.

cable

1. Celtic: Lug(h)'s chain: the Milky Way, by which he pulled the souls up to heaven; 2. *her.*: usually represented with the love-knots, or the Magic Knot, symbolizing the cable without end, eternity; 3. the threefold cord worn by monks in East and West.

cactus

1. desert, warmth, grandeur; 2. ardent love; 3. *T.S. Eliot*: in the 'Hollow Men' 'cactus land' is an attribute of the waste land of modern society, with petrified forms of religion; religion dying where it was born.

caduceus

I. *origin*: 1. etym.: Gr. 'karykeion', from 'karyx' = herald; originally probably a branch with two turning twigs, later interpreted as snakes, and still later confounded with the snake-familiars of Asclepius; 2. developed from the scarab (q.v.);

II. *forms*: 1. a wand with two serpents twining round it, surmounted by two small wings, or a winged helmet (supposedly of Hermes-Mercurius, who intervened in a fight of two serpents, which then twined round his wand); 2. the same, but ending in a circle, surmounted by a crescent; 3. a staff covered with velvet and topped by the fleur-de-lis; 4. only one snake and a staff; 5. a rod of olive wood (of Apollo) covered with garlands;

III. *the form explained*: 1. with the snakes and the helmet (esp. in Rome): a. wand = power; b. snakes = wisdom; c. wings = diligence; d. helmet = lofty thoughts; 2. the 4 elements: a. wand = earth; b. wings = air; c. serpents = fire and water; 3. two copulating snakes and a phallic staff;

IV. *meanings*: A. as attribute of Mercury: 1. fertility: bringing out the Graces (q.v.); 2. as

herald: a. peace; b. truce; 3. commerce, industry; 4. eloquence; 5. the planet Mercury: in Jewish symbolism related to the civilizing angel Raphael; B. as attribute of Asclepius: healing; C. the symbol itself: 1. symmetrical balance, moral equilibrium, good conduct (esp. Rome): cf. Libra (v. also Scales); 2. integration of the four elements; 3. tri-unity of heraldry; 4. constructive existence as opposed to the Trident (v. Wheel of Fortune); 5. fertility: a. phallic symbol, like all rods; related to the jester's stick and the stick carried by the women in the Bacchanalia (v. Thyrsus); b. conjunction of opposites: male/female, positive/negative; cf. Ansate Cross and other forms of androgyne; 6. a. power: in icons represented as piercing a lion's neck; b. strength: cf. Fasces; 7. Tarot: club-suit;

V. *carried by*: 1. deities: Mercury, Ceres, Hercules, Venus, Anubis, Serapis, T(h)oth; 2. classical: badge of a sacred person, not to be molested; 3. herald or 'king of arms' in grand ceremonials: esp. the forms II, 3 or 5; 4. ambassadors; 5. doctors; 6. in icons: in a woman's hand: felicity, peace, concord, security, fortune;

VI. *psych.*: the staff is phallic (inherently connected with Hermes-Hermes), and surrounded by coupling snakes, having a winged hat on top; the lower transcendence from underworld snake-consciousness, passing through earthly reality, reaching transcendence to superhuman, or transpersonal, reality in its winged flight.

cage

1. imprisonment; 2. marriage: *W. Blake*: v. Golden -, below; and 5; 3. cruelty: "A robin redbreast in a cage Puts all Heaven in a rage": *W. Blake* (Aug. of Inn.); 4. mere bodily confinement: "Stone walls do not a prison make, Nor iron bars a cage", but (I) "in my soul am free"; *R. Lovelace* ("To Althea from Prison"); 5. man's contrariness: (about marriage): "Il en advient ce qui se voit aux cages, les oyseaux qui en sont dehors, desperent d' y entrer; et d'un pareil soing en sortir, ceux qui sont au dedans" (It happens as with cages: the birds outside despair to get in, and those inside despair of getting out): *M.E. de Montaigne* ("Essais" 3, 5); copied by Webster: v. Bird-cage; 6. *W. Blake*: a Golden Cage: a. matrimony (like 'silken net'); b. of Phoebus ("How sweetly I roamed"); 7. *D. Thomas*: body + ribs sheltering the heart ("Among those killed"); 8. v. also *Bird-cage*.

Cain

1. the sanguinary temperament, triggered off by Abel's hypocrisy and sanctimony (Byron's view); 2. M.A.: a. the Jewish people, killing

Abel-Christ; = Synagogue; b. agriculture: with his plough he had advanced beyond Adam with a spade, and the nomad-shepherd Abel; 3. *Cain-coloured*: the colour of Cain's hair is red, according to tradition (like Judas): "a Cain-coloured beard": *Wiv.* 1, 4 (though sometimes spelled differently); 4. v. *Smith*.

cairn

1. a yellow or brown quartz, named after one of the peaks of the Grampians in Scotland; as a brooch, usually set in silver, it is worn in the Highland costume; 2. patriotism, homesickness.

cake

1. feast: e.g. "cakes and ale": proverbial jollity, probably related to the cake-and-ale festivals held at Twelfth Night and Christmas: "Dost thou think, because thou art virtuous, there shall be no more cakes and ale?": *Tw. N.* 2, 3; v. also H8 5, 4; 2. eating of the fertility-god inhabiting the cake or bread, to acquire his strength (substitute for human or animal sacrifices): a. Hebrew: salvation, bringing divine life; b. Christian: the Eucharist or Hot Cross Bun (q.v.); 3. offering to a god: a. especially round cakes (or bread): *Round Cakes* (= moon-shaped) were offered to the Queen of Heaven (Ishtar or Astarte): *Jer.* 7, 18, etc.; they were either wine-cakes or fig-cakes (v. Fig and Flagons); b. *cake idols*: substitute for human sacrificial meal, especially connected with the Saturnalia and Yule-tide-Christmas (or St. Nicholas in Holland); 4. as a burial gift: a ceremonial meal to ensure the happiness of the deceased;

5. *folklore*: A. *Dumb-cakes*: of flour, water, eggs, and salt, made in absolute silence ('dumb') by one or more girls, to find out their future husbands; the rites can be practised on Friday nights, but especially on the portentous Eve's (St. Mark's, Christmas, Hallowe'en, St. Agnes; at St. Agnes' Eve it is often accompanied by St. Agnes' Fast during the day); B. *Groaning Cake* (or Groaning Cheese): prepared before a birth, to be distributed to all in the house after it: good luck for all concerned; C. *Simmel Cake*: a rich, saffron-flavoured fruit-cake with almond icing, eaten on Mothering Sunday (4th Sunday in Lent); D. *Bridal cake*: a bridegroom must not kiss the bride before eating of the cake (fertility-rite).

Caladrius

1. legendary bird: put at the foot of a sick person's bed, if it turns its head away, the patient will die; if it looks at the patient, and goes to him or her, it sucks out the illness, flies with it to the sun, and sweats out the illness; 2.

M.A.: = Christ: turning away from the Jews, and sweating out the Christians' disease.

calamus

1. generic name of 200 species of tropical palms, most of which are leaf-climbers with many hooks on the underside; the root provides the medicinal drug; the ancients may have meant the 'citronella grass' ('*Cymbopogon nardus*'); 2. anciently used for arrows, musical instruments (Pan pipe) and writing; 3. the spice was used as an ingredient for the 'principal Spice' of the Tabernacle for anointment.

calendar

A. *shorter periods*: in composing a calendar, people have gone by: 1. the phases of the moon, coinciding with the magically charged period of the menstrual cycle of women, and significant for the hunter; still used in Jewish, Islamic, and Christian churches; 2. sprouting of leaves, e.g. the sprouting of the fig inaugurated a season right for navigation; 3. rainy or dry season: in the tropics; 4. flooding of the rivers: e.g. the Nile; 5. the stars visible just before sunrise, or after sundown; 6. the height of the sun at midday, measured by a simple stick in the ground; 7. the habits of animals: the birth of the young; the cry of the migratory cranes indicated the season for sowing or reaping in Greece; the climbing of snails up the plants: the end of ploughing in the vineyard, etc.;

B. *for longer periods*: number of harvests or snows;

C. *the days* were counted by dawns (e.g. the Babylonians), the suns, or the nights: e.g. Teutonic 'fortnight', 'sennight'; in Rome and Egypt the day started at midnight, for the Hebrews at sunset; it was sub-divided into periods of light: daybreak, sunrise, noon, afternoon, twilight, sunset; when days were counted they often started at noon, so that a night was not cut into two for the astrologers; the sun-division from dawn to dusk into hours, gave unequal hours throughout the year;

D. the '*week*' began as the period between market-days, which could be 5, 6, 8, or 10 days; later the mystical number 7 was used (just as much later the 12 hours of day and night), and religious observance replaced marketing;

E. *seasons*: only in the more temperate zones (tropical zones having two only), which led to the adoption of the solar year (by the side of the lunar months) for agriculture; however, there is no agreement on the number of seasons, or which were the seasons: e.g. Teutons counted winter, spring, and summer, whereas others left out winter (v. Seasons); in Rome the division was probably into five sea-

sons of 72 + 5 days of the Minerva-festival (v. number Five); in Egypt they had 3 seasons of 120 days (= 5 x 24, or 4 x 30) + 5 days of Osiris, Horus, Set(h), Isis, and Nephthys; Horus was hidden from Seth in the third (hottest) season of the Dog-star Sirius and the Two Asses, coinciding with the disappearance of the lap-wing;

F. *years* were counted by:

I. notable events: plague, famine, war, new monarchs, or the new consuls in Rome, and the new archons in Greece;

II. *Solar Year*: the passage of the sun through the constellations of the Zodiac, which gave roughly 365 1/4 days, the quarter day added, when it could be added as a full day; the year could begin at the solstices, or at the equinoxes, but this travelling of the sun through the Zodiac showed an ever greater discrepancy (through the 'precession of the equinoxes'), so people tried to have the solar year comprise all seasons, have it start at the same season, and fit it to the lunar year as well as possible; the discrepancies were noted, e.g. in Egypt the rising of the Dog-star Sirius, instead of indicating the beginning of the rising of the Nile, gradually occurred later;

III. *Lunar Year*: here they had the choice of 12 months of 29 1/2 days (= 11 1/4 days short), or 13 months of 28 days = 354 days + 1 or 2 days added, etc.; they could not make the religious (lunar) year fit an agricultural solar year, so monthless days were added at the end of the year; religious festivals were usually held, when the first rim of the crescent was visible as the 'new moon', or (artificially) changing the days of the month;

some people went back to the observation of the stars, e.g. in Homer we see that vines must be pruned before Arcturus was seen in the evening, and autumn storms were to be expected (and sowing must be done before) the Pleiades were to be seen before dawn;

the most important systems of Lunar Years (with their festivals) were:

A. *a year of 13 months*: 1. a month was 4 weeks of 7 days = 28; 2. 13 moons + 1 day = (almost) a Solar year, therefore: the expression: "a year and a day" or "twelve-month and a day": "But how many months be in the year? There are thirteen I say" ("Robin Hood and the Curtail Friar"); b. on the odd day after the ominous 13th month, various important events could take place: a. the Virgin-child was born: usually two days before Midwinter; b. sacrificial death of the sun-king: often at midsummer (v. King, for Sacred King); c. the New Year Child

of the Mysteries was suckled by a goat, and shown to shepherds, or floated in (v. Ark); 3. pregnancies took '10 months': a. "In the time of ten months I was compacted in blood, of the seed of man, and the pleasure of sleep concurring": Wisdom 7, 2; b. "ten long months have brought the trouble of pregnancy to your mother": Vergil (Ecl. 4, 61); cf. Homeric H. to Hermes 11; 4. the Celtic Tree-Alphabet-Calendar:

(1) December 24	B	birch or wild olive	5
(2) January 21	L	rowan	14
(3) February 18	N	ash	13
(4) March 18	F	alder (or cornel)	8
(5) April 15	S	willow; SS (Z) (blackthorn)	16
(6) May 13	H	white hawthorn (wild pear)	0
(7) June 10	D	oak (terebinth)	12
(8) July 8	T	holly (prickly pear, later gorse)	11
(9) August 5	C	hazel nut; CC (Q) (apple, sorb, or quince)	9
(10) September 2	M	vine	6
(11) September 30	G	ivy	10
(12) October 28	Ng	(Gn) reed, or dwarf elder (or guelder rose)	7
(13) November 25	R	elder (myrtle)	15
the quarterly stations: (vowels)			
Spring equinox	O	furze (later broom)	4
Summer solstice	U	heather	0
Autumn equinox	E	white poplar	2
New Year	A	silver fir (or palm as birth-tree, later elm)	1
Winter solstice	I	yew (death tree)	3
the missing day (December 23): mistletoe (as New Year: shares with silver fir);			

B. *a year of 12 months*: 1. Hebrew: a. in general the Hebrew calendar was very complicated and was subject to great changes: they decided the new moon every month by empirical methods (29 or 30 days); only later it was decided, that a year could not have less than 8 months of 30 days ('full months'); before the Babylonian captivity the months were simply numbered and only a few names occur; b. the struggle between Cain (agriculture) and Abel (cattle-breeding) took place at the end of a calendar-period (Gen. 4, 3), since the firstlings

were offered; c. before Exodus the New Year began in autumn, later it began with Pesah (Ex. 12, 2), so in Spring; d. v. Esther for a reflection of a Babylonian time-myth in the Bible; 2. in ancient Britain the 12 days between Christmas and Twelfth Night (which were called 'left-overs') often represented the twelve months of the year; each day represented a month; this accounts for the many forfeiting-rhymes (still extant), which consist of 12 stanzas;

C. in the Lunar-year cycles, sometimes they counted a Great Year of 4 years (the first extension of the life of a sacred king, with games to elect his successor; cf. Olympic Games), or, in order to get the lunar year even more in line with the solar year, a Great Year was 235 lunations = 19 Solar years (v. below);

IV. *New Year*: 1. Assyrians: about September 10; 2. Hebrews: a. ecclesiastical: Spring; b. civil: Autumn (like older Rome, Macedonia and Syria); 3. Greece: Summer; 4. Rome: March, later January; 5. England (before 1752): March 25;

G. *The Roman calendar* (at first lagging behind the more empirical Greek calendar) had 12 months, beginning in March, with 12 lunations and 2 nameless months (prob. the change to January was taken over from the Etruscans, who started the year with the door-god Janus-January); the priests calculated the 'calendae' or New Moon, the 'idus' for the full moon, 9 days before the 'idus', and the day after the 'calendae'; all but the 'calendae' were unlucky days; also the rest of the year was completely divided into days which were right for legal business ('fas') and those less available ('nefas'); Julius Caesar reformed the calendar almost to modern standard (with 1 day wrong in 130 years);

H. *the Church* allowed the Hebrew festivals to follow the lunar year (e.g. Easter: the Sunday following the old Jewish Passover: the Sunday following either the full moon occurring on the day of the spring equinox, or the Sunday after that new moon); after 28 years the Sundays fall, on the same date the whole year; nineteen years made the Sundays and new moons identical;

I. *Gregorian correction*: ('New Style'): 3 days after every 400 years; 10 days were taken off; Britain adopted the New Style when the difference had become 11 days, which were taken off between September 2 - September 14, 1751, accompanied by riots demanding the eleven days back.

calf

1. immaturity: a. favourable: innocence, endearment: "Art thou my calf?": Wint. 1, 2;

b. unfavourable: childishness, stupidity, folly: "It was a brute part of him to kill so capital a calf there": Ham. 3, 2; 2. calf or ox: Christian: St. Luke (v. Tetramorph); 3. Hebrew: a 'clean' animal, often used in sacrifice, like Heifer (q.v.); 4. M.A.: the ages (q.v.) of man: a boy of 10; 5. *Golden Calf* = Young Bull (q.v.): A. Hebrew: a. the idol, made from women's earrings, erected when Moses was on the Mount: fertility-god with orgiastic fertility-rites (v. Bull); b. Christian interpretation: a. its destruction: related to Christ's arrival in Egypt, where the idols fell down, wherever he passed on the Flight; b. evil riches; B. Greek: the young Dionysus; 6. *calf-skin*: the Elizabethan fools of great families were often distinguished with a calf-skin: "Thou wear a lion's hide! doff it for shame, And hang a calf's skin on those recreant limbs": K. John 3, 1; cf. 1, b; 7. *moon-calf*: monster, mis-shapen birth: Temp. 2, 2;

8. *folklore*: a. the stable lantern must never be put down on a table: the cow may slip her calf; b. the first cow to calve in the year, sets the fashion of timing: if she calves by day, so will the others, if by night, so the others; c. neighbours, who have received a quantity of Beastings (first milk) to make pudding, must return the bottle unwashed, otherwise the new calf will die, or the cow's milk may fail; d. it is unlucky to put one's hand on a calf's back or to step over a calf lying on the ground; e. the dried tip of a calf's tongue (Lucky Tip, or Lucky Bit): a charm (against poverty).

calla-lily

1. 'arum lily', 'water arum', or 'wild calla' ('*C. palustris*') grows in wet places, has heart-shaped leaves, showy white flowering spathes, and a fruit-cluster of red berries; v. Arum ('*A. maculatum*'); not to be mixed up; 2. maidenly modesty: it has the white vulva-shape, but lacks the conspicuous phallic spadix of the Arum.

Calypso

1. many island-deities are goddesses offering immortality (necessarily preceded by death) as a life on the Blessed Islands; 2. Odysseus, having been wrecked on her island in his (sun)wanderings, refused her offer; cf. the refusal of the apple (q.v.).

camel

1. *general*: a. the Hebrew letter 'gimel' = C, but pronounced like voiced [g]; b. when in the early books of the Bible camels are mentioned by the side of asses, they are probably anachronistic: camels were generally used tamed in Egypt, etc. between 1200-900 B.C.; c. horses have an innate hatred for camels; v. Herodotus (1), Pliny (8, 26), etc.; 2. submission: a. when

man first saw a camel he was frightened, because of its sight; when he saw it was gentle he used it; when he saw it could get terribly angry, he bridled it: Aesop (Fable 206); b. in icons: attribute of, or mount of, Obedience: represented as kneeling, willing to let the rider mount; 3. stupidity: a. a camel, jealous of the applause a monkey got for dancing, imitated him, but was cudgelled out of sight: Aesop (Fable 59); b. "do, rudeness, do, camel, do, do": Troil. 1, 2; perhaps a reference to the fact, that many jesters were deformed, e.g. hunch-backed; 4. prudence, slyness: a. an apparent contradiction like this to nr. 3, occurs frequently: cf. Ass, Owl, etc.; b. icons: attribute of Discretion; 5. salaciousness: shares it with its comrade the ass; they secretly performed coupling takes a day (Pliny 10, 83); 6. fury: in icons an attribute of Fury; cf. 2, a; 7. in icons: attribute of Asia; 8. temperance (Christian): endures hardships of the desert; 9. greed: in taking water after a long period of going without any; 10. pride: haughty looks, even though combined with the gawky appearance of 3;

11. *her.*: a. stamina and contentment; b. occurs since the 13th century, which may be due to a camel-farm existing then, not far from Pisa; 12. camel's *hair dress*: a. penitence: attribute of St. John the Baptist; b. royalty; 13. "strain at a gnat and swallow a camel": Matth. 23, 24; v. Gnat; 14. the parable of the camel and the *needle's eye* (Matth. 19, 24): the Gr. 'kamelos' should perhaps be read as 'kamilos' = rope, which makes better sense; 15. related to the Dragon and Winged Serpent: according to the Zohar, the serpent of the Garden was a 'flying camel'.

camellia

1. native of Asia, in Europe a (hot)house (sometimes a garden) plant; it was named *Camellus* (Camel) by Linnaeus; it blooms in winter, and the flowers do not wither but drop off bodily; of the Chinese variety a tea is brewed; 2. exotic, seductive beauty: "La Dame aux Camélias" (by D. Dumas the Younger) was a lady of 'easy virtue', reformed through her love for the sentimental Armand Duval; 3. ephemeral, fragile beauty; 4. pure beauty: no smell (except the *C. sananque* and *oleifera*, the former being used to make Japanese hair-perfume); 5. mainly related to Japan.

camomile

1. a drug (tea) taken from various flowers: e.g. in Northern Europe and Spain from the '*C. matricaria*', whereas many other countries (Britain included) used the '*Anthemis nobilis*', a fragrant flower with a bitter taste; 2. energy in

adversity: "the more it is trodden on, the faster it grows" (as such the opposite of the violet): 1114 2, 4; love in adversity; 3. Rome: camomile ground in old wine was considered an aphrodisiac, perhaps because of its yellow colour: Ovid (Art. Am. 2, 418); further it allays nervous excitement and fevers, and is carminative; larger quantities were used as an emetic.

camphire

"my beloved is unto me as a cluster of camphire in the vineyards": SoS 1, 14 (also 4, 13) = Hebr. 'kofer' = Gr. 'kupros' (cypress): henna ('*Lawsonia inermis*').

camphor

1. introduced into Europe from Asia; the alchemists did not distinguish the kinds; the natives hunted for crystals in the camphor laurel; now steam is blown through the chopped-up wood of the tree, resulting in a raw oil distillate, which is further purified by pressing and sublimation, separating the 'camphor oil' for soap, etc.; e.g. Tourneur (Rev. Trag. 3, 5); 2. chastity ('all camphor and chastity') and anti-aphrodisiac: attribute of the Virgin Mary; 3. *folklore*: a. like any strong-smelling herb or tuber (cf. onions, garlic, etc.) it scares off illness-bearing evil spirits; b. used against sprain, muscular rheumatism, etc. and against insects.

Cancer

A. *general*: 1. number: 4th sign; a cardinal sign, the most vulnerable; 2. represented: a. 69 lying horizontally; b. two horizontal lines, joined or not; a phallic symbol; 3. related to ancestral origins: to organic life having started from water; 4. the threshold across which the soul enters upon its incarnation; 5. as it is governed by the moon it shares in the borderline function (between the formal and the informal world) of the moon; 6. the sun enters the House when it reaches its highest limit (about June 21); thence moves sideways to the South like a crab; 7. it is also related to the crab, sent by Juno, which bit Hercules' foot, when he attacked the Hydra; v. Apollodorus (2, 5, 2); 8. one of the Gates of the Four Astrological Ages (v. Four); 9. rules over the Western Seas;

B. *period of*: 1. resurrection (sheds its shell); 2. the summer-solstice falls in it, causing the death of the solar hero; 3. when the sun is in Cancer the days shorten; 4. it is 9 months before Aries comes again: fecundation and conception; motherly; 5. it is the first of the 'watery' signs: primal water; its opposite is Aries: primal fire; 6. the time when storms are catastrophic, bringing famine and locusts; 7. at the end of the world all planets will be in Cancer;

C. *correspondences*: 1. body: governs chest,

stomach, breast, lungs; 2. element: primal water: v. B, 5; 3. planet: the Moon; 4. landscape: rivers, parks, and trees; 5. Tarot: the Emperor;

D. *psych. character*: 1. of the constellation: a. the opposite of realist Capricorn; b. (like the sea:) intuition and introversion; c. man's spiritual life: memory; d. the progress of the soul: it "came down By Cancer and ascended by Capricorn" (Sir Th. Browne); 2. of those born under it: a. similar to the Moon: the only sign ruled by the Moon; b. men tend to be unduly feminine, over-emotional and sensitive; c. tenacity, also of memory; strong mother-fixation; d. love many colours and change moods frequently; e. excellent teachers and actresses; f. avaricious: Propertius (1, 1, 150);

E. *famous people* born under Cancer: Byron, Salvador Dali, Rembrandt, Rousseau, and Schubert;

F. *as tropic* (the opposite of Capricorn): solar kings were often represented as stretching over the whole area between the two tropics: Osiris, Attis, Tammuz, Adonis: the birth and highest point of the sun-king's career; in D. Thomas ("Altarwise") the same is said of Christ: "share my bed with Capricorn and Cancer"; cf. D, 1, d;

G. v. *Crab*, and for a survey also *Zodiac*.

candelabra

1. the spiritual light of salvation; 2. *Two-branched*: a. the presence of God; b. anything dual or binary in the spiritual field; e.g. the divine and human side of Christ; 3. *Three-branched*: (R.C.): Trinity; 4. *Seven-branched*: A. Hebrew '*Menorah*' prescribed in Ex. 25, 31-38 as mainly decorated with almond (blossom), q.v.: a. the 7 Celestial bodies (planets); b. the 7 Archangels; c. the 7 Days of the week; d. the 7 heavens; etc.; B. Christian: a. Christ as the Light of the World; b. the Holy Spirit; c. the 7 gifts of the Holy Spirit, rooted in one love: counsel, knowledge, peace, piety, strength, understanding, wisdom; d. Hope; e. Charity; C. *T.S. Eliot*: in "The Waste Land" (II. A Game of Chess): the contrast between its former serious purpose of divine ritual and its present degradation to mere ornamental bric-a-brac.

candle

1. light: especially individual light; whiteness; 2. shares in the general fire-symbolism, e.g. purification: used in the 'cleansing' rite of Churching after childbirth; 3. festive mood; 4. a. weak light: "Choose neither woman nor linen by candle-light": proverb; b. strong light: "How far that little candle throws his beams! So shines a good deed in a naughty world": Mer. V. 5, 1; 5. romantic mood; 6. often used to

represent the stars: "There's husbandry in heaven; Their candles are all out": Mac. 2, 1; 7. used to ward off evil spirits; lighted e.g. at births, marriages, and deaths; 8. external soul, the life of the individual (the opposite of cosmic and universal life); a person's life may be safe as long as a certain candle burns; cf. "Here burns my candle out" (3H6 2, 6); "Out, out, brief candle!" (Mac. 5, 5); 9. votive offering to a deity (or saint), especially for the dead;

10. M.A.: a. attribute of Faith; b. Christ (especially the Easter-candle): wax = pure flesh; born from a Virgin without the male semen; wick = soul of the God-Man; light = his divinity; or:

wax - humanity - fire - obedience;
wick - soul - heat - humility;
flame - godhead - light - love;

11. *her.*: transitoriness; 12. an unlighted candle: burial with an unlighted candle for those excommunicated by the church: e.g. King Manfred in Dante (Purg. 3); 13. excommunication by "Bell, book, and candle": v. Bell; 14. *literary references*: A. *ballads*: was visible over the spot where "Young Hunting" was drowned; B. *W.B. Yeats*: "candle-end": deposed maleness + extinction of a principle which illuminates + old age ("The Wicked Old Man"); C. *T.S. Eliot*: associated with Juliet's tomb ("Portrait of a Lady"); D. *D. Thomas*: "candle-woods": a. pinetrees; b. holy candles of the Son; c. holy woods of the Sun; 15. *folklore*: a. if a candle gutters as it burns, so that the grease collects unevenly, and gradually lengthens into a 'winding-sheet', it means death for the person opposite it, or one of his family; b. a blue flame: a spirit passing (often also a death-omen); or frost; c. a bright spark in the wick: a stranger comes, or a letter for the person nearest it; d. no candle must burn out in the stick; e. it is ill-omened to leave a candle burning in an empty room (when left long, death may come), exc. for the Christmas Candle which is left burning all night long at Christmas Eve; f. it is unlucky to light three candles with the same taper; there was the same tabu on lighting three cigarettes with one match in the war allegedly because the snipers could take aim, but the tabu is much older; it has been piously explained as an offence against the H. Trinity, but the Russian Orthodox church still has three candles for a funeral;

g. "Lating the Witches" (Lancashire): on Hallowe'en lighted candles were carried about on the hills from eleven till midnight: if one went out it was an evil omen; if it kept burning it meant one year free from witchcraft; h.

sometimes a candle was made to represent a hated man, and with rites and incantations was burnt up (external soul); i. nursery-rhyme: in many places on certain days of the year a lighted candle was put on the floor; and if, when jumping over it, the candle was not extinguished, it meant good luck for the coming year; it was accompanied by the words: "Jack jump over The Candle stick" (v. Jack), which is now used in children's games, in which one child in the middle is the candle, and a circle of other children around it is the candlestick; j. proverb: "one person is not fit to hold a candle to another": from the custom of holding candles before shrines; k. for Corpse-candle: v. Corpse; 16. v. individual colours for added significance; the number of candles shares in a (generally) superficial number-symbolism: e.g. 2 for the dual nature of Christ; 3 for the Trinity, etc.; cf. Candelabra.

Candlemas (February 2)

1. related to Candle, fire: a. a Celtic fire-feast day, in honour of St. Bridget (or St. Bride) as fertility and fire-goddess; many ceremonies are known of St. Bridget being invited to spend the night in a farmer's house: a bed was kept ready and a candle left burning on Candlemas; b. Rome: feast of Februa, mother of Mars, for whom candles were lit; they were lit in general then to ward off evil spirits; c. Christian: a. the Purification of the Virgin; the Churching woman still carries a candle in the 'cleansing rite': v. Candle; b. candles for the following year are consecrated; c. there is a procession of candles; 2. *folklore*: a. an unlucky day for sailors to set sail; b. many weather-prognostications on this day: e.g. v. Hedgehog; c. "On Candlemas Day throw candle and candlestick away"; cf. 1, c, b; d. the first quarterly term for rents, interests, taxes etc. in Scotland.

candlestick

1. the beauty of ripe age: "As the clear light upon holy candle-sticks, so is the beauty of the face in ripe age": Ben-Shir. 26, 22; 2. shares the symbolism of Candle and Candelabra.

cane

1. used by: a. old people; b. beggars; c. cripples and blind people; 2. *gold-headed* cane: a typical doctor's cane; 3. "*sweet cane*": a kind of Calamus (Isa. 43, 24); 4. v. *Rod, Staff, Flute*.

canker

1. in Shakespeare the 'canker' is often the 'canker-worm' = caterpillar: e.g. Rom. 2, 3; MND 2, 2; Ven. 656; Ham. 1, 3; Gent. 1, 1; Sonn. 34, 4; it usually has a phallic sense, in connection with the female 'buds' (q.v.) which are 'cankered' in their prime; 2. "The Cankers

of a calm world and a long peace": 1H4 4, 2.

canopy

1. regal dignity: "Gives not the hawthorn-bush a sweeter shade To shepherds looking on their silly sheep, Than doth a rich-embroidered canopy To kings that fear their subjects' treachery": 3H6 2, 5; 2. protection; 3. square = earth; circular is the sky or the sun (cf. ritual parasol): v. Cor. 4, 5; or Ham. 2, 2; 4. celestial realm, paradise.

cantharid(e)s

1. a drug obtained from the blister-beetle, the 'Spanish Fly' ('Lytta', or 'Cantharis, vesicatoria'), causing skin-blisters on touch; 2. fatal when taken too often as an aphrodisiac, or in too great a dose.

cap

1. cap with many-coloured feathers: a. fancy; b. seat of unaccountable actions; 2. a device to hide the horns of cuckoldom: "In faith, hath not the world one man but he will wear his cap with suspicion?": Ado 1, 1; 3. for the jester's cap: v. Jester; 4. for the *Phrygian cap* (related to Midas): v. Phrygian; 5. *round caps*: Joseph had a round cap: e.g. the ballad "Jolly Watt"; 6. *a white cap*: "If all fools wore white caps, we should seem a flock of geese": proverb; 7. Gr. *Death-cap*: prob. related to the Cap of Invisibility.

caper-tree

1. a shrub growing in rocky places in the South of Europe, etc., with three inch boles, filled with seeds; 2. the bud with seeds was considered an appetizer in ancient times (Plutarch); 3. M.A.: a. sexual stimulant; b. a means to fight old age.

capon

1. a dull fool: Err. 1, 2; 3, 1; 2. the normal bribe for judges: "In fair belly with good capon lined": AYL 2, 7; 3. love-letter (Fr. 'poulet'): 1LL 4, 1; 4. dullness: "You are a cock and oapon too; and you crow, cock, with your comb on": Cymb. 2, 1 (also Err. 3, 1); 5. eunuch: feeding himself to feed others.

Capricorn

A. *general*: 1. name: L. 'caper' = goat, 'cornu' = horn; 2. number: 10th sign; 3. represented: a goat ending in a fish-tail; 4. associated with Cornucopia: prosperity; 5. in Petronius ("Shtyrican") the lobster is related to this sign; 6. life ending in an abyss, water: Aquarius and Pisces follow: its quality is feminine, yet dry; 7. gate of the 4th of the Four Astrological Ages (v. Four); 8. Greek: Pan, who changed himself into a goat for fear of Typhon;

B. *period of*: the beginning of the winter-solstice (about December 21), the depth of win-

ter; the return to and departure from the 'wheel of birth': Zodiac; acc. to Aratus (Phaen. 286) it inaugurates a dangerous month for sailing (strong South Winds);

C. *correspondences*: 1. body: knees; 2. element: earth; 3. planet: frosty Saturn; 4. landscape: a. fortresses and castles; b. heights, mountains; 5. Tarot: the Wheel of Fortune; 6. colour: blue-violet; 7. precious stones: lapis-lazuli, turquoise; 8. action: mourning;

D. *psych. character*: 1. of the constellation: a. realistic; the opposite of Cancer; b. knowledge, associated with the crocodile, (v. Crocodile); c. dual nature; 2. of the persons born under it: a. ambitious, subtle, witty; b. collected, calm, cautious, common sense, persistent; c. traditionalist, yet diplomatic; d. loves ceremonies;

E. famous Capricorn type: Stalin.

carbuncle

A. originally any kind of stone of a deep red colour was called so (sapphire etc.); nowadays it is generally a garnet, but it used to be identified with a 'ruby'; the 'male' of the species was called the 'King of Stones';

B. found: at the base of a Unicorn's horn, and it is regarded by some as the source of the magical properties of that horn, e.g. in detecting poison (v. also Unicorn);

C. *virtues*: 1. it detects, or withstands, poison: either when used as an amulet, or crushed in wine (cf. all kinds of horn, and the vulture's foot, eagle's stones, toadstones, etc.); 2. against evil thoughts and terrifying dreams; 3. it shines by night (even through clothing); it gives 'not reflected, but native light'; cf. Tit. 2, 3;

D. *her.*: 1. red tincture of a nobleman's escutcheon; 2. a wheel-mave with eight spokes of lily-staffs, or 4 forming a cross and 4 a saltier; the nave may be a shield; 3. sun-emblem: happiness; cf. "carbuncled Like holy Phoebus' car": Ant. 4, 8;

E. Bible: a. gem of the Breastplate of the Highpriest: probably the tribe of Levi; b. gates of carbuncles will be the consolation of Israel: Isa. 54, 12;

F. Christian: a. blood, suffering, martyrdom; b. related to the Seraphs (Fiery Serpents); c. 5 carbuncles: the five wounds of Christ;

G. *general symbolism*: 1. constancy, self-confidence; 2. energy, strength; Pliny (37, 25) stresses its being incombustible; 3. charity; 4. anger: especially when related to the eyes: e.g. Ham. 2, 2; and Julius Caesar's red, ferrety and fiery eyes; 5. blood, war, etc.; 6. the 'lapis philosophorum'; 7. love: according to Rosencreutz Venus' bedchamber was lit by carbuncles.

carcase

1. "wheresoever the carcase is, there will the eagles be gathered together": Matth. 24, 28 (ref. Job 39, 30): the common mix-up with vultures (for this: v. Eagle); 2. *D. Thomas*: 'carcase shape': formal Christianity; 3. v. *Skeleton, Skull, etc.*

Cards (Playing —)

I. general: 1. right from the beginning they were as much used for playing as in divination; Sp. 'naipes' is related to the Hebrew 'naibi' = sorcery; 2. the first packs must have been of the Tarot-type; no suits, but 22 cards with allegorical representations, showing proverbs, characters from literature, fairy tales, animals, etc.; therefore there is a great variety of Tarot-packs; they perhaps provided Dante with some of his symbolism; v. individual suits;

II. the suits and their correspondences:

suit	general symbol	life-symbol	caste
a. spade (= Fr. pike, = Sp. Sword)	discrimination between error and judgment	leaf, autumn	king — warrior, aristocracy
b. heart (= Fr. same, = Sp. Cup)	the receptacle (v. Chalice and Chest)	source of life, spring	priesthood
c. diamond (= Fr. square, = Sp. Gold)	material force, ring of eternity	vulva, feminine (lozenge), summer	commerce, burgers, intelligentzia
d. club (= Fr. trefoil, = Sp. Rod)	power and command, caduceus	threefold aspect of life, winter	agriculture, cultivation, government

III. folklore: 1. "the Devil's Picture Book" (as it was called by the Puritans) was not allowed aboard a ship; 2. thieves will not steal them for fear of detection; 3. lucky at cards, unlucky in love; 4. ill-omened: a. the 4 of clubs, (and generally the knave); b. the knave and ace of spades; c. the nine of diamonds is deadly; d. two black knaves: poverty and unhappiness; e. two red knaves: a hidden enemy; 5. beginners have luck, and borrowed money cannot lose; 6. meeting a woman on the way to a game is bad luck; worse even, when being touched by one while playing; 7. it is unlucky to lose one's temper, or to sing; 8. you can make a man lose by throwing a match-stick crosswise over one which he has thrown in the ashtray (his luck will be 'crossed out'); any of his belongings can thus be 'crossed'; 9. Elizabethan: cards are often a 'map' = a mirror for good conduct.

carnation

1. 'Dianthus caryophyllus' has fragrant, flesh-coloured flowers through cultivation, because they were pure white originally (= 'Clove Pink'); an older form of the word is 'coronation'; 2. meanings: a. admiration, fascination; b. love: female and divine; c. caprice: esp. heraldic; d. marriage and pure love: Christian; 3. F. García Lorca: related to dream and sleep ("Blood Wedding"); 4. in an evil mood Diana once pulled out a shepherd's eyes, and threw them away indifferently; from them grew carnations (Fr. 'oeillet' = little eye; however, v. Eye in this context); 5. *White Carnation*: Am.: emblem of Mother's Day; 6. v. *Pink* (to which the carnation is related) and the *Gillyflower*.

Carnaval

I. origin: it is related to a series of fertility rites and festivals held between the autumn and

spring equinoxes; they have in common: a. dressing-up: e.g. Hallowe'en, the Three Magi on Twelfth Night, Hebrew Purim; b. the giving of gifts (often demanded with trick-threats): Hallowe'en, Yuletide-Christmas-Saturnalia, St. Nicholas; c. upsetting the normal order of society: masters and servants are equal, or (as in the Saturnalia) the servants (slaves) are served by the masters: involution invoked to effectuate evolution, a way 'out of time'; in any of the festivals related to the Masters of section IV; d. orgiastic feasts;

II. for the etymology of the word various suggestions have been made: 1. 'carnem levare' = goodbye to the meat; the least likely, as it is obvious that the church pushed this spring-festival to the time before Lent; and even today there are towns, where it is celebrated on mid-Lent (= Mi-carême) only; 2. 'carrus navalis': the

Ship of Fertility (and of Fools), related to the boat on wheels, in which the King of the Saturnalia used to go through the fields, and Isis' Blue Boat (v. Ship); or, occasionally, it was a plough in the M.A.; the Teutons, too, had a ship-wagon fertility-rite; 3. related to the Roman Great Goddess Carina (= Carnea, or Cardea);

III. A. that it was introduced to peoples (who had similar festivals themselves) by the Romans, may be assumed from the fact, that its oldest tradition is along the rivers which had Roman garrisons: the Danube, Rhine, and Meuse; *Roman festivals* which may have contributed to its ultimate form were: 1. the Lupercals: February (q.v.) 15; 2. the Hilaria: March 25th; 3. the Saturnalia at midwinter; 4. the Bacchanalia; 5. the Megalesia (Ovid: Fasti 4, 355ff.); 6. similar festivals among other peoples were: 1. Yuletide festivals among the Anglo-Saxons; 2. Beltane among the Celts; also Hogmanay among the Scots (Christmas — New Year); 3. the Ship-wagon festival among the Teutons, with a "Fastnachtbar" (= 'bear'): a man or a boy, dressed in straw, or a bear-skin, and representing fertility;

IV. the festival (in some form or other) is as old as mankind, related as it is to the *Sacred King and his substitute*; thus the Prince of the Carnaval shows affinity with: 1. the ancient Roman King of the Wood, the priest-king guardian of the sacred grove of Diana, who was ritually killed at the end of his period of office; 2. the Roman King of the Saturnalia; 3. the 'King of Misrule'; 4. the 'Abbot of Unreason'; 5. the 'King of the Bean' on Twelfth Night; 6. the Trickster-archetype (Jung); v. also Bridegroom;

V. the most obvious relation to fertility-rites it has maintained, is: 1. the belief that the higher one jumps during the Carnaval, the higher the corn will grow; 2. at the end of the festival the Prince of the Carnaval (or its 'Spirit') is burnt in effigy;

VI. references: 1. for its function of fertility-rite: v. Plants; 2. for its relation to the Saturnalia: v. Saturnalia and Orgy; 3. for its relation with the Ass (and Set-Saturn): v. Ass.

cornelian (= cornelian)

A. etym.: a. cornelian = rel. to L. carneus = flesh-coloured; b. L. cornu = horn; c. the fruit of the cornel; *B. period*: July (v. Birthdays); an old name may have been 'sardius'; *C. Zodiac*: governs Leo; *D. virtues*: 1. gives a contented mind, calms, anger, and gives confidence; 2. worn in a silver ring it ensures friendship, and prevents losses and harm; 3. it disperses evil thoughts and sorrow, thus giving joy; 4. it prevents bleeding (kill like with like); 5. it

gives serenity and dignity in argument: peace; *E. colour*: blood-red; *F. the Bible*: a. first position on the Highpriest's Breastplate: probably the tribe of Reuben; b. in their wanderings in the 'wilderness' it was an emblem of hope and patience; *G. much sought by the Greeks and Romans to make "intaglios" for seals and signets.*

carp

1. endurance, perseverance: it struggles upstream at a waterfall, and can live out of the water for a considerable time; 2. war, courage: the preceding + its reddish colour; 3. voracity: it may grow to an enormous size (50 lbs.); 4. longevity: it may become 200 years old; 5. prolific; 6. a masculine fish; 7. a talkative person: "use the carp as you may": A'sW. 5, 2; 8. hard to catch: a "carp of truth": Ham. 2, 1.

carpenter

1. the typical maker of idols (with the goldsmith): e.g. Isa. 44, 12-13; and "the carpenter encouraged the goldsmith": Isa. 41, 7; 2. the creator; 3. four carpenters (craftsmen in wood or stone) will 'fray' the four powers, that scattered Israel in Zechariah's vision: 1, 18ff.; 4. there is a famous Song of the Walrus and the Carpenter in L. Carroll's "Through the Looking-Glass", in which the Carpenter is sceptical and melancholy; 5. St. Joseph was a carpenter; 6. the carpenter is conspicuously absent in the streetballads, in which amatory exploits are related to a man's craft or trade, from Soldier and Sailor, to Tinker and Tailor (because of 5?).

carpet

1. luxury; 2. sovereignty; 3. a purple carpet: was unrolled by Clytemnestra for Agamemnon's return from the War before he was killed; it was purple in colour (divine) and therefore he at first refused to walk on it; one of the aspects of his death (to the classical Greeks) was 'vengeance of the gods'; 4. a flying carpet: Solomon had a green flying carpet (clouds) "on which his throne was placed, if he wanted to travel" (airily); 5. a *Carpet-knight*: "He is a knight... on carpet consideration": not having earned his title in battle by heroic behaviour, but by kneeling on a carpet: Tw. N. 3, 4.

carrion

1. low life, little better than carrion: "Old feeble carrions": Caes. 2, 1; also Wiv. 3, 3; H5 4, 2; Rom. 3, 5; 2. the flesh: "the weight of carrion flesh": Mer. V. 4, 1; 3. death: "a carrion death": Mer. V. 2, 7; 4. carrion comfort: despair ("Not, I'll not, carrion comfort"): G.M. Hopkins.

carrot

1. *astrol.*: wild carrots belong to Mercury, and therefore: a. they break wind; b. they re-

move stitches in the sides; c. they provoke urine; d. they help women's menses; e. they break and expel the stone; f. the seed has the same effect; 2. *folklore*: a. they improve eyesight, especially for the night; b. they cure asthma, rheumatism, and the stone; c. they are used in love-philtres and aphrodisiacs, for which the wild variety is the best: Pliny (20, 15); 3. the leaves are very beautiful and are used for decoration; in Charles I's reign ladies even wore them on their hats, instead of feathers.

cart

1. public exposure in, and being whipped behind, a cart was the common punishment of a prostitute; ref. in AYL 3, 2; Lear 4, 6; Shr. 1, 1; 2. carrier of the Ark: "they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: Uzzah and Ahio, the sons of Abinadab, drove the new cart" (2Sam. 6,3): this Ark was accompanied by the music of psalteries, harps, timbrels and cymbals, and shows a clear affinity to the Blue Boat of Isis, the Saturnalia wagon-ship, etc. as bringers of fertility (v. Ship); 3. the Sun's chariot: "Phoebus' cart": Ham. 3, 2; 4. *her.*: the victor's chariot; 5. in Britain, beside the agricultural use of the cart, it was characteristic of the tinker's outfit; 6. putting a cart on the roof was a traditional Hallowe'en practical joke in the country-towns of the U.S.; 7. *carters* were noted whistlers: 2H4 3, 2; 8. *cart-ropes*: "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope": Isa. 5, 18; 9. for the Death-cart: v. *Burial*.

casement

1. the place where one (jealously) watches someone else's sins: "For at the window of my house, I looked through my casement, And beheld among the simple ones, I discerned among the youths, a young man void of understanding", welcomed by an enchanting harlot: Prov. 7, 6; 2. a place for a man to talk to his beloved, or to be secretly let into the house, often with a candle as safety-signal: "And there shall be for thee all soft delight That shadowy thought can win, A bright torch, and a casement ope at night To let the warm Love in": J. Keats ("Ode to Psyche"); 3. the opening to the outside world of wonders: "That same (song) that oft-times hath Charmed magic casements, opening on the foam of perilous seas, in faery lands forlorn": J. Keats ("Ode to a Nightingale").

cask

1. related to wine, even affecting its taste: "The wine will taste of the cask": proverb; 2. a *bottomless* cask: a. the legend of the Danaids; b. the futility of all action and existence.

casket

1. one of the motifs in "The Merchant of Venice" is a hero's Choice (q.v.) of caskets; v. also Box for its relation to the Pandora-box theme; 2. v. *Moon*.

casque

1. a soldier's life as the opposite of an easy, peaceful life of authority: "moving from the casque to the cushion": of the magistrate: Cor. 4, 7; 2. shares in the symbolism of *Helmet* and *Head*.

cassia

1. a genus comprising about 400 shrubs, trees, and plants; many have purgative properties, have bitter pods, and yield the drug henna; moreover the buds give a good substitute for cinnamon; 2. one of the ingredients of the 'principal spices' of the Tabernacle, used for anointment; apart from the spices mentioned above, laurel has been suggested; v. Spices; 3. connected with marshy lakes, infested with winged creatures like bats: Herodotus (3); 4. a plant with three (ominous) colours: first it is white, then red, then black (Pliny 12, 42f.); v. Colours.

castle

1. safety from intrusion (also as a house): "an Englishman's house is his castle"; 2. spiritual, watchful power; 3. wealth: as the opposite of a cottage; 4. romance: a flight back in time; 5. (as an enclosed city) the transcendent soul in the Heavenly Jerusalem; 6. authority, sovereignty: strengthened by height-symbolism when built on a hill; 7. this world, with its labyrinthine ways leading nowhere: Fr. Kafka: the landsurveyor K symbolizes the search of mankind for divine grace, etc.; 8. *her.*: grandeur, nobility, solidity, strategy;

9. *combinations*: A. the *Black Castle*: a. the other world: the Manse of the Beyond, as the entrance to the Other World; or the Castle of Darkness itself: the kingdom of Pluto (= the Castle of the Wicked Knight, or the Castle of No Return); b. the alchemist's den; B. the *Castle of Light*: in fairy-tales etc. this castle often appears suddenly (sudden awareness of a spiritual pattern or cohesive vision); it often contains a treasure (spiritual wealth), the damsel (= Jung's anima) and the purified knight (the will to salvation); C. the *Castle of Revelry* (= the Revolving Castle = the Castle Perilous: the Celtic Other World): the universe turning round its Axle, the future paradise, with strong doors and glass walls; it revolves so that no one may find its entrance; it is pitch-dark, except for the lamp burning at its circular gate; it is a world of feasting, containing the cauldron (q.v.) of the 9 oracular maidens; sometimes it is regarded as an

island (of the blessed), sometimes as the Corona Borealis (q.v.); D. the *Noble Castle*: in Limbo: Philosophy, or 'Sapientia'; it is surrounded by seven walls (moral virtues or the Branches of Learning) and has a "fair Rivulet" (cloquence): Dante; E. the *Devil's Castle*: a name often given to taverns in the M.A.; there is probably a reference to it in 1H4 1, 2: "my old lad of the castle", with a secondary reference to one of Southwark's main brothels, called The Castle; F. *Doubling Castle*: "a castle called Doubling Castle, the owner whereof was Giant Despair": Bunyan ("The Pilgrim's Progress"); G. v. also *Elephant*.

castration

1. at the end of his reign the Fertility-hero castrated himself as a supreme final sacrifice (cf. Attis and similar gods); his phallus was offered in sympathetic magic; 2. the sun(hero) entering the realm of the moon(goddess): partial eclipse, etc.; 3. the castrated priests of the earth-goddess (e.g. Cybele) became the eunuchs guarding the harem ('haram' = sacred, tabu) of the Mothers; 4. Saturn castrated Uranus, from whose blood sprang the Erinyes, the Gigantes, and Meliae; of the mixture of his blood with sea-foam Aphrodite was born; 5. the same theme is found in T. Williams ("Sweet Bird of Youth"): the names ('Heavenly', 'Wayne', 'Kosmonopolis del Lago') already suggest the heavenly and earthly kingdoms, with Wayne awaiting his castration-doom in the end;

6. *famous Castrati*: a. Abelard, as a result of his love for his pupil Heloise, castrated himself; b. the philosopher and moralist Origen castrated himself to become one of the "eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake": Matth. 19, 12; c. the Sistine Chapel in Rome had a choir of castrati, who were replaced by 'falsettists' from Spain in the 17th century, whose vocal effects were obtained by a method now unknown other than castration; 7. v. Emasculation (for the mythical rites) and Hermaphrodites (for castration-fear).

cat

1. *general*: 1. though there was a law protecting cats as early as A.D. 936, it seems that the domesticated cat was common only in the 16th century; the witches' cat (and further elementary symbolism) may have been introduced later, or refer to the 'fitchew' mentioned in IV, B, 1; 2. like all elementary symbols it has a binary aspect, having solar and lunar characteristics; in the cat they are predominantly lunar (as compared with e.g. the lion who is mainly solar); 3. a cat proverbially hates dogs and wa-

ter, and is fond of fish; 4. the word 'cat' supposedly meant 'stick' which got mixed up in popular etym. with the broomstick of the witches; 5. even the colours of the cat are ambiguous: v. Folklore for the black cat;

II. *solar aspect*: (like all feline animals) it represents the powers of the sun as reflected in nature: in Egypt the deities Ament, Bast, Maau, Sekhet, Tefnut, and (sometimes) Mut; this 'reflection' makes the cat also an earth-animal (cf. lion again) and then the goddesses are earth-mother-goddesses, often 'married' to the sun;

III. *lunar aspects*: 1. in N.W. Europe the Great (Moon) Fertility Goddess sometimes inhabited the cat as corn-spirit; some of the characteristics connecting the cat with the moon are: a. its eyes shine in the dark, and contract when the moon wanes; b. it eats mice (= pestilence); c. it mates openly: the Goddess is sometimes a protectress, sometimes a hater of marriage; d. it is prolific, but sometimes eats its young (like the sow, another incarnation of the Goddess); e. it walks inaudibly: like the night flight of the owl; f. its colours vary between white, reddish, and black: the colours of the Goddess; g. the curious castrating, death-surveying moon-cat in Reynard the Fox personifies the goddess; 2. the Virgin Moon-Goddess Artemis-Diana took the shape of a cat, when the gods fled from the Olympus into Egypt (!) in terror of Typhon: v. Ovid (Metam. 5, 330); Hecate (the crone-aspect of the Maiden Artemis) also turned herself into a cat: moon and witchcraft goddess; 3. the Teutonic fertility-goddess Freya (married to the sun!) had a chariot drawn by two cats; she, too, is a witchcraft goddess; 4. like the snake, bear, and crocodile, the cat is the representation of both Kore (Maiden) and Mother as animals: Jung; a variant of 2;

IV. general characteristics:

A. favourable: 1. *cleanliness*: an unnatural smell, like perfume, drives them mad (Plutarch; Adv. on Marr. 44); 2. *freedom*: a. "Let Hercules do what he may, The cat will mew, and dog will have his day": Ham. 5, 1; b. icon: attribute of Freedom, because a cat never allows herself to be deprived of it; 3. *playfulness*: "Quand je me joué à ma chatte, qui scait, si elle passe son temps de moy plus que je ne fay elle": M.E. de Montaigne (when I play with my cat, who knows if I amuse her more than she me?); 4. *fecundity*: 5. *grace*, ornamental in nearly all its poses; 6. *longevity*: proverbially has nine lives; 7. *oracular*: a. the favourable aspect of witchery: the future can be seen in "the way the cat jumps"; b. related to talking: proverbially drink

will make it talk: "here is that which will give language to you, cat"; Temp. 2, 2; cf. phrase: "Cat got your tongue?"; 8. "a harmless, necessary cat": Mer.V. 4, 1; 9. it likes creature-comfort: basking in the sun, a place near the hearth, etc.;

B. unfavourable: 1. *sexual heat*, lust, savage love-making: a. feminine coquetry: using its grace for its own ends; b. in Elizabethan times the pole-cat, called Fitchew (q.v.) was a symbol of lust; c. cats couple the male standing up and the female lying beneath (Pliny 10, 83); 2. languishing *melancholy*: a. "I am as melancholy as a gib (= male, or castrated) cat": 1H4 1, 2; cf. Lion; b. "as melancholy as a cat": proverb; 3. *cunning and treachery*: a. in folktales it is often the most cunning animal, even outwitting the fox; b. Aesop: it is never trusted, in whatever disguise, by chickens and mice (94, 95); 4. *cruelty*: inverted playfulness: playing with a dying mouse; 5. related to *witches*; 6. a term of general *contempt*: e.g. in Cor. 4, 2: referring to the rabble of Rome; v. also Tp. 2, 2; All's W. 4, 3; MND 1, 2; 7. *laziness*: inversion of A, 9: "a cat's walk" = a little way, and back again;

V. *correspondences*: 1. *her.*: a. courage; b. liberty, individualism; c. vigilance; d. indefatigable; e. cunning, strategy; 2. ages of man: a man of 70 or 80 is a Tom-cat;

VI. *special meanings*: 1. Egypt: a. the cat was so sacred that who killed a cat was sentenced to death; b. when a household cat died, the owner shaved off his eyebrows in mourning and performed funeral rites; c. sacred (also) to Isis; 2. Christian: a. lazy; b. lustful; c. Grimalkin (or, Graymalkin): a grey cat (Mary): a witches' 'familiar'; it could take the form of a witch 9 times (its proverbial 'nine lives'); it is mentioned in Mac. 1, 1; another grey cat is used in the same way in Lr. 3, 4; 3. literary: related to fog: a. C. Sandburg: "The fog comes on little cat feet"; b. T.S. Eliot: "The yellow fog that rubs its back upon the window-panes etc.": desire ending in inertia ("and fell asleep"): "The Love-Song of J. Alfred Prufrock";

VII. 1. cat's *skin*: a. solar: Cinderella's mantle seen as the brilliant light of the sun; b. lunar: Cinderella as the Hearth Cat (a Vesta); 2. "to *tear* a cat": play the part of a boisterous hero in Elizabethan times: Herod, Termagant, Hercules, etc.; v. MND 1, 2;

VIII. *folklore*: A. it was a general belief in Europe that a cat takes away a child's life by sucking its breath, when the child sleeps; B. colour: 1. a Black Cat: a. in Britain: a black cat is lucky, a white one unlucky (white = the colour of ghosts); in the US and on the Continent usu-

ally the other way round; b. it is a very good omen, if a black cat comes into the house, or on board a ship; c. a sailor's wife must have a black cat to ensure the safe return of her husband; d. M.A. a witches' 'familiar': the form adopted by Satan and witches; 2. tortoise-shell colour: lucky; C. portents: many, e.g.: 1. if a cat leaves a sick man's house, and will not return, the man will die; 2. a cat washing herself in the evening: a friend will come soon; 3. weather-prognostication: e.g. when cats run about wildly, or claw at carpets and cushions, wind is coming; when they sit with their backs to the fire: frost (or storm); 4. a wedding: when a cat sneezes near the bride on her wedding-morning, she will have a happily married life; if it sneezes three times all the household will have colds; D. cures: esp. for the eyes, teeth, wounds, warts, etc.; E. time of birth: a kitten born just after Michaelmas, when the blackberry season has ended (a "Blackberry Cat") is extremely mischievous in its youth; those born in May are sometimes unlucky; F. 1. in mining: a tabu-word down the pit; 2. in sailing: it is a tabu-word on board ship, though lucky to have one aboard; 3. for actors: it is ill-omened to kick a cat, but lucky to have one in the theatre; G. "flit a cat" = move it to another house at removal: dangerous; H. nursery and children's rhymes: there are endless rhymes about cats: 1. v. A: the alphabet-teaching rhyme; 2. many of them connect a cat with fiddling (even if on a bagpipe!); they can hardly be all explained just like the name of inns: "The Cat and the Fiddle" = Le Chat Infidel.

cat-a-mountains

a leopard, panther, ocelot, tiger-cat, or any other wild cat; it is said to be 'about' in the witches' Charm from the "Masque of the Queens" by B. Jonson (1609).

cat's eye

1. a variety of chrysoberyl; when it is perfect it produces a narrow and distinct line of light, resembling a cat's eye (chatoyancy) even when unpolished; 2. gives: a. long life; b. platonic love; c. power and outward beauty; 3. it protects: a. against approaching danger by warning; b. against spells and the evil eye (kill like with like); 4. (with onyx, etc.) related to Capricorn.

caterpillar

1. spoil-gatherer (like the locust): Isa. 33, 4; 2. resurrection (especially of Christ): from caterpillar through butterfly; transmigration of the soul; they are bred by heavy rain (Pliny 17, 37); 3. parasites of society: the 'caterpillars of the commonwealth': R2, 2, 3; 4. *Blake*: a. man in

this world, a worm feeding on vegetable error, cannot perceive the true light; v. Cocoon; b. priest, eating the best joys; c. "The Catterpillar on the Leaf Repeats to thee thy Mother's grief" (Aug. of Inn.); 5. priest: "Look, look, master, here comes two religious caterpillars": Marlowe ("The Jew of Malta"), quoted as motto by T.S. Eliot for his "Mr. Eliot's Sunday Morning Service", where he relates it to the castrated doctrine of Origen, to commercialism; 6. v. *Chrysalis* and *Canker*.

Catherine Wheel

1. revolving fireworks, resembling the rose-window or wheel-window; it usually has 5 or 6 rays; 3. sun-emblem combined with the Wheel of Fire; 3. *her.*: the martyrdom of St. Catherine.

Cato

Dante: Moral Virtue (Purg. 1): his face is illumined by the 4 moral virtues (Prudence, Justice, Fortitude, and Temperance).

cattle

1. often represented as belonging to a sun-god (e.g. Helios), or moon-goddess, who fertilizes (the cattle can then be explained as clouds and the milk as rain); a god stealing them is the only one who secretly hears the rise of fertility (e.g. Mithra); 2. domesticated animals share the owner's joys and sorrows, living in close sympathy; therefore they have to be told (like bees and cats) when there is a death in the family; 3. at Christmas Eve the cattle turn to the east as midnight strikes, and kneel in adoration of the Virgin's son (in some districts on Old Christmas Eve = Twelfth Night); sometimes the cattle have the gift of speech then, but it is dangerous to listen to them; 4. fairy cattle and magical cows give unlimited quantities of milk; usually their colours are dun, red (one Irish cow was sea-green), or often white with red ears (the colours of the Great Goddess); 5. bad omens: a. to make an offer for any beast which is not for sale; b. to strike cattle with a human hand ('the flesh of the sinner'), so a stick must be used, preferably of ash or rowan (or, 'of no value');

6. disease (mostly caused by witches or elf-shots): a. charms against it: holed stones, or horse-shoes, hung over the door; or written charms; or crosses of rowan wood; or by giving them to drink of water in which a magical stone has been dipped; herbs, holy water, or leaves from the Bible to eat or drink; b. cattle were driven over the Beltane fire-ashes or embers to guard or cure them from the plague; needfires (q.v.) were started, if the plague had already set in; 7. to increase the production of milk the May-pole helps, or a green bough of a tree, fas-

tened against the house on May-day; 8. sometimes the last sheaf of corn (inhabited by the Corn-spirit Maiden) is dressed like a female doll and given to the cattle at Yule-tide for fertility; 9. oxen and sheep were first stamped on coins = 'pecus'; hence 'pecunia' = money (Pliny 33, 13); 10. v. *Cow, Calf, Bull, etc.*

caul

A. *of horses*: an aphrodisiac (q.v.): Dido drank it with herbs before committing suicide; v. Hippomanes; B. *human*: 1. the caul itself saves the possessor from drowning; 2. a person born with it will be: a. destined for the service of religion; b. be clairvoyant, be able to see ghosts; c. generally lucky, but especially safe from the power of witches or fairies; d. eloquent (make a good lawyer); 3. therefore it is essential that the caul be kept; if it is sold its magical properties will go over with it (especially bought by sailors).

cauldron

1. mother-symbol of containment; fertility; the womb: e.g. in D. Thomas ("I make this in a warring absence"); 2. resurrection: a. the Irish king Matholw(y)ch had a cauldron for raising dead soldiers to life; b. cf. Bran's cauldron, and Medea and Pelias in Greek mythology; c. for Heracles (Night) Crossing of the Sea in a — : v. Homeric Epic Cycle (The War of the Titans fragm.); 3. wisdom: a. Gwion-Taliesin had got three drops on his fingers from Cerridwen's cauldron, which gave him knowledge of all time and poetic inspiration; b. oracular: the heavenly cauldron of Celtic myth, found on the Blessed Island, where 9 oracular maidens fanned it (cf. the Muses in Greek myth); 4. witchcraft: "Double, double toil and trouble; Fire, burn, and cauldron bubble": Mac. 4, 1; 5. martyrdom, killing: the 'princes' said that Jerusalem would be destroyed: "this city is the cauldron, and we be the flesh": Eze. 11, 3; 6. the cauldron of honesty; 7. transmutation and germination of the baser forces of nature; the opposite of the Skull = the higher spiritual forces; 8. higher forms of the cauldron are Chalice and Cup.

cave — cavern

I. *primitive house*, the womb, mother: 1. man's earliest home in the Age of Saturn (Ovid); 2. the womb with a phallic snake and water, as the Origin of life: a. with a snake: e.g. Cadmus' fight against the monster: Ovid (Metam.: 3, 29ff.); b. with a fountain: (in an obviously sexual context) Actaeon seeing Artemis bathing in glorious nudity: Ovid (Metam.: 3, 143ff.); 3. many sun-heroes and gods were born, or grew up, in a cave: Mithra ('born from a rock'), Dionysus ('to escape from

Here), Christ ('there was no room in the inn'); II. *primitive burial-place*, the tomb, Hades: A. from the worship of ancestors buried there the cave developed into: 1. the entrance to the Underworld: a. Christ's burial followed by the Harrowing of Hell; b. Cybele descended into a cave to bring back her son-lover; cf. Ishtar; 2. a primitive church: e.g. in Mithraism the cave-element of the religious Centre was so important that churches were purposely built to resemble caves: connected with the Underworld (the seat of resurrection) and often overhung by a night-sky; B. the Underworld itself: a. Arthur rests in a cave on Avalon; b. Abraham bought a cave as a place for burial called Machpelah (= Makpela) = 'double cave' (Gen. 23); such double caves were characteristic of incubation and resurrection-rites in sun-cults; cf. Isa. 65, 4 and III, 4; c. his blood 'cries Even from the tongueless caverns of the earth To me for justice': R2 1, 1; d. the Magi offered sacrifices to Ahirman in a 'sunless place' (Plutarch); e. "Souls of Poets dead and gone, What Elysium have ye known, Happy field or mossy cavern Choicer than the Mermaid Tavern?": J. Keats ("Lines on the Mermaid Tavern"); C. v. VI, 2, b, for Blake's cave = grave of the soul = the body;

III. *resurrection* (often a double cave): 1. especially in Egypt the Underworld was seen as a cave, which one enters through the Western gate (like the dying sun) and leaves through the Eastern gate, without knowing what was in the cave; 2. Christ was born and buried in a cave; 3. v. Abraham's cave in II, B, b; 4. for the description of the cave of Odysseus' resurrection v. Odyssey 13, 105ff.;

IV. *fertility, love-making*: A. fertility: 1. the place where the 'elusive treasure' (fertility and wisdom) is found by the Hero (= mystic centre): v. Treasure; 2. prison of the fertilizing rain: either a cloud not giving rain, or connected with the wind-cave: v. IX; B. shelter for love-making: 1. according to Ovid the scene of love-making, before houses were invented (De Art. Am. 2, 623); 2. Lot slept in a cave, where his daughters seduced him in his sleep (relates both the sleep and the unconscious, q.v. below); ref. Gen. 19, 30ff.; 3. in accordance with the plans of Juno and Venus Aeneas first made love to Dido in a cave, where they sought shelter against the inclement weather: Aen. 4, 165;

V. *the human mind*, the heart, the unconscious: 1. the obscure caverns of the mind with 'intricate and winding chambers', often to be reached with the greatest difficulty only; 2. it is an archetypal symbol: a gigantic cavern (or pit),

with rivers flowing from it, is an archetypal image of Hell: Plato's "Phaedo", Seneca, down to Kubla Khan's measureless caverns; the opposite of the Mount of Heaven; 3. the darkness that lies behind consciousness, which is the place of transformation of the soul; also the place, where gods are transformed into something nourishing: Christ as bread, Osiris as wheat, etc. (Jung); 4. M.A.: the human heart as the spiritual 'centre'; 5. security, impregnability of the unconscious (Jung);

VI. *the world*: 1. the world seen as a place, from which it is impossible to escape; v. Wall; 2. the false appearances of this world: a. *Plato*: men (and certainly the unschooled) have an absolutely false idea of reality; they are like men bound in a cave from infancy, so that even their heads cannot move; behind them is a fire, and the shadows (of objects behind them) on the opposite wall they take for reality; if one escaped, saw reality as it is, and tried to convince his comrades later, he would have a hard time making them believe the truth (Republic, Bk. 7); b. *W. Blake*: those hopelessly buried in materialization (from Plato); thus the cave is the grave of the soul = the body; 3. this world in time leading to death, immortality: sometimes caves had 365 steps, e.g. the cave dedicated to Hecate in Antioch;

VII. *hiding-place, secrecy*: 1. for gods and heroes (often sun-heroes): a. v. I, 3; b. in Josh. 10, 16, there are five kings hiding in a cave, afraid of terrible vengeance; in 1 Kings 18, 4, we even have a party of 100 prophets hiding in a cave in fear of Jezebel; c. David hid in the cave of Adullam (1 Sam. 22, 1), where perhaps Ps. 57 and 142 were written; 2. general place of hiding in the O.T.: e.g. 1 Sam. 13, 6; 3. guilt: "And find out murderers in their guilty caves": Tit. 5, 2; they hide there against justice; also "cave-keeping evils": Lucr. 1250; 4. for animals (often solar again): a. the Nemean lion; b. sick lions hide in them: Aesop; c. a bull pursued by a lion hid in one, not minding the butts the wild goats living there gave him (97): possibly related to the Zodiac;

VIII. dwelling of the *fairies*, and the Sibyl of Cumae: "antrum immane" was her dwelling: Vergil (Aen. 6, 11);

IX. the abode of the *Winds*: Aeolus' island, where the winds were stored, to be let out one at a time;

X. *combinations*: 1. the Cave of *Sleep*: with the river Lethe (= forgetfulness) at the bottom, poppies at the entrance, and the ebony bed of Sleep: described in Ovid (Metam. 11, 592ff.); 2. the Cave of *Revenge*: a. "Then which way shall

I find Revenge's cave": Tit. 3, 1; b. "Arise, black vengeance, from thy hollow cell": Oth. 3, 3; 3. the Cave of *Envy*: "lean-faced Envy in her loathsome cave": 2H6 3, 2;

XI. *W.B. Yeats*: a. "Out of a cavern comes a voice And all it knows is that one word 'Re-joice'": caverns seen as the eggs laid by the woman after intercourse with the Bird-god, and related to Stone, q.v. ("Gyres"); b. the mind looking inwards upon Self; the opposite of Tower = the mind looking outward upon men and things.

caviare

delicacy for connoisseurs: "caviare to the general": Ham. 2, 2.

cedar

1. *general*: a. a collective name for various species of evergreens, with aromatic, generally red(dish) wood, and in many cases decay-resistant and insect-repellent; when old they are gnarled, but majestic; b. used: for furniture, closets, chests (especially the Hope-chest), cigar-boxes etc.; c. Pliny (24, 11f.): the pitch of the cedar-fir preserves dead bodies, and causes living bodies to decay; 2. beauty; 3. majesty: the biggest tree in the Bible: a. the opposite of the hyssop (1 Kings 4, 33); yet shrubs may survive, where cedars do not: ref. Tit. 4, 3; b. the opposite of the thistle in the small parable of 2 Kings 14, 9; 4. power: a. Israel: Eze. 17, 3; b. Assyria: Eze. 31, 3; c. "the oft shaking of the cedar-tree Fastens it more at the root": J. Webster ("Duchess of Malfi" 1, 1); 5. royalty: "As on a mountain-top the cedar shows That keeps his leaves in spite of any storm": 2H6 5, 1; in 3H6 5, 2 Shakespeare links the protecting cedar to the 'princely' eagle and the 'ramping' lion; it had the same meaning in Assyria; 6. immortality: long-lived, incorruptible, and an evergreen; the Syrian variety yields the best resin and its timber lasts for ever, and therefore is used for images of the gods (Pliny 13, 11); 7. fragrance;

8. fertility: a. "As the valleys are they (= Israel's tents and tabernacles) spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord has planted, and as cedar trees beside the waters": Numb. 24, 6; b. related to Astarte as Fertility-and-Battle goddess; cf. Mars in a similar combination; c. the 'roof' of the 'house' of the lovers in the SoS (with cypress for rafters: SoS 1, 17 = Nature (with a 'green bed'); d. sacred to Osiris; e. connected with the summer-solstice; 9. sacred: used as the wood of the temple of Solomon; v. also 6; 10. ships: according to Eze. 27, 5 "They have taken cedars from Lebanon to make masts for

thee": prob. another conifer, as the wood is not strong enough; 11. mercy: a. in icons an attribute; b. protective elsewhere in Shakespeare and the Bible (e.g. 2 Sam. 7, 2), yet we read "But low shrubs wither at the cedar's root": Lucr. 665; 12. purification: it was used to make the purification water (cedar ashes), with 'scarlet', birds (sparrows?) and 'hyssop'; the water was used after leprosy (Lev. 14); 13. vengeance: sacred to the Erinyes (with the ash, juniper, narcissus, and crocus); 14. Christian: a. emblem of Christ; b. name of the Virgin (after the girl in the SoS).

celandine

1. the name given to various plants: a. the 'Ranunculus ficaria', the Lesser Celandine, the plant Wordsworth alluded to; it resembles a buttercup, has flowers with 9 petals (II); b. the 'Chelidonium majus', the Greater Celandine (III); II. *the lesser C.* (= fig-wort, or pile-wort): 1. a talisman against enemies and lawsuits; 2. joy to come; III. *the greater C.* (= swallow-wort): 1. *astrol.*: the herb of the Sun, and under the Celestial Leo it is one of the best cures for the eyes; eyes are greatly affected by luminaries; it must be gathered when the Sun is in Leo and the Moon in Aries; 2. *folklore*: a. it is called swallow-wort because swallows use it to cure dim sight in their young (Pliny: 8, 41); b. because of its colour (yellow) it is potent against jaundice; it increases an insufficient flow of human milk.

Celia

the typical lady-love of English lyrics.

cellar

1. childhood recollection, regression; 2. the morbidity and horror lurking beneath the conscious self; cf. Basement; 3. the lower limbs, and baser desires in man-symbolism; 4. favoured guests in inns and ale-houses were allowed into the *wine-cellar*; ref. 1H4 2, 4; 5. *folklore*: a girl who wants to marry should not step upon a cellar-grating.

censer

1. veneration, piety; 2. a sacrifice meant to accompany prayers and mollify Yahweh by titillating his nostrils; 3. flattery; 4. Hebrew: a. the daily censer: of copper, often containing perpetual fire, and serviced only by priests of the first order; b. on the Day of Atonement one of pure gold was used; 5. attribute of the Lady of the Lake (Celtic); 6. v. *Incense*.

centaur

I. *general*: 1. half-man, half-horse, they were descendants of Centaurus and the Magnesian mares; 2. goat-centaurs may have preceded horse-centaurs: stories of women being carried

off by Centaurs are probably due to pictures of the tribal May Queen riding on a goat's back: v. Goat; in heraldry we find female centaurs by the side of male ones; 3. the idea may have been suggested: a. by the horse-riding Thessalians: v. Pliny 7, 56; b. by folk-tales of wild inhabitants of mountains or forests, who were given half-human, half-animal shape to explain their wildness; c. they are personifications of avalanches: Vergil (Aen. 7, 675ff.);

II. *wisdom, teachers of gods*: (especially Cheiron): abandoned heroes were often laid on hills and found by centaurs, who instructed them: Asclepius, Achilles, Aeneas, Jason, etc.;

III. *man*: a. his binary nature: a union of lower forces and (generally predominating) the spirit; or soul and intelligence, etc.; b. perfected lower intelligence; c. any materialistic form or idea, which cannot be wholly dominated by the spirit; d. man controlled by cosmic forces, instinct, the unconscious: the opposite of the 'knight';

IV. *uncontrolled passion*: 1. lust, adultery: a. they tried to violate the bride Hippodameia (= 'horse-tamer') at her wedding with Pirithoüs: the triumph of civilization over barbarism, law over disorder: Ovid (Metam. 12, 210-525); cf. the Centaurs' assault on Atalanta: Apollodorus (3, 9, 2); b. "Down from the waist they are Centaurs, Though women all above": Lr. 4, 6; c. later they were often shown as ridden by Eros; d. temptation: in the M.A. (e.g. the temptation of St. Anthony), referring to Ps. 11, 2 and 37, 14; e. later also shown as drawing the car of Dionysus: Intemperance: drink as well as women; 2. brute force, tyranny: according to Dante Centaurs have the supervision of the circle of Violence and Tyranny: they keep the sinners immersed in their allotted level in the pool of boiling blood (C. 12);

V. *heresy*: its dual form, not unified in thought; its position between good and evil; man divided against himself (Physiologus);

VI. *clouds*: a. celestial horses, the heads of which are lit up by the sun: Ixion (the sun) was their ancestor; he fertilized Hera, who was changed into a cloud (for protection) by Zeus; their son was Centaurus, who sired the Centaurs; b. speed: of the clouds, of the people of I, 3, b, etc.;

VII. *death*: Cheiron, king of the Centaurs, preferred death to immortality: a. because of the pain of the arrow in his knee; b. because life-unending is awfully long;

VIII. *correspondences*: 1. her.: those who have been eminent in battle; 2. Zodiac: Sagittarius: q.v. also for the name of the inn in Shake-

spere; 3. landscape: mountains and hills, especially forested;

IX. *W.B. Yeats*: a. (after regretting the absence of the leopard and the witches): "The holy centaurs of the hill are vanished; I have nothing but the embittered sun; Banished heroic mother moon and vanished": moon-animal, the feminine principle, the physical and magical world: the opposite of sun-realism; b. national and political culture of Ireland, which stamped Yeats's work into the mud, whereas it was accepted in America and England ("On a picture of a black centaur").

centaury

1. a very comprehensive family of the Compositae plants (500 species); Pliny (25, 30): the herb with which Chiron treated Hercules; 2. delicacy; 3. emblem of happiness; 4. one kind of them is defended by hawks; 5. it removes poisons, clears eye-sight, etc.

centre

I. *the Centre can be*: 1. a. the City, the Heavenly Jerusalem; b. the Castle (q.v.); the Labyrinth; c. the Mountain; d. the Pyramid; e. the Obelisk; f. the white stone at Delphi; g. the Polar star with the Zodiac; h. the 'centring' of an arch, etc.; 2. a. the hub of a wheel; the throne; b. the boss of a shield; c. the navel (q.v.) in the microcosm of the body; d. the crow's nest of nursery-rhymes; v. Crow; e. the lotus; or the Pearl in the Lotus; f. the Mystic Rose; g. an egg encircled by a serpent; h. the cross (or circular plain) with the zenith; i. the spider's web; j. the spiral; k. the intersection of space-and-time with the time-less and space-less etc.; 3. the hole in any round or almond-shaped object (v. Hole);

II. *it can mean*: the primordial state: 1. going through death (I, 2, k, or 3) to eternity; or, rebirth, resurrection, a 'raising from the dead'; 2. the Supreme Being; the Unmoved Mover; 3. the connection between heaven, earth, and underworld (especially clear in the Delphic oracle); or, gods, man, and the dead; in the middle of the forest called the 'country of the living', which Gilgamesh enters, is a mountain which is at once the seat of the gods and the entrance to the underworld; 4. unity of the surrounding multiplicity (chaos); 5. primal matter converging in the height and light of mystic contemplation, the spirit; the inward look on Self, of which the opposite is the outward look on the world of darkness: "He that has light within his own clear breast May sit 't' centre and enjoy bright day": Milton ("Comus" 381); 6. regression (involution) needed to enforce evolution; 7. the phallus (I, 1 and 2) or the

vulva (I, 3): paradisiac height, or charged mystical Nothingness, the Great Void;

III. v. Navel.

Cerberus

1. represented: a. as a three-headed monstrous dog, whose throat bristles with snakes, and from whose mouth drips poisonous saliva, guarding Hades on the Stygian lake; b. one, two, or three-headed, but according to Hesiod (Theog.) fifty-headed; c. instead of the neck-snakes it has a snake-entwined body or a snake's tail; 2. when it has three heads (the commonest form): a. the infernal replica of the Trinity; cf. the Three Gorgons, the Devil's trident, etc.; b. the degradation of the three vital urges: reproduction, conservation, and spiritualization; 3. the evil genius, an early form of the Devil (or Angel) of Destruction; 4. prevention of return to the world, where salvation and atonement are still possible; consummation of devouring time; 5. fighting Cerberus = fighting the corruption of death to attain immortality: Hercules' fight was a very popular theme; v. also Aconite; 6. as a bitch with the symbols of the Great Goddess it may have been a Calendar-beast: it is sometimes represented as a lioness, a lynx (autumn) and a sow; v. Seasons; 7. *Dante*: tormentor of the gluttonous and incontinent souls.

Ceres

1. the Great Goddess of fertility (= Demeter, Tellus Mater, Gea, Cybele, etc.) as ripe matron, looking for the maiden (Kore) of future fertility; 'Ceres' = 'creatrix'; 2. adored alone, or with Cerus; her main festival in Rome was the Cerealia (April 12-19): a secret festival of women, enacting the loss of Kore, or the union of Kore and Hades (as Underground king of fertility); in other parts her festival was the Eleusinian Mysteries, where her love affairs with several gods (e.g. Zeus) were enacted by working a phallic object up and down a woman's top-boot (v. Shoe = vulva); Brino-Iacchus was then (re-)born; 3. her *emblems* are: a. an ear of corn; b. a column = phallic love; c. a dolphin = the sea (from which Aphrodite was born: another incarnation of the Great Goddess).

cestus

1. Aphrodite's magic girdle: 1. it was made by Hephaestus and it caused everybody who saw it to fall in love with the wearer; it fell off when she made love with Ares; 2. it is related to all the famous jewelry in mythology (e.g. the magic necklace of Brisengamen, q.v.); it represents fertility (always of matter and spirit); v. also Girdle, for Isis' girdle; 3. another curious

combination of chastity with fertility (a binary combination), comparable to cases of pure phallic worship demanding strict continence, instead of the orgies one usually associates with similar festivities; 4. E. Spenser: Florimel wears the same symbol of chastity and virtue ("Faery Queen", Bks. 3 and 4);

II. *boxer's glove*: Greek and Roman boxers used a glove of leather and metal, which was meant to harden, rather than soften, the blow; no relation with the preceding.

Cetus

1. = the Sea Monster, or the Whale: the constellation situated below Pisces and Aries; 2. named after the sea-monster sent by Neptune to devour Andromeda and slain by Perseus; in the sky, too, she is pursued by it; 3. sailors consider it an enemy.

chaff

1. the ungodly: they are like 'chaff which the wind (= time) driveth away': Ps. 1, 4; also 35, 5, etc.; 2. barrenness: conceive chaff and bring forth stubble: Isa. 33, 11; 3. multitude: of oppressors: Isa. 29, 5; 4. flight: the nations "shall be chased as the chaff of the mountains before the wind": Isa. 17, 13; 5. transitoriness: "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them": Dan. 2, 35; 6. *folklore*: a. divination: on an important Eve at midnight, the barn-doors are left open and the chaff is riddled; if you are destined to die in that year, a coffin, carried by two bearers, will be seen passing the doors; b. "You cannot catch an old bird with chaff": proverb. c. it curiously makes the best fire to melt gold (Pliny: 33, 29).

chain

1. Egyptian hier.: 3 links, formed by 2 intertwining lines, with a 4th open at the bottom: duality: a. = Caduceus (q.v.); b. (general) bonds and communication; c. the universe 'linked up': the Deists' "Great Chain of Being", linking God through a hierarchy to man, and further down to animals, and even inert matter; what appears evil to man has a place in that chain; 2. *binding*: a bond(age); freed slaves hung their chains in trees, in cypress-groves, sacred to Hebe, the rejuvenating dawn-spring goddess; b. matrimony: also cosmic, of heaven and earth; v. 4; c. blood-relations; d. conquest; 3. *connection*: 'conjunctio' (of opposites); 4. *ladder to heaven*: a. Zeus has a chain tied to his throne, by which he pulls men up to heaven; b. Lug(h)'s chain: the Milky Way (q.v. and Bridge); 5. *supporting*: a. securi-

ty; b. justice: the Chain of Justice hung in a Gaelic chief's hall: anyone who wanted a hearing had to shake it; 6. the *fetters* of: a. destiny: a. an attribute of Ananke, goddess of fate; b. "For so the whole round earth is every way Bound by gold chains about the feet of God": Tennyson ("The Passing of Arthur"); b. the winds: (Norse) a chain of 700 links had the power to fetter the winds; c. of martyrdom; 7. *psych.*: social and psychic integration;

8. "*Chained Gods*": a. Prometheus; b. Andromeda; c. Loki was chained to the rock by the intestines of his son (killed by Vali, who had been changed into a wolf by the gods) while a snake dripped poison on him; his spasms caused earth-quakes (he was also the god of fire); d. the World-wolf Fenrir: v. Wolf; 9. a chain *round the neck*: a. chains of gold were already insignia of merit among the Egyptians and Babylonians; cf. Dan. 5, 7; b. instruction of the father and law of the mother: Hebrew ornaments, often a chain of moon-shaped amulets (Prov. 1, 8f.); c. the molten images of Isa. 41, 29 were probably chained idols: so they could not be stolen or walk off to other nations; d. gold chains were given as an award for bravery by Louis XI of France, to 'bind' the man to him; 10. *her.*: the refusal ever to wear a chain of infamy or humiliation; 11. *W. Blake*: the Body, the material Flesh: Los broke the fetters.

chair

1. pause, rest, old age: "When sapless age and weak unable limbs, Should bring thy father to his drooping chair...": 1H6 4, 5; 2. throne (q.v.): a. authority, sovereignty; b. judgment: a. the "Chair of Order" in St. George's Chapel in Windsor: ref. Wiv. 5, 5; b. v. Cor. 3, 3: the "chair of justice"; c. the chair of state: H8 4, 1; c. the navel of the earth, the Centre (q.v.); 3. the Chair of Forgetfulness: in Hades, in which Theseus and Perithous were held: Apollodorus (Epic. 1, 24); 4. a *vacant* chair: a. absence of authority; b. of the deceased, or his ghost: cf. Banquo's ghost in Mac.; c. honour and respect for someone absent; d. Hebrew: a. Elijah's chair; b. the priest Eli, at hearing the sad news of his son's death and the loss of the ark, fell backwards from his seat and broke his neck: 1 Sam. 4, 18;

5. a *silver* chair: of the moon (Diana): "Queen and huntress, chaste and fair, Now the sun is laid to sleep, Seated in thy silver chair, State in wonted manner keep": B. Jonson ("Cynthia's Revels" 5, 3); 6. *folklore*: a. it is unlucky for a visitor, while leaving the house, to put the chair against the wall: he will never

come into that house again; b. a chair knocked over by a girl may spoil her chances of getting married.

chalcedony

1. a group of minerals comprising agate, bloodstone, carnelian, onyx, etc.; 2. it has always been the stone most used for engraving; 3. wards off melancholy; 4. gives contentment; 5. a secret prayer; 6. open righteousness; 7. month: (sometimes) June (e.g. Hebrew); 8. day: 8 o'clock at night.

chalice

1. sacrament; 2. intuition, prudence, wisdom: a superior form of the cauldron (q.v.), especially when holding wine; 3. faith: v. 6, c; 4. symbol of containment: fertility, the feminine principle, reproductive energy; 5. source of life: especially when holding water; but also as the source of spiritual life: v. 6, c; 6. Christian: a. in Christian rites: Christ's grave; his human nature; his suffering (in the Garden); b. at the foot of the Cross = the same as that of the Last Supper = the H. Grail; c. with Christ's blood: sacrifice, redemption; attr. of Ecclesia; d. in icons: also represents Synagogue; e. often takes the place of the Tree of Life: e.g. with the deer quenching its thirst; f. with a serpent rising from it: poison leaving it: v. Serpent N, 6, b; 7. justice: "this even-handed justice Commends the ingredients of our poisoned chalice To our own lips": Mac. 1, 7;

8. *folklore*: a. power of healing and a curse: in case of theft the thief will always come to grief; b. as it is related to the serpent it can be used to cure the wound of the serpent.

chamber

1. the chambers of death in Hell: Prov. 7, 27; 2. the chambers of the South = the Southern Cross: Job 9, 9; 3. "Who layeth the beams of his chambers in the water": God (Ps. 104, 3); 4. shelter: (against Yahweh's wrath): "Come, my people, enter thou into thy chambers, and shut thy doors about thee": Isa. 26, 20; 5. secrecy: (of the false Christs, when they say) "behold, he is in the secret chambers, believe it not": Matth. 24, 26; 6. of imagery (= idols): "Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery?": Eze. 8, 12; 7. capital city: "Welcome, sweet prince, to London, to your chamber": R3 3, 1.

chameleon

1. Pliny (28, 29) informs us, that Democritus had written a whole book about the superstitions concerning this animal only; 2. adaptability: it changes colour with its surroundings: Ovid (Metam. 15, 412); according to Plutarch

(the result of its being full of air inside; it also stands for timidity; attr. of Capability; 3. it can live on air: "...though the chameleon Love can feed on air...": Gent. 2, 1; also Ham. 3, 2; v. Ovid (Metam. 15, 411); 4. therefore: the symbol of love; 5. such a curious animal cannot but be potent: a. it brings down a Hawk flying over it; b. in compounds (and parts of its body as amulets) it can make one invisible, put servants to sleep, overcome enemies or the effect of love-philtres, etc.

champignon

suspension: thrives on dung in the dark.

changeling

folklore: any child which is abnormally ugly or stupid, or has a strangely mean character, may be suspected of being a changeling: fine human babies are stolen by fairies or witches (who will do anything to get such a child) and are replaced by children of their own.

chaos

1. the pristine stage of as yet unorganized creation, containing all opposing forces; 2. O.T. 'tehôm': a. from it arose Rahab (which was also its symbol, and caught in a net by Yahweh) and the nations; b. in Daniel the following beasts arose from it: a lion, leopard, bear, and a 'fourth' (Ch. 7); in Rev. (13, 2ff.) the 'four' have become one; v. also Beast; c. since Yahweh had conquered the monster of the deep, it was his servant: Yahweh will find his enemies "though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them": Amos 9, 3; 3. Babylon: Tiāmat: it produced the sea-serpent, the dragon, the monster, the giant lion, the mad dog, the giant scorpion, gigantic storms, the fish-man, and the dragon-fish; 4. *psych.*: the unconscious, or the state preceding it; 5. death of religion and morality: "Lo, thy dread empire, Chaos! is restored; Light dies before thy uncreating word": Pope ("Dunciad" 4); 6. man: "Chaos of thought and passion, all confused; Still by himself abused or disabused": Pope ("Essay on Man", Ep. 2); 7. absence of love: "Perdition catch my soul, But I do love thee! and when I love thee not, Chaos is come again": Oth. 3, 3; 8. *alch.*: a. prime matter, from which the lapis must be formed; b. the soul of the world ("prototype"); 9. v. *Goose* for the Chaos-goose, *Abyss*, *Water*, etc.

chapel

1. *the Green Chapel*: an Arthurian legend: in "Sir Gawain and the Green Knight" the latter's head is struck off at his own challenge, which is repeated by his Severed Head (q.v.): Sir Gawain must expect the same blow when he

shall meet the Knight in the Green Chapel and die at the New Year; he stayed with the Green Knight and his wife for three days, had to undergo a 'test' and came off 'miraculously' with a slight wound in the neck (instead of the usual emasculation, q.v.), because he had received a safeguarding scarf from the Knight's wife; the year was a half-year (v. Sacred King and Calendar), because the Green Knight's emblem was the Holly Bush (winter), and Gawain was an oak-knight (summer); 2. *the Chapel Perilous*: it was built by Queen Brangemore, and she was buried under the altar; every night a Black Hand murdered any knight (= sun-ray) who entered the chapel, until the Hand was disabled by Gawain (or Percival): only the purest knight (sun-spring) could break the spell of the Hand (darkness-winter); v. Malory (Morte D'Arthur 6, 15); 3. *W. Blake*: a. Reason, where innocent Joys (flowers) become materialized (graves); b. of Love.

Chaplin, Charlie

children's rhymes: 1. relate his disastrous encounters with the physical world around him; 2. relate his teaching (the ladies of France) how to dance.

charger

1. a vessel; Lat. 'carricatorium' = utensil for loading; 2. John the Baptist's head was offered to Salome on a charger: Matth. 14, 8; 3. v. *Vessel*.

chariot

1. war, conquest, authority: with horses, they are the instruments of (physical) war, which one should not trust so much as the name of the Lord (Psalms); they may be cast in a deep sleep at God's rebuke: Ps. 76, 6; 2. vehicle of deity: v. 5, 6, etc.; 3. clouds or winds in nature-symbolism; 4. *psych.*: the Self = the human body in its transitory aspect: the horses = life-force, the reins = intelligence and will-power; 5. the Wheel of the Sun: a. God's throne in Ezekiel's vision, in which the Calendar-god was seated, with four wheels = 4 years (v. Calendar); b. Apollo-Helios; Adonai; c. the death of sun-kings often came about by a chariot-race: e.g. Oenomaus in Greek mythology; in the Bible since Solomon: Ahab, Josiah, (1 Kings 22, 30ff.), etc.; v. King, Sacred -; cf. Ishtar, trying to seduce Gilgamesh, offers him a chariot of lapis lazuli and gold; d. sun-fire: the dynamic power of the 'moving' spiritualized mind, depending on the phenomenal world of matter, colour, traction, etc.; or the hero's body consumed in the service of the soul (cf. 5, c); e. in chariot-races the course was traversed 12 times: e.g. Pindar (Olymp. Odes 2, 50);

6. Christian: a. Christ: v. Axle-tree; b. the Catholic Church: the militant church on earth; c. the vehicle of angels riding through the sky; d. terror: the Canaanites in chariots; e. the chariot of Love: SoS 3, 9ff.; f. the chariot of salvation: Habakkuk 3, 8; 7. Neptune's golden chariot made the storms subside; 8. for the quadriga in relation to the Seasons: v. number Four; 9. a chariot of a hazel-nut: Queen Mab's: Rom. 1, 4; 10. *W. Blake*: Leutha's chariot: the body, as a vehicle of Emanations.

Chariot, The — (Tarot)

1. the 7th card of the Solar Way (v. Tarot, and Cards for the variety of presentation); 2. represented: a. as a youth in cuirass, with 5 gold studs; on his shoulders there are two moons; he holds a sceptre; his chariot is blue, with red wheels, and a winged globe inside; it is drawn by amphisbaenas (q.v.); b. a conquering king in a chariot, drawn by a white and a black sphinx (mercy and justice, etc.); 3. *denotes*: a. power, potency; complete control over carnal and spiritual urges; b. majesty, triumphant kingship; c. the higher principles of man's nature defending themselves (successfully) against the lower forces: with a cuirass, the weapon, the sword, etc.; d. binary: with victory of the positive: good v. evil, etc., in which the evil is subjugated (the amphisbaena, the sphinxes, etc.); the absolute (blue) carried by the relative (red); 4. Mercury as messenger of Mars; Osiris' solar chariot; according to others he is Neptune (with moons on his shoulders); or Gemini/Sagittarius; 5. divination: number 7 or 8.

Charlie

1. a standing taunting-rhyme for a boy called Charlie: "Charlie, Charlie, chuck, chuck, chuck, Went to bed with three young ducks"; 2. v. *Chaplin*.

chasuble

1. L. 'little house': "a dress which covers the man completely, like a little house": for chastity and protection; 2. Christian: Christ's love, as it reminds us of: a. the robe ordered to be put on him by Pilate; b. the 'seamless garment' for which the soldiers cast lots.

cheek

1. *turn the other cheek* when one is struck, instead of striking back: Christ's teaching (Matth. 5, 39); 2. a *pale* cheek: melancholy: "She never told her love, But let concealment, like a worm i' the bud, Feed on her damask cheek": Tw. N. 2, 4; 3. *rosy* cheeks: youth: "Love's not Time's fool, though rosy lips and cheeks Within his bending sickle's compass come": Sonn. 116; 4. *swollen* cheeks: the winds as represented on old maps: "To tear with

thunder the wide cheeks o' th' air": Cor. 5, 3; and "Blow, winds, and crack your cheeks": Lear 3, 2; 5. v. *Jaw*.

cheese

1. *cheese-making*: an activity related to sexuality: Daphnis tells Chloe (ch. 3) he is accepted as a son-in-law by Dryas, while she is making cheese; 2. *folklore*: a. aids digestion: "Why, my cheese, my digestion, why hast thou not served thyself in to my table so many meals?": Troil. 2, 3 (Achilles to Thersites); b. bread and cheese and kisses are the bachelor's fare: proverb; food of the Gr. athletes till Dromeus introduced meat for them: Pausan. (6, 7); c. for Groaning Cheese: v. Cake (Folklore).

chequers

I. duality: 1. effort to 'check' irrational impulses; be guided by reason and intellect (esp. when octagonal); 2. the heraldic lozenge: dynamic interaction (instead of counterpoise) of the two elements; 3. a harlequin dress: v. Harlequin; II. a *chequer-board*: 1. a field of love and battle (v. Chess); 2. the vicissitudes of life; all opposites: "'Tis all a Chequer-board of Nights and Days Where Destiny with Men for Pieces plays": E. FitzGerald's transl. of O. Khayyam.

cherry

I. the *fruit*: 1. merriment; 2. virginity, fixed epithet for lips; 3. fruitfulness; 4. Rome: one of the fruits of Ceres; 5. Christian; a. a fruit of Paradise; b. Mary in her condition wanted berries and cherries, and asked Joseph to get them; he answered she had better ask him who had put her in that condition: the cherry-tree bent then; e.g. the ballad "The Cherry-Tree Carol";

II. *the tree*: 1. protects against evil; 2. the Great Divine Spirit; 3. education; 4. *her.*: humility, riches, hospitality; 5. related to the cuckoo (q.v.);

III. *cherry-blossom*: 1. Spring, April; 2. spiritual and feminine beauty; 3. short-lived pleasures; 4. willingness to fight a noble cause;

IV. *cherry-stone*: 1. listed with hair, nail-parings, etc. as used in witchcraft: Err. 4, 3; 2. a children's game consisted of throwing cherry-stones into a hole: ref. Tw. N. 3, 4.

cherub

1. represented: A. Egypt: many-winged and covered with eyes, symbolizing the night-sky, religion, and vigilance; B. Ezekiel's "Living Creatures" (the most famous description): 4 faces, 4 'straight' feet (prob. one leg each, with 4 feet in each direction): like the sole of a "calf's foot" (= round), "sparkling like brass"; they had 4 wings: 2 joined together, and 2 to cover their bodies; with fire "going up and

down" among them, and lightning going out: their fieriness connects them with the Wheel of the Solar year; they were blue or yellow in colour (the sky), their eyes symbolized omniscience; their wings: divine nature and speed; their four heads: v. also Tetramorph; C. there were also two-faced cherubs (man and lion), separated by palms; they were found in Ezekiel's temple (41, 18f.) and may have been inspired by Assurbanipal's palace, where winged geni fructified the tree of life; D. the Accadian 'kîribu' is half-bull, half-man; his function was similar to that of the Sphinx in Egypt and the Scorpions in the Gilgamesh-epic guarding the Masu-mountain; E. more modern representations: beautiful women: youth and innocence;

2. guardian: a. Assyria: at the entrance of temples and palaces: 'keepers of the threshold'; b. Bible: at the East Gate of the Garden of Eden, armed with a "flaming sword which turned every way" (= lightning): connected with the Calendar Wheel; 3. vigilance: they were completely covered with eyes; 4. executors of God's will; 5. (messengers of) Divine Wisdom, knowledge, oracular: a. "I see a cherub that sees them": Ham. 4, 3; b. the two wooden statues in the 'oracle' of the Temple were made of olive wood: 1 Kings 7, 23; 6. celestial accusers: a. "And pity... or heaven's cherubim, horsed upon the sightless couriers of the air, Shall blow the horrid deed in every eye": Mac. 1, 7; b. *W. Blake*: v. below; 7. mount of Yahweh: v. next; 8. storm, or cloud, angels: "And he rode upon a cherub, and did fly, yea, he did fly upon the wings of the wind": Ps. 18, 10; also 2 Sam. 22, 11, etc.; 9. the cherubim on the Ark: a. they were cut in relief on the Mercy Seat, so not contradictory to the prohibition of making statues of "what is in heaven": they were 'graven', not with the usual addition of 'molded', used when talking about idols (e.g. the Golden Calf); furthermore 'carved' cherubs and palm-trees and opening flowers were used all around in the first temple for decoration; b. from many texts it appears that also the Cherubim of the Ark of the Covenant were meant to symbolize stormy, cloudy skies, with lightning;

10. *her.*: a. dignity, glory, high position, honour; b. cherub = a winged angel's head: loveliness, softness; 11. *W. Blake*: a. the accuser; b. male restraint by Reason and Logic, impairing sexual enjoyment (as guardian of the Tree of Life and Love); the intellect as the opposite of the Seraph = love; c. covering cherub: sterile knowledge, false doctrine (Eze. 28, 14; Ex. 25, 20): taking the outward form for the

real thing; d. the Visible Church; e. the Cupid-like reduction: he was born as a (helpless) 'fiend hid in the cloud', children of a loveless marriage are "the abhorred birth of cherubs in human form", etc.; 12. *D. Thomas*: a. cherub winds: v. Cheek, Swollen — : cherub heads on old maps; b. cherub time: baptism ("It is the sinners' dust-tongued bell").

chess

1. the entertainment, where the two sexes could meet on equal terms: playing chess was even recommended by the laws of courtly love: a. Ferdinand and Miranda are 'discovered' playing chess in Tp. 5, 1; b. vain Bianca is seduced by the Duke of Florence, while her mother-in-law plays chess in "Women beware Women" by T. Middleton; c. King Mark plays chess under the window of the tower where his wife (La beale Isoud) had hidden her lover, Tristram: Malory (M.d'A. 9, 16); 2. Celtic: in one legend Midir challenged Eochaid Ollathair to a game of chess with his wife (summer-maid or moon-goddess) as the stake (and lost); 3. *T.S. Eliot*: related to sexual routine (e.g. the pun on 'mate') without essential contact (= 'speech'); it is followed by an abortion added in the second part (loss of fertility) and insensitiveness ('lidless eyes'): "The Waste Land" (Prt. II).

chest

1. related to fertility Mysteries: a. of Osiris: his coffin with plants growing from it and the image of the (ithyphallic) god in it: the image was made of soil and grains were put in it that sprouted after a while; b. Demeter sat on a chest (= earth), sometimes encircled by the earth or ocean snake; c. from Dionysus' chest rose a snake; d. Yahweh's Ark contained Moses' staff (vegetation + snake), manna, and the Tables of the Law (cf. Demeter as Thesmophoros = Dual world-order of death — resurrection, etc.); 2. the Ark in which the New Year child (the future Sun-king) is set adrift: Moses; Adonis, as a child in a chest, fell in the hands of Proserpine, and thus became her male replica (cf. Astarte and Adonis); v. Ark; the 'ship' in which Deucalion survived is described as a 'larnax' (= chest) e.g. in Apollodorus (1, 7, 2); often made of the wood of the axle-tree (q.v.); 3. these stories may have originated in a historical event (emigration or flight), or by the 'sailing' of the sun and moon across the sky; 4. = the coffin in which the dead were buried: death and resurrection: v. 1, a.

chestnut

1. foresight: the fruit was gathered to feed the poor in winter; 2. sensuality, voluptuousness: "Castaneasque nucas quas Amaryllis ama-

bat" (Amaryllis = the typical country-girl): Vergil (Ecl. 5, 52); this line is quoted twice by Ovid (De Arte Am. 2, 267 and 3, 83); 3. Rome: connected with plebeians (Pliny 16, 15); 4. obstinate durability: when cut it grows even more luxuriously than the willow (Pliny 17, 34); 5. O.T. magic: "chestnut" (= A.V. for 'plane-tree') was used by Jacob to get mottled cattle: Gen. 30, 37; 6. Christian: chastity, triumph over the temptations of the flesh; 7. as fuel: does not burn in the hearth.

cheveril

1. a kind of kid-leather that was elastic and came easily inside out when being pulled off: ref. Tw. N. 3, 1; 2. conscience: because of its elasticity: H8 2, 3.

chichivache

a fabulous animal (generally a cow through misreading of the Fr. = 'chicheface' = 'little face') that lived only on patient women, and so was all skin and bones, since there are so few to be found.

chicken

1. cowardice; 2. effeminacy; 3. related to gold: its limbs stirred in melted gold absorb the gold completely; 4. its broth cures venomous bites and many diseases; smearing oneself with it protects one against lions and panthers.

chicory

1. it owes its magic properties to its blue flowers: v. Blue (E, 8); it is an emblem of Frugality; 2. *folklore*: a. it makes the owner invisible; it removes warts; b. it opens locks; when the hero opens rocks with it, he finds wealth inside, but he usually forgets the flower and comes to grief; c. its juice, rubbed in, may procure favours from great persons: Pliny (20, 30).

child

I. 1. innocence, 'angels', purity: "A child of pure unclouded brow And dreaming eyes of wonder": L. Carroll ("Through the Looking-Glass", introd.); 2. pristine and irrational concept of life; 3. beginning, spring, dawn: "The childhood shows the man, As morning shows the day": Milton (Par. Reg. 4, 220); 4. unity with nature, lost in later life: "The child is father to the man": Wordsworth ("My heart leaps up"); 5. ignorance: "The best horse needs breaking, and the aptest child needs teaching": proverb; 6. ingratitude: a constantly recurring theme, e.g. "How sharper than a serpent's tooth it is To have a thankless child": Lr. 1, 4; 7. grief: in Shakespeare it is often represented as a child, it is 'engendered' by some 'forefather' grief, of which one is 'delivered', which is of 'monstrous birth', is 'nursed'; e.g. "Grief fills the room up of my absent child": K. John 3,

4; also R2 2, 2, pass.; 8. forgetfulness (and forgiveness): "Old men will die, and children soon forget": proverb; 9. future, fertility; 10. the mystic child teaches wisdom (e.g. Jesus and the scribes), solves riddles, and liberates the world from chthonic or spiritual monsters; cf. Jung below; 11. the mystic Centre (q.v.);

12. *alch.*: (esp. when wearing a crown or royal garments) the 'lapis': the identification of the 'god within us', the eternal part of man; 13. *psych.*: (Jung) a. it represents the preconscious, the childhood aspect of the collective psyche; its function for modern man is, to compensate or correct the inevitable one-sidedness and extravagance of the conscious mind; its occurrence in the individual signifies an anticipation of future developments; it is a mediator, a bringer of healing, one who makes whole; it is the product of the heaven-earth conjunction; as this god or hero-child is a psychic genesis, it has an abnormal birth (e.g. Virgin birth), and its early difficulties show the difficulty of attaining this wholeness, and the powerlessness and helplessness of the life-urge (strong and weak at the same time); it is also often protected by animals (the world of instinct); to the primitive mind they are often (agri-)cultural heroes; the child is hermaphroditized, it is birth and rebirth at once, the beginning and the end; b. v. also Dwarf; 14. *literary references*: A. W. Blake: a. Jesus = Innocence; b. the Spirit of Poetry; B. R.M. Rilke: absolute inspiration, strength, harmony and completeness in timelessness, only the present, and thus approaching angels; C. T.S. Eliot: unfulfilled desire + nostalgic memories of untainted joy: v. "Waste Land": sledding in Prt. I; D. D. Thomas: "the secret child": one's inner self; cf. 12; 15. 'children of darkness': in Crete those who were still confined to women's quarters, and had not yet been given arms and liberty by the priestess-mother;

II. Childbirth: v. Birth;

III. *Child-sacrifice* or killing: 1. the killing of the substitute Child-king, e.g. Hercules, in his 'madness' killing his children, Peleus, etc.; its being a king, even if for one day only, ensures its immortality; b. children were killed because of a prediction that a child which is born at a certain time (his own child, or his daughter's son, or his nephew) will kill the king (by de-throning him): e.g. Christ's contemporaries, Arthur killing all the May children; one generally escapes (e.g. Mordred) and kills him in the end, often 'accidentally', e.g. with a disk (= the course of the sun); the child is often exposed, e.g. Oedipus, or an ill-born shepherd's child is sacrificed instead, in nature-symbolism repre-

senting the New sun killing the Old; c. the sacrifice of the first-born children (v. Sacrifice) was not only practised in the Near East, but also in Carthage, and probably underlies the myth of Minotaur: in a bull-headed Moloch-oven, like the one in Carthage, they were killed to cure barrenness, to ensure health, good fortune, and general fertility; another reason is reincarnation: if the son is the reincarnation of the father, then killing him guarantees the father's life (related to b); moreover, first-born children have a special sanctity, which makes their sacrifice so much more efficacious; wherever it is the custom for women to enjoy promiscuity before marriage, the first-born is probably illegitimate; infanticide was practised in Druidism, as well as among Semitic peoples, Egypt, Greece, and Rome; d. sometimes child-sacrifices were only required in times of war; e. child-gods who died young (e.g. Tammuz, Attis, Adonis, Baldur, etc.): the Branch, who dies when he wants to cut himself free from his mother in matriarchal societies; psychologically explained this means consciousness trying to free itself from the unconscious: only through incest (leaving the earthly part behind) can he (re)gain immortality; it was also consciousness that made Adam mortal; v. Hero and King;

IV. *the New Year Child*: the future Sun-fertility-hero, usually found in a basket-ark, or coming to an island from an unknown place: v. King, Ark;

V. *folklore*: 1. anything done to or by a child for the first time is ominous (eating, being bathed, kissed, etc.) and must be accompanied by due precautions; 2. a posthumous child has healing power; 3. weighing the baby is dangerous (ominous spell of numbers and a form of 'hubris', 'boasting' before the gods); 4. a man begets girls only through hard drinking (proverbially), but Falstaff says, that no drinking and many fish-meals, give a man "a kind of male green-sickness"; and then when they marry, they get wenches": 2H4 4, 3; 5. "let not a child sleep on bones" (= on the nurse's lap): proverb; 6. fear of precocity: "a man at 16 will prove a child at 60": proverb.

Chimaera

1. a mythological monster (described e.g. in Ovid: Metam. 9, 647): a fire-breathing lion's head, goat's body ('chimaira' = she-goat), and a dragon's tail, flames issuing from the eyes; in art it is often a lion with a goat's head; a monster of barrenness, which "devastated the country and harried the cattle"; 2. it was killed by Bellerophon, riding over it on Pegasus: Homer (Il. 6, 181); 3. lion, goat, and serpent were the

symbols of the Great Goddess, and Calendar-symbols (v. Seasons); 4. cunning; 5. to Christianity: the Evil spirit (in complex form).

chimney-sweep

1. W. Blake: infant degradation and misery; 2. *folklore*: (black, and connected with fire and hearth:) a. very lucky to meet by chance: bow to him and greet him; b. it is extremely lucky for a bride to meet one, especially if he offers good wishes and walks along a bit of the way: he is related to soot and ashes, which are related to fertility (primitive predatory cultivation and fertilization by jungle-fire); c. children's lore: "Easter weaver, chimney sweeper, Had a wife and couldn't keep her, Had another, didn't love her, Up the chimney he did shove her"; d. another relation to fertility is his kind of work: a phallic climbing into the vulva-chimney.

China

1. an attractive woman: "What in our private language we describe as a fine piece of china": J. Braine: "Room at the Top"; 2. land of cheats: "My lady is a Cataian": Tw. N. 2, 3; Cathay = China.

chive

1. growing from onion-like bulbs, its leaves are used to flavour soup, etc.; preserved in oil they are good for the voice (Nero ate them); 2. *astrol.*: related to Mars.

Chloe

1. the 'blond' woman: Demeter; hence a rustic (often robust, and at the same time cunning) girl; 2. many slaves, or women liberated from slavery, had that name.

chocolate

an aphrodisiac.

chough

1. housing Arthur's soul; therefore it is very unlucky (sacrilegious even) to kill them; the same about the raven, q.v.; 2. by the name of 'sea-crows' they are sacred to the death-god Cronus, and were found on Calypso's "Blessed Island"; 3. political prattle: "I myself could make A chough of as deep chat": Tp. 2, 1; also All's W. 4, 1.

Christmas

I. *folklore*: 1. white: a prosperous year; 2. cloudy, green, or hot: fills the churchyard; 3. sun shining through the trees: much fruit; 4. "If the ice will bear a man before Christmas, it will not bear a goose after": proverb;

II. *Christmas Fool*: one of the relics of the celebration of a festival comparable to the Roman Saturnalia (q.v.): in the Christmas plays he is beheaded by his rival and rises up again miraculously unhurt; cf. Chapel (for Sir Gawain

and the Green Knight), and King, Sacred-;

III. *Christmas tree*: as an evergreen it symbolizes enduring life and renewed life: a. fertility; b. resurrection, immortality; c. sun-tree; d. the kind of tree: 1. Rome: laurel and bay at the Calends of January; 2. *Christian*: holly, ivy, mistletoe, rosemary, bay, laurel, and any other green plant; e. folklore: 1. it is unlucky to bring it into the house before Christmas Eve, or take it down before Twelfth Night (the critical period of the year); 2. in older tradition it was left till Candlemass (q.v.); 3. often it must be burnt ceremonially, but in some parts it is unlucky to do so: it must be left to wither.

chrysalis

1. becomes a cicada (q.v.) merely by changing its shape; 2. resurrection (like a bone, q.v.); 3. soul leaving the body, or soul veiled in flesh (matter); 4. balance, organization, valour; 5. inert development: passive and blind obedience to the law of change in nature; 6. connected with metamorphosis and 'mask'.

chrysanthemum

1. etym.: 'golden flower'; very hardy: a garden perennial; 2. emblem of the solar wheel: a. abundance, wealth; b. regal beauty; 3. *astrol.*: governs Sagittarius; 4. the Orient (the opposite of the Rose = the Occident), especially related to Japan.

chrysoberyl

1. generally green in colour, translucent (though sometimes cloudy or even resembling a cat's eye); it is an extremely hard stone; the Alexandrite (q.v.) is a famous variety; 2. patience in sorrow.

chrysolite

1. a transparent green stone; 'chrysolite' = 'golden stone': this term led to misapplication of the name to topaz, beryls, etc.; e.g. where in the O.T. we have topaz (Ex. 28, 17, or Eze. 28, 13) we may have to read chrysolite; the same in Oth. 5, 7; 2. one of the stones of the Chariot of the Sun: Ovid (Metam. 2, 109); 3. the 7th stone 'garnishing' the foundations of the Walls of the New Jerusalem: Rev. 21, 20; 4. wisdom.

chrysopraxe

1. a variety of chalcedony; the best have an apple-green colour; 2. O.T.: a. came from Havi-lah: Gen. 2, 12; b. one of the Jewels of the Breastplate; c. on the dress of the Man from Paradise: Eze. 28, 13; d. mentioned in Job 28, 16; 3. the 10th stone which garnished the foundations of the walls of the Heavenly Jerusalem: Rev. 21, 20; 4. eloquence; 5. strengthens the hope of the future; gives confidence; 6. *astrol.*: sometimes related to Cancer.

church

1. Christian: a. personified, as the opposite of Synagogue (= Judaism); b. in many historical figures, e.g. Sarah v. the bondswoman; 2. often the Ship of Souls; 3. its spire: phallic, fertility; 4. tower: fire or sun-tower; 5. church with congregation: a. pomegranate; b. D. Thomas: the Synagogue of the ear of corn; 6. the most sacred colours: a. blue: candour, constancy; b. white: supreme deity (all colours combined), eternal youth, chastity, virginity; 7. mother-symbol with uterine font (q.v.); 8. *folklore*: watching in the church-porch (q.v.); on a significant Eve (especially St. Mark's): wait an hour before and after midnight, and you will see those who will die within a year enter the church about midnight; sometimes all the parishioners will enter, and only those who do not come out will die; if a man and a woman issue arm in arm, they will be married that year; b. marriage-divination: go there at midnight just before the clock strikes: if a bridal procession is seen going into the church, you will marry that year; 9. v. *Burial* (e.g. for Churchyard-Watcher), *Grave*, and *Wedding*.

churning

1. creation: the heavenly deities 'churned' the primordial waters with the world-axle, the Polar star, a (phallic) spear, a high mountain, etc. at the time of creation; 2. Norse: a world-mill grinds out flowers, or snow; 3. Celtic: a. the cauldron churned for poetic inspiration, animals, grains, etc. (v. *Cauldron*); b. v. *Castle*, *Revolving* —

ciborium

1. the Ark of the Covenant; 2. the Womb of the Virgin Mother; 3. the Last Supper; 4. the Eucharist; 5. the grave of Christ.

cicada

1. melody, chatter; Tithonus was turned into a — (or, a grasshopper) because it is the most musical of all insects; v. 6; 2. resurrection, immortality: metamorphosis and v. 6; 3. eternal youth, happiness: related to Dawn; v. 6; 4. mobility, evanescent worldly glory; 5. restraint of lasciviousness and vice; 6. Greek *attribute* of: a. Apollo: especially the 'golden cicada'; b. Aurora-Eôs: begins to sing and is most active at Dawn; c. Tithonus: being in love with him Eôs obtained immortality for him (sun-king), but forgot to ask for his eternal youth (as Selene had done for Endymion); shrivelled to almost complete dryness, and having a shrill piping voice, he was locked in Eôs' bedroom, when she got tired of nursing him; d. attribute of bad poets: v. 1; 7. the discarded lover; 8. cunning: cannot be fooled even by the fox, who flatters his powerful chirping (Aesop, 132); 9. improvi-

dence, negligence: in winter a cicada asked the ants for grain, and was answered: "You piped in summer, now dance in winter": Aesop; 10. it feeds on dew: Vergil (Ecl. 5, 77); 11. *T.S. Elliot*: belongs with the desert: rock and no water: petrification of religion, emotions, etc.: "Waste Land" 5; 12. v. *Chrysalis*.

cider

1. rural festivities; 2. "cider is treacherous, because it smiles in the face and then cuts the throat": proverb.

cigarette

folklore: the lighting of three cigarettes from one match is said to be dangerous, because in the war the snipers had time to take aim (then); the tabu on lighting three things by one means is much older: v. *Candle*.

Cinderella

1. fire: sun-priestess elected by the Prince of Light; or perhaps it was the other way round originally: her leaving her shoe and the prince having to find her, looks like one of the King's tasks of fetching something; cf. Hercules; 2. soul (lunar): the light or fire within; her story resembles that of Psyche: the stepmother, the twin-sisters (pride and envy), and Eros, sent by Aphrodite to enchant her with some monster, who takes her to himself and thus becomes Prince Charming; further affinities: Ishtar (q.v.), Isis, the Shulamite (q.v.); 3. rebirth; 4. truth, wisdom: sometimes she emerges naked and beautiful from a cave; 5. the Dawn oppressed by night-clouds (her cruel relatives), and finally rescued by the Prince-sun; 6. *slipshoos*: a. glass (a faulty translation from Fr. 'en vair' = ermine; misread as 'en verre' = glass), golden with pearls or spangles; b. humility, servility: height-symbolism; c. shoe (q.v.) and foot magic: shoe = vulva; 7. her *godmother*: star-crowned: morning or evening star preceding Sun or Moon (v. 1 and 2); announces her arrival in full glory.

cinder

cinders of the Universe: stars: 2H4 4, 3.

cingulum

1. R.C. ecclesiastical vestment: a cord worn around the albe; 2. let the purity of the albe not be unbound by unchaste thoughts; 3. reminder of Christ's scourging.

cinnamon

1. O.T.: a. one of the ingredients to make the 'principal spices' to be used as anointment for the Tabernacle; with acorus, myrrh, and olives; v. also Spices; b. one of the principal spices for general usage: e.g. on the bed of the 'strange woman': Prov. 7, 17; c. the smell of the beloved in SoS 4, 14; 2. Christian: attr. of the

Virgin Mary; 3. Herodotus (3, 111) had believed that it came from the nest of the phoenix in the land where Dionysus grew up, but Pliny (12, 42) knew that it comes from Ethiopia, where priests cut it only after begging consent from the gods.

cinquefoil

1. 'Potentilla reptans'; with compound leaves of 5 leaflets; it produces strawberries (Pliny 25, 62); 2. the number 5 is related to the Great Mother-Goddess: a. maternal affection; b. death; 3. *her.*: hope, joy: brilliant flowers and graceful foliage; 4. *charm*: a. averts danger: often used on wrought-iron gates; b. closes wounds and cures snake-bites; c. is used in purifications.

Circe

1. daughter of the Sun and a sea-nymph: a mixture of father/form, and mother/matter; 2. Odysseus-sun wants to linger there: the land of moon/darkness, of winter, or the Blessed Island of Forgetfulness (death); it may bring lunar magic, turning men into beasts; 3. the sacred land is described as situated on a lofty headland in Latium, wooded with oak, myrtle, and laurel; 4. in the Renaissance: symbol of desire, leading to good or evil.

circle

1. eternity, heaven, perfection: a. the eternal problem of the circle and the square: square = pluralist state; circle = ultimate oneness, with the octagon in-between; v. Square; b. return to unity after multiplicity: number 10; c. celestial orbs being perfection, they were supposed to describe a circular movement; 2. universe, infinity: related to the Sphere = all; 3. cycle of existence: a. days: the Wheel of the Sun (esp. a wheel of fire); b. seasons; c. the Zodiac; d. the Circle of Necessity: Fate: birth, growth, decline, death: "The wheel is come full circle": Lr. 5, 3; 4. the female principle; water; 5. royal power: e.g. Babylon, especially when winged: Deity hovering over the Tree of Life; 6. circumference: a. the phenomenal world; b. the precise and regular; c. inner unity and harmony of all matter; d. (essential to Greek culture): balance, perfect eternal movement; e. objects and figures enclosed in a circle: a. from within: definition; b. from without: defence against formlessness, chaos; f. circumferential movement: (e.g. dragon, fish, or serpent biting its own tail.) a. faultless activity; b. all cyclic existence; c. Round Dances (q.v.): around a central object (v. point within a circle): moving clockwise or Withershins (q.v.); cf. Swastika;

7. *correspondences*: a. colour: blue: calm perfection; b. gods: Mercury, Ashur; 8. *D.*

Thomas: "the blazing circle": in 'shaping-time' = Creation; circular outline after Adam and Eve had been expelled ("Today this insect"); 9. *combinations*: A. a circle of nine feet: the area, within which the magician has contact with a spirit, and which he cannot leave before he has broken the spell; B. 'golden circle': crown: K. John 5, 1; Ant. 3, 10; C. *two concentric circles*: a. connected with the Cyclops' eyes, and through them with blacksmiths; b. androgyne; D. *two circles*: duality struggling towards the binary (q.v.): marriage between heaven and earth, love and knowledge, etc.; E. *three circles*: trinity, love, wisdom; F. *five circles*: a. the five planets; b. centre + four directions; v. number Five; G. a *point in a circle*: a. the Mystic Centre, q.v.; Pythagoras: the universe; b. androgyne; H. a circle *divided into two*: any binary (q.v.) function; I. circle + *cross*: a. v. Ball and cross; b. + mountain: the Church as mystic centre; c. belted and topped with a patriarchal cross: a. earth, equator and pole; b. Zodiacal cycle; 10. v. also *Architecture, Disc, Wheel, Zodiac, Sphere, Ball, and Horn*.

circumcision

1. sanctity of the phallus: a sacrifice to the fertility deity; reduction of castration (v. Emasculation); 2. (later) spiritual purification; 3. O.T.: a. "Abraham's Seal": Covenant between Him and Yahweh; b. Gen. 17 (P-text) and the curious passage 4, 24–26: circumcision is probably of Egyptian origin, which the Israelites took over via the Midianites; the Lord is shown as a demon, who disputes Moses' "ius primae noctis"; so on the first night of their wedding Zipporah circumcised her husband (not her son) with a sharp stone and touched the demon with the foreskin, while she said the mysterious words (v. also Jos. 5, 2); or it may have been a substitute-circumcision: with her son's foreskin she touched her husband's legs (= genitals; cf. Isa. 6, 2; 7, 20, etc.); after that the Yahweh-demon left Moses alone; c. flint knives were used for circumcision far into the bronze and iron ages (v. Josh. 5, 2f.): clinging to the pristine state; 4. *W. Blake*: sacrifice of selfishness; 5. v. *Abraham, Blood-offering, Mutilation, Castration, Phallus*.

cistern

1. one's own wife, whom one must guard jealously (the next line being a rhetorical question: For does clean water flow through the streets?): Prov. 5, 15; 2. man-made, passive: the opposite of the God-made, active, Fountain: Jer. 2, 13; also Yahweh = the fountain of living waters, and 'cistern' = idols; 3. cistern of lust: Oth. 4, 2, and Mac. 4, 3; 4. *D. Thomas*:

sperm + poetic reservoir; writing a poem (like masturbation) 'cleans' the head (e.g. "My hero bares").

cithara (cithern)

1. the Gr. 'kithara' = 'lyre'; later this was mixed up with the harp; therefore David is presented as a harpist, instead of a lyre-player; its offspring are also the guitar and the zither; 2. round on one side and flat on the other: heaven and earth; cf. the turtle; 3. cosmos: the strings are the levels of the universe.

citron

1. belongs to the group of fruit comprising lemon, lime, grape-fruit, etc.; it has spiny branches and perfect flowers (purple or white); 2. 'Etrog' is a citron with a decided protuberant tip; it was only used for religious purposes by the Israelites; it is one of the plants carried at the Feast of the Tabernacles (with myrrh, palm, and willow); it represents the human heart; 3. its strong scent keeps injurious insects away and give a pleasant breath.

city

1. cities manifest the particular doctrines and principles of the community living in them; 2. maternity: a. mother-goddesses (e.g. Rhea, Cybele, Diana) had mural crowns, as protectresses of towns; they may even be unconquered virgins; or harlots (Isa. 23, 16), or the Apocalyptic dream-city of the New Jerusalem (q.v.), mystic Centre of the Self; b. in the O.T., even though often called the "daughter of Zion", she is often represented in the very pangs of motherhood (e.g. Micah 4, 9–10); c. the beloved of the SoS is compared to cities (6, 4, and 7, 5); d. a virgin: "This moves in him more rage, and lesser pity, To make the breach, and enter this sweet city": Lucr. 469; 3. loneliness: lack of natural, human, or spiritual contact; 4. refuge; 5. *Fr. Kafka*: the place where the individual loses his identity; 6. *F. García Lorca*: society, not to be reached on a basic human level: "Ay, que la muerte me espera/antes de llegar a Cordoba" ("Canción del Jinete"); 7. *D. Thomas*: a. "cities of nine Days' night": where a poet is a nine days' wonder: London and New York, Sodom and Gomorrah ("Prologue"); b. the "town of Ghosts": the womb of possible children ("The seed at zero");

8. the *Golden City*: Babylon: Isa. 14, 4; 9. the *City on a Hill* = conspicuous: Christ's disciples (Matth. 5, 14); 10. the *City of the Seven Gates*: Thebes: Ovid (Metam. 13, 685f.); 11. the *Eternal City*: Rome; 12. *city-walls* have magic powers: explanation of Romulus' fratricide; 13. the loss of the idea of the City-

State coincided with the rise of a philosophic pessimism about the world, leading to Stoicism, Cynicism, Scepticism, etc., but this was compensated by the feeling of brotherhood of mankind, and the equality of slaves; modern industrial cities gave rise to Marxism and Fascism; 14. "God made the Country, Man made the Town": Cowper ("Town and Country").

civet

1. "the very unclean flux of a cat": AYL 3, 2; 2. *D. Thomas*: "serve the plagued groom and bride": as ceremonial and aphrodisiac, or abortive (love's plague = a child): "It is the sinners' dust-tongued bell".

Clark

a boy called Clark will almost invariably get the epithet "Nobby Clark"; cf. Pincher Martin, etc.

claw

1. materialistic greed; 2. ferocity; 3. flat-tery: "and claw no man in his humour": Ado 1, 3; 4. degenerate sexuality; 5. building: the eagle uses his claws to build his nest; 6. *her.* (of eagles or griffins): a. tenacity, power, rulership; b. defence of freedom and justice; c. prowess in hunting, or the right of free hunting; 7. a claw was put on the criminals in the clutches of the law.

clay

1. creation: a. Adam, life; b. the Creator seen as the potter: e.g. "Behold as the clay is in the potter's hand, so are ye in mine hand, O house of Israel": Jer. 18, 6; 2. death, the grave: common 16th–17th cent. expression: 'clad in clay' = buried; 3. clay effigies are burnt in black magic; 4. the clay feet which Daniel saw (2, 32ff.) were part-iron, part-clay: the divided empire after Alexander; 5. "painted clay": a man who has lost his reputation: R2 1, 1; 6. *W. Blake*: the "matron Clay" = Thel; v. Clod; 7. *D. Thomas*: "clay fellow": Adam, the body ("Foster the light"); 8. *folklore*: a. "the same heat that melts the wax will harden the clay": proverb; b. for "sand feeding clay": v. Sand.

clermatis

1. a climber with beautiful whitish flowers and a sweet fragrance, but its bark causes temporary ulcers, which beggars use to rouse compassion; 2. cunning, deceit: emblem in M.A. ("virgin's bower"); 3. mental beauty; 4. emblem of the Virgin Mary; 5. *T.S. Eliot*: expectancy of sensual affection (cf. the sunflower): "Burnt Norton" 4.

clergyman

folklore: a clergyman or priest are unlucky to meet: esp. among fishermen and sailors; the word 'minister' is even among the tabu words on board ship, along with 'cat', 'dog', and 'egg'.

cloak

1. protection; 2. concealment, mystery, invisibility: a. a veil cutting a person off from the world; b. the outer bounds of personality, the 'mask' ('persona') which hides the true Self; c. Siegfried's cloak of invisibility was obtained from the treasure-guarding dwarf; it made Gunther win Brunhild's marriage-contest; a night/day or summer/winter motif; 3. villainy, infamy: "The slyer with the knyf under the cloke": Chaucer ("The Knight's Tale"); cf. the cloak of maliciousness in 1Pet. 2, 16; 4. the cloak of covetousness (greed): 1. Thess. 2, 5; 5. zeal: Isa. 59, 17; 6. superior dignity; 7. apart from the material, colour, etc. also the position is important: a. Mithras, with a flying cloak, killing a bull: conjunction of the volatile and the fixed; b. "I know not 'seems', 'Tis not alone my inky cloak, good mother...": Ham. 1, 2; cf. also Clothing;

8. a dark-red or burning cloak: usually the sun going down: a. the cloak which Deianira got from the dying Centaur (both lunar figures); it burnt Hercules (e.g. Ovid, Metam. 9, 101ff.); b. Glaucus (Dawn) got one from Medea: the latter as the next dawn or as the gloaming; c. sometimes interpreted as the sun's wisdom, capable of giving and destroying life; 9. sleep: "Bien haya el que inventó el sueño, capa que cubre todos los humanos pensamientos" (He did well, who invented sleep, the cloak which covers all human thoughts): M. de Cervantes Saavedra ("Don Quijote" 2, 68); 10. the world: Strabo compared the then known world to a -; 11. v. *Clothes, Garment*.

clock

1. cyclic existence of man, time, numbers, seasons, etc.; 2. related to 'perpetual motion': all mechanisms seen as magical inventions, which follow their autonomous existence; 3. combination of motion and time; a movement in space = a movement in time; 4. the Mystic Centre (q.v.) and the Circle with a dot (q.v.); 5. man's slavery to relative time and destiny: a. "Nor dare I hide the world-without-end hour Whilst I, my sovereign, watch the clock for you, Nor think the bitterness of absence sour When you have bid your servant once adieu": Sonn. 57; b. "The stars move still, time runs, the clock will strike, The Devil will come, and Faustus must be damned": Marlowe ("Dr. Faustus" 16); 6. M.A.: attribute of Temperance; 7. *Two Clocks*: Geulinx (after a Cartesian idea) developed an answer to the question, that if mind and matter do not interact, why does the body behave as if the mind controlled it: if we have two clocks, keeping perfect time, and one points at the hour, and the other strikes, one would think that the one caused the other to

strike, which would be equally misleading; later this idea was extended by Leibniz to an infinite number of clocks, proving the existence of God; 8. *D. Thomas*: "clock-faced tailors": his parents living conventionally on time, whereas he himself lived 'below' time; v. also Tailors for parents ("Once below a time");

9. *folklore*: a. a change in the rhythm of the ticking: a death-omen; b. a clock stops when the owner (or, giver) dies: often if it does not stop, people help it: the dead are beyond time; c. "as calm as a clock": proverb; d. clock without hands: drug-addiction; v. Hour.

clock-a-day

the red, black-spotted clock-a-day lies in the cowslip pips "waiting for the time of day": J. Clare; v. Ladybird.

clod

1. *W. Blake*: unselfish love: pliable, with the germs of higher life; the opposite of the Pebble; 2. *Th. Hardy*: agriculture as symbol of the continuity of action, independent of individual human existence: "Only a man harrowing clods In a slow silent walk..." ("In Time of 'The Breaking of Nations'").

clong

an unwanted, cumbersome wife: Wint. 4, 4; also All's W. (2,5).

closet

1. secrecy: a place of secret prayer in Matth. 6, 6; 2. the grave, the earth: Destiny plays on the checker-board of Life with men for pieces, which it slays "And one by one back in the Closet lays": FitzGerald's transl. of O. Khayyám.

cloth

1. immortality: a king returning from the Underworld with a piece of cloth (or Carpet or Net) in his hand; 2. substitute for human sacrifice: cloth-strips hung in a tree; v. also Rag, Hanging, etc.; 3. shiftiness (of colours): "It is a bad cloth that will take no colour": proverb; 4. as relics of saints; 5. "painted cloth": hanging for a room painted or worked with figures or mottoes: (Pandar:) "Good traders in the flesh, set this in your painted cloths": Troil. 5, 10; 6. *W.B. Yeats*: the sky: "Had I the heavens' embroidered cloths, Enwrought with golden and silver light" ("He wishes for the Cloths of Heaven").

clothes

I. 1. hiding: a. nakedness (q.v.); b. vice: "Through tattered clothes small vices do appear; Robes and furred gowns hide all": Lr. 4, 6; 2. distinction in: a. rank or station: "Beware of all enterprises that require new clothes": Thoreau ("Walden"); b. sex: v. II; Pan abhorred clothes, because he had once been fooled by

Hercules in women's clothes; c. mood: "A sweet disorder in the dress Kindles in clothes a wantonness": R. Herrick ("Delight in disorder"); 3. substitution of the owner: a. scapegoat in sacrificial rites: hung on sacred trees: v. Cloth; b. fetish: Cloten wants to seduce Imogen in Posthumus' clothes, which she so highly valued: Cym. e.g. 3, 5; c. when one puts on someone else's clothes one adopts something of his magic power: e.g. Jonathan to David (1Sam. 18, 4) and Elijah (2Kings 2, 8 and 13), Boaz (Ruth 3, 9); d. stealing clothes is a common way of getting power over swan-maidens, seal-people, or fairies (e.g. Nibelungen 25); 4. intimately related to the owner: e.g. in the O.T. purification also comprised putting on new clothes (or at least, washing them: Ex. 19, 10); it is usually mentioned side by side with sexual abstinence; 5. *psych.*: a person's personality; so changing clothes = changing one's person; and undressing = dropping one's 'persona' (mask); v. Archetypes; 6. putting on one's clothes back to front: in Rome, the magistrate condemning someone to death: Petronius ("Satyricon"); 7. *D. Thomas*: a. v. Tailor and Scissors; b. "Once below a time": a. birth of the flesh; b. adolescent disguises; c. entrance into the literary (and drinking) world of letters;

II. *transvestism* (q.v.): 1. the wearing of clothes appropriate to the other sex has always been a characteristic of witchcraft and fertility-festivals; 2. transvestite kings could perform queenly tasks in matriarchal society: e.g. Hercules putting on Omphale's dress;

III. *folklore*: a. it is lucky to put a garment on inside out accidentally; b. to do up buttons or hooks wrongly: unlucky; c. it is unlucky to mend clothes while wearing them; d. it is very unlucky to mend a light-coloured material with a black (or dark) thread; e. one may make a wish when putting on new clothes; children are often pinched (or even doused) with a health-incantation (by their schoolfellows); f. "At Easter let your clothes be new, Or else be sure you will it rue" (proverb); g. it is unlucky to give the clothes of the dead away; h. clothes often contain the luck of the person wearing them: actors nor boxers like to discard the articles of clothing which brought them luck;

IV. v. *Garment*, individual parts of clothing, *Rag, Cloth, Sackcloth*, and *Nakedness*.

cloud

1. manifestation of the Supreme Being (the Hebrew Pillar of Cloud): a. he hides behind a cloud; b. the mount or chariot of the deity (related to the Magic Carpet): Isa. 19, 1; Eze. for the chariot; c. Yahweh hid in, and proceeded in

the form of, a cloud, and led them in the 'wilderness'; d. Yahweh's anger: Lament. 2, 1; cf. the cruel cloud of war: Simonides and Pindar (Isthm. O. 7, 27); e. the Son of Man will come with clouds: Rev. 1, 4, and Dan. 7, 13; 2. (hence) providence, sanctity, benignity, wisdom; also = protection against the burning sun; 3. provides the glory of the Rainbow (Yahweh's sign of the Covenant); 4. brings fertilizing rain: the 'Upper Waters'; 5. heaven: "Is there no pity sitting in the clouds, That sees into the bottom of my grief?": Rom. 3, 5; 6. hider of the sun: a. as truth; b. as knowledge (The Cloud of Unknowing); c. as glory; yet ultimately cannot resist: "And as the sun breaks through the darkest clouds, So honour peereth in the meanest habit": Shr. 4, 3; d. assumption of a deity: clouds passed under Heracles and Christ when they were taken up to heaven;

7. evanescence: the Morning-cloud: of Ephraim's goodness: Hos. 6, 4; 8. deceptive appearances (hiding the truth): "Sometime we see a cloud that's dragonish; A vapour sometime like a bear or lion, A towered citadel, a pendent rock, A forked mountain, or blue promontory With trees upon 't": Ant. 4, 14; 9. loneliness: "I wandered lonely as a cloud...": Wordsworth; 10. sleep: "On this afflicted Prince, fall like a cloud": J. Fletcher (Trag. of Valent. 5, 1); 11. messenger: in Early Christianity the O.T. prophets with their obscure, vague vision of Truth; 12. love: Frigga, the Germanic goddess of love, was also a cloud-spinning goddess; 13. betrayal: "Since the more fair and crystal is the sky, The uglier seem the clouds that in it fly": said of a person of high rank who is traitor to the king: R2 1, 1;

14. celestial herds, flocks, etc.; 15. celestial Horsemen (q.v.); 16. in Rabbinical literature: a cloud with fire over it: Shekinah = a female spirit as symbol of divine power: a. she presides over nuptials; b. Man's crimes made her rise gradually to the 7th heaven, till 6 righteous men (Abraham, Isaac, etc.) brought her back to earth, where she settled over the Tabernacle and so into Solomon's Temple; at the Exile she returned to heaven; 17. *literary references*: A. *W. Blake*: a. chariot of divinity; b. focus of power; c. obscurer of truth; Clouds of Reason ("Voice of the Ancient Bard"); B. *W.B. Yeats*: diffuse, ineffectual principle, 'loose' imagination;

18. *under a cloud*: a. = to be in disgrace; b. Aeneas and his companions came into the very centre of Carthage without being seen, 'under a cloud' produced by his mother Venus: Vergil (Aen. 1, 411); 19. *cloud-capped mountains*: are

often the seats of the Gods, e.g. Gargaron where Zeus is seated: wreathed in an incense-smelling haze or cloud: Homer (Il. 15, 153); 20. *cloud-born*: the Centaurs, being the grandchildren of Ixion and Juno in the form of a cloud; they produced Centaurus, who begot Centaurs on mares: e.g. Ovid (Metam. 9, 123; and 12, 504).

clover

1. fertility (to be 'in clover'), abundance; 2. spring, renewal; 3. its centre resembles a horse-shoe (q.v. as another good-luck emblem); 4. the 'shamrock': emblem of Ireland; 5. ardent, but humble love: of earthly and divine things; 6. vengeance; 7. cavalry: animal food; 8. *her.*: a. sincerity: heart-shaped; b. hope; 9. *three-leaf clover*: Trinity and further Three-symbolism; 10. *four-leaf clover*: good fortune: a. for its rarity; b. for its shape of the (Maltese) cross;

11. *folklore*: a. an anti-witch plant protecting animals and humans, also against the Evil Eye; b. gives one the power to see witches, fairies and spirits; c. the number of leaves: a. 4-leaf: general luck: hang it over the door and the first man to enter will be your future husband; b. 5-leaf: financial luck; c. 6-leaf: fame, or the gift of prophecy; d. 7-leaf: immeasurable luck, protection from all evils; d. wards off snakes: through St. Patrick who cleared Ireland of Serpents (q.v.); 12. v. *Trefoil, Shamrock*.

clown

1. inversion of the king: a. the clown constantly struggles with the material world, over which the king has absolute power; b. the Substitute of the King in his (pseudo-)sacrificial killing; v. also Saturnalia; 2. v. *Fool*.

club

1. brute force; 2. the typical instrument of punishment (like the lash): the opposite of the sword of purification; 3. offensive weapon: strength, intrepidity; 4. weapon of the Greek sun-heroes: Hercules, Mercury, Theseus; 5. the weapon of the London apprentices: "Where go you With bats and clubs": Cor. 1, 1; 6. *her.*: the weapon of the Wild Men usually serving as supporters; 7. Christian: betrayal, martyrdom; 8. vegetative: Hercules' club grew to the earth in Troizen (cf. Aaron's Rod, etc.); the Rods in Tarot are always represented as shooting leaves; 9. attribute of Splendour; 10. in Elizabethan times people called 'clubs', when there was a street-brawl, to separate the combatants: e.g. AYI. 5, 2; 11. v. *Mace, Staff*.

clubs (cards)

1. the Tarot-pack: the caduceus, sceptre, wand, etc.; for the comparative symbolism of the suits: v. Cards, Playing - ; 2. shares the

general clover-symbolism: Trinity, vegetative, etc.; 3. will-power, authority, glory (the opposite of quarrel); animation and enterprise, energy and growth; 4. creative fire; 5. pure ideas, reason (the opposite of the physical sword); 6. chastity; 7. *her.*: related to Toth-Mercury; 8. the Four (and often the Knave) is ill-omened; 9. children's fortune-telling: you are going to be ill.

coach

folklore: for the death-coach with its headless driver: v. Burial.

coal

1. sun: a. purifying fire: live coal on the tongue to purify: Isa. 6, 6; also used in purification-rites in the Temple; b. fertility: to quench coal = to kill posterity: 2Sam 14, 7; 2. anger; live coal at Yahweh's feet: punishment of the disobedient; 3. warmth, hearth; 4. negative energy (black): a. it burns itself by the fire it produces; b. strife: "to blow the coal between two persons" = to stir up strife: H8 2, 4; c. vengeance: a. put coals of fire on an enemy's head: Prov. 25, 22; b. "Throw in the frozen bosoms of our part Hot coals of vengeance": 2H6 5, 2; 5. combination of black and red: the 'fire-bird', the demiurge, had a red spot on a black back; 6. O.T. and Rabbinical: live coal was carried by the rabbis on Yom Kippur, and placed in the Holy of Holies as a protective smoke-screen against the burning brilliance of the Shekinah; cf. Cloud; also shows affinities with Incense; 7. "carry coals": a term of abuse: "I knew by that piece of service, the men would carry coals" (H5 3, 2): a. do degrading work; b. show cowardice; e.g. Rom. 1, 1;

8. *folklore*: a. in general lucky and protective; cf. the black of the chimney-sweep, cat, etc.; b. should be carried in by the "First Foot" (= the first visitor on New Year) through the front door; c. a piece of coal carried about as a luck-charm: by sailors, burglars, or children sitting for exams, important matches, elections, etc.; cf. modern potato.

coat

1. "a coat without seam" (= the undergarment): Christ's, for which the soldiers cast lots: John 19, 23f.; 2. *W.B. Yeats*: "a tattered coat upon a stick": v. Scarecrow; 3. v. *Garment* and *Cloak*.

cobbler

1. lust: a. "I am but, as you would say, a cobbler (= a shoemaker, or a bungler)... all that I live by is with the awl, I meddle with no tradesman's matters, nor women's matters, but withal..." (Caes. 1, 1); for 'matters' cf. Hamlet's "country-matters" = sexual affairs; b. in street-

ballads (again with his phallic awl) he is the lover of the butcher's wife, whose fleshy opulence is graphically described in terms of meat; 2. "the richer the cobbler, the blacker his thumb": proverb; 3. v. *Shoemaker*.

cobweb

1. fabric, entanglement (q.v.), danger; 2. the Mystic Centre (q.v.), related to the spirit of creation and development; 3. the consuming whirlwind; cf. Medusa in the centre of a mosaic; 4. decay, desolation; nothing: "my purse is full of cobwebs": Catullus (13); 5. fine work, frailty; transience: "the hypocrite's (= godless man's) hope shall perish... whose trust shall be a spider's web": Job (8, 13-14); 6. predicts prosperity and a wedding: connected with the Germanic goddess of love, Frigga, the cloud-spinner; 7. *folklore*: (part practical observation, part related to the Healing Spider): a. stops a cut from bleeding (therefore some must be left on purpose): "if I cut my finger I shall make bold with you": MND 3, 1; b. cobwebs on the grass in the morning: predict fair weather; c. "friends tie their purses with a cobweb thread"; 8. v. *Spider*.

cock

1. when 'cock' is mentioned it may refer to the cock-pheasant, cock-partridge, or cock-Robin (with the Wren = God's cock and hen); 2. *vigilance*: a. (mixed with height-symbolism in weather-vanes:) sees the Sun-Christ before it rises: (spiritual) illumination; b. Gnostic Phronesis: foresight (vigilance + intelligence) v. Abraxas; 3. *maleness*: a. fertility: esp. also for agriculture; carried about in the form of cakes or straw in processions at Easter, or Palm-Sunday; attribute of the Celtic Mercury-type god; b. lust: a. adultery: M.A. symbol of Adultery, and sins against the 6th commandment in general (unauthorised desire); b. incest: a cock commits incest with his mother and sister, but he is not ashamed, because they lay all the better: Aesop; c. cockballs were used as an aphrodisiac in Rome; c. egotism, defiance, self-confidence: v. 7 below; d. cockerel: youthful foolishness: Petronius ("Satyricon"); 4. the bird of dawn: a. v. 2, a; b. bringer of light; fig. Christian: preacher of the Gospel; c. wards off all witches and fairies: Ham. 1, 1; 5. *sun*: a. wisdom, prudence, intelligence: in the M.A. "Prudentius": an attribute of the Judge of the World: it is a precursor of light and its crowing will wake the dead from their sleep; b. steed of Generosity; c. Christian: Christ, the Light of the World; d. purification: its crowing drives away the darkness and night-air; especially the red cock: v. below; e. emblem of solar heroes:

v. 12, and St. Peter as solar hero (apart from 10); 6. *wards off evil spirits*: a. (like a child, dog, or cat) it was used as a building-sacrifice, to expel the powers of darkness; often its blood was smeared on the foundation-stone; b. Mithraism: next to the bull it was one of the most sacred animals, as its crowing puts evil demons to flight; c. v. 4, c; 7. *activity, fighting*: a. it constantly faces the oncoming winds (evil powers); b. victory, fame; in Rome its way of crowing was considered oracular in war; even a lion is afraid of a cock (Pliny); c. symbol of man's constant battle till death; d. v. Cock-fight below; 8. *chthonic* (Greek), therefore: a. oracular: v. 7, b; b. symbol of the Devil: Cock and God are opposites then;

9. *resurrection*: a. Dawn = rebirth of the sun; b. inverted Basilisk (q.v.) whose natural enemy it is: positive life against the basilisk's negative death; c. represented on tombs; d. recovering from severe illness (returning from "death's door") people sacrificed cocks to Asclepius; 10. *betrayal, penance*: St. Peter's denial of Christ in Matth. 26, 74ff., especially when represented with flapping wings; priests are sometimes called "God's cocks", because they call people to do penance; 11. *her.*: a. vigilance: often placed on a small green hill for height-symbolism; b. religious zeal; c. Gallic cock: probably related to the right of certain noblemen to have it on their shields; later taken over by the French republic; d. courage; always ready for battle; 12. *attribute of Apollo-Helios* (sun), Athene, Hermes-Mercury, Mithra, etc.;

13. *time*: Hebrew: the "third watch" of the night was from midnight to cockcrow; 14. *literary references*: A. *W.B. Yeats*: the cockerel crew from the blossoming apple bough three hundred years before the Fall, and not again till Solomon and Sheba reached near-perfect union on the grassy mattress: destruction and reincarnation in a perfect sexual act; B. *O'Casey*: Cock-a-doodle-dandy: instinctive and creative urges: v. Bird P, 4; C. *T.S. Eliot*: weather (rain-fertility) announcer: "The Waste Land", prt. 5; D. *D. Thomas*: "cockerel's eggs": a. an unnatural egg; b. a natural one, fertilized; c. Cock = Catholicism (a red -) as the opposite of the Protestant Fox; 15. colour: A. *white*: a man of holy life; dawn; B. *black*: a. the bird of death; b. the bird sacred to Nyx (Night), the opposite of the white (or sometimes red) cock of dawn; C. *red*: a. fire-demon, lightning, dawn; sometimes a talisman against fire (kill like with like); b. Norse: a red cock (Íjalar) crows when Ragnarock will come; c. Norse: in Nifheim the cock of the South, whose fire purifies what is

good and destroys what is evil, and who, every morning, purifies the air, and answers the call of Goldcomb, cock of the North, perched on Yggdrasil; d. a dark red cock crows in Helheim, the terrible Underworld of Germanic Hel(a); it is identified with the preceding;

16. a *two-headed* cock: perpetual inversion; v. Gemini; 17. *coxcorn*: a. the cock still retains the crest of his cavalry-helmet: when Alectryon was posted as a guard by Mars, to warn him when the all-seeing sun rose (while Mars was sporting with Venus), Alectryon fell asleep, and as a punishment Mars changed him into a cock; b. jester's cap; c. a foolish person; d. Christian: a warrior crowned with success; e. fire, lightning, dawn; 18. *cock-fighting*, throwing at cocks, etc. are especially related to Shrove Tuesday activities, and must be connected with a fertility-rite in the spring-carnival; 19. as *weather-vane*: a. vigilance, warding off evil spirits, etc.; b. replaced by a swan on Lutheran churches;

20. *folklore*: a. it was the first animal that announced the birth of Christ; and since then it crows all night at Christmas: v. Ham. 1, 1; b. all the real cocks and those on churches will crow at the End of the World, to announce the Last Judgment; cf. Ragnarok; c. weather-forecaster: a. probably the (wrong) translation of Job 38, 36 should refer to it; b. wet: when it perches on a gate, or calls at nightfall, or roosts in the poultry house later than usual: "If the cock goes crowing to bed, He's sure to rise with a watery head": proverb; d. love-divination: give the first pancake of Shrove Tuesday to the cock, and the number of hens coming too, shows the number of years (months) your daughter will remain unmarried; e. love-charm (US.): girls carry a rooster's tail-feather in their gloves to attract men, when shaking hands with them; f. thief-detector: place a cock under a vessel, make the suspected persons touch the latter in turn: it will crow when the thief does so; g. colour: a. white: lucky; b. black: often unlucky: desired by the Devil; it is related to St. Peter's denial; h. cock-spurs: amulet to prevent cramps (like eelskin; or a hare's foot); i. cockstones (found in the gizzards of cocks): ensure victory in contests (Pliny).

cockaign

1. the word is of doubtful etym.; various suggestions have been made: rel. to L. 'coquere' = to cook; or Germ. 'Kuche' = cake, etc.; it is a medieval country of luxurious idleness, a Utopia, where the rivers are of wine, the houses of cake, or barley sugar, the pavement are sweets, one does not have to pay in the shops, roast

fowl and pigs fly about, etc.; 2. ridicule of the Blessed Islands, e.g. Avalon; or the land of poetic bliss; 3. ridicule of monastic life; 4. London: where the cockneys (q.v.) live.

cockatrice

1. the English word for the Basilisk (q.v.); etym: L. 'calcatris' = 'treader', through Fr. 'Cocatrix', but in popular etym. became associated with 'cock'; for its description, its natural enemies, etc. v. Basilisk; 2. snake-eating evil; a. a prostitute; b. the Devil; c. the Evil Eye: "they will kill one another by the look, like cockatrices": Tw. N. 3, 4; also: "the death-darting eye of cockatrice": Rom. 3, 2; 3. *her.*: terror-inspiring; 4. O.T.: a. modern translators give 'adder' (cf. the change of the Unicorn); b. "out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent": Isa. 14, 29; also 11, 8; c. "they (the evil-doers) hatch cockatrice' eggs...; he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper (or: that which is sprinkled, is as if there brake out a viper)": Isa. 59, 5; d. God's punishment: Jer. 8, 17.

cockle (flower)

1. sometimes = the 'tares' (q.v.) of the parable, sown among the wheat (Matthew 13); the 'Lychnis Githaco'; the wrong translation for what should be Darnel; 2. Christian: the evil growing together with the good in the militant Church on earth; it is much sought by animals, but overwhelms the good crop; 3. "the cockles of rebellion": Cor. 3, 1.

cockle (shell)

1. attribute of Aphrodite, and other sea-goddesses; 2. witches can sail seas in cockle-shells; ref. in Per. 4, 4, where poetic imagination is said to have the same property; also Shr. 4, 3; 3. a *cockle-hat*: a cockle-shell in a hat (which is still worn in Galicia, Spain) is one of the characteristic distinctives of the Palmer, the pilgrim, in this case to St. James of Compostela, Spain; those from Palestine had a palm-leaf; other attributes: "staff and sandal shoon": Ham. 4, 5; 4. *ballads*: "When cockle-shells turn silver bells" = never ("James Douglas"); 5. v. *Shell*.

cockney

1. the Londoner, born within the sound of the bells of St. Mary-le-Bow church; the word is very doubtful as to etym.; 2. the oldest explanation: cock's egg: the occasional small, yokeless, deformed egg of a young hen; 3. M.A.: a word for a foolish child, over-long nursed by his mother, an effeminate man, and a simpleton: name for a city-slicker given by country-people;

it was then applied also to the inhabitants of other cities (York, Perugia, etc.); it was confined to London in the beginning of the 17th century; 4. those living in the land of cockaign (q.v.).

cockroach

1. etym.: an Anglicised form of Sp. "cucaracha"; 2. night-animal; also called ominously: 'black beetle'; 3. filth, and heat; 4. when it leaves a place: cf. rats leaving a ship.

cocoon

1. silk-worms in their cocoon were a common emblem of the soul plus its surrounding glory in early Italian art; cf. also Dante: "La mia letizia... mi nasconde quasi animal di sua seta fasciato" (Par. 8, 52ff.); 2. *W. Blake*: body from which the soul ('psyche') is (re-)born as a butterfly; cf. caterpillars and butterflies; also v. *Chrysalis*.

coffee

1. may cause impotence, and act as a general anti-aphrodisiac; 2. its grounds are used for divination; 3. "which makes the politicians wise, And see through all things with his half-shut eyes": Pope ("The Rape of the Lock" 3, 117); 4. *T.S. Eliot*: coffee-spoons: escape from spiritual life into monotony ("Prufrock"): a. formal social life: "I have measured out my life with coffee-spoons"; cf. the less formal, more intimate tea; b. spilt in the brothel-scene of "Sweeney among the Nightingales"; 5. *child-lore*: coffee boiling over: a friend will soon come.

coil

1. "this mortal coil" = the body: Ham. 3, 1; 2. *D. Thomas*: the fire of sex.

coin

1. the unfavourable side of money: the opposite of treasure (= often fertility); cf. blood shed in battle: "each common soldier's blood Drops down as current coin in that hard purchase" (= victory): J. Ford (Broken Heart 1, 2); 2. the exaltation (wealth) and corruption (avarice) by earthly desires and selfish love; 3. bribery; 4. trade; 5. Greek: a coin was placed in the deceased's mouth as fee for the ferry-man Charon; 6. as a result of 'minting' = copulation: "We are all bastards... Some coiner with his tools Made me a counterfeit": Cym. 2, 4; 7. *folklore*: a. coins were pierced through and made into an amulet-chain against many diseases (caused by witches); they then shared in the power of the Cakes (q.v.) with holes, and the Circle with a dot; b. coins were placed on the eyes of the dead for fear they would open them again and look at the next person to die; or similar to 5; c. v. *Penny*.

coition

1. of a man and a woman in the fields to be sown for fertility by sympathetic magic: Demeter, though unwedded, lay with the Titan Iasion (Iasion) openly in the thrice-ploughed field at the wedding of Cadmus and Harmonia (v. "Odyssey": Bk. 5: Iasion was killed for it by Zeus' lightning); in many parts of the world the corn-priestess coupled openly with the Sacred fertility Kings at the autumn sowing, to ensure a good harvest; 2. most people have certain festivals or periods, in which copulation is regarded as dangerous, or 'sinful': concentration of magic power; e.g. often before going to battle; 3. O.T.: a. priestesses, and women in general, practised coition with male images: v. Eze. 16, 17, where specific mention is made of 'male' images, so not the sun-pillars, asherim, snake, or bull-calf images; v. also 23, 37; b. v. Prostitution (for hierodules etc.); 4. nature rejects man after coition: e.g. Enkidu rejected by the gazelles etc. after his 7-night coition with the hierodule ('Gilgamesh'); 5. sinners (since Cain) are conceived during a period of fasting and abstinence: Langland (Pierce Pl., bk. 9).

cold

1. spiritualization (beyond humanity); 2. silence, death; 3. lovelessness; 4. the deepest part, with the greatest punishment, in Dante's Hell is cold; 5. proverbially dogs' noses and maidens' knees are cold; 6. *having a cold*: may hamper psychic powers: T.S. Eliot (Madame Sosostris in "The Waste Land").

collar

1. insignia of office: a. the "white-collar" job; also "blue-collar", etc.; b. the priest; c. aristocracy: in older form: the elaborate Spanish type; in older and modern form the ornamental chain of knighthood; d. "His locked, lettered, braw brass collar, Showed him the gentleman and scholar": R. Burns ("The Twa Dogs"); 2. restriction of freedom: a. shackle, like harness and corset, etc.; compare the dog's collar; b. (hence) ownership; c. modesty; 3. Egypt (= big necklace): a. protection and strength: e.g. Isis' collar; b. funeral amulet; 4. *touching collars*: (children's lore) a safeguard against the ominous influence of seeing an ambulance; 5. for the collar of SS: v. S.

collier

"foul collier" = Satan (keeping the hell-fires burning): Tw. N. 3, 4.

colour**1. general:**

1. *primary* colours: elementary emotions, children's colours, simplicity;
2. *A. diverse* colours: a. inconstancy, false-

hood; b. a jester's motley, q.v.; c. Joseph's robe; d. virgin-princesses in the Bible: v. 2Sam. 13, 18; e. people sometimes distinguish 7, sometimes 5 colours; f. in general they mean: complexity, advanced cultures; in the unfavourable sense: multiplicity, q.v.; g. v. Colour-Combinations below; B. *secondary* colours: (2, A, f, intensified), e.g.: a. Yahweh: a. dark blue: glory, divine revelation (eastern sky); b. purple: dignity and splendour; c. crimson - red: love and sacrifice, atonement; d. white: joy and extreme purity; b. Tabernacle: blue, purple, scarlet, and the gold of the priest's dress; c. idols: blue and purple clothes;

3. dreams are generally colourless (black, white, and greys), contrary to 'visions';

4. in art: movement: a. advancing colours: warmth, activity, intensity, assimilation: red, orange, yellow, white; b. retreating: cold, passivity, weakening, dissimulation; c. transitional: green;

5. R.C. Church: A. The Holy Trinity:

a. blue Father heaven spirit of man
b. red H. Ghost hell body of man
c. yellow Son earth mind of man;

B. colours of the Chasuble, etc.: (ordained by Innocentius III, c. 1200): a. white: chastity and purity: angels, confessors, virgins, Christmas, Easter, etc.; b. red: blood and fire: apostles and martyrs; c. black: masses for the dead, Good Friday; d. green: hope and peace: usual for Sundays; e. purple/violet: mourning and penitence: Advent, Lent, etc.; f. yellow and blue were regarded as unfavourable: v. individual colours; C. v. Rainbow;

6. alchemical scale: A. progressive: a. black: prime matter, withdrawal of the recluse, hidden rebirth, sorrow; b. white: mercury, innocence, illumination, frankness, gladness; c. red: sulphur, passion, blood, wounds, sublimation, ecstasy; d. gold: glory; B. regressive: a. yellow: negative gold; b. blue: heaven; c. green: nature; d. black: the 'Fall';

7. dresses in classical drama: A. Greek tragedy: a. gold woven into purple: royalty; b. red (from purple to flame-coloured): hero; c. drab and black: poverty; B. Roman tragedy: a. purple: royalty, military; b. dull red: poverty; c. variegated: pimps; d. yellow: prostitutes; e. white: the old, but sometimes the young and cheerful;

8. for Wedding-dresses: v. Wedding;**II. colour-combinations:**

A. *black and white*: 1. absence of colour and fullness of all colours; 2. the initial and final stages: from the hidden riches (e.g. of the dark earth) to pure light; the Black Knight before

the White Knight; Noah's black crow before the white dove; 3. midwinter: death-in-life and v.v.; the Great Goddess; 4. often the devil (e.g. Magpie: Folklore);

B. red and white: 1. the feminine colour: Collatine (in Lucr.) did not stop praising the clear unmatched white and red: "Which triumphed in that sky of his delight" (11f.); also: "Argued by beauty's red and virtue's white" (same, 65); 2. related to the Great Goddess (of Death): v. Hounds, Gabriel - : white hounds with red ears; 3. the way out of the closed double circle through love; 4. alch.: union of fire and water; 5. Egypt: red: goddess of the North (Buto); and white: goddess of the South (Nekhebet); but v. Black (A, 2);

C. red and white and black: the Great Goddess: 1. white = New Moon: birth and growth; red = Full Moon: love and battle; black (or dark blue): Old Moon: death-divination; 2. exemplified: a. Minos' colour-changing heifer; b. the Moon-Cow Io; c. Augeias' bulls; d. Zeus-Minos carrying off Europe (white anyway); e. colours of the Unicorn;

D. red and white and green: 1. also colours of the Great Goddess: in the ballad "The Cruel Brother" there are three sisters (cf. the Graces), one clad in green, one in red, one in white; the combination with death is found at the end of the song, where the murdered girl wishes the gallows-tree to her cruel brother; 2. many flowers (e.g. the primrose) having this colour-combination symbolize Love, Life, and Death; 3. 'leprosy' (the disease sent by the Goddess): the hairs in the rising or boil turn white, and the "quick flesh that burneth have a white spot, somewhat reddish or white" (Lev. 13); the inevitable green is added in the description of the clothes infected by the disease: "if the plague be greenish or reddish in the garment", and the house has "hollow strakes, greenish or reddish"; it is a 'god'-sent punishment for Miriam's envy: Num. 12; 4. Christian: Charity, Faith, and Hope: e.g. the three ladies dancin' along the griffin-drawn Chariot (griffin = Christ) of the Church: Dante (Purg. 29, 125ff.); 5. v. the hangings in Ahasuerus' palace (Esther 1, 6) and Mordecai (Marduk): Esther 8, 15, as 'royal apparel';

E. red (scarlet) and green: 1. the lord and lady in ballads are always dressed in some form of red (scarlet, purple, etc.) and the attendants in "(Lincoln) green sae gay"; 2. also in "The Queen Mary": "The Queen was clad in scarlet red, Her merry maids in green"; 3. England and Ireland (e.g. I. Murdoch); the colours for Scotland: tartan; for Wales: red and green; 4. the

House of Lords (red) and the House of Commons (green).

colt

1. friskiness, wantonness: Cym. 2, 4: a. young, foolish and wanton person: Mer.V. 1, 2; b. "the hot condition of their blood": Mer.V. 5, 1; 2. colt's tooth: wantonness: "Your colt's tooth is not cast yet?" H8 1, 3; Chaucer's Wife of Bath mentions a similar use of the expression; 3. *folklore*: "a ragged colt may make a good horse": proverb; 4. for the colt on which Jesus rode: v. Ass; for the rest v. Horse.

coltsfoot

1. a. perennial herb ("Tussilago farfara") which got its name from the shape of its leaves; it has scaly and woolly stems with yellow flowers; the leaves appear later; a water-marker: wherever it grows springs run under the surface (Pliny 26, 16); 2. cure: asthma and cough; 3. maternal care.

columbine (flower)

1. a British species of Ranunculaceae ("Aquilegia vulgaris"), a wild-flower with 5-leaved flowers, arranged in whorls; 2. desertion, inconstancy, faithlessness in wedlock: because of its phallic shape: Ham. 4, 5; but the Blue Columbine is a Constancy-emblem; 3. folly: a venomous violet plant of bizarre form; 4. Christian: a. 7 flowers to fit the gifts of the H. Spirit, etc.; b. attribute of Christ and the H. Ghost: Christ, on top of the Tree of Jesse, which springs from Jesse's bowels, breast, and mouth, sits on a throne of a gigantic columbine; c. humility, and love; 5. Elizabethan: the columbine of compassion.

Columbine (pantomime)

1. daughter of the miserly Pantalone, the parent or guardian to be outwitted by young lovers, is the sweetheart of Harlequin, one of the 'zanni' servants, the comic type; she is supposedly invisible to human eyes and is unmasked; 2. the typical lady-love ('columbina' = 'dove-like'); she is short-skirted and fairy-like; 3. girlish innocence and inexperience, but not unwilling to learn.

column

1. A. vertical: phallus, life-stem: a. activity: upward impulse of self-affirmation; b. associated with Ceres: column = love, and dolphin = sea; B. horizontal: inertia; 2. world-axis, tree-trunk: often adorned with leaf-motifs; 3. strength, steadfastness; 4. experience-attribute; 5. whipping-post, sacrificial stake; 6. Christian: a. crucifixion: the cross as world-axis and Tree of Life and Death; b. martyrdom; 7. P. Valéry: embodiment of mathematical beauty, the harmony in the spirit, which devises them; 8. a

broken column: a. death; b. frustrated hope; c. destroyed or unfinished work; 9. *without base or capital*: a. faith; b. hope; c. constancy; d. strength; e. chastity; f. Architecture; g. on medals: a. assurance; b. firmness of spirit; 10. a column ornamented with the *prows of vessels*: victory: the 'columna rostrata': erected by Duilius after the victory over the Carthaginians at Mylae; the column was decorated with the beaks ('rostra') of the captured ships; 11. v. Pillar.

comb

1. fertility: related to fire and water: a. sun-rays; b. rain; 2. vanity, heartlessness (cf. Mirror); an attribute of: a. Venus; b. mermaids; c. Lamia; 3. as an attribute of the Sirens, it relates to the fish's tail, hence to burial, or sacrificial remains (cf. bucranium); 4. entanglement: among most peoples there is a tabu on combing hair during certain periods, generally coinciding with the prohibition of having knots in their clothing: e.g. the wife of the priest impersonating Zeus in the Flamen Dialis in Rome; it is related to the 'loose hair': release (or loss) of the magic power concentrated in the hair (v. Hair); 5. fingers; 6. related to the Greek plectrum for the lyre, so: music (cf. 2, b); 7. "the kaims o' care That hangs among that lady's hair": in the ballad prevents Willy's lady from giving birth (like knots in clothing); 8. Christian: martyrdom: iron combs used to 'comb' the flesh; 9. protection from danger in folktales: a fugitive can hamper the pursuit of a monster by throwing away a comb, from which a thicket will grow, entangling the pursuer (v. Magic Flight); 10. *folklore*: among actors it is ominous to drop a comb.

comet

1. evil omen: it portends: A. war: a. attended by its usual consequences: famine and plague; b. Satan who "like a comet burned, That fires the length of Ophiuchus huge In th' arctic sky, and from his horrid hair Shakes pestilence and war": Milton (Par. Lost 2, 707); B. downfall of kings, rulers, etc.: a. before the Norman Conquest King Harold was frightened by the sight of a comet (v. Bayeux Tapestry); b. Halley's comet (appearing every 76 years) has scared people at least since 1680 (even though at that time Halley and Newton had declared that comets were subject to the law of gravitation); in 1910 it may have predicted WW I; c. a great comet was seen seven nights after Caesar's death (Plutarch): "When beggars die, there are no comets seen; The heavens themselves blaze forth the death of princes": Caes. 2, 2; C. earth-quakes and drought; D. universal darkness, the end of the world; 2. a brilliant (short) career; 3. Christian: emblem of Christmas (the Star of Bethlehem considered as a comet).

comforter

1. "thy rod and thy staff they comfort me": Ps. 23, 4; 2. H. Ghost: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth": St. John 14, 16 (also 15, 26; 16, 7).

compass (directions in space)

1. in Egypt: binary, complementary, the one essential to the other: a. South: the earth and Underworld; the 'front' of the world; the desert; b. North: Heaven (the goddess Nut with the crown of the North): the 'back' of the world; the fertile Delta;

2. correspondences:

direction	North	East	South	West
1. season	winter	spring	summer	autumn
2. rulers:				
a. Egypt	the elder Horus	Osiris	Set	the child Horus
b. Rome	Saturn	Jupiter	Pluto	Apollo
c. Christian	Yahweh	H. Ghost	Satan	Jesus
3. element	fire	air	earth	water
(+ spirit)	salamander	sylphs, giants	gnomes	undines
4. moon	new moon	crescent	full moon	waning moon
5. ages	old age	infancy	youth	middle age
6. body	head	heart	lower trunk	upper trunk
	intelligence	seat of life	hot, fiery	outgoing breath,
	conquering devices	and love	passions	gentle,
				spirit land,
				into unknown

3. *orientation*: A. turning to the East: a. sunrise, turning to light; b. spiritual illumination; B. turning to the North: a. the Polar Star, the world-axe, the Unmoved Mover, the Hole in space and time; b. asking questions of Northern Gods; C. turning to the West: sunset, death (v. Twilight);

4. v. *Planets, Windrose, Tetramorph*; and indiv. directions.

compasses

1. all measuring: a. reason, as attribute of the reasoning Creator, who 'measured out the firmament'; b. right conduct, temperance; c. knowledge; d. all measuring sciences, esp. Geometry; 2. two points, or legs of the compasses: binary (q.v.): a. spirit and matter; b. life and form; c. from these are derived the circle (q.v. for all its meanings), the universe, the cyclic pattern of life; d. the souls of lovers going away and coming together, like the legs of stiff twin compasses: "Thy soul's the fixed foot, makes no show To more, but doth if the other do" (Donne).

complexion

1. dark: a. underworld deities; b. death, sleep, ignorance; c. evil; d. on the stage: the villain (e.g. the Moor of Venice); e. mysterious, exotic darkness and fertility: "I am black, but comely, O ye daughters of Jerusalem;" cf. the Black and White Mary's in Spain; v. Sunburn; 2. light: a. sky deities; b. knowledge, wisdom, beneficence, peace, etc.: c. on the stage: the hero(ine).

conch

1. primitive summoner of the religious and the deity, especially related to initiation-rites, marriage, and funerals; 2. attribute of sea-deities: Aphrodite, Triton(s); 3. talisman: a. sailors; b. wealth: resembles the cornucopia, and is a wind (fertility) instrument; c. learning; d. oratory; 4. spiral movement: immortality, resurrection, etc.: v. Spiral; 5. the feminine: vulva: in Spain still a genteelism for the real word; 6. *W.B. Yeats*: the typical instrument (religious, etc.) of the West: the opposite of the Eastern gong; 7. *Golding*: call to rational behaviour (opposed to primitive savagery) ("The Lord of the Flies"); 8. v. *Shell*.

condor

eternity: "Of late, eternal Condor years So shake the very Heaven on high... I have no time for idle cares": E.A. Poe ("Romance"); cf. Paroquet.

cone

1. sun, solar fire, related to the Axe as deity; 2. phallus as world-axe; 3. attribute of fertility-deities: Ishtar, Baal-Peor, Priapus, etc.; 4. as-

sociated with the circle (q.v.) and the triangle (pyramid = psychic one-ness); 5. v. *Pine, Herm.*

confetti

confetti has replaced the rice, which in its turn had replaced the wheat = showering Mother Earth's fertility on the bride; it was also carried in the procession by the bridesmaids; a similar practice still exists in the Carnival-processions.

confirmation

folklore: (like baptism) it is a passing over into a new phase of life, and as such may force an illness to be left behind; it is often accompanied by the addition of a new name.

conger-eel

1. they live in the mud; 2. they are hard to digest, wherefore they are served with fennel-sauce: 2H4 2, 4; 3. v. *Eel*.

conjunction

1. peace and rest through absolute unity of opposing forces: duality striving to reach a binary function: though opposites, the one cannot do without the other; 2. *Plato*: reconciliation of the separate sexes in eternal synthesis (v. also Hermaphrodite); 3. *Jung*: reconciliation of opposing forces in one's personal psyche; 4. 'conjunction' is often symbolized by a marriage, e.g.: a. the hieros gamos: marriage of heaven and earth; b. of the prince and the princess he has rescued.

conjuror

1. the debased form of the Witches' "Grand Master", or Devil God, still sharing his black clothes, a hat, and his Hocus-Pocus (q.v.); 2. with his (phallic) wand and his (vulva) Cup, or High Hat, he 'produces' endlessly and miraculously.

convolvulus

1. a large genus of weeds (of the Morning-glory family) with 150 species; other English names are 'Bindweed' or 'Hedge-bell' (the latter a different species); etym.: 'coiling', 'twisting around (s.t.)'; it has trumpet-shaped, showy flowers on slender, twining stems; 2. humility: a creeping flower; also emblem of Insinuation; 3. uncertainty, extinguished hope: clinging; 4. despondency (especially the Great -); 5. night, darkness (especially the Minor -); it flowers only in the night; 6. observes both motions of the sun: while the flower twists 'equinoctially' from the left to the right (according to the daily revolutions of the sun), the stalks twist 'ecliptically' from the right to the left (according to the annual 'conversions' of the sun): Sir Th. Browne (Garden of Cyrus); 7. emblem of coquetry (esp. the three-coloured variety).

con(e)y

1. an arch. word for 'rabbit', still used in heraldry; 2. gregariousness; 3. timidity, scepticism, suspicion; 4. wisdom: though they are feeble folk, they make houses in the rocks (yet unclean): Lev. 11, 5; Prov. 30, 24-8; here 'cony' = 'rock-badger'; 5. *her.*: a peaceful and retired life.

coot

1. beauty, courtliness: its graceful movement as a waterbird, and its dignified colours; 2. understanding, wisdom: in water it feeds on fish without stirring, dipping to catch profound things; 3. common or stupid fellow: either for the same reason as 2, or for the love of alliteration: "as crazy as a coot"; 4. something valueless; 5. *folklore*: a. "as bald as a coot": reference to the commonest species, the Bald Coot, whose bill extends so far as to form a broad white plate on the forehead; b. coots chattering in the morning predict storms (Pliny).

copestone

1. the most important stone at the top of a building, especially in Gothic architecture; the building = the body = matter; 2. contemplation: height-symbolism (also in man).

copper

1. money; 2. metal for the common people; 3. Greek and Roman: a. it was used already about 8000 B.C., but in classical times it became associated mainly with the Island of Cyprus, where there were very rich deposits; the name was 'aer cuprium' = ore of Cyprus, which became 'copper'; b. (therefore) it was associated with Aphrodite, and the planet Venus; v. Planets and Metals; also connected with Ceres: Ovid (Fasti 4, 405); c. the Third Age of Man (v. Ages); d. the commonest metal on the moon: Lucian ("True History"); 4. because of its colour: autumn, fruition, but also decay; 5. the 'copper-nose': a. a red nose caused by 'Acne rosacea' a skin-disease to which people are most susceptible at puberty, or early adult life; b. intemperance: the more expensive form; 6. *folklore*: a copper wire round an arm or leg protects you from venereal diseases; v. *Brass*.

coral

1. origin: when Perseus had put down the Gorgon's head, to liberate Andromeda, the flowers around the head were turned to coral (petrified), and coloured red with the monster's blood; they are still twigs above the water, and stone beneath: Ovid (Metam. 4, 473ff.); 2. related to the sea: a. as lower ocean = the abyss; b. the roots of the terrestrial tree, or the world-axis; c. peril at sea; 3. because of its red colour: a. related to blood: a. as a talisman worn by

Gaulish warriors on helmets and weapons of war; b. visceral; c. against physical handicaps and poisonous bites (especially when carved into serpent-shape = healing); b. maturity, autumn, decay; c. health: v. *Folklore*; d. against fire (kill like with like); e. love; f. a standing epithet for lips;

4. whiteness: related to bones: "Of his bones are coral made": Tp. 1, 2; also in D. Thomas: "Where once the waters"; 5. Egypt: scattered over fields as a fertilizer, and a protection from harm through insects or storms (against witchcraft); 6. *F. García Lorca*: the "vein of coral": male love for a woman, as the opposite of the "celeste desnudo" of homosexuality; 7. *D. Thomas*: a. "Time's coral saint": slow-growing, creative time; even multiplying time; b. v. 4;

8. *folklore*: a. a red coral can be used against the Evil Eye in general; in England it protects a person against spells of witches, damage by storm (caused by witches); b. worn as an amulet: it indicates the wearer's health: it turns pale, when (s)he is ill, and red again when healthy; c. it also turns pale when a loved one is about to die; d. it preserves and strengthens teeth, and it eases baby's teething: "Art thou not breeding teeth... I'll... get a coral for thee": Beaumont and Fletcher.

cord

1. union, bondage; 2. security; 3. force, persuasion: the "cords of man" are the means of keeping man(kind) on the right track: Hos. 11, 4; 4. despair (hanging); 5. the cords of vanity, with which iniquity is 'drawn' (in) by the people: Isa. 5, 18; 6. the cords of sin: "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins": Prov. 5, 22; 7. the connection with heaven: Jacob's ladder, Lug(h)'s Chain, the Beanstalk, etc.; 8. a "silver cord": at the day of Judgment shall "the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel be broken at the cistern": Eccl. 12, 6;

9. one or three cords around the waists of priests: a. chastity, temperance, penance; b. consecration; c. martyrdom: (Christian:) reminder of Christ's scourging; d. tassel: light; 10. *folklore*: knotted cords: a. against the Evil Eye; b. in black magic a knotted rope (thrown away, e.g. in water) can prevent a union (e.g. a marriage from being consumed) till it is found; or it may prevent a birth; 12. v. *Rope*.

coriander

1. the fruit of the 'Coriandrum sativum'; its flowers are pink or whitish umbels; 2. medi-

cine: a. an aromatic, for drugs of an unpleasant taste; b. carminative; purifying the blood, wounds, etc.; a 'cooling' plant; checks women's menses; 3. concealed merit; hidden worth.

Corin

traditional name in pastoral poems; e.g. MND 2, 1.

Corinth

1. especially dedicated to Aphrodite Pandemos (stressing her sensual aspect), it was the centre of art and love to the Romans and early Christianity; I Cor. largely deals with the praise of virginity, and marriage (if inescapable), etc.; 2. gay dissipation: "I am no proud Jack like Falstaff, but a Corinthian, a lad of mettle, a good boy": 1H4 2, 4; 3. luxury and licentiousness; sometimes the name given to the quarter of a town, where the Corinthians lived, or any house of ill fame: "Would we could see you at Corinth": Tim. 2, 2; 4. though Greek, it had allies on both sides in the Trojan War; 5. the city of Glaucus; 6. musical: Pindar: "among the Corinthians is the sweet-breathed Muse"; 7. also according to Pindar (Olymp. O. 13): a. city of law, justice and peace; b. home of the God of War.

cork

folklore: a. a common charm against cramps: wear a garter of corks round the leg; b. child-lore: carrying a champagne cork brings general luck (at exams, matches, etc.).

cormorant

1. inhabitant of desolate places: a. must perhaps be a pelican: Isa. 34, 11; Lev. 11, 18, etc.; b. with the bittern will inhabit deserted Nineveh: Zeph. 2, 14; 2. insatiable: a. "The hote cormeraunt of glotony": Chaucer (PoF, 362); b. "the cormorant Belly": Cor. 1, 1; 3. vanity: "Light vanity, insatiable cormorant, Consuming means, soon preys upon itself": R2 2, 1; 4. *W.B. Yeats*: winter ("The Madness of King Goll"); 5. weather-prediction: "the cormorant to dry places did address": a storm approaching: Chapman ("Eugenia").

corn

1. the Staff (q.v.) of Life; 2. fertility, abundance: Lat. "luxuria" (= wantonness) was used both for abundant crops and wanton people: e.g. Ovid (De Arte Am.: 1, 359f.); 3. *emblem* of a. Agriculture, Ceres-Demeter, Ruth, Attis, Adonis, Osiris; b. autumn; 4. the *Corn-spirit*: a. the last sheaf harvested is considered to contain the corn-spirit; it is hung on rafters, dressed as a doll, etc.; b. as animal it could be a bull, a cock, a cow, a foal, a goat, a mare, a pig, a sow, a steer, or a wolf; c. often human sacrifices were needed: the King (q.v.) as the incorporated

Corn (fertility) Spirit, or a Corn-baby, were sacrificed; 5. corn and *sickle*: the corn-spirit-god, who dies yearly after mutilation (emasculation, q.v.) with the castration knife ('sickle'); 6. *folklore*: "When the corn is in the shock, The fish are on the rock": proverb; 7. v. *Ear* (of corn), and the individual kinds of corn, as *Barley*, *Wheat*, etc.

cornel

v. Dogwood.

corner stone

1. something fundamental, of primary importance, giving security and sureness: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation": Isa. 28, 16; 2. Christ: "The stone which the builders refused, is become the head stone of the corner": Ps. 118, 22; this meaning was taken over e.g. by the Gnostics; 3. daughters: "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace": Ps. 144, 12; 4. formerly sacrificed humans were buried under them as building sacrifices (cf. threshold); later they were replaced by cats, dogs, or cocks, and still later by coins and documents.

cornet

1. attribute of Notoriety; the opposite of the trumpet (of praise, etc.); 2. a cavalry-company, named after its horn-shaped pennon: 1H6 4, 3.

corn-flower

1. 'Centauria cyanus' of the family of Compositae; it is a slender, branching annual, one or two feet high, with thin leaves and blue flowers, its heads an inch or more thick, borne on long leafless stalks; 2. blue: related to the heavens and its inhabitants; 3. governs Libra; 4. v. *Blue-bottle*.

cornucopia

1. origin: a. the goat Amalthea who fed Zeus, who later put her in the sky for gratefulness, resulting in its association with the Zodiac sign Capricorn, and prosperity; from one horn flowed ambrosia, from the other nectar: v. e.g. Apollodorus (2, 7, 5) and Ovid (Fasti 5, 115ff.); b. the horn of Achelous' head, when, in the form of a bull, he fought Hercules over Deianeira: Ovid (Metam. 9, 88); c. a combination of the strong phallic outside, and the vulva inside: androgyne as life and fertility-symbol; 2. emblem of Tyche-Fortuna, and all fertility-deities and abstractions; 3. related to Cerridwen's Cauldron (q.v.), the Grail (q.v.); 4. M.A.: attribute of: a. Justice; b. earth, sea; c. sun, moon; 5. *W.B. Yeats*: the Horn of Plenty =

courtesy, aristocracy, ceremony; 6. as a bull's horn it was originally a rain-making charm, connected with Dionysus (then called Plutodates, giver of riches), developed from the Cretan Zagreus; 7. v. *Horn*.

Cornwall

1. associated with Arthur ('s Court); 2. in Malory the Cornish Knights are generally cowards (e.g. King Mark as a nasty, dishonest, jealous, cowardly, sneaky king); and Tristram bears a Cornish shield, thereby overcoming knights who only dare to attack Cornish knights.

Corona Borealis

1. origin: a. a wreath; b. formed by Bacchus in memory of Ariadne's crown; 2. by the side of the Western Paradise of the Hesperides, there was also the Silver Castle of the Corona as a Paradise for dead heroes; 3. Celtic: see Castle, Revolving - , - Perilous; 4. Christian: Christ's Crown of Thorns.

corpse

1. *folklore*: 1. *corpse-lights*: the soul leaves the body in the form of a little flame, which may be seen in the death-chamber, but more often over the grave, if the soul cannot rest; 2. *Corpse-Candle*: a small flame, or a ball of fire, seen floating from the churchyard to the house of a dying person, or one destined to die, travelling by the same route the funeral will take; it is the soul of a kinsman coming for his relations; 3. corpses (or parts of them), especially of hanged criminals, are powerful magic (v. Hand of Glory): one form is the threaded hair-charm for men in love with an irresponsible girl (v. Hair); 4. a love-charm for a girl: stab a needle in a corpse, cover it with dirt from an unoccupied grave, wrap the whole in cloth from a winding-sheet; II. *T.S. Eliot*: the "planted corpse": related to the dead tubers and the hyacinth as symbols of (spiritual) fertility and rebirth, hated by modern man ("The Waste Land", prt. 1); III. v. *Burial*, *Grave*, etc.

corslet

1. pitiful reduction of the ancient heroic harness ("Corslet"); 2. support, protection; 3. the laws of modern society, imposing severe restrictions in the fight for form, which hamper the full development of a person's psyche (cf. collar).

Corydon

ih pastoral poetry the dull, love-sick shepherd boy.

cosmogony

v. Sacrifice;

cottage

1. simple, carefree, country-life: "I will not change a cottage in possession for a kingdom in

reversion": proverb; 2. a cottage in a vineyard: loneliness: Isa. 1, 8; cf. Lodge.

cotton

folklore: gloves worn at funerals must be made of cotton.

couch

1. place for reverie: "For oft, when on my couch I lie, In vacant or in pensive mood...": Wordsworth ("I wandered lonely as a cloud"); 2. "the flinty and steel couch of war": Oth. 1, 3; 3. the Couch of Death: the World (W. Blake).

counsel

early Christian association: counsel - ant - Moses.

countenance

1. expression of feeling: a. "El Caballero de la Triste Figura": The Knight of the Rueful Countenance: M. de Cervantes (Don Quijote); b. "an unforgiving eye, and a damned disinheriting countenance": Sheridan (Sch. for Scand. 4, 1); 2. support, favour: "Would he abuse the countenance of the king?": 2H4 4, 2; v. *Face*.

counting

folklore: a. in general counting is dangerous: not only is it unlucky to tell one's age, but it is also dangerous to tell the stars, etc.: the magic of numbers, which it is ominous to unleash; often combines with the dangerous 'hubris'-act of challenging the gods; b. love-divination: a well-spread formula is counting (e.g. 100 white horses, or cars, etc.), and after that you must meet a red-headed girl (or a bald-headed man, etc.), and then the first (eligible) bachelor will be yours; the obstacles to be overcome can increase almost endlessly; c. another general love-divination is the counting of daisy-petals, buttons, cherry-stones, or skipping a rope etc., saying "He loves me", "He loves me not"; the best-known is: "Tinker, Tailor, Soldier, Sailor, Rich man, Poor man, Beggarman, Thief."

country

1. both land and country are mother-symbols: the king (v. King, Sacred) was wedded to his country; the country's fertility depended on his health, so failure to produce fertility might mean death for him; 2. *D. Thomas*: "Country-senses": a. native; b. fresh, innocent, green = vegetable.

court-cards

when a majority of court-cards appear in a deal, it predicts a social gathering.

covenant

1. Hebr. 'berith' = covenant: A. between God and Man or Creation: a. God binds his worshippers to himself, e.g. the Sinai-covenant, resulting in the Ten Commandments; or, the intermediary (priest) sprinkles the 'blood of

Covenant', followed by a sacred meal; b. related to the Rainbow (Noah), a protective promise, resulting in the eternal balance of Good and Evil, Day and Night, Life and Death: dualism striving to become binary; B. between men, or groups: in the Bible e.g. between David and Jonathan (1Sam. 23, 18), made 'before God', or 'God is a witness' (Gen. 9, 8ff.); 2. blood, either of the sacrifice, or of those binding themselves, plays an important part.

cow

1. *mother*: related to nearly all mother-goddesses (especially a white cow or heifer): A. Greek: a. Hera: when the Gods fled from the Olympus before the terror of Typhoeus-Typhon, she changed herself into a snow-white cow: Ovid (Metam. 5, 330); b. sacred to Athens; c. the form of Io, as moon and rain-goddess; B. Egypt: a. Isis: in the mourning-rites for Osiris a gilt image of a cow with a golden sun between her horns, was carried out of the chamber, in which she stood for the rest of the year; Isis is often represented with cow-horns (Plutarch); b. the Sky-cow in which Osiris is buried and from whom he is reborn: the bull-sun begetting himself on his own mother (v. Serpent Apap); she must be considered as another aspect of Isis; c. Hathor: mother of, and sometimes identified with, Isis; d. Neith: originally a Lybian deity, a self-begotten virgin earth-mother, she was adopted by the Egyptians, for whom she, too, merged into Isis; C. Celtic: the goddess Brigit; in the M.A. emblem of St. Brigid of Kildare (v. 15); D. the mother-sister-wife incest-relation is to be found e.g. in Isis: Osiris is born from her, is her brother (cf. brother-sister marriages of the Egyptian kings) and her husband;

2. *earth*: the earth-cow under the fecundating heaven-bull;

3. *fertility*: A. attribute of fertility-gods: a. Apollo, whose herd of cows was stolen by the youthful Hermes; b. (like the bull) a cow is an attribute of Hermes; c. (like the bull) a cow is an attribute of Zeus; B. when opposed to the bull, the cow is generally the rain-giver and the bull-sun the one who detains the fertilizing rain; C. the rain-bringer (especially white cows: a cloud-aspect), again like the bull, has androgynous characteristics: vital heat (Egypt) and the Steed of Death (M.A.): the Great Goddess as goddess of Life and Death;

4. *moon*: a. many lunar animals wear the horns of cows; b. several goddesses of 1. are also moon-goddesses: e.g. Io, Neith, etc.;

5. *dawn* (goddess): (especially the red cow) attended by the renewal of sexual desire;

6. through milk she is related to the Milky Way and Creation (several of the cow-goddesses represent the Chaos-cow);

7. *sacrifice*: A. related to cleansing-rites after death: a. the ashes of an unblemished all-red heifer, which has not carried a yoke yet (so: full of female fertility-potency) gave the Jews the "water of separation" to purify them from contact with the dead; "uncleanness" is the consequence of the 'dead blood' inside the carcass (not killed Kosher); the red heifer is 'clean' inside and can counteract the damage done by the bad blood of the carcass; or, red = blood = life; or, 'red' of the 'red' man = Adam-Edom-Esau; v. Heifer; b. another heifer (not red) used to expiate the death of a man whose murderer was not known (Deut. 21); B. a 'general' (though not frequent) sacrifice was made when David was selected as king;

8. Egyptian talisman: hung over temple-doors her skull wards off evil spirits;

9. a young woman: "If ye had not plowed with my heifer, ye had not found out my riddle": Judg. 14, 18;

10. slenderness: "as slender in the middle as a cow in the waist": proverb;

11. related to *city-building*: the site of Thebes was decided (by oracular advice) as the place, where a certain cow was kept running till she fell down tired; Mother-goddesses were usually also city-goddesses, wearing crowns of city-walls (e.g. Cybele); cf. Bull F, 2, b, where Dido bought a piece of land "the size of a bull's hide" for Carthage; Ilium (Troy) also was founded on a site indicated by a cow lying down;

12. the opposite of the He-goat, by Inversion;

13. *Zodiac*: governs Scorpio;

14. *colour*: a. white: v. 1, and 3, c; b. red: represents the Dawn (v. 5), fire, light, or lightning; cf. 7, a;

15. *J. Joyce*: followed the traditional representation of Ireland as a cow;

16. *cowherd*: a. honoured in classical Greece; b. despised in Egypt and Britain;

17. *cowhides*: as fertility-rain-makers (cf. Fleece) they were used in wedding-ceremonies and in pregnancy;

18. *folklore*: a. they have a sweet breath as a reward for warming the Infant Jesus ('ox' again is a collective for bull or cow); b. red cows have special properties; c. every herd has a Master Cow, leading the others into mischief; d. if you give a cow to the poor in your life, that cow will guide you across the dangerous Milky Way

(q.v.), sometimes called "Cow's Lane", at your death; e. "a collier's cow and an alewife's sow are always well fed": proverb; f. needfires (q.v.) have to protect the cattle from witches, (or from diseases); g. among Italians as well as Druids mistletoe (carefully gathered with a golden knife, according to Pliny) gives a potion, which fertilizes cattle, and is a panacea;

19. v. also *Cattle, Calf, Bull, and Heifer*.

cowslip

1. *general*: a. a species of the Primulaceae to which also the primrose and the Marsh Marigold belong; it is a bright yellow herbaceous perennial; b. it springs up, where there is cowdung; c. or from the sweet scent of a cow's breath (v. Cow); d. another name: Herb Peter, because it resembles his keys; 2. rusticity; 3. grace, comeliness; 4. pensiveness; cowslip water is good for memory: Webster (White Devil 5,4); 5. often referred to in connection with fairies: a. frequently in the MND, e.g. "The cowslips tall her pensioners be" (= body-guard); 2, 1; b. Ariel sings he lies in a cowslip: Tp. 5, 1; 6. *folklore*: when planted upside down the flowers become red instead of yellow; it is used in love-divination.

coxcomb

1. about the fool's cap: "Natural idiots and fools have, and still accustom to wear, cock's feathers, or a hat with the neck and head of a cock on the top, with a bell thereon": Minshew ("Ductor in Linguas"), 1617; related to the head-wear of the Prince of the Carnival; 2. singularity; 3. sun-rays (like saw-teeth); 4. v. *Cock*.

crab

1. bad-tempered aggressiveness; 2. regression, involution towards chaos; 3. grossness; 4. death: a. related to the Summer-solstice and the death of the Sun-hero through Cancer; b. "Does it make for death to be Oneself a living armoury?": A. Young; 5. regeneration: (like the Egyptian scarab, q.v.) it devours, what is transitory (alch.: the volatile), contributing to moral and physical regeneration; it is long-lived and is transformed into a scorpion during the drought after the sun is in Cancer; 6. Greek: a crab came to the assistance of Hydra, the (drought) monster fought by Heracles; for such bites in a sacred heel: v. Heel; 7. Zodiac: Cancer, opening gate of summer; 8. *psych.*: a. an occasional theriomorphic symbol of Self in dreams; b. (related to lobster:) in dreams its claws gripping one means: anything that clings to one, especially sexual relations, from which one wants to free oneself, but cannot, which makes one 'regress' (crab walking backwards); c. in dreams: repulsive (because morally repressed) sex, due to the projection of the ac-

companying visceral changes; the orgasm, a 'gripping' sensation in the abdomen; related symbols: spiders, vampires, etc.; 9. emblem of the Sea;

10. *literary references*: A. *T.S. Eliot*: desire to be moving claws scuttling across the sea in Prufrock: safety from human contact (by its shell-armour), safety from the need to make human contact; a regressive urge; B. *D. Thomas*: the author is a crab: a poet of the sun, women and children, who are innocent: the opposite of the spider (e.g. "When the October winds"); 11. the *Hermit Crab* (withdraws in its shell and cannot be attacked): caution, foresight, knowledge of coming events: foresees the rising of the Nile, and, like the tortoise and the crocodile, brings its eggs in safety to a higher place; 12. *folklore*: a. it depends on the moon and grows with it (Cancer = the House of the Moon); b. an unlucky animal: because of its gait; therefore from of old the tumour was called Cancer; yet Pliny descr. many crab-cures, esp. against (scorpion-)bites (32, 18-46); c. weather-prediction: "The slow crab did take Pebbles into her mouth, and ballast made Of gravel, for her stay, against the Gales": storm coming: Chapman: "Eugenia", also when they come inland (Aratus: Phaen. 113f.).

crab-tree

1. old, foolish, and cowardly people: "We have some old crab-trees here at home, that will not be grafted to your relish": Cor. 2, 1; 2. irritability: probably related to the irascibility of the crab, and 'crabbed age'.

crack

folklore: there is a general tabu on stepping on cracks between stones, pavement, floorboards, cellar-gratings (q.v.), etc.; v. Pavement for 'Bears'.

cradle

1. birth or rebirth; 2. shelter, protection; 3. the coffin (birth = falling into matter), or the body (housing the spirit-soul); 4. native town or country: e.g. the cradle of civilization; 5. a *rocking* cradle: the ups and downs of life; 6. *folklore*: a. it is unlucky to bring a new cradle into a house before the baby is born; related to the general fear of using something for the first time: e.g. churchyard (q.v.), bridge (q.v.); and a challenge of the gods; b. to protect the baby against witches and fairies one should put salt, metal objects, a rowan cross, garlic, etc. in the cradle; c. for its material: v. Birch; 7. v. *Ark, Chest, Boat, Child, etc.*

crane

1. flight: height-symbolism: flying through pure 'aether'; therefore they are attributes in Contemplation-icons; 2. posture: haughtiness,

snobbism; 3. longevity: they were supposed to live to a fabulous age, like all those long-necked birds standing at the water-side; 4. psychopomp, immortality; 5. justice; cranes revenged the murder of the poet Ibycus by driving the killers to distraction: they hounded them like Furies; 6. the good and diligent soul, purity: v. 1; 7. attribute of Religion and Monastic life; they follow anyone who takes the lead (Montaigne); and v. 1; 8. augury: generally favourable (like the eagle and vulture): a. "observe the time of their coming" = obedience to the law of the Nature-god Yahweh; b. in Greece the cry of the migrating crane set the time for reaping and sowing; c. when a crane appears suddenly he is a herald of the end of a war; d. messenger of rain; e. when the high-flying crane seek the safety of the valley, a storm is approaching: Vergil (Georg. 1, 374f.);

9. vigilance: (according to Pliny and others) when cranes have a period of rest on their long migrations, they post sentinels around the place; in order not to sleep, these stand on one foot, and hold a stone in the other (or take one in their beaks), whose dropping will wake them up; as such they are also a symbol of servitude; 10. dawn: with the herons, standing at the water-side they are the first to welcome the dawn; 11. happiness; 12. inquisitiveness; 13. lust: in Dante (Inf. C. 5) the lovers are driven about incessantly by a whirlwind, and are compared to starlings, doves, and cranes (all symbols of love); moreover there is another comparison with cranes in Purg. (C. 26) where Lust is punished; there they are mentioned with fish (another phallic symbol); 14. its sound: a. miserable chatter: Isa. 38, 14; b. its loudness: "The crane the gaunt, with his trompes (= trumpet-er's) soune": Chaucer (PoF 344);

15. sacred to: Artemis, Athene, Apollo, Hermes, Theseus, T(h)oth; 16. loyalty; 17. in art: related to chrysanthemums and pines; 18. enormous migrations: in V-formation they fly from the Tropic of Cancer to the Arctic and back; 19. related to the mysterious pigmies: a. a Pigmiean queen from mountainous Ethiopia was conquered by Juno in a fight, and changed into a crane; thus she created enmity between the Pigmies and the cranes: Ovid (Metam. 6, 90-91); b. when they leave Greece for the winter, they fly high towards the ocean (Okeanos), bringing death to the pigmies, who are only a fist high: Homer (Iliad 3, 4ff.); v. also Pliny (7, 2, and 10, 30);

20. healing: in medieval English carvings we see cranes sucking the breath of sick men; 21. related to the alphabet: Hyginus says that Pala-

medes invented many letters of the alphabet by watching the wedge-shaped formation of the cranes' flight (as Thoth); some say it was invented by the Fates; Cadmus is said to have changed it later; according to still others it was Hermes who made the characters; 22. poetry: related to the cranes and Hermes as the first protector of the poets; v. 21; 23. *her.* (usually with the stone): a. extreme ingeniousness; b. watchfulness, vigilance; c. announces great events; 24. the *crane-dance*: related to the Great Goddess: a. its colours are: white, black, and reddish (v. Colours); b. labyrinthine evolutions (similar to the partridge-dance, q.v.) imitating the dance of the courting cranes were made on the dance-floor Theseus built for Ariadne; or were performed by Theseus on landing at Delos after killing the Minotaur; c. the first dance in Cnossos in which men and women danced together; d. the crane takes 9 steps before she can become airborne (9 is a number sacred to the Goddess).

crane-fly

nursery-rhyme: the incarnation of the devil or a witch: he cannot say his prayers, and must therefore be taken by the left leg and thrown down the stairs; another name is "Daddy-Long-Legs".

crayfish

1. nonchalance; 2. laziness; 3. loss of faith; 4. Synagogue, as personification of the Jewish religion.

cremation

1. various *forms*: a. complete cremation (rare in former days, in which the bones were burnt again later, mixed with other matter; b. burning of the soft matter, so that the bones could be buried (the Hebrew way) or put in a cremation-urn; this form of cremation is often related to ancestor-worship: the remains could thus be kept above the ground; 2. other *reasons* for cremation: a. sublimation (by the elimination of baser matter) and 'purification by fire', e.g. to provide immortality to sun-heroes through resurrection; b. salvation of, and through, the spirit, to allow entrance into the heavens; c. a mark of nobility: associated with rank and status; d. (or the opposite:) the flames destroy the bodies of witches, criminals, etc. completely; e. to prevent the spirits (of the jealous dead) from 'walking' and doing harm to the living, whether to their relatives or their 'mortal' enemies; f. to prevent an enemy from molesting the body, or witches, magicians, etc. from abusing the bodies for black magic; g. ashes seen as the primal dust to which man 'returneth'.

crepuscul

1. the moon in her changing aspect: a. the 'new' moon or the old, but especially the new: growth; b. represents the world of changing phenomena; 2. feminine: a. passive, aquatic; b. emblem of virgin goddesses and mothers: Astarte, the Virgin Mary, etc.; c. the Amazons had crescent-shaped shields: Vergil (Aen. 1, 490); 3. the pure soul: Egypt; 4. the boat of the sleeping; 5. prophetic: v. Moon;

6. *her.*: a. high honours, especially through the Crusades; b. change; hope for greater glory; c. sciences: Romulus' counsellors wore crescents on their shoes; d. modern: second sons and their families; 7. the letter C; 8. amulets of this shape are worn all over the Near East and Mediterranean, for general protection against lunacy or witchcraft (Hebrew, Rome, etc.); 9. crescent + star: a. image of Paradise; b. the Virgin Mary; c. the Islamic world; 10. crescent with *seven-pointed star*: the lunar changes in the world of forms; attribute of Cybele; 11. crescent with *many stars*: the Heavenly Host with the Supreme God of Light; 12. *folklore*: seen first over the right shoulder: luck; over the left: bad luck; 13. v. *Moon*.

cross

1. a common name for many plants of the mustard-family, the best-known of which is the water-cress (q.v.); it has sharp-flavoured basal leaves, which are used in salads, seasonings, etc.; etym.: OE 'cresse' = to grow; its pungency torments the nostrils ('nasturtium'), but has great curative value and keeps away snakes; 2. stability, power; 3. something small or valueless.

crest

1. originally an emblem placed on a helmet, and therefore related to the symbolism of Head; 2. as a war-emblem it was worn by a chief; 3. it indicated the predominant sphere of action of the knight, by which he could be distinguished, and which showed his beloved (his 'anima'); 4. thought; 5. courage, pride, spirit.

Crete

1. land of liars: Ovid (De Arte Am. 1, 298); 2. "The Cretians are always liars, evil beasts, slow bellies": quoted by St. Paul (Titus 1, 12) from a line supposedly written by Epimenides: the Cretans pretended to have Zeus' grave; in reality a much older vegetation deity was meant, later identified with Zeus; 3. famous runners: Xenophon (Anab. 4, 8, 27), Pindar (Olymp. O. 12); 4. long-bow men in Homeric times; 5. the best 'simples' grow on Crete.

cricket

1. summer; 2. its sound: a. twittering women: Wint. 2, 1; b. loquacity: wise old men:

Homer (Il. 3, 151); c. champion poet in Greece; Acanthian cricket: taciturnity: in Acanthus the crickets do not sing; 3. "as merry as a cricket": e.g. 1H4 2, 4; 4. *T.S. Eliot*: "And the dead tree gives no shelter, the cricket no relief" ("The Waste Land" prt. 1); a. connected with Tithonus; v. Cicada; b. related to the burden of the grasshopper (Ecl. 20, 5); c. prognosticator of rain (the most likely); v. Folklore A; 5. *folklore*: A. predicts rain or storm: when it chirps louder than usual; B. predicts death: a. "I heard the owl scream and the crickets cry": Mac. 2, 2; b. when it leaves a house suddenly; cf. cockroach; C. a singing cricket indicates the time of the night: Cym. 2, 2.

crimson

1. often has the symbolic value of 'purple'; 2. regal colour: Arthur and Llew Law were 'crimson-stained'; 3. Dante: ('vermiglia') a lightning conquers all Dante's senses (with the wind and the trembling earth) at the end of the Canto: the usual accompaniment of the intervention of a Supreme Deity (Inf. 3, 133ff.); 4. used in funerary rites by the Greeks, to appease the Gods (blood-colour); 5. the colour of Pan: Vergil (Ecl. 10, 26); 6. Rome: the triumphant generals' faces and hands were smeared with crimson: v. Red; 7. love; 8. the colour of sin: Isa. 1, 18; 9. August; v. *Red*.

Crispian, St.

1. feast: October 25; 2. patron of shoemakers; 3. remembered for the battle of Agincourt: "This day is called the feast of Crispian. He that outlives this day, and comes safe home, Will stand a tip-toe when this day is named, And rouse him at the name of Crispian": H5 4, 3.

criss-cross

1. originally the Christ-cross-row: the figure of a cross prefixed to the alphabet in 'horn-books' (= primers); 2. "And from the cross-row plucks the letter G...": R3 1, 1; 3. "I would some scholler would me show The Letters of my criss-cross-row": ballad ("Wil the Merry Weaver, and Charity the Chambermaid"); 4. *D. Thomas*: "He had by heart the Christ-cross-row of death".

Crockett, Davy

1. in children's rhymes he is best-known for the unlikely places where he was born (on the moon, a café table-top, etc.), the feats he performed as an infant (e.g. killing his parents, a cop, etc.); 2. he is related to the Teddy-boy era.

crocodile

1. Egyptian hier.: a. fury and evil; b. governmental tyranny; 2. death; 3. voracity: in a Medieval icon Fasting is represented as seated on a crocodile whose mouth is bound; 4. fecundity and power: a. related to mud and vegetation; b.

(like snakes and insects) they are bred from the slime of the Nile by the operation of the Sun; ref. Ant. 2, 7; c. its legendary medicinal powers equal those of the hyena; 5. caution, foresight, knowledge: a. (like the Crab and the Tortoise) it can predict the rising of the Nile; b. it resembles the Dragon and the Serpent (q.v.);

6. hypocrisy: it sheds tears over its victims, or allures them by tears: 2H6 3, 1; 7. the Devil (= evil personified) or Hell (swallowing man whole); 8. lust: in the icons of medieval monasteries naked Lust (of course female) rides a crocodile; its tooth is aphrodisiac; 9. persecution of a minority: a monster eating small fish; 10. Leviathan is often represented as a crocodile; also a Dragon; its natural enemies are the 'ichneumon' (shared with the Asp), and dolphins;

11. devours what must be returned to chaos: sometimes placed in the background of the Tarot-fool (v. Fool); it kills those of its young which do not snap at something as soon as they emerge from the eggs; 12. *psych.*: (like cat, snake, and bear) the Kore and Mother-figures represented as animals: in this case as monsters of the subconscious underworld; 13. *Zodiac*: governs Capricorn; 14. Egypt: A. favourable: a. sacred in Thebes; b. a disguise of the sun-god Ra; c. sacred to fertility-gods: sometimes Osiris is said to be recovered by it in the Nile; d. its eyes: East, light; e. Divine Reason: it has no tongue and can see when its eyes are closed (the transparent film over them); B. unfavourable: a. Typhon once had that shape; b. sacred to such ominous gods as Set (evil Passions) and Buto (the world of death), Cheop, Sebeh, etc.; c. its tail: West, darkness; d. Time (as a head-piece): devours everything;

15. *D. Thomas*: ("I in my intricate image"): a. related to the worm and serpent and Egypt; b. emblem of the truth which is 'clawed out'; c. *sn̄* or death; 16. cosmetic: its dung gives radiance to the skin and removes wrinkles; 17. crocodile + lily + papyrus: the Land of the Dead.

crocus

1. *general*: A. etym.: Gr. 'krokos' is of Semitic origin; cf. Hebr. 'karkôm' = saffron; B. some species of this hardy, bulbous iris-family flower in spring, some in autumn; the latter (the 'crocus nudiflorus') is the only native British species and yields saffron; C. myth.: a. a Greek young man fell in love with a nymph called Smilax ('fern'), who did not answer his love; he pined away and the Gods changed him into a crocus; b. the blood of Prometheus, when he was bound to the Caucasus, made crocuses spring up; they may have been the

'meadow-saffron', and protected Jason against the fire-breathing bulls; c. the crocus was found in the place where Narcissus had died: Ovid (Metam. 3, 509); d. (with lotus and hyacinth) the crocus formed the love-bed of Zeus and Hera: Homer (Il. 14, 348); e. the flower is sacred to the Great Goddess of Life, Magic, Free Love and Death: Hecate; D. it thrives on being trod on;

2. death: "give, gods, that the earth may lie light on the shades of the forefathers, and may the fragrant crocus and eternal spring bloom over their urns": Juvenal (Sat. 7, 207ff.); v. also 1, C; 3. (illicit) love; 4. hardness: v. 1, D; 5. cheerfulness; Gr.: in summer many-coloured flowers decked Apollo's altar, in winter sweet crocus (Callimachus H2, 83); 6. Christian: emblem of the Virgin Mary; 7. *use*: as perfume and medicinal (nervine, stomachic, and against the gout).

cromlech

1. the word is the Welsh equivalent of Dolmen: flat stones resting horizontally on some stones put up sideways; etym.: 'crom' = crooked, concave, 'llech' = flat stone; 2. as a monument of unhewn stone it is a shrine of fire and sun-worship; 3. fertility-cult: they are dedicated to the Great Mother (Earth), whereas 'menhirs' are masculine; 4. the space between, and the holes in, the stones are important in fertility health-rites; 5. cf. *Dolmen* and *Stone*.

crook

1. Egypt: a. power and sovereignty; b. emblem of Anubis, Osiris, etc.; c. the lash and crook of the Pharaohs: dualism (q.v.); 2. the staff of the heavenly shepherd; 3. (sigmoid:) a. divine power; b. communications and connections; 4. (spiral:) creative power (v. Spiral); 5. divine leadership; 6. pastoral staff of the Church, bishops, etc.; 7. symbol of faith.

crozier

1. bishop's staff; cf. Crook; 2. originally a Tau-cross, having got its bent form in the 17th century; 3. (thus) a life-symbol (like e.g. the Caduceus), related to the phallic staff which the Etruscan augurs consulted.

cross

A. symbol of *life*: 1. the Tree of Life: in inverse form; in the M.A. it was often Y-shaped, with living branches, etc.: world-axis, Ladder to Heaven; 2. creative power and eternity: Assyrians and Celts; 3. related to fire (fire-making with two sticks): fertility and future life: e.g. among the Phoenicians and Egyptians; 4. crucifixion then becomes a punishment: a. nailing to the cross as the symbol of the man himself, and the life he has desecrated and profaned; b. in

Greece the stake on which a criminal died was called 'Hecate'; the person crucified thus becomes united with his mother (v. B) in death, and at the same time negates the act of union, paying for his guilt with deadly torment; 5. related to the double axe or mallet as sun-emblem: e.g. among the Teutons and Celts; 6. immortality, life eternal: crosses over graves (especially of kings), later also where accidents had happened or crimes had been committed;

B. related to the *Mother Goddess*: 1. there are numerous examples of heroes (also in Germanic literature) who are ritually hanged on a tree, and pierced with a spear, e.g. Odin was thus wounded: "offering I was To Odin, myself to myself"; the heroes thus became immortalized; Siegfried's fatal spot was (curiously) marked by a cross 'stitched on'; 2. a human figure with outstretched arms and closed feet often replaced the Cross: archaic idols have been found in that attitude, the 'mother' aspect stressed by prominent breasts;

C. *androgyny*, especially the *Crux Ansata*: 1. originally it was a cross of which the extremities were split, ending in a serpent's or eagle's head; 2. various explanations have been suggested for this Tau-cross with a loop on top (e.g. a loin-cloth, or a deity looking at himself in a mirror), but the simplest would be: a. the O = female, the preserver; b. the T = the active, the generator of life, wisdom, etc.; 3. together that would make: divine knowledge, life and immortality, spirit and matter (or water, as prima materia), strength and wisdom, etc.: all forms of 'conjunctio' of 'opposites'; 4. in Egyptian hieroglyphs: a. life to come, health, happiness, truth; b. macro-cosm: sun - sky - earth; micro-cosm: head - arms - body; 5. a symbol of rain and fertility: in Egypt expressed symbolically by putting the ansate cross in the mouth, instead of just carrying it around;

D. *creation*: 1. two-dimensional: the four directions of Space on earth (v. Compass); 2. three-dimensional: a. zenith to nadir: the world-axis; b. East - west: front - back = equinoctial line; c. North - South: left - right: solstitial line; 3. antithesis of Ouroboros = anarchic dynamism preceding the creation of cosmos and emergence of order; 4. boundary-mark: e.g. Scandinavia;

E. *death*: crucifixion: 1. general: a. as punishment or sacrifice: v. A, 4, and B, 1; b. suffering caused by essential contradiction and ambivalence, by essential duality, especially when represented with two symmetrically opposed persons or things, like a female (mother) and male (disciple), by the sun and moon, by a

good and bad murderer, etc.; 2. Christ's Crucifixion: a. many trees have been mentioned as the material of the cross, e.g. palm, cypress, cedar, olive; b. it either grew as a tree out of Adam's grave, planted there by Seth (some believe Adam's head was severed and buried there) or it stood in the same place; c. since the 7th century Christ was represented as the Hanging God, on the Tree of Life; for the Hebrews the cross had been the sign of the expected Messiah; d. redemption and victory through love and self-sacrifice, Divine Wisdom (also in ancient Ireland); e. D.H. Lawrence and D. Thomas: life, love, death and poetry;

F. *initiation*: 1. Greek: those who were initiated into the Dionysiac and Eleusinian mysteries, after a 'new birth', wore one on their breast; 2. Mithraism: candidates for admission had the Tau-cross tattooed on their foreheads; 3. Christianity: the (sign of the) cross plays an important part in various forms of baptism, confirmation, etc.;

G. *amulet* against danger: 1. related to the sword as a 'weapon' used against primordial monsters (in later form the devil); 2. making a cross-sign towards a malignant supernatural force (e.g. in Christianity in exorcizing the devil) is as effective as calling that particular force's name (magic of name) to "the four corners of the earth", or to "the four winds";

H. *mercy*: 1. in Rome and Greece acquitted criminals had their names marked with a cross; 2. the Red Cross (v. below);

I. *heaven*: Scandinavia;

J. *psych.*: 1. fire; 2. suffering and existence;

K. *number*: 1. four; 2. v. Libra for its connection with number 7;

L. *illiteracy*: kings or noblemen, who could not write, used to put a cross on documents as a good-luck sign; now a signature for anyone who cannot write his name; but v. T;

M. *carrying a cross*: 1. related to the carrying of a tree, which figured prominently in the cults of Dionysus and Ceres; 2. v. C, 5;

N. a *Fiery* or *Burning Cross*: 1. O. Norse and Scottish summon to a council of war; 2. in debased form: symbol of the 'Knights' of the Ku Klux Klan, so: bloodthirsty lawlessness, bigotry, etc.; 3. substitute of human fertility sacrifice;

O. a *broken cross*: at a tournament it was dishonourable to have one's lance broken cross-wise, instead of length-ways: v. Ado 5, 1;

P. *St. Andrew's Cross*: 1. perfection; 2. number 10: Roman X, made up of two V's; 3. connected with the Hour-glass, and the spiral of resurrection;

Q. *Chi-Rho*: 1. Christian: a. supposedly seen by Constantine on the Eve of the Defeat of Maxentius; b. = the first two letters of 'Christos'; 2. pre-Christian: a. P = Pater = Father; b. X = Great Fire = sun;

R. *Red Cross*: 1. love and mercy: military and civil emergency service; 2. St. George, England; 3. the Christian Crusader;

S. further combinations: 1. cross + *anchor* + *heart*: faith, hope, and charity; 2. cross on a ball: a. the orb, the imperial globe; b. the spirit surmounting the material world; 3. ball over a cross: gradual enlightenment; cf. Circle and cross; 4. cross and circle: a. sun-emblem: = swastika (Thor's hammer, etc.); b. male and female (= cross + horseshoe); c. triad and unity; 5. cross + *rose*: Rosicrucians: v. Rose; 6. cross and *doves*: contemplating salvation; 7. crossed *pipes*: a. awakener or summoner; b. Christ and Pan;

T. v. *Horn*.

crossroads

1. the hero's Choice (q.v.); 2. intersection of any dual form: space and time, etc.; 3. the Mystic centre, where a deity is placed for guidance: a. Christ; b. Herms, baetyls, etc.; c. Rome: the city-guardians (Lares Compitales) were especially worshipped at crossroads (Ovid: *Fasti* 2, 615f.); 4. sacred to Diana-Hecate (usually represented by an equilateral cross); 5. mother-symbol: union of opposites (Jung); 6. *folklore*: a. meeting-place of witches and demons; they figure prominently in many magical prescriptions; b. burial at crossroads of vampires (with a stake through the heart or the head, to pin them to the place), felons, suicides, witches, etc.: to prevent their return home, as they will get mixed up about which road to take; c. (the reverse:) since it is a place of great magic power, it is the second best place of burial to consecrated ground; d. Gr.: often the place where offal was dumped, and a good place for the beggars to sit (e.g. Callimachus H6, 114f.).

crow

1. *myth.*: a. the crow was made black by Apollo for reporting too late that the nymph Coronis ('crow') was unfaithful; it is a common theme that angry gods turned crows black; b. a silvery white crow, originally a princess, became black: Ovid (*Metam.* 2, 535); c. 'crow' is often a collective name for all kinds of black, oracular, carrion birds (especially the raven, q.v.): an easy mix-up in Latin (*corvix* and *corvum*) and Greek; d. hooded crows vary with ravens as manifestations of the Great Goddess of the Celts, Morrighan-Rhiannon; 2. chatter: a. oracular, messenger, tale-bearer, and augury: v. 1, a;

usually unfavourable; b. "with vois of care" (= anxiety): Chaucer (PoF 363); 3. thief of all that glitters; 4. cunning and omnivorous: lives 'by his wits'; if a nut is too hard to crack, he drops it from a great height;

5. pride: a. loses a piece of meat by the flattery of the fox: Aesop; b. "the crow thinks her own bird fairest": proverb; 6. the Devil: like most black, or black-and-white, birds; 7. untrustworthy: caught in a snare it promised a sacrifice to Apollo, which it forgot as soon as it was freed; when caught again it promised one to Hermes, which (even) he did not trust; 8. plebeians, as the opposite of the aristocratic eagle: "the rabble... will Break ope the locks o' th' Senate and bring in The crows to peck the eagles": Cor. 3, 1; 9. longevity: lives three times as long as man: "the treble-dated crow" (prob. raven again): the mourner in Phoen.; acc. to Hesiod it lives 9-times as long as man;

10. hermit: life in solitude, on a superior plane; cf. the daws and rooks living in colonies; 11. creative, demiurgic power, fertility: Norse; 12. spiritual strength, the civilizer of the world: height-symbolism: flies through pure 'aether'; 13. related to: A. Apollo: a. v. 1, a; b. when the Gods fled from the Olympus in fear of Typhon Apollo took the shape of a crow; B. Asclepius, and Saturn; C. enemy of Athene: no crows were allowed to visit the Acropolis; 14. conjugal felicity: when in pairs, and especially when perched; the widow(er) was not supposed to remate in Egypt; the Greeks said to a bride: "Come here, pretty crow" and held it sacred to Hera-Juno;

15. houses the souls of sacrificed kings (prob. another mix-up with 'raven'); 16. *her.*: a. already on the banners of the Danes and the Knights Templar; b. a quiet life, a settled habitation; 17. poetic propagation: engenders his offspring by breathing: etherial propagation (Phoen.); 18. *alch.*: the beginning: black matter, like the fertilized earth: v. Putrefaction; 19. *literary references*: A. W. Shakespeare: a. associated carrion-bird - death - darkness; b. distance: fly in a straight line: speed; c. associated with a beetle (q.v.): B. J. Joyce: the "carrion crow": a. God; b. the Church;

20. a *three-legged* crow on a solar disk: Christ, connected with the three stages of the sun: rising, zenith, setting; 21. *white* crow: a rarity or unusual occurrence; 22. *crow's feet*: dwarfs were supposed to have them (q.v.); 23. *crow-flower*: Ham. 4 7: v. Buttercup = 'Crow-foot'; 24. *folklore*: a. generally a bad omen (like raven); Celtic: connected with terrible beings who were once goddesses and, after Christianity, lived on as hags or monsters; b.

weather-prognostication; c. nursery-rhymes: a. in variants of counting-out rhymes several people are sent east and west, but always some land in a crow's nest: e.g.: "Where do all the (Frenchmen, Scotsmen, young men, etc.) go? To the east and to the west, And into the old crow's nest" (= the Devil's nest = Hell?); b. when a "monstrous crow, Was big as a tar-barrel" flew by the quarrelling Tweedledum and Tweedledee, they stopped fighting at once; d. childlore: on seeing crows (like magpies etc.): "One for sorrow, two for joy, Three for a letter, four for a boy".

crowd

1. the superior form of Multiplicity (q.v.): totality, Oneness; its inferior form: mob; 2. a streaming mass of people in motion: a. psych.: the unconscious (like ocean-waves); b. people in Limbo: neither good nor bad: Dante (Inf.), taken over by Eliot ("The Waste Land" prt. 1).

crowns

1. sun-emblem: fire, light: a. glory, beauty, honour; b. victory; c. spiritual enlightenment; d. attribute of gods and planets, but especially Zeus; 2. related to Tree: the ornaments still have the leaf or branch-motifs, showing their vegetal origin: the band is of later origin; invented by Liber Pater (fertility Dionysus): Pliny (7, 56 and 16, 3ff.); 3. circular form: a. perfection; b. eternal life; c. the feminine principle: a. Solomon was crowned by his mother 'in the day of his espousals': relic of patriarchal society; b. Wisdom (Sophia = feminine) crowns a man: Prov. 4, 9ff.; 4. royal attribute: A. favourable: a. empire, dignity, judgment, renown, riches; b. history; c. responsibility: "Uneasy lies the head that wears a crown": 2H4 3, 1; B. unfavourable: a. ambition (in the sense of Caes.); b. pride, tyranny; c. vanity; d. false knowledge or material success;

5. related to the Head, which it surmounts and symbolizes: wisdom, insight, elevated thoughts (height-symbolism); 6. death: a. "Within the hollow crown That rounds the mortal temples of a king Keeps Death his court": R2 3, 2; b. 'corona sepulchralis' or 'funeris': the funerary crown used in the cult of the dead; c. immortality: a. "Give me my robe, put on my crown; I have Immortal longings in me": Ant. 5, 2; b. "Be thou faithful unto death, and I will give thee a crown of life": Rev. 2, 10; 7. *alch.*: a. transmutation of baser metals into higher, spiritual evolution; b. the Hermaphrodite (q.v.) is often crowned; 8. *her.*: signorial authority; 9. Greek and Rome: a. 'corona sacerdotalis': for priests engaged in sacrifice; b. 'corona convivialis': worn by ban-

queters; c. 'corona nuptialis': worn at weddings; d. 'corona civica': an oak-leaf crown for a soldier who had saved a fellow citizen's life; e. 'corona obdionalis': of grass or wild-flowers, given to deservng generals;

10. Cabala: 'The Tongue': the balance between Justice and Mercy; cf. "it (= Mercy) becomes The throned monarch better than his crown": Mer.V. 4, 1; 11. water-mark: since the M.A.; 12. number of crowns: A. two crowns: M.A.: symbol of Liberty; B. three crowns: a. on a banner or dress: King Arthur; b. the Pope's Tiara: a. the Church divided into three worlds: Purgatory (Suffering), on earth (Militant), and in Heaven (Triumphant); b. priest, teacher, king; or, king, priest, and military leader; c. the spiritual, psychical, and physical world; 13. *kinds* of crown: A. a crown of *candles*: related to fairies: "The fairy-host stream into the hall, with rounds of waxen tapers on their heads, which they swiftly kindle at the hearth as they pass": stage-direction MND 5, 1; also Wiv. 4, 4; B. crown of *seven stars*: a. merit, virtue, rejoicing: given by Dionysus to Ariadne; b. Roman emperor's festal crown; C. a crown of *iron*: a. the crown of the ancient Lombard kings, first worn by the Empress Theodelinda (d. 627); b. worn by Charlemagne and Napoleon; it had a narrow iron strip inside, made of the 'nails of the True Cross', which Helena (Constantine's mother) had found; D. a crown of *turrets*: a. the great mother-goddess as defender of cities (which are symbols of Mother themselves): Cybele, Diana of Ephese, Rhea, etc.; b. 'corona muralis': Rome: for one who had first scaled the walls of a besieged town; E. a crown with *beaks of ships*: 'corona navalis': for the winner of a naval victory; 14. French crown: v. Baldness.

crucible

alch.: = the body; v. Oven.

crystal

1. transparency: conjunction of opposites: "matter seen through"; 2. purity; 'crystal house' or 'cabinet': pure heart (W. Blake); 3. wisdom, intuitive knowledge, translucence of thought, the spirit, the intellect: a precious stone; 4. related to eyes: a. two crystals at the bottom of the Fountain of Narcissus are eyes in the Roman de la Rose; b. "his mistress Did hold his eyes locked in her crystal look": Gent. 2, 4; c. "A closet never pierced with crystal eyes" (= the heart): Sonn. 46; d. talisman against the Evil Eye: kill like with like; 5. related to water: a. of Baptism; b. crystal = fossil ice or frozen dew; c. tears; 6. "the terrible crystal": the firmament over the four 'living creatures' in

Ezekiel: the icy North; prob. the North as the place where God dwells; being formed of moisture falling from the sky like pure snow (Gr. 'crystal' means crystal and ice) it cannot stand heat; 7. crystal *ball*: a. of the 'crystal-gazer'; especially Rock crystal; b. immortality: on graves.

cube

1. earth: a. = square + 4 elements + three dimensions; b. related to earth-goddesses: Rhea, Cybele, etc.; 2. stability: a. inert form, rigidity, truth; unfavourable: opinionated; b. thrones, chariots, altars, etc. were cubic: the seat or support of the rulers of the material world (e.g. the goddesses of 1, b; but Germanic also Odin): rest; 3. Pythagoras: devotion, mind purified by piety; 4. *her.*: constancy, truthfulness, devotion; 5. the New Jerusalem: Rev.

cuckoo

1. cuckoldom, usurpation: a. "Cuckoo, Cuckoo, O, word of fear Unpleasing to a married ear": LLL 5, 2; b. its specific victim is the hedge-sparrow: as far as laying her eggs is concerned, and also "thou morderer of the heysugge (= hedge-sparrow) on the braunche": Chaucer (PoF. 612); 2. jealousy: its attribute in Chaucer (Knight's T.); 3. Spring: a. Hera's sceptre was surmounted by a cuckoo as symbol of Spring: Hera as calendar-goddess; but v. also 5; b. the opposite of the Owl, q.v.; c. the "Welsh ambassador": seasonal labourers coming from Wales (q.v.); 4. April, foolishness: a. for the April-fool: v. April, and Folklore below; b. "In April, come he will; In May, he sings all day, In June he alters his tune, In July he prepares to fly, In August, go he must, If he stay till September 'Tis as much as the oldest man can ever remember": proverb;

5. deception (through invisibility): a. Zeus fooled and ravished Hera into marrying him by disguising himself as a bedraggled cuckoo; b. "He was but as the cuckoo is in June, Heard, not regarded": 1H4 3, 2; c. "Shall I call thee bird Or but a wandering voice?": Wordsworth ("To the Cuckoo"); 6. the frivolous, eternal bachelor: Chaucer (PoF. 605ff.); 7. the bird of love: a. v. Folklore: marriage-divination, and 5, a; b. associated with the scent of orange-blossoms, the common flower for Bridal bouquets; 8. rain-bird: v. Folklore; 9. insanity: extreme foolishness;

10. egoism: lets others take care of her responsibilities; thus also cowardice: "I fled her like a cuckoo" (Anacreon); 11. melancholy of the ecclesiastical chant: sometimes the cuckoo's song, being in a minor key, is linked with the 'plain songs' of the church; 12. M.A.: one of

the various birds representing the Devil; 13. related to the nightingale: "the nightingale and cuckoo sing both in one month": proverb; 14. Greece: a. its song predicts rain; b. v. 3, a, and 5, a; c. guide to Hades (perhaps related to 11);

15. *W.B. Yeats*: a speckled bird: 'natural life'; 16. "cuckoo-buds" or "cuckoo-flowers": (prob.) = buttercup, q.v.; 17. *folklore*: a. predicts rain: when it calls persistently; b. marriage-divination: a girl must wait as many years for marriage as she first hears the call; or, in the cuckoo season, she can shake a cherry-tree, say "Cuckoo, cuckoo, cherry-tree, how many years before I marry?" and it will answer; c. general prognostication: in whatever direction the hearer is looking, when he first hears the call, there he will be a year from that day; so if he looks at the ground, he will be dead; d. it sucks the eggs of little birds; e.g. part of a nursery-rhyme: "She sucks little birds' eggs, To make her voice clear, That she may sing Cuckoo! Three months in the year"; e. cuckoos turn into hawks in winter (since Aristotle); f. roosts in holes in the ground, or in hollow trees, and as such is related to the fairies; g. "When the cuckoo comes, she eats up all the dirt" (the dirt dries up): proverb; h. "When the cuckoo comes to the bare thorn, Sell your cow, and buy your corn; But when she comes to the full bit, Sell your corn and buy your sheep": proverb; i. April-fool: in Scotland: "hunting the gowk" (= cuckoo) on April 1st, q.v.

cuckoo flower

1. the name of various spring-flowers, like the "Lady's Smock", the "Ragged Robin", etc.; 2. ardour: spring; 3. a fairies' plant, which it is unlucky to bring into the house; it is forbidden in May-garlands; v. also Cuckoo (16).

cuckoo-pint

1. a spotted form of arum, also called "Wake-Robin", or "Lords and Ladies"; it contains a bitter, sometimes poisonous sap; its red berries are toxic; 2. a trap: flies, which are attracted by its fetid smell, get entangled and cannot leave anymore.

cucumber

1. criticism: 2. *astrol.*: under the influence of the moon, though much cried out against for their coldness; if they were one degree colder, they would be poison; 3. a lodge in a garden of cucumbers: loneliness: Isa. 1, 8; 4. abhors oil, but loves water; 5. takes any shape it is forced into; 6. makes blossoms one by one; 7. has great medicinal power, e.g. as antidote to scorpion-bites.

cummin

1. the fruit of a plant which grows wild

along the Nile and is very aromatic; Pliny thinks it the most agreeable of seasonings; 2. Isaiah describes how Yahweh (as fertility-god) had instructed men in agriculture (28, 25ff.), like Dionysus; he had told them to sow cummin on the edge of the "principal wheat and the appointed barley"; the Egyptian variety promotes fertility in women smelling it during sexual intercourse; 3. it was grown in very small quantities, so it was ridiculous of the Pharisees to demand tithes of them: Matth. 23, 23; 4. it turns the person taking it pale (done to fool people); 5. has great medicinal and curative value.

cup

1. pure symbol of containment: cf. Cauldron as a lower form, and also: chalice, Jamshyd's Seven-ringed Cup, Aladdin's lamp, Amalthea's Cornucopia, etc.; 2. feminine: a. vulva: Cup of Volptuousness; b. female energy: filled with milk, blood, or soma; c. "in the hands of the Lord there is a cup, and the wine is red; it is full of mixture": Ps. 75, 8; 'mixture' = semen (v. Wine, and Goblet); d. in Ishtar's right hand; e. intuition and wisdom (= fem. 'sophia'): both feminine characteristics; f. related to love-potions (v. Philtres); g. St. Teresa described a place reserved for her in Hell as a Cupboard; h. becomes a symbol of androgyne: with the lance (Sangral); v. next; i. *psych.* (cf. cave): a. the unconscious with its secret recesses; b. the womb, often with a phallic snake in it; v. however, 19, D; 3. friendship: drinking together; 4. fortune: the Cup of Fortune, held by Hermes at the birth of a child, contains the portion of blessings and afflictions doled out to the individual;

5. remembrance: a. Germanic; b. Christ's cup at the Last Supper; 6. temperance; 7. vengeance; 8. salvation: v. Ps. 16, 5, and 116, 13, etc.; 9. the Lord's fury: a. the cup of trembling: Jerusalem drank the (bitter) cup of the Lord's fury: Isa. 51, 17 and 22; also Zech. 12, 2; 'trembling' = intoxication here; b. destiny (Jer. 25, 15) = 'portion' (e.g. Ps. 16, 5); c. general punishment: e.g. Jer. 75, 9, and Isa. 51, 17; d. the cup of astonishment and desolation: Eze. 23, 33;

10. consolation: wine given to parents at the death of their children: Jer. 16, 7; 11. the cup of suffering (perhaps with mixed wine = sweet and bitter): the life of the future apostle: e.g. Matth. 20, 23; and Jesus in the Garden of Gethsemane (Aram. 'gath' = wine; 'shemen' = oil); 12. the cup of blessing: a. Hebrew: related to the future Messiah; b. Christ as part of the Eucharist; 13. Hebrew: a. at Pesach placed in

the centre of the table for the invisible guest Elijah: Mystic Centre; b. the 'divining-cup': Joseph's cup (found in Benjamin's sack) had the form of a flower calyx; as a 'divining-cup' it is comparable with the cups used for that purpose in Babylon, where a priest had to 'read' how a drop of oil acted on a fluid; 14. Greek: a. attribute of Dionysus, Aesculapius, Hygeia (fertility and health), Hermes (v. 4), Chthonia ('of the soil'): a man grown from the serpent's teeth sown by Cadmus; b. prize of games: from of old cups, tripods, kettles, and cauldrons were given as prizes for games: e.g. the funeral games in Homer (Il. 23); c. mystic union with the saving god, eternal life: also Hebraic-Christian; d. the traditional gift of the future father-in-law to the bridegroom: Pindar (Olymp. O. 7, 1ff.); cf. 2;

15. Norse: the life-token, containing the soul; 16. *Tarot*: the heart-suit: passion, knowledge, preservation, love, pleasure, enjoyment; v. also Cards, Playing -; 17. *astrol.*: the Cup, or Crater, constellation; 18. *combinations*: A. *broken* cup = broken life; B. cup of *clay* = man's life; cf. the Potter as Creator; C. cup of *gold*: a. "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad": Jer. 51, 7; b. vulva, especially virginal; c. the Grail, q.v.; D. with *serpent*: a. when surmounted by a serpent, or a small dragon (= winged serpent): poison; b. with a serpent flying from it: St. John the Divine: v. Serpent N, 6, b; c. v. 2, i; E. a *seven-ringed* cup: refers to the ancient number of planets (q.v.) influencing man's life: Hermes holds such a Cup of Joy or Sorrow to man's lips; cf. Jamshyd's cup (ref. in Omar Khayyám), Bran's Cauldron of Fertility (the later Grail), etc.; f. *skull-cup*: from which Byron and his fellow-students drank; G. a cup *filled with*: a. water: source of life; B. tea: modern insipidness and 'cosiness'; c. coffee: (e.g. T.S. Eliot): formal social life; v. Coffee; d. wine = substitute for blood: wisdom, sacrifice, love; 19. v. *Ark, Goblet, etc.*

curlew

1. lives on air; 2. its plaintive cry: unlucky: death or storm; 3. landscape: mud-flats, marshes, moors, estuaries, etc.; 4. sometimes connected with the Gabriel hounds (q.v.) and the Holy Hunt; 5. Chr.: the type of the Good Christian, because it has the sweetest flesh of all birds, and v. 1; 6. *W.B. Yeats*: "the curlew's cry": brings sad memories of lost loves; 7. *D. Thomas*: "river-throated": both fertility-symbols: curlews were once one with the bar-

ren women, but now with the poet, now they are his 'voice', his Muse ("In the White Giant's Thigh").

Curly locks

in *nursery-rhymes*: innocence (or utterly spoilt): "Curly locks, Curly locks, Wilt thou be mine? Thou shalt not wash dishes, Nor feed the swine, But sit on a cushion, And sew a fine seam, And feed upon strawberries, Sugar and cream".

curse

1. the magic of the Word: a. kings were often cursed from a distance, while being crowned, to ward off jealous gods: Heracles, Roman generals impersonating Mars in triumph, etc.; b. sowers often cursed seed while sowing, to avert divine anger from the sprouting seeds; c. for cursing as fertility-promotion: v. Apollodorus (2, 5, 11); 2. the Curse of *Cain*: a. exile, having no resting-place; b. "O, my offence is rank, it smells to heaven: It hath the primal eldest curse upon 't, A brother's murder": Ham, 3, 3; 3. cursing by *Bell, Book and Candle*: v. Bell; 4. the Curse of *Scotland*: the 9 of diamonds; explained: a. it resembles the coat of arms of the early Stair, who was connected with the massacre of Glencoe in 1612; b. in the card-game called "Pope Joan", that card is the Pope = Anti-Christ; c. in a game called "Comet-ta" it is the winning card, which ruined so many Scottish families; d. the Duke of Cumberland wrote his bloody order on that card after the battle of Culloden.

curtain

1. concealment, protection: hides the fiery brilliance of God in the shrine; cf. the functions of coal and censor; 2. sky: the heavens in Isa. 40, 22; 3. veil of the future: "The evil sleep that rent for me the curtain of the future": Dante (Inf. C. 33); 4. *D. Thomas*: "the shabby curtain of the skin": the flesh, life (e.g. "A Process in the Weather"); 5. *dropping* the curtain: a. of anarchy: "Thy hand, great Anarch! lets the curtain fall, And universal darkness buries all": Pope (Dunc. 4, 655); b. of the end of the performance: death: "Tirez le rideau, la farce est jouée": Rabelais (one of his traditional deathbed sayings); c. of the night: "Spread thy close curtain, love-performing night, That runaway's eyes may wink, and Romeo Leap to these arms, untalked-of and unseen": Rom. 3, 2.

curving

D. Thomas: the "curving act": a. of the world; b. of the moon; c. of love.

cushion

1. comfort, wealth; 2. *her.*: authority; 3. the life of a magistrate, or, in general, an easy,

peaceful life of authority, the opposite of a soldier's life: "From the casque to the cushion": Cor. 4, 7; 4. a swelling of (simulated) pregnancy: (But I pray) "the fruit of her womb miscarry!" – "If it do, you shall have a dozen of cushions again, you have but eleven now": 2H4 5, 4.

custard

1. leaping into an enormous custard by a jester was performed at the Lord Mayor's Feast in London; ref. All's W. 2, 5; B. Jonson: "The Devil is an Ass" 1, 1; 2. *children's lore*: a. answer to expelling air between compressed lips as a sign of derision: "We have them with custard", via the original sound, which it imitates, and rhymes with raspberry tart; b. in taunting-rhymes related to cowardice: "cowardy, cowardly custard"; it usually rhymes with 'mustard' then.

custom

1. = second nature: proverb; 2. the great guide of human life: Hume ("Inquiry concerning Human Understanding" 5, 1); 3. "the plague of wise men and the idol of fools": proverb; 4. Shakespeare constantly vociferated against custom: a. it is one of the themes running through "Hamlet": e.g. (it is) "more honoured in the breach than in the observance" (1, 4); and "That monster, custom, who all sense doth eat,..." (3, 4); b. "The tyrant custom": Oth. 1, 3, etc.

cuttle-fish

1. sacred to Aphrodite, having eight tentacles: 8 for fertility; 2. a disguise adopted by Thetis: 8 snake-arms + head = 9: the number of the Great (Moon) Goddess; 3. of the fish the most aphrodisiac (v. also Fish); it also cures skin-diseases (e.g. the ominous freckles) and is a laxative; cf. *Octopus*.

Cybele

1. the Mother-Goddess of Phrygian origin: taken over by the Greeks and Romans, where she began to play an ever more important part as the Earth-Mother: energy animating the earth; 2. related to Attis, her son-lover (cf. Isis, etc.), whose self-emasculation (as fertility self-immolation) was imitated by her priests (called 'galli'), dressed in women's clothes.

cyclamen

1. a perennial herb of the Primulaceae-family, native of mountainous parts of Central Europe and the Mediterranean; it is particularly desired by wild swine; the etym. of the name is prob. related to Gr. 'kuklos' = circle; 2. distrust, diffidence: a sharp and bitter root; 3. voluptuousness; 4. Christian: 'bleeding nun': the bleeding of Mary's heart; 5. *folklore*: A. medicinal: a.

its root is purgative, emetic, and an antidote to poison; b. cures ear-diseases: its leaves are ear-shaped; c. eases birth; therefore to be avoided by pregnant women for fear of miscarriage; B. love-charm and used as aphrodisiac: eaten in cakes; C. inebriates: it loves wine, and hates all sobering plants (like betony and colewort); if you put a little in your wine you will be intoxicated quicker: Pliny (25, 67); D. it is also called 'earth-truffle', and 'amulet', because it safeguards a house against evil spells.

cycle

1. any form of cyclic existence; for Vico's Cycles: v. Ages; 2. connected with the number 12: months in the cycle of the year, hours in the cycle of the day; 3. symbolized by two signs or images on opposite directions (coming and going); rebirth, transmigration; 4. Cycle of *Fire*: according to the Stoics (Zeno, etc.) fire was the original element; after that the other three emerged: air, water, and then earth; sooner or later there will be another cosmic conflagration, all will become fire again, and, in the course of time, the cycle will start again; 5. v. *Wheel, Circle, Spiral, etc.*

cymbal

1. important instrument in orgiastic worship: its metallic sound, produced by clashing, rubbing, etc. whips the participant into a frenzy; e.g. in the O.T.; 2. early Christians: a. religious ardour; b. sacred vessel, comparable to the H. Grail; 3. Greece: a. used in the Bacchanalia: v. Ovid (Metam. 3, 533ff.); b. used in the theatre, but looked upon as effeminate; 4. connected with the festivals of the Mother-Goddess Cybele (q.v.): the sacred vessel, from which the participants of the mystic meal of Cybele and Attis drank (cf. H. Grail again); 5. vanity: 'tinkling': 1Cor. 13, 1; 6. M.A.: attribute of Petulance; 7. v. *Tympanum*.

Cynthia

1. epithet of Artemis-Diana, the Moon-goddess (born on Mt. Cynthus); 2. Queen Elizabeth I in contemporary literature: e.g. a. Spenser in "Colin Clouts cam home again"; b. "Cynthia's Revels" by B. Jonson, satirizing court-life.

cypress

1. life, fertility: a. symbol of the Divine Creator: pyramidal cone (cf. obelisk); phallus: Theocritus (27, 46); b. sometimes replaced the conical stone of Astarte; c. an evergreen: sacred to all nature and fertility gods and goddesses: a. sky-deities: Zeus, Venus, Hermes, Silvanus; b. underworld-deities: Dis, Apollo; d. near the temple of Ceres: Vergil (Aen. 2, 714); e. the rafters (or 'partitionings' or 'galleries') of the 'house' (= nature) of the lovers in the SoS (1, 17); f. prodigious growth from minute seeds; 2. death: a. there are various references to death in Vergil; b. the (phallic) cone-shaped cypress was once a boy, called Cyparissus, who was beloved by Apollo, and who loved a beautifully ornamented stag (q.v.) which he killed 'by accident' and kept mourning for: Ovid (Metam. 10, 106ff.); c. attribute of Aphrodite and carried about in the annual procession, in which she mourned the death of (vegetative) Adonis; d. sacred to underworld-deities (v. 1, c, b), Furies and Parcae; e. "invisas cupressos": Horace (Ode 2, 14); f. a piece of black lawn worn as a kerchief for the neck, was a token of mourning: "a cypress, not a bosom, hides my poor heart": Tw. N. 3, 1; g. Rome: sacred to Dis, and placed at the door as a sign of mourning;

3. life after death, immortality and resurrection: a. evergreen; its everlasting wood was used for the doors in the temple of Diana of Ephesus; b. with the myrtle (also a tree of Death and Resurrection) it was used to erect the tent of the Feast of the Tabernacles; 4. sacred to Hercules: a. planted at the grove at Daphne = rebirth; b. connected with the Cyprian Aphrodite = Mother-Death-Goddess; c. sacred to Artemis (like the hawthorn, q.v.); d. resurrection: escape from Calypso's alder-girt death-island; 5. darkness, night: "The Cypress curtain of the night is spread": Th. Campion; 6. combinations: a. a cypress *coffin*: resurrection; b. a cypress-*chest*: preservation; c. cypress of Zion: attribute of the Virgin Mary; d. cypress + *marigold* (q.v.): (double) melancholy and despair; 7. v. also *Gopher-wood* for O.T. references; sometimes, however, it is translated as 'fir-tree' (e.g. in Isa. 37, 24; Hos. 14, 9; SoS 1, 17).



D

1. Gr. Delta (q.v.), from Sem. 'daleth' (= door); perhaps related to the folding door of a tent; Celtic: oak (terebinth); A.S. 'day'; 2. symbolizes: a. limitation: D is a closed letter; b. the triangle (q.v.); c. the Supreme Being as The Shining One: Deus (= Zeus), Dionysus, Dominus (god of day), Dis, etc.; 3. *correspondences*: a. body: blood; b. Tarot: the Empress; c. Planet: Jupiter (Dis-pater).

dabchick

1. = the Little Grebe ('Podiceps minor'), a diving bird; 2. because of its diving: seeker of the wisdom of the deep; 3. considered weak because of its rudimentary wings and tail, which render it helpless on land and make it dislike being airborne; they have disorderly nests of decaying waterweeds; 4. sensitive person and parasite, although it takes excellent care of its young by carrying them on its back, or tucking them under its wings while diving; 5. a girl; 6. hiding (Shakespearean: "dive-dapper"): "Like a dive-dapper peering through the wave Who, being looked on, ducks as quickly in": thus Adonis for a moment raised his head trying to escape Venus' advanced advances: Ven. 86ff.

dactyl

1. origin: a. when Hera in child-labour pressed her hands to the earth, there sprang up: from her right hand five male figures, smiths; from her left hand five female figures, sorceresses; b. stories are extant of their being much older, having lived on Mt. Ida in Phrygia; c. some say they were the Kouretes protecting Zeus' cradle in Crete; 2. rising from the earth they are chthonic heroes (as such related to fertility): they show affinity with all earth-smiths (from the Cyclops to Wieland) and earthy sorceresses; thus they connect the underworld and earth; 3. springing up unexpectedly they can help or upset plans made on reasoning lines; they are the 'blind', instinctive forces of multiplicity in nature; 4. v. *Fingers*.

daffodil

1. the common, trumpet-like, all-yellow wild flower of the Narcissus-family; another name is Lent Lily; etym: an obscure 'd' + 'affodil', from Asphodel (q.v.); 2. related to the

number 6: 6 leaves, 6-lobed corollas; 3. herald of spring: "When daffodils begin to peer... Why, then comes in the sweet o' the year; For the red blood reigns in the winter's pale": Wint. 4, 3; 4. courage (in unfavourable circumstances): the daffodils, "That come before the swallow dares, and take The winds of March with beauty": Wint. 4, 4; 5. *her.*: a. chivalry, courage; b. emblem of Wales (beside the leek); 6. dancing: Wordsworth: "I wandered lonely"; 7. unrequited love; 8. shortlived beauty: "Fair daffodils, we weep to see You haste away so soon": Herrick ("To Daffodils"); 9. death, mourning: "Bid amaranthus all his beauty shed, And daffadillies fill their cups with tears, To strew the laureate hearse where Lycid lies": Milton (Lyc. 149ff.); 10. (spiritual) rebirth: they grow from the eye-sockets in "Whispers of Immortality" by T.S. Eliot; 11. gracefulness: (Gr.: "as delicate as a daffodil").

dagger

1. phallus: therefore an attribute of Hecate as the Hermaphroditic witch-goddess and Terrible Mother, who 'steals' a man's masculinity by preventing him from marrying; 2. often the weapon used by traitors: e.g. Macbeth killing Duncan, and those who killed Caesar (at the end, when the same weapons were supposedly used for suicide they were referred to as 'swords'); 3. M.A. the 'misericorde': used to penetrate the armour-joints of an overthrown dying adversary; 4. a dagger of wood (lath) was the typical attribute of Vice in morality plays; there are many references in Shakespeare: Tw. N. 4, 2; 1H4 2, 4; H5 4, 4, etc.; 5. towards the end of the 16th century the 'rapier (or sword) and dagger' began to take the place of a sword-and-buckler, and could be used in honourable fighting; 6. *psych.*: the "Shadow" (q.v.).

dahlia

1. of Mexican origin it came to England via Spain, where it had been named after the Swedish botanist Dahl; 2. elegance; 3. dignity (of the lower middle, or middle middle-class); 4. vulgar ostentation; 5. T.S. Eliot: the typical village-plant ("East Coker", 1); 6. F.G. Lorca: health ("Blood Wedding"); 7. blue dahlia: something impossible.

daimon (daemon)

1. *Homer*: used interchangeably with 'theos' = a god's personality, whereas daimon = his activity; 2. *Hesiod*: the dead of the Golden Age; later they were considered as higher than humans, and lower than gods (sometimes even mortal); they were tutelary beings, working as intermediaries between the gods and men; 3. *Pythagorian*: the most elevated and refined part of the soul (dormant in those, who are only concerned with matter); comparable to the Hindu karma as far as it decides the necessity of rebirth or not; 4. *Socrates*: he said he was guided by an oracle, or 'daimon', the 'voice of conscience'; 5. *Marcus Aurelius*, as a Stoic, believed every man had such a daemon (cf. guardian angel), making him conform to the laws of perfect nature; 6. it has often come to mean an unexpected supernatural intervention, not due to a particular deity; 7. later, in Christianity, it became equated with 'demon' = devil.

daisy

1. a plant of the Compositae-family; its name is derived from "day's eye"; the Gr. is 'margarites' = pearl; 2. adoration: of the sun: a. it closes at night and in dull weather; b. "the little daisy that at evening closes": Spenser ("Prothalamion"); 3. innocence, virginity: attribute of Christ and the Virgin Mary; 4. dissembling: Ophelia hands them to one of the rogues (e.g. the King): Ham. 4, 5; 5. resurrection: "Woods cut, again do grow, Bud doth the rose, and daisy, winter done, But we once dead no more do see the sun": W. Drummond ("Song");

6. the utter silence of death: "Tread lightly, she is near Under the snow, Speak gently, she can hear The daisies grow": O. Wilde ("Requiescat"); 7. related to pearls: (cf. 1) "Daisies, those pearl'd Arcturi": P.B. Shelley ("A Dream of the Unknown"); 8. in *art*: as it is one of the first flowers to open, it often adorns the lawns of Paradise; 9. *Wordsworth*: a. a nun demure; b. a sprightly tempting country-girl; c. a queen in rubies; d. a ragged starveling; e. defiant; 10. *folklore*: a. herald of spring: "When you tread on nine daisies at once, spring has come": proverb; b. if you do not tread the first daisy you see in Spring, they will grow over you, or a loved-one, next year; c. used by children to find out whether they live North, South, East, or West.

damask-rose

1. a maid's blushing: white and red: AYL 3, 5; 2. comparing girls' cheeks to damask roses is as false as calling a mistress's eye suns, her lips coral, and all those fixed epithets and metaphors: Sonn. 130.

damsel

1. related to chivalry; also in the form of 'fairy damsels': "Of fairy damsels met in forest wide By knights of Logres, or of Lyones, Lancelot or Pelleas, or Pellenore": Milton (Par. Reg. 2, 359); 2. *Jung*: anima: v. Castle.

Dan

1. *tribe of Israel*: 1. the 5th son of Jacob, the 1st son of Bilhah, a 'handmaid' of Rachel's (the second was Naphthali); name: to 'pass judgment' (in the struggle with Leah), or, 'be powerful'; 2. the second in numbers only to the tribe of Judah to enter Canaan; 3. a judge; Samson was a Danite from Zorah (Judg. 13); also corresponds with Tarot Justice; 4. the symbol of the tribe was the snake: this may be related to the legend, that from his tribe would come the Antichrist; but also in Rabbinical literature the tribe has always been associated with idolatry; therefore he may also be left out of the list of the sealed in Rev. 7; the tribe may be related to Moses' Brazen Snake, as they also had a descendant of Moses' as a priest (Judg. 17 and 18); in Moses' prophecy a lion's whelp; 5. *Zodiac*: governs Scorpio; 6. the town to which the tribe emigrated: a. an idolatrous city: under pressure of the local inhabitants they moved from West of Jerusalem to the N.E., thus having the Northern-most city (the opposite of Beersheba); b. the seat of one of the golden calves (sun-idols); II. *boy's name*: a taunting-rhyme for a boy called Dan: "Dan, Dan, the dirty old man, Washed his face in a frying pan".

dance

I. *hunting-dances*: the first dances were probably hunting-dances, with the hunters camouflaged in the skins of the animals hunted, or making sympathetic magic in that of the totem animal;

II. *fertility-dances*: 1. when people began to possess cattle, it was necessary to have fertility-dances to boost fecundity by sympathetic magic; phallicism was introduced in the dances in the form of sacred trees, obelisks, vertical stones, etc.; 2. the act of creating, the imitation of the 'hieros gamos', the creative marriage of heaven and earth; in several myths of creation we have dances, e.g. Eurynome, the All-Mother, danced naked on the waves, when she was made pregnant by Boreas (v. Windrose); 3. the dances related to the Sacred fertility King: v. Partridge for this Hobble-dance; 4. they may be related to labyrinth-dances (v. further for other uses): a labyrinth seen as a replica of the underworld, the source of future fertility; 5. leap-dances: the higher one jumps, the higher the corn will grow; performed on Walpurgisnacht, or during the Carnival, etc.; 6. dances with linked arms:

cosmic matrimony (chain-symbol connecting heaven and earth) facilitating the union between a man and a woman at the same time; 7. counter-dances: sexual attraction (as sympathetic magic, like copulation in a corn-field): approach, separation, union; may refer to any cyclic movement related to fertility: sun, moon, etc.; 8. imitation of fertility-animals, e.g. a serpentine movement, will bring rain; 9. the dance of the nabi's ('prophets') was highly ecstatic, and often accompanied by stripping (of the small ephod-skirt, which did not hide much anyway); the ritual (pasah) dance of the priests of Baal (one of the Baalim of Mount Carmel), described in 1 Kings 18, 29, was apparently the same dance: the sacrifice of the fertility bullocks (used as rain-makers) was accompanied by that dance (as the prophet's ecstatic leap-dance before Ahab's chariot in v. 46); 10. "let no one use the sickle on the ripe corn before he crushes his temples with oaken wreaths, dances unstudied (lit. 'uncomposed') dances, and sings songs": Vergil (Georg. 1, 347); 11. the *Morris* dance (so-called after the Moors or Moriscos, who danced it single), or Mummy-dance, was performed on May Day, celebrating the return of verdure, and the performers, dancing in couples, acted the part of Robin Hood and Maid Marian (q.v.) and other fertility-characters in English folklore; 12. "Dance is Love's proper exercise": Davies: through love's persuasion, order was created out of chaos, and love-harmony-dances are interlacing sequences ("Orchestra");

III. *release* from disagreeable circumstances: already at an early stage the dance must have become a release from disagreeable circumstances, 'transporting' man back to Eden, in an ecstatic urge to escape into pristine happiness;

IV. *imitations of the movements of: A. the Sun*: a. round-dances at Christmas, enforcing the return of the sun; b. May-pole dances, or sun-wheel dances, or dancing around bonfires; c. labyrinthine dances celebrating Theseus' escape from the Cretan labyrinth, but also the sun from the labyrinth of the Underworld; v. the dance suggested in Callimachus (H4, 310); B. the *stars*: a. most round-dances imitated the movements of the stars, as people did in processions in Egypt, dressed as the Constellations; b. the Picts (died blue to imitate the sky) danced in circles, with wives and children, round the Omphalos - World-axe altar: v. Castle, Revolving - ; c. this may be identical to the Easter Maze-dances, honouring Caer Sidi (heaven), or the spiral castle of Arthur's legends;

V. *war-dances*: 1. Greek: Pyrrhic dances: of

defence and victory; Ares is 'the dancer' ('orchestres') in Lycophrion (249); 2. most war-deities are also fertility-deities, so what look like war-dances can be fertility-dances, e.g. prodding the earth with lances may serve both purposes;

VI. dances held in the festivals of *specific deities*: A. *temple-dances*: were usually sacred dramas enacting in mime the crucial moments in the lives of the deities: e.g. Demeter and Proserpine; Isis looking for Osiris, etc.; apart from the music and movements which were both stylized (as befitting gods), and ecstatic, the metamorphosis of a human into a god was helped by masks; B. *orgiastic dances*: a. Bacchic dances usually consisted of trampling the earth into a circular dancing ground (cf. the importance of the threshing-floor as fertility Mystic Centre); b. v. Orgies;

VII. *funeral dances*: a. partly an expression of grief, often accompanied by lacerations, which may have had the same function of diverting the jealous dead as the sackcloth had for the Jews; b. an enacting of events of the life of the deceased (thus immortalizing him);

VIII. dancing for *mere joy*, for gratitude, etc.: 1. "Midnight shout and revelry, Topsy dance and jollity": Milton ("Comus"103); 2. hope: "He that lives in hope, dances without music": proverb; 3. Hebrew: leaps of joy for benefits received; it is generally done by the sexes separately: David led the men, Miriam the women;

IX. *prophylactic dances*: 1. when David had seen the "jealous" reactions of the Lord (for putting out his hand towards the Ark) towards Uzzah (2Sam. 6) he sacrificed and "danced before the Lord with all his might" to avoid further jealous outbreaks from Yahweh; he must have danced the dervish-like nabi-dance, for which Michal despised him (v. Window, women at the -); similar completely exhaustive dances are still performed for hours in processions by the Indians (R.C.) in Mexico; 2. round-dances were held at bonfires, while witches were burnt in effigy, to ward off all evil spirits; 3. similar dances could take place everywhere, to the accompaniment of loud music, in order to scare away the evil spirits;

X. *black magic*, witches: 1. the dances performed by the naked witches at sabbaths, after having taken intoxicants and worked themselves into a frenzy, were usually of the kind where a ring is formed by the leader, and the Witchmaster (Devil) 'whipped the hindmost'; 2. black magic: if wanting to exert an evil influence on a house, a church, a field, etc. the

witch dances (usually 9 times) anti-clockwise around that over which a spell must be cast; v. also Blood and Withershins; 3. related to fairies: "The fairies break their dances And leave the printed lawn": Houseman ("Last Poems", 21);

XI. purely sexual dances are of relatively late development; they existed in Rome (and under Roman influence: cf. Salome), usually connected with drinking and general debauchery; strip-tease and 'dance of the seven veils' have a very long history: e.g. the myth of Ishtar (q.v.) going into the Underworld: v. Veil;

XII. *W.B. Yeats: the Dancer*: a. the author's vision of order in a partly disordered world: a visionary girl, with Helen of Troy as her human counterpart; b. she balances like a top: between impersonal love, and impersonal intellect, because, though moving, she stands still: the static action of art, freed from the conflicting emotions; c. she is the opposite of the Sphinx (q.v.) = Intellect, and Buddha = Love: the withdrawn and self-absorbed artist.

dandelion

1. 'Taraxacum officinale' of the Compositae-family; etym. Fr. "dent de lion" = lion's tooth; its tapering roots contain latex, and are sometimes used in the adulteration of coffee; its leaves are bitter, but sometimes eaten as a salad, or cooked as a potherb; its flowers are yellow; 2. bitterness, Christ's passion; 3. grief: emblem; 4. coquetry; 5. sun: colour of the flower; 6. *astrol.*: Leo and Jupiter; 7. *folklore*: a. weather: blowing out in the early morning means fair weather; b. love-divination: when the grains are blown on: if they are all blown off, you are loved passionately; if some remain, your lover is unfaithful; if many remain, your lover is indifferent towards you.

darkness

1. primeval chaos, before matter had become differentiated and ordered: "darkness was upon the deep": Gen. 1, 2; 2. maternal, feminine: "If I must die, I will encounter darkness as a bride, And hug it in mine arms": Meas. 3, 1; 3. after light: regressive, involutive, evil: a. "O dark, dark, amid the blaze of noon, Irrecoverably dark, total eclipse Without all hope of day": Milton ("Samson Agonistes" 80); b. "Finish, good lady; the bright day is done, And we are for the dark": Ant. 5, 2, 4. mythic nothingness; the Great Void;

5. terrible judgment: darkness was the 9th 'sign' of Moses in Egypt; 6. misfortune, spiritual need: "the day of the Lord is darkness, and not light" (= Vengeance): Amos 5, 18; and: "I will cause the sun to go down at noon": Amos 8, 9; 7. ignorance: "They meet with darkness in the

daytime, and grope in the noonday as in the night": Job 5, 14; 8. mystery: "I will open my dark sayings upon the harp": Ps. 49, 4; 9. place where the Lord dwells: "The Lord said that he would dwell in the thick darkness": 1 Kings 8, 12;

10. the *Prince of Darkness*: a. the devil; b. is a gentleman: Lr. 3, 4; 11. death: "darkness and the shadow of death": Job 3, 5; cf. 4; 12. *dark-room confinement* was a recognized treatment for madmen: e.g. Err. 4, 4; cf. A'sW 2, 3; AYL 3, 2; Tw. N. 5, 1; 13. *folklore*: in a love-divination: dreaming of darkness means you will marry a lawyer; 16. v. *Sunburnt, Night*, etc.

darnel

1. *general*: a. a weed which apart from ruining the crops, also damages eye-sight when eaten: Ovid (Fasti 1, 69); b. used in bread it causes giddiness; if a bath-keeper wanted to get rid of his clients he threw darnel on the coal-fire (Pliny: 18, 44); 2. vice: a weed; 3. luckless: Vergil (Georg. 1, 154).

dart

1. sunray: like spears, lances, arrows, etc.; 2. phallus: male aggressive and destructive power; 3. attribute of: a. the God of Love; b. evil (words): "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked": Eph. 6, 16; 4. used in divination; 5. cf. arrows, spears, swords, lances, etc.

date-tree

1. 'Phoenix dactylifera', a desert fruit-bearing tree; 2. used: in Elizabethan times: a. as a cheaper substitute for sugar as a sweetener: "Your date is better in your pie and your porridge than in your cheek" (advice not to preserve virginity): A'sW 1, 1; b. dates and quinces were used in pastry: e.g. for the wedding in Rom. 4, 1; 3. in the Near East it is often the Tree of Life: a. a tree of two sexes: androgynous; b. the fruit resembles a hand: 'dactylifera' = 'having fingers'; 4. Greek: a. sacred to Leto as fertility-goddess, like the olive; b. governed by Bacchus; c. rebirth: 'Phoenix'; 5. Rome: next to wine and olive the most generally beneficent to mankind (Pliny 23, 51); 6. M.A.: a date-tree with doves: earthly fertility; 7. v. *Palm*.

David

I. *Saint*: 1. feast: March 1st; 2. son of Sant, prince of the line of Cunedda, he was bishop of the Celts in the 6th century; he is often represented as preaching from a height with a dove on his shoulder; 3. he is the patron of Wales, because of a victory of the Britons over the Saxons on March 1st, 540; 4. the Celts gave him a harp, by which he sanctified bardism; 5. several fountains are attributed to him, and the

waters at Bath owe their warmth and healthful properties to his blessing; 6. *emblems*: a. the leek, which he gave to the Celts as a rallying sign for the battle mentioned in 3; b. a dove; c. a hill under his feet; d. a fountain; 7. v. *Welsh-man*;

II. *boy's name*: taunting-rhymes for a boy called David: 1. "Davie, Davie, fie for shame, Kissed the girls in a railway train"; 2. "Davy, Davy, Stick him in the gravy".

dawn

1. the coming of light (understanding); 2. resurrection: of the sun, but also v. 4, a, etc.; 3. dawn-maidens and goddesses (usually = Spring-maidens): a. are often deserted: Ariadne by Theseus, Coronis by Apollo, Iole by Hercules, Procis by Cephalus, Brynhild by Sigurd, etc.; b. are often pursued: they bring forth the sun (in the morning or in spring) and then, as wife, are killed by his too fiery embrace; the sun is notoriously untrue to them and at night-fall (often with another name) they kill him and mourn for him (often as crones); c. many of them have a Beauty and the Beast pattern: the dawn (Spring) maid is married to a darkness (or frost) monster, who, by her love-act be-

comes the brilliant sun-prince; d. Eos - Aurora; v. Aurora; 4. it is the time of day when: a. erotic passions are renewed; b. people die of fever;

5. dawn transforms the familiar: "Clothing the palpable and familiar With golden exhalations of the dawn": S. Coleridge ("The Death of Wallenstein" 1, 1): 6. 'rosy-fingered' (rhododaktulos): "But when rosy-fingered dawn, the child of the morning appeared...": Homer (Od. 2, 1); v. also Aurora; 7. *Jung*: a. Creation; b. the unconscious broadening into consciousness; 8. *W.B. Yeats*: a. the "Order of the Golden Dawn": initiatory Rosicrucian order, of which Yeats was a member; b. youth, as yet ignorant of the useless knowledge gathered with age; c. as 'day-break': a. his favourite moment of perception; b. the moment of 'horror' of separating lovers.

Day

1. *correspondences*: see table;

2. *folklore*: A. the day for being born: a. Born on Monday, fair of face; Born on Tuesday, full of (God's) grace; Born on Wednesday, sour and sad (or, full of woe); Born on Thursday, merry and glad (or, has far to go); Born on Friday, worthily given (or, is loving and giving);

Born on Saturday, work hard for your living; Born on Sunday, you will never want (or, lucky and happy and good and gay); b. Sunday's child is full of grace, Monday's child is full in the face, Tuesday's child is solemn and sad, Wednesday's child is merry and glad, Thursday's child is inclined to thieving, Friday's child is free in giving, Saturday's child works hard for a living; B. for marrying: "Monday for wealth, Tuesday for health, Wednesday the best of all: Thursday for crosses, Friday for losses, Saturday no luck at all"; C. for sneezing: v. Sneezing; D. nursery-rhyme: "Solomon Grundy, Born on a Monday, Christened on Tuesday, Married on Wednesday, Took ill on Thursday, Worse on Friday, Died on Saturday, Buried on Sunday, And this is the end, Of Solomon Grundy"; 4. v. *Planets, Zodiac, Calendar, etc.*

death

I. *Death Dance* - 'Danse Macabre': a. a misleading term: Death (a skeleton) touches one representative of a social class after another as his victim: probably originally part of a mystery-play and later acted separately; b. sometimes Death is the same person as the one he touches: as he (or she) will be after death; sometimes they see themselves like that in a mirror; c. in another form the army of the Dead come to fight the living in battle-array with drums, and carry off one victim after another from his or her daily life;

II. *death-themes*: A. *pretended death*: 1. a woman pretending death to marry the man she loves: from Rom. to the ballad of "The Gay Goshawk"; in nature it may be seen as related to Sleeping Beauty, where a fertility maid is revived in Spring; 2. a man pretending death to win a lady's heart: "Willie's Lyke-Wake": an explanation similar to the preceding may be given; B. a man killing *unknown relatives*: common in all literature, from Oedipus to the ballads: e.g. "Childe Maurice" killing his wife's unknown son (may be related to the child-substitute for the Sacred King); in "Babylon" a brother kills two of his unknown sisters, etc.; C. a man killing his *brother*, and then leaving the country: from Cain to "The Twa Brothers"; D. *second death*: "He that overcometh shall not be hurt of the second death" (Rev. 2, 11); Rabbinical: to remain robbed of resurrection and so = eternal damnation = the death of the soul (after the first death of the body); v. also Rev. 20, 6; in Blakean terms the first death may be seen as the Fall into Matter = Birth, and the Second death = death of the body;

III. *symbolizes*: 1. the end of an epoch: a. as a sacrifice, e.g. of a Sacred King; b. as an escape

from an unendurable tension in self-destruction; 2. as a means to gain immortality: a. for the Sun-king; or his substitute; b. for children: v. Child, e.g. for the first-born;

IV. *folklore*: A. easing death: a. open all locks and loosen knots (same as for a birth); b. lift the dying person on a bare earthen floor (also as for birth: the Great Goddess as Mother Earth is goddess of Birth and Death); c. any pillow or mattress which is likely to contain dove's feathers or those of game-fowl must be removed (taking away such a pillow very abruptly is often of great help); B. care immediately after death: a. animals must be immediately removed from the room; domestic animals (cattle, bees, etc.) must be informed; b. if clocks will not follow tradition, and stop by themselves, they must be helped to do so; c. mirrors in the death-chamber must be veiled, or turned to the wall; d. household fires must be put out; e. sometimes a meal is taken by the mourners right after the death; f. the corpse must not be left alone (or in the dark), so 'wakes' must be held 'all night and 'sittings' in the daytime; drinking and telling jokes is recommended, because the noise will scare away the evil spirits; C. the time of death: a. in coastal areas: at ebb (the opposite of birth, usually: v. Birth); b. a sick man will not die on board ship till land has been sighted; c. it is fortunate to die on Christmas Eve, for the gates of heaven are wide open then; D. knell: a. scares off the spirits; b. the number of strokes of the Great Bell for the funeral will indicate what kind of dead person is to be buried; the number of strokes is called the Tailors (= Tellers); so "Nine tailors make a man" = nine strokes for a man; six for a woman; three for a child; and finally a single note for every year (s)he has lived; E. death-crosses: rough wooden crosses are put in places where an accident has happened, in order to prevent the ghost from haunting the spot; F. the last honour: if you want to render the last honour to the dead, you must touch the corpse: a. to show that no ill-will exists between you and the envious dead; b. when a man has been murdered, his wounds will begin to bleed afresh, as soon as he is touched by the murderer (sometimes even when the murderer is near: v. Corpse); G. death-lantern: it is good to place a lantern on a grave: "et lux perpetua luceat eis";

V. v. *Corpse, Burial, Grave.*

Death (Tarot)

1. this 13th enigma represents Saturn, Time, the Master of Fate; 2. represented: a. a mowing skeleton (of pink bones) cutting off crowns, flowers, heads and limbs; b. a skeleton in full

Day.

Day	Creation	Works of	God/Planet	Zodiac
Sunday	light,	light,	Sol, Helios,	Sun,
Monday	division of waters,	divination, mystery,	Luna, Diana,	Cancer, Moon,
Tuesday	dry land, pastures, trees,	wrath,	Mars, Tiu = Tyr (war),	Scorpio,
Wednesday	heavenly bodies, seasons,	science,	Mercury, Wodan, (Astrology),	Gemini,
Thursday	sea-beasts, birds,	politics, religion,	Jupiter, Donar-Thor (fertility, law),	Sagittarius,
Friday	land-beasts, man & woman,	love,	Venus, Freya (fertility, wedding),	Taurus,
Saturday	repose,	mourning,	Saturn,	Capricorn;

armour riding a white horse and carrying a black banner emblazoned with the mystic rose (life); in the background the sun rising or setting between two towers, a ship sailing; in the foreground a mitred bishop, a girl, and a child in pleading postures; 3. *denotes*: a. change, perpetual motion: creation, death, recreation; b. spiritualization, sloughing off fleshly desires; c. corruption, mortality; bad luck; d. positive (= evolution) and negative (= finality); e. *astrol.*: Taurus (the sacrificial Bull), and Saturn.

Death Watch Beetle

1. a small (½ inch), round, brown beetle which burrows itself into old wood; when disturbed they simulate death; their ticking sound is made with their heads against the wood and is related to reproduction; 2. *folklore*: predicts death in the house when it taps.

Deborah

1. *Rebekah's nurse*: personification of humble usefulness; she was buried under the "Oak of Weeping" below Bethel (Gen. 35, 8); II. the *prophetess*: 1. the name means 'bee' (q.v. for prophecy); 2. she dwelt 'under a palm tree' and helped the Israelites against the Canaanites; ref. Judg. 4; for her famous poem: Judg. 5.

December

1. *etym.*: 'decem' = 10: the 10th month in the ancient Roman calendar, starting the New Year in March; in Anglo-Saxon: the Mid-Winter-Month, or Yule-tide; 2. *period of*: A. rural activities: a. killing the fattened pig; b. preparation of the Christmas Banquet: killing the pig or ox (originally the Yule-tide boar, q.v.), and putting cakes in the oven; people are seated at a table on which a cock stands beside a goblet of wine; c. cutting wood; B. it *represents*: a. gloom, coldness; b. peace and quiet; 3. *astrol.*: Saturn and Capricorn; 4. stone: turquoise and lapis-lazuli or ruby;

5. tutelary goddess: Vesta; 6. festivities: A. the Saturnalia, q.v.; B. December 25th: the Virgin-mother gives birth to a new Sun-son: a. Egypt: births of Horus and Osiris; b. Greece: of Dionysus and Heracles; c. Persia: of Mithra; d. Christian: of Christ; C. originally Christmas was not recognized as Christ's birthday (in order to differentiate from the 'pagan' celebrations); the Eastern Church still prefers January 6th as Christ's Nativity; the West gave a higher rank to the almost equally 'dangerous' Twelfth Night, as Epiphany; 7. *folklore*: December 21st was the day on which Judas 'hanged himself', which is therefore an unlucky day for sailors to set out.

deep

1. chaos, the beginning of the world: "And

the earth was without form, and void; and darkness was upon the face of the deep": Gen. 2, 1; v. Chaos, Abyss; 2. 'bottomless pit, hell: "myself am hell; And in the lowest deep a lower deep Still threatening to devour me opens wide, To which the hell I suffer seems a heaven"; Milton (Par. Lost 4, 75); 3. ocean.

deer

1. *general*: A. M.A.: the deer has the power to force snakes out of their holes; after they have eaten them, they seek fresh water, so that the poison may not harm them; then they lose their antlers and are rejuvenated; Plutarch derives their name ('elaphoi') from 'attract snakes' ('hel - ophis'); B. there are separate names for the buck according to the year: from the fawn (1st), the pricket (2nd: v. LLL 4, 2) till the 'buck of the 1st year' = 5th year; and from then on after that 'first' year; C. during the time of rutting their chief food is the red mushroom, or toadstools, which helps well to make them 'piss their grease'; ref. Wiv. 5, 5: Falstaff: "Send me a cool rut-time, Jove, or who can blame me to piss my tallow"; D. they are noted for their sexual fury;

2. *nimbleness, fleetness*; 3. *gentleness*: (apart from the gentle look in their eyes) they cry when dying, and their tears are precious medicine; ref. AYL 2, 1; cf. also "Why, let the stricken deer go weep..." Ham. 2, 2; moreover, he has no gall (e.g. Aristotle); 4. *sun-animal*: horn-rays; 5. *longevity*: rejuvenation through the new antlers; Pausanias (8, 50) proves they live longer even than elephants; 6. *autumn*: hunting-season; 7. *soul*: a. Christian: coming to the fountain of life, thirsting after the waters of truth; b. Hermetic: distinguish between the Unicorn of the desert (= spirit) and the white Hind (= soul) of the forest; they live together in the forest (= the body); also in Alchemy these two are constantly paired off; c. W. Blake: "The wild deer wand'ring here & there Keeps the Human Soul from care" (Aug. of Inn.); 8. *catechumen*: v. 7, a; 9. *vanity*: a. though the deer is wary he can be caught for his lust after glory and vanity: Aesop (61); b. represents a person seduced by flattery: a deer is sensitive to the flute and flageolet; flutes were often made of fawn-bones, an invention of Athena (Callimachus H3, 244f.);

10. Greek: sacred to Artemis; 11. Germanic: four deer constantly eat from the Holy Ash-tree (q.v.); related to Justice; 12. an inn-sign: a white hind was Richard II's personal emblem and became the sign-board of inns; 13. a deer with a cross between his antlers: connected with St. Hubert and Julian the Hospitaller; 14.

WB. Yeats: a hornless white deer = female desire; its antithesis is the Hound with one red ear = male desire; 15. v. *Roebuck, Hart, Hind, etc. demiurge*

1. a personality or power that creates a world (imaginary or real) and joins the broken parts of the world-soul by means of sutures shaped like the Andrew-Cross; 2. *Plato*: a semi-divine architect of the material universe; 3. *Gnostic*: the lower angel (or devil, or Yahweh), who created the earth; God then took pity on the poor bare-forked animal, and distributed his light in man's mind; this light is now in bondage to matter, till the Great Redemption comes which will release Man, and at the same time that Divine Light; 4. the power of the demiurge was sometimes considered to be the fifth element = 'spirit', 'quintessence'; 5. v. *Coal*.

Demogorgon

1. personification of dark chaos; 2. the Creative spirit; 3. the nutritive genius of the soil, sometimes the primeval god (of fertility) of ancient mythology: the life and sustenance of plants, represented as an old man covered with moss, who lived underground; he was invoked in magic, and may be related to Hades - Pluto; 4. a dreaded demon, living in the underground-hell, taking the form of human skeletons at night, and biting wanderers in the stomach; 5. *Spenser*: a demon living in the Abyss with Three Fatal Sisters; 6. *Milton*: evil spirit; 7. *Shelley*: an eternal principle or power ousting the gods of false theology (Prom. Unb.).

demon

A. *general*: I. origin: 1. Judaic: a. a spirit below the rank of God (v. Daimon), of more or less the same rank as Yahweh; Satan (= the 'adversary', later became a proper name) is also a servant of God, whose permission he gets to tempt Job; b. the powers inhabiting "the waste places"; c. Azazel (q.v.): the Scapegoat; d. Lilith (q.v.): the vampire; 2. Graeco-Roman: a. the ghosts of those tragically killed seeking vengeance; others were made into spirits seeking collective vengeance: the Furies, Harpies, Lemures; b. by the side of those are the helpful 'numina'; II. v. Devil; III. W. Blake: the original thinker: cf. Devil;

B. *the kinds*: I. variety of devils: a. Fates: not women now, but demons; b. Poltergeists ('duende de casa'): play little tricks in houses in the night, like breaking things, making footsteps overhead etc.; c. Incubi and Succubi: tempting especially nuns, who feel impure in the morning as if they had slept with men; d. Marching hosts: sounds of hordes passing; e. Familiar demons: who eat and drink with men,

like Tobit's angel; f. Nightmares: terrifying men in their sleep; g. Demons made from the semen (and its odour) of men dreaming of women, with ejaculation; h. Deceptive demons: appearing as men or women; i. Clean demons: the foulest: tempt only holy men; j. demons who make old women think they fly to witches' sabbats; II. a hierarchy according to the Seven Deadly Sins: 1. Lucifer - Pride; 2. Mammon - Avarice; 3. Asmodeus - Lechery; 4. Satan - Anger; 5. Beelzebub - Gluttony; 6. Leviathan - Envy; 7. Belphegor - Sloth; III. other names and functions: 1. Mammon: prince of tempters and ensnarers; 2. Asmodeus (q.v.): revenger of evils; 3. Satan (q.v.): deludes, assists conjurers and witches; 4. Beelzebub (q.v.): false gods; 5. Pytho: prince of the Spirit of Lies; 6. Belial: prince of the vessels of iniquity: cards and dice; 7. Merhaim: prince of the spirits causing pestilence; 8. Abaddon: of evil wars; 9. Astaroth: prince of accusers and inquisitors.

Denis, St.

1. patron saint of France; one of the Seven Champions of Christendom; his original name was Dionysius; 2. he was the first bishop of Paris; after he was beheaded (about the third century) he walked six miles with his head in his hand, and laid it down on the spot, where his cathedral was to be built; v. Head, Severed-; 3. feast: October 9th.

deputy

1. "God's deputy": the king, according to the Divine Right; often in Shakespeare: e.g. "His deputy anointed in His sight": R2 1, 2; 2. the wife of the deputy of the ward: her husband being among the highest citizens, she was irreplaceable (like Caesar's wife).

desert

1. Bible: a. the "wilderness" (often with 'dragons' = perhaps hyenas), of which the owl, the bittern, etc. are the most symbolic representations; sometimes related to the unicorn and satyrs; b. the place where the later prophets idealized the 'purity' of the religion right after Exodus, and before the agrarian fertility orgies set in; c. the place to which the prophets return: a. as the place of divine revelation: 'monotheism is the religion of the desert'; b. to regain purity and ascetic spiritualism: Elijah, John the Baptist, etc.; d. place of spiritual temptation: e.g. Christ; e. a place haunted by evil spirits, demons or devils: e.g. Matth. 12, 43; 2. related to the sun and the lion: pure, celestial radiance, but sometimes blinding; 3. the opposite of water = physical fertility and moral corruption; 4. truth: in Aesop a woman walking alone in the desert with downcast eyes repre-

sents truth; 5. place for a life-or-death fight (no one interferes): a. "And dare me to the desert with thy sword": Mac. 3, 4; b. "I would meet him were I tied to run afoot Even to the frozen ridges of the Alps": R2 1, 1.

devil

1. *psych.*: an archetype: the dangerous aspect of the unrealized dark side of man; his 'shadow'; 2. the "devil's books": playing cards; 3. *W. Blake*: a. ordinary meaning; b. revolt against the established order = Genius (e.g. "The Marriage of Heaven and Hell"; cf. Demon); c. false religion, as the opposite of the Demon of original thinkers; 4. *D. Thomas*: "pictured devil": a fictitious danger; 5. v. *Trident* (for the inversion of the Trinity), *Demon*, and *Daimon*.

Devil, The — (Tarot)

1. other name: 'Force Majeur'; 2. represented: a. standing or sitting, with a goat's head and beard, sometimes claws for hands and feet, and a woman's arms and bosom; it incorporates the 4 elements: dark legs (earth), blue-green scales on the lower abdomen (water), blue batwings (air), and red head and beard (fire); he is usually accompanied by a chained man and woman, with varying horns, sometimes having tails; sometimes one of the figures is black and the other white; these are almost invariably chained loosely to the Devil's pedestal; sometimes an inverted pentagram lightens the Devil's head; b. bearded, with horns and long ears, he resembles the magician; he holds a lighted torch (sometimes pointing downwards) or a wand: sin leading the way, or magic directed the wrong way; 3. this awe-inspiring card has positive and negative aspects of fire; it *denotes*: a. knowledge of this world is only fragmentary knowledge; the magic arts (for good or bad) complement it; b. it is the opposite of the Angel, with the accompanying figures bestialized: instinctive or perverted life; c. bondage which is imaginary rather than real; d. momentary victory obtained by evil means, which will be punished; e. *astrol.*: Sagittarius/Aquarius.

devouring

1. one of the commonest components of the sun-myth; it is closely connected with embracing and entwining: tree, whale-dragon (e.g. Jonah); partial mutilation is often the result; or complete death: in the West, where, through the 'hieros gamos' (the sacred marriage of earth, or sea, and heaven), a new sun is born and carried to the East for the next day; 2. fear of incest (being devoured by the mother); in stories of witches, a wolf, dragon, ogre, etc. swallowing children; 3. death: the earth swallowing

the body; children rescued from the belly after being eaten: hope of resurrection in the flesh; 4. fear of castration: of the Terrible Mother, of the Vagina Dentata (v. Vulva); 5. related to many forms of gradual killing: sinking in a bog, etc.; 6. v. *Entanglement*.

dew

1. related to Moon: her daughter, e.g. in Alcmán; 2. related to Dawn: falling from 'pure' heaven: A. (divine) inspiration: spiritual illumination as forerunner of enlightening dawn; B. (divine) blessing, protection: a. Yahweh: "I will be as the dew unto Israel": Hos. 14, 5 (cf. 'rain' in 6, 3); b. Christ = the Dew-man; c. "his dews fall every where": benediction (+ pun on 'dews'): H8 1, 3; C. purity, purification: a. "There's a woman like a dewdrop, she's so purer than the purest": Browning ("A Blot on the 'Scutcheon'" 1, 3); b. Dante washed his face of Hell grime with morning-dew (and got a girdle of rushes) before he passed from Hell to Purgatory; D. youth: e.g. Ps. 110; virginity: precious, but soon gone; 3. transitoriness: "as the early dew it goeth away": evanescence of Ephraim's goodness: Hos. 6, 4; 4. freshness, fertility: a. fertile 'like rain': e.g. 1 Kings 17, 1; b. "A Sensitive Plant in a garden grew, And the young winds fed it with silver dew": Shelley ("The Sensitive Plant" 1, 1);

5. remembrance (Norse) the drink Freya tried to obtain from Hyndla (bitch), a wood-giantess; v. also Folklore; 6. resurrection: 'dew of herbs' shall raise the dead: Isa. 26, 19; 7. multitude: e.g. 2 Sam 17, 12; 8. dews of blood: a. Zeus sent down dews of blood ("ersas haimati mydaleias") to warn the Greeks, that he would send many to Hades that day: Homer (Il. 11, 53); b. portent of Caesar's death: Ham. 1, 1; c. v. Blood N, I, 3; 9. flattery: Cor. 5, 6;

10. related to nightfall: a. sleep: "the timely dew of sleep": Milton (Par. Lost); "the honey-heavy dew of slumber": Caes. 2, 1; b. death: "O, that this too too solid flesh would melt, Thaw, and resolve itself into a dew!": Ham. 1, 2; 11. cicadas feed on dew: Vergil (Ecl. 5, 77), Theocr. (4, 16); butterflies are born from dew: Pliny (11, 37); 12. Mystics: that in which everything is reflected: from the sun to the smallest object; 13. *alch.*: one of the many names for Prime Matter; 14. *W. Blake*: material (water) Experience, connected with Night;

15. *folklore*: A. medicinal; B. May-dew (gathered very early in the morning) is very potent, either for good, or bad; it is most common as a cosmetic; C. remembrance: flowers that have the cold dew of the night on them are fittest for the grave: ref. Cym. 4, 2; D. "St.

Bartholomew brings the cold dew" (August 24): proverb; 16. v. *Water*.

diamond

1. *general*: a. etym.: Gr. 'adamas' = "the invincible", used for the hardest metals and the hardest precious stone: since Hesiod; b. Pliny mentions the stone as so rare, that it was the most valuable of stones, known only to kings; they had to be obtained from India then, as the enormous riches of South Africa were only discovered in the 19th century; c. in Elizabethan times they did not go by carats, but by 'water': "Here is a water, look ye": Tim. 1, 1; the grades were then: the first, second, or third water; 2. symbolizes: a. hardness: in the O.T., especially of the heart and 'forehead': e.g. Jer. 17, 1; b. invulnerable faith; c. (royal) dignity and wealth; d. lucidity, frankness, purity; for Christians: Christ; e. constancy, love: Imogen gives Posthumus a diamond ring for constancy: Cym.; f. brilliance, joy, life; give light in darkness: "Through darkness diamonds spread their richest light": Webster (Wh. Devil 3, 2); g. reconciliation; h. moral and intellectual knowledge; i. the Mystic Centre (w.v.), often used in royal crowns; 3. *period*: a. the month of April; b. Libra: 22 September — 22 October; 4. *virtue*: A. gives: a. power and strength; b. purity; c. constancy; d. modesty; e. mental lucidity; f. victory over enemies; B. prevents: a. evil magic; b. storms; c. war;

5. colour: black; 6. flowers: daisy and hyacinth; 7. Hebrew ('shamir'): the 6th stone of the Breastplate of the High-priest, representing the tribe of Gad, or of Zebulun; it became dark or light according to (non-) guilt of the accused person; 8. Rome: a. worn on the left hand (near the heart) it guards health and vitality; b. used in engagement-rings: promotes harmony; 9. "Diamond Jousts": instituted by King Arthur with a diamond as a prize; he had found 9 diamonds in the crown of a slain knight, and offered them as a prize for 9 years; Lancelot won them all, and gave them to Guinevere, who threw them into a river for jealousy;

10. *G.M. Hopkins*: "immortal diamond": light, vision, eternity; 11. *D. Thomas*: A. a poem; B. in "Vision and Prayer": a. often black yet holding light: promised vision, an image of art; b. by shape (= lozenge): the heavenly womb, point-climax-point: the opposite of G. Herbert's "Easter Wings"; also the opposite of the hour-glass-shape of the poems of Prt. II: time, aspiring to eternity; 12. *folklore*: a. the notorious Hope-diamond has been a bringer of bad luck to all the owners until now, because it was originally stolen from an Indian divine

statue; b. "diamond cut diamond": one cunning man matching another: proverb; c. used as buttons on a woman's dress: disaster.

diamonds (cards)

1. older form: coin, golden disk, pentacle, 'square'; 2. the square man (lozenge-shape) with his soul on end: one side points to heaven, the other to earth; v. also the preceding, e.g. D. Thomas, and Lozenge; 3. material force, the mineral kingdom; refers to matters of money, trade, industry, and development; 4. the 'ring of eternity' 5. justice; 6. silence; 7. vulva; 8. *her.*: a. Mercury-Thoth as protector of merchants; b. the form of the escutcheon for women;

9. *folklore*: a. the 9 of Diamonds: the Curse (q.v.) of Scotland; some believe that the first lord of Stair wrote his order of the massacre on that card; b. the 10 of diamonds: in the 18th century often used to invite guests to social events, to indicate the hour of arrival; c. when a majority of diamonds appears in one deal: business, possession, money; d. children's fortune-telling: someone will give you money; e. nursery-rhyme: "We are all in the dumps, For diamonds are trumps; The kittens are gone to St. Paul's! The babies are bit, The moon's in a fit, And the houses are built without walls".

Diana

I. the Great Goddess: 1. "Great is Diana of the Ephesians": Acts 19, 34; 2. nature-goddess, especially of fertility and wild animals (and birth); 3. as Hecate she is the black goddess of magic and death: "She who succeeds from afar", linked with the Accursed Hunter-theme; 4. her three heads (as she is often represented) are typical of the goddess: mare, bitch, and sow; this is also an inversion of the Trinity (v. Trident); she is called 'triform' or 'Trivia'; 5. "Diana Nemorensis" (Diana of the Woods) is the wife-goddess of the 'King of the Wood'; a priest, acting and dying as a Sacred Fertility King (q.v.); 6. in landscape she is related to Crossroads and Forests; 7. as a night-huntress she is accompanied by chthonic demons in the form of dogs; 8. she (later) represented the virgin aspect of the moon (etym.: root 'di' = 'shining'), the opposite of 'immoral' Venus; also the opposite of dual Dianus = Janus = sun-god;

II. *correspondences*: a. body: rules the head; b. Tarot: Archpriestess; c. period: Autumn; d. sacred animal: stag; e. colour: silver; f. emblem: bow and arrow;

III. she was the protectress of the plebeians, the lower classes, but especially of the slaves (the King of the Wood usually was a slave).

diaphragm

1. the chief seat of merriment (Pliny 11, 77); 2. subtlety of intellect (same).

dice

1. chance, divination; 2. debauchery: like cards, the works of the devil; 3. falseness: "false as dice are to be wished by one that fixes no bourn 'twixt his and mine": Wint. 1, 2; 4. matter: cube (q.v.); 5. trinity: 3 faces visible; 6. number-symbolism: A. *one* die: a. the opposite faces (in most modern forms) add up to Seven; b. the 4 lateral squares: the 4 directions in space; c. the law of opposites; d. upper and lower side: earth's polar axis; B. *two* dice: 12 edges: completion; C. *three* dice: a. make a total of 18: the numbers of letters in various older alphabets, which makes them useful in divination; b. $7 \times 7 \times 7 +$ the added values of all dots (1 - 6) makes 365 = one year; 7. *her.*: a. equity; b. fickleness of fortune; 8. *folklore*: v. Rubbing, Finger-snapping, Numbers, etc.

digestion

1. mastery, assimilation, dissolution; 2. Romanesque iconography has many swallowing (and vomiting) monsters: by devouring and digesting one conquers the victim completely, and acquires his power: cf. cannibalism; 3. *alch.*: related to the green dragon: the irreducible elements of nature; that which cannot be spiritualized; 4. *W. Blake*: Law; 5. related to *Devouring and Swallowing*.

dimple

1. in the cheeks: "love's badge": "That (= so that) in each cheek appears a pretty dimple; Love made those hollows": Ven. 241ff.; 2. *childlore*: a. on a cheek: unfortunate; b. on the chin: fortunate.

Dionysus

1. the god of wine and the rose, as symbols of inspiration; 2. the god of the tree, all blossoming things, and seasonal changes; 3. in man: a. the natural passions, unbounded by rational control, insatiable, uninhibited; b. (Jung) the Dionysus-myth means the abyss of 'impassioned dissolution' as a result of extreme paroxysm of emotion, related to the urge to escape from time into 'pre-time' (characteristic of the orgy); the myth represents an unconscious urge; 4. the opposite of Apollo; together they represent ambiguous art and life: a. Apollo: drawing towards order, spiritual existence, evolution; b. Dionysus: drawing towards chaotic existence, to self-annihilation (death-wish), involution; 5. thus Dionysus (though in many ways resembling Christ) is considered an infernal deity; his spiritualized form is also Orpheus, leading to

Orphism as spiritual intoxication, feminine, uninhibited, instinctive life, with ecstasies and cyclic pain, blood, etc.

direction

1. v. Compass; 2. the vertical line: modern times, e.g. the sky-scraper.

disc

1. sun: the flying disc symbolizing the course of the sun, its fall is the hero's death; there are many examples of 'accidental' killings of sun-heroes by discs: a. Apollo killing Hyacinthus; b. Perseus killed his grandfather; c. Telamon killed his brother Phocus, etc.; 2. a *winged disc*: a. often the symbol of the feathered serpent; in Egypt (and Babylon) often vulture-wings of protection (v. Vulture for Mother-symbol); b. sublimated matter: often with the caduceus-serpents on the side; c. speed (modern use); 3. *W. Blake*: the Disc of Urizen: his shield against Passion.

disease

1. evil, brought about by: a. the envious dead; b. a displeased deity; c. magic powers of other human beings; 2. diseases with scabs and putrid smell, darkness, and thirst, are the punishment of Falsifiers of every kind: alchemists, forgers, etc. all lying pell-mell: Dante (Inf.: C. 29ff.).

disguise

1. to assume a different personality: a. identification with a deity, a (momentary) reincarnation of the deity; e.g. v. Dance; b. imitation of the deity one serves: e.g. a. the priests of Cybele in female attire (v. Sex, Change of -); b. Heracles in the service of Omphale; c. sun-heroes wearing lion-skins, followers of Dionysus wearing leopard-skins, etc.; c. to induce an ecstatic state of mind for orgies, in contrast to formalized daily existence (involution): e.g. Carnaval, and other fertility-rites; often with transvestism, in order to approach reincarnation of the primordial Hermaphrodite (regression), as a door to renewed life, to rebirth; d. to change one's 'persona'; 2. to indicate the entrance into a new stage of life: a. in medicine: rites of initiation or purification; b. still vestiges to be found in new baptismal clothes, wedding-clothes, clothes suitable to a new rank or station in life, etc.; 3. to hide from evil or envious spirits: e.g. Hallowe'en, and the Hebrew 'sack-cloth' (q.v.); 4. *W. Blake*: hypocrisy; 5. v. *Clothes, Mask, etc.*

dismemberment

1. multiplication and return to Oneness of an individual or Cosmos; cf. Sacrifice for the dismemberment of Primeval monsters; 2.

psych.: (Jung): a. dismemberment occurs with many sun-heroes (as the opposite of being put together in the mother's womb); through an incest-relation they can re-enter the womb: Osiris put together again by his mother-sister-wife Isis (except for one piece), and Dionysus by Demeter; b. being possessed by unconscious whims, manias, obsessions, etc. = being torn up; c. (mental) disintegration, destruction; 3. for the relation with the phases of the Moon: v. Tammuz.

distaff

1. industry; cosmic: time, the beginning and continuation of creation; 2. fabrics; 3. weaving and spinning, q.v.; 4. the typical emblem of woman: a. the movement = sexual movement; b. the spindle and distaff as typical attributes: "She layeth her hands to the spindle, and her hands hold the distaff": Prov. 31, 19; c. it is typical of the feminine (= the continuity of life), just as the sword (= death) is of the masculine; represented in animal form by the frog and phallic fish; d. Rome: in the marriage procession the distaff was carried behind the bride, to indicate her future work; e. Gr.: according to Pindar a golden distaff is the attribute of Amphitrite (Olymp. O. 6, 95), of the Nereids (Nem. O. 5, 36) and of Lato (Nem. O. 6, 37); 5. Greek: attribute of Clotho, the youngest of the three Moirai (Fates): she prepares the thread of life (which Lachesis spins, and Atropos cuts off); 6. sometimes witches were supposed to fly on distaffs instead of broomsticks.

distilling

the flower of summer (= youth, or middle-age) can be 'distilled' by having a child, which is then that flower's smell and beauty preserved (also comparisons with 'mirror' and 'image' are used in the same meaning): Sonn. 5.

ditch

1. pitfall: "Better go about than fall into a ditch": proverb; 2. Greek: the 'altars' for sacrifices to underworld deities; 3. *D. Thomas*: "the whirling ditch of daybreak"; 5. *folklore*: "as dull as ditchwater": proverb.

dittany

1. "dictamnus": the herb, with which Venus healed Aeneas 'of his arrow-wound'; the herb was plucked on Mt. Dictae in Crete, where also wild goats, when wounded by an arrow, sought it to be healed; it has a purple flower: Vergil (Aen. 12, 412ff.); others believe deer have shown humans how to extract arrows (Pliny 8, 41); 2. Mt. Dictae was the place where Rhea gave birth to Zeus; 3. symbol of birth; 4. landscape: old monuments, ruins, wasteland beside high-

ways; 5. the most efficacious herb for diseases of women; 6. it has no flower, no seed, no stem; v. *Marjoram*.

diver-bird

1. the guise in which Athene protects ships; 2. connected with the Sacred King being thrown into the sea: the long-necked Diving-bird orig. was Aesacus (son of King Priam of Troy and a nymph), who fell in love with the water-nymph Hesperia and pursued her; her foot was stung by a serpent, and she died instantly; she was so deeply mourned by him, that he wanted to kill himself by jumping off a rock, but Tethys took pity on him and changed him into a Diver; as such he dives again and again, seeking death, but not finding it; he was mourned for by all his (half-)brothers, except Paris: Ovid (Metam. 11, 751-795).

divorce

"the long divorce of steel": being beheaded: H8 2, 1.

dock

1. a common name for the genus of weeds called 'Rumex'; the commonest form ('R. obtusifolius') has inconspicuous green flowers, but is a coarse plant with non-acid tasting leaves and unisexual flowers; the dried roots are laxative and cathartic; 2. changeableness: "In dock, out nettle" (proverb): originally a cure for nettles; 3. shrewdness; 4. patience; 5. in icons an attribute of Affection; 6. *folklore*: wherever stinging nettles are found, there also grows the dock, whose leaves heal the sting; sometimes a general cure for sores.

doctor

1. purifies existence; 2. landscape: related to mountain-peaks: lofty minds; 3. related to magic; 4. *folklore*: a. it is unlucky to pay the doctor's bill in full: as dangerous as boasting; b. if the seventh child of a seventh child becomes a doctor, he will be a very good one; c. nursery-rhyme: "I do not like thee, Doctor Fell, The reason why I cannot tell"; the reference is to an actual doctor (Dean of Christ Church), but it was itself a revision of an older paraphrase of an epigram by Martial (1, 32).

dotter

1. the common name for the genus 'Cuscuta': slender, leafless plants, like masses of twining threads; parasitic and feeding on flax, clover, thyme, furze, hop, etc.; it kills vetches and leguminous plants; 2. meanness; the plant resembles a dog's genitals.

doe

1. timidity; 2. fidelity; 3. the Christian soul (thirsting after the living waters); 4. wildness:

"as wild as any doe": ballad; v. Nightingale; 5. v. *Deer*.

dog

I. general:

1. the oldest domesticated animal, yet we see a marked difference between peoples who had them as house-dogs, and those who had only half-domesticated them, using them as sheepdogs and for the hunt only (e.g. the Jews); nowhere in Europe were dogs so cultivated as in England; yet we shall see that e.g. Shakespeare held them in low esteem, little above the detested kite; 2. though the Jews have always considered the dog as a depraved animal, he is generally considered as an elevation of a lower form of life: the jackal and the wolf (in Aesop the dog fools the wolf: Fables 117); 3. the ambiguity to be found in all major symbols, is to be found in the dog as well; though from old a decidedly feminine symbol (and sacred: so 'unclean'), it has come to be considered as man's best friend: "A man, a horse, and a dog are never weary of each other's company": proverb;

II. favourable characteristics:

1. *faithful* companion, devotion: a. even in inimical contexts we find examples of the dog's faithfulness: a. Homer: Argus recognized his master Odysseus on his return to Ithaca; cf. Homer below; b. Tobias' dog accompanied Raphael and Tobias on their journey, and when they were nearing home, ran ahead to announce their safe arrival: Tob. 5, 16; it accounts for the fact that many dogs are called Toby (e.g. of Punch and Judy); but v. below; b. there are many stories about dogs keeping watch at their masters' graves; the best-known classical example is that of the dog Maera, howling over Icarus' grave, thus showing his daughter Erigone, where he was buried; c. when Hecuba, the type of fidelity, had found the dead body of her last-living son (whom she had sent in trust to the king of a neighbouring island), she became a dog, howling on the plains of that island: Ovid (Metam. Bk. 13; but especially l. 568); though this may resemble a dog's proverbial madness (in more than one sense) it shows too much resemblance with the preceding to have only that meaning; Lycophron 1174ff.) considers her as an attendant of Hecate; d. a dog is also the faithful companion of various gods: a. Greek: dedicated to Hecate, the dog follows the sun and moon till the ends of the earth; for Asclepius: v. below; b. Germ.: accompanies Odin and the Norns; e. on tombs dogs are often found at the feet of women,

denoting faithfulness and affection, just as men were represented with a lion (for valour and magnanimity); this may be mixed with Resurrection: v. below; f. Crusaders were often represented with a foot on a dog, to symbolize the way they themselves had faithfully followed the armies of their Lord; g. M.A.: emblem of faithfulness, and watchfulness; St. Rochus (Roque) is represented with his dog, who faithfully accompanied him into voluntary exile, when he was stricken with the plague, and is shown licking his wounds; the whole context shows the dog in a favourable aspect, and thus we may also consider the dogs' licking of Lazarus' wounds (Luke 16, 21) as a favour, perhaps connected with healing: cf. the very lifelike bronze dog licking its wounds found in Juno's temple in Rome (Pliny 34, 17);

2. *courage, protection, guardian*: a. a golden mastiff, set by Hera to watch over the child Zeus, was kept by Tantalus (after someone else had stolen it); b. connected with Mars; special breeds were cultivated to fight in wars; c. Rome: dogs were sacred to the Lares Familiares, the household tutelary gods; d. Christian: symbol of the priest as guardian and guide of the flock of believers; e. guardian of the Underworld (linking this idea of guardianship with the Devouring-Mother type, resurrection, etc.): the dog may stand as a symbol of the Underworld itself: in Greek mythology as Cerberus, in Egypt as Anubis, in Germanic mythology as Garmur; v. Mother-goddess and Psychopomp;

3. *dawn*: seen as the Hound of Heaven = Christ (v. Hound); 4. *wind*: dogs seen as winds very often chase the boar of winter or drought; 5. *healing*: a dog was the constant companion of Asclepius, the god of healing;

6. symbol of the Great *Mother and Moon Goddess*: A. a. dogs devour corpses like the nymph-priestesses of Hecate (and like Vultures, q.v.); b. they howl at the Moon; c. Germ.: the moondog 'Managarm' is often identified with the Hati-wolf, the Moon-devourer; d. related to the Jackal for the Egyptian devouring mother-symbol; e. Eileithyia, the Great Goddess of birth also got dog-sacrifices; like Hecate, she is goddess of marriage too; Roman: Genita Mana; f. Hecate 'Canicula', as goddess of the Underworld, received dog-sacrifices to keep away the plague; she was also a promoter of fertility, and the first to tell Demeter of her daughter's (cosmic) rape (cf. Anubis); through Hecate-Diana, as night-huntress, the dog became an emblem of Evening; dogs howling in town indicate that Hecate is at the crossroads: Theocr.

2, 35ff.; cf. also Lycophron 77, Ovid (Fasti 1, 389); B. resurrection: in Petronius ("Satyricon") a man asks that a dog shall be painted at the foot of his statue, so that "I may obtain life after death";

7. *fertility*: a. related to the 'planting' of the corpse (the reference to T.S. Eliot's "Waste Land"): the dog will force resurrection on the corpse by scratching the earth with his nails, just like the dog-headed Anubis had embalmed Osiris, causing fertility to return; this is hated by modern man; with half an eye on the Bible-text of III, 4, a, (death without resurrection) he more directly refers to Webster's Dirge, which occurs in a scene, where a ghost has a flower-pot with a dead man's skull beneath the roots of the flowers; b. Hecate (as white bitch) had littered the first vine-stick, often a symbol for fertility in general (like the ear of corn): Dionysus is a general fertility-god and his festivals were general fertility-festivals;

8. *psychopomp*: a. the dog was the companion of the dead in the Night-Sea-Crossing (like the vulture again); b. Anubis had the same function in Egypt; c. Celtic: the white hounds with red ears drive the souls to the hereafter: the Gabriel Hounds, q.v.;

9. *art, cunning*: the animal which can be trained to do the greatest variety of jobs: a. "Guardian of the Secret": v. Roebuck and Lapwing; b. as a companion of the gods, the dog often symbolizes the logic of those deities: in this way Anubis is the 'dog' of Thoth; c. in an icon, in which the Gifts of the H. Ghost are represented as characters from the O.T., carrying a scroll with a sacred text, and accompanied by a symbolic animal, a dog accompanied Solomon as representing the Gift of Science; d. in another icon Dialectics carries a dog's head in her left hand; e. even in Shakespearean imagery to be good at something was "I am a dog at s.t.": Tw. N. 2, 3; f. the dog dedicated to Mercury indicated he was the most vigilant and cunning of the gods; g. in Aesop the dog is not fooled by a thief throwing a tit-bit to him (Fables 124; he does become duped by his greed, though: v. below);

10. *religion*: in an icon we see the Dogs of Religion chasing the Wolf of Heresy (but cf. III, 9);

III. unfavourable characteristics:

1. a *depraved* animal: a. in the Bible people called themselves dogs in courteous phrases (or, even worse, a dead dog, as "What is thy servant, that thou shouldst look upon such a dead dog as I am?": 2Sam 9, 8), or thus cursed their

enemies; b. the male prostitutes of Deut. 23, 18 are called 'dogs';

2. they return to their vomit (as a fool to his folly: Prov. 26, 11); this 'return' originally is a form of weaning their puppies: the parents vomit the food for the young; the ease with which also later a dog vomits anything upsetting his stomach also gave rise to the phrase: "as sick as a dog";

3. (though there are a few exceptional cases) the dog remains a hated animal to the very end of the Bible: outside the walls of the New Jerusalem there will be "dogs, and sorcery, and whoremongers, etc.": Rev. 22, 15; the dog accompanying Tobias (5, 17 and 11, 4) and Raphael ('God heals') may be a foreign element and is characteristically absent in the Hebrew and Aramaic versions;

4. *scavenger*: a. "Deliver my soul from the sword; my darling from the power of the dog": Ps. 22, 20; 'darling' = 'my only one' = all that will be left of me = the body: death without resurrection; b. licking the blood of someone who had been stoned: 1Kings 21, 19, and 22, 38; Naboth's death caused Ahab's, Jezebel's, and Joram's blood to be licked by dogs: 2Kings 9, 36; c. there are many references in the Bible to people coming to a bad end as "those who die in the city the dogs shall eat, (those who die in the fields the fowls shall eat)" (in the curse of Jeroboam's and Ahab's children); d. Homer: dogs devour the unhonoured dead in the whole Near East, e.g. Il. 15, 351; a special form of dishonour was to cut a man's ears, nose, and genitals off, and throw them to the dogs (Od.);

5. *prowl*ing enemies: a. enemies roaming the city at night: Ps. 59 pass.; b. "Beware of dogs (= Judaism), beware of evil workers, beware of circumcision": Phil. 3, 2; St. Paul must have been very angry to have used that most grievous name;

6. *envy*: in icons a dog is the steed of Envy: represented as a monk with a sparrow-hawk in his hand, or as a woman, whose dog carries a stone in his mouth;

7. *flattery*: a. Erasmus (Stult. Laus) gives the dog as an example of how flattery and faithfulness can go hand in hand; b. v. Spaniel for Shakespeare's disgust at a dog's fawning flattery;

8. *fury*: attribute in an icon; Euripides was torn to pieces by dogs as the vengeance of the gods;

9. *the Devil, heresy, paganism* (cf. III, 5, b): Christian: a. when biting his own tail; b. as an anagram (= the opposite) of God; cf. II, 10;

10. *war*: "Cry havoc and let slip the dogs of war": Caes. 3, 1;

11. component part of devouring mythological monsters: a. the Hydra, which Heracles fought; b. Scylla had barking dogs' heads from her belly down, put there magically by Circe, who was jealous of her because Glaucus preferred Scylla's favours to hers: later she was changed into a rock: Ovid (Metam. 14, 64ff.);

12. *greed*, voracity: a. "Yea, they are greedy dogs which can never have enough": Isa. 56, 11; b. the Gluttons "howl like dogs", and are rent to pieces by Cerberus: Dante (Inf.); c. seeing itself reflected in water with meat in its mouth, the dog wanted the other dog's meat as well, and, snapping at it, lost its own: Aesop (Fables 118; v. also 115, 116);

13. *cantankerous*: the word 'cynic' is derived from the Gr. word for dog;

14. *bragging*: a. a dog tried to hide his punishment by bragging and giving a different version of the events: Aesop (Fables 119); b. "Brag is a good dog, but Holdfast is better": proverb;

15. *egoist*: a. the dog in the manger prevented the horse from eating; b. feeds on other people's gain; c. v. Ass E, I, 2, c;

16. *pittiless*: a. "He's a very dog to the commonalty": Cor. 1, 1; b. "No more pity in him than a dog": Gent. 2, 3;

17. *folly*: the ultimate in foolishness for Shakespeare was a maid of thirteen talking of puppy-dogs: King John 2, 1;

18. the typical way of *killing* a dog (like 'drowning' for a cat) is hanging (proverbial), or starvation (e.g. v. Blake);

19. *dog-sacrifices*: (apart from those mentioned above) a. Pliny: the meat of young dogs is so pure that it is a fitting repast for gods; b. for building-sacrifices (under the foundations or thresholds, to scare away evil spirits) dogs, cats, and cocks were used; c. Pausanias (3, 14): puppies were sacrificed by Spartan adolescents before a fight;

20. the Greeks (e.g. Socrates) told people not to swear by the gods, but by a goose, a dog, and a ram;

IV. special literary meanings:

1. *Shakespeare* sometimes linked dogs with kites, but his commonest links were: candy – sweetness – fawning – bark (via dog, to second meaning) – tree – oak (pine) – heart; 2. *W. Blake*: "A dog starved at his Master's Gate Predicts the ruin of the State" (Aug. of Inn); 3. *J. Joyce*: a. reference to the medieval pun on Dominicans: (Dogs of the Lord) "bulldog of Aquine"; b. Stephen Dedalus as a dog (cf. D.

Thomas, who called himself a fox, beside a dog); aspires to the position of god as God; c. Egypt: Thoth (or Hermes Trismegistus): the dogheaded god of Analogies; 4. *D. Thomas*: a. "dogdayed night": the night (= death) awaiting all artists as young dogs, all the "boys of summer" (= youth): 'Prologue'; b. devil; c. "dog among the fairies": a. Thomas-Christ and his contemporaries ("Portrait of the Artist as a Young Dog"); b. Cerberus (with three heads for all ages of man), who smells out the seed and bites it out (fairies = pagan myths);

V. *correspondences*: a. alch.: sign rather than symbol: the dog is devoured by the wolf: purification of gold by antimony; 2. stellar: Canis Major and Canis Minor; v. also Dog-Star separately; 3. her.: a. vigilance; b. faithfulness; c. affection: therefore generally shown with a collar, to show he follows his master everywhere and is subservient; 4. ages of man: a. a boy of 10 is a puppy; b. a man at 70 or 80 is a full-grown dog;

VI. *combinations*: 1. *curtailed* dog: is of no use in the chase: said of a man kept close by his wife: Err. 3, 2; 2. a good hand thrown at dice was called "Venus", a bad one "dogs": Ovid (Arte Am. 2, 206; cf. Prop. 4, 8, 95); 3. *dog-headed* deities: (apart from the above) a. Anubis also carried the young sun Horus across the Nile; b. St. Christopher was said to belong to a family of dog-headed giants: this may be a misreading of 'de genere cananeo' (= of Cana) by 'canineo' (= of dogs); 4. dog's *hair*: applied to a dog-bite will cure it (later the figurative sense in connection with a hang-over); 5. dog's *eyes*: "having the eyes of a dog (and the heart of a deer)" is a term of abuse, used by Achilles about Agamemnon (Il. 1, 225); 6. *Bull-dog*: generosity and courage: meeting the bull in front and seizing him by the nose;

VII. *folklore*: A. faithfulness: there are many stories of dogs dying shortly after their masters; B. abnormal perception: they can see ghosts, spirits, fairies, etc. and the Angel of Death; they generally act terrified, but sometimes become the death warners themselves; C. ominous: a. howling, especially in the night; b. black dogs; c. sometimes a strange dog following one, is a death omen; but when following one into one's house: lucky; d. there is a tabu for sailors to name the word 'dog' (often even to have one on board; cf. the opposite of cat); D. witches' familiars: one should always treat dogs with respect, since they may be ghosts or familiars; there are many stories about ghostly dogs haunting lonely places, churchyards, fords, etc.; usually it is a death-omen; often they are of

enormous size, saucer-eyed, leave no prints, etc.; F. cure: a. for the bite of a (mad) dog: eat a few of its hairs; b. transfer of sickness: take a few hairs of the patient and make the dog eat them; or hold a sucking puppy against the diseased part; c. the gall, blood, or genitals of a black dog protect against sorceries; G. dogs were used to eradicate mandrakes, q.v.;

VIII. special listings: *Hound, Gabriel Hound, Greyhound, Spaniel*.

dogfish

1. a group of sharks of the Squalidae family, hunting in packs, 2 – 3½ feet in length; they are exceedingly voracious, preying on all fish smaller than themselves, biting through fishing-nets, if necessary, to catch their prey; yet noted for the love of their young (Plutarch, Cleverness of Anim. 33); 2. as the dolphin is the highest kind of 'fish', the dogfish is the lowest; ref. 1H6 1, 4.

dogrose

1. a species of wild roses ('Rosa canica') with pale red flowers, frequently growing in hedges; its root cures bites of rabid dogs (Pliny 8, 63, and 25, 6); 2. pleasure and pain.

Dogstar

1. its rising indicated the rising of the fertilizing Nile; the Dogstar (Sirius) is "the creator of all green growing things"; nearly all animals, even fishes, are affected by its rising; 2. it also is related to hot summer: bringing canine madness; it also brings the Northern ('Etesian') tradewinds blowing for 50 days; 3. Egypt: associated with Isis, whose tears made the Nile rise, and with Hathor when she slaughtered mankind; 4. Greek: a. Orion's dog, whose burning breath brought death and the plague; v. also 8; b. rising in harvest-time, it shines brightest after bathing in the ocean: Homer (Il. 5, 5f.); 5. Hebrew: related to Caleb (= 'dog'); 6. Rome (cf. Aeneas' entrance into the final battle with Turnus): a. the red colour of war; b. brought fever; 7. Norse: the ghost of Thjassi, the giant, who with Loki's help bore his sister Idun and her golden apples of youth (fertility) to the underworld, for which he was slain by the Aesir and put in the heavens; 8. generally: evil omen: in the dog-days the artichoke flowers, the crickets sing, the women are most wanton, and the men weakest; Alcaeus' advice: drink deep; 9. *T.S. Eliot*: the fertility it announces is absent or hated in the modern world: "Sweeney among the Nightingales" and Stetson in "The Waste Land".

dogwood

1. general: a name of 45 species of shrubs and small trees of the genus Cornus; the com-

mon Dogwood-cornel ('C. sanguinea') is a berry-bearing shrub with cymes of white flowers, blooming in the middle of March; 2. in the Mediterranean it had the function of the alder, covering the period of March 18 – April 4; 3. divinatory: a. the crow (or, raven), the divinatory bird of Saturn-Cronos-Bran, fed on its 'cherries'; b. Romulus' javelin of cornel determined the site of Rome; c. Tiresias had a dogwood staff 'with which he could walk like those with eyes' (Apollodoros 3, 6, 7); 4. spears: a. with myrtle the wood was used for spears: Vergil (Georg. 2, 447f.); b. cornel-bushes and myrtle, full of spears on a mound, indicated the place where Polydorus was treacherously slain for his money by his guardian: Vergil (Aen. 3, 24); 5. in Ovid a spear is mentioned which started to shoot forth branches and leaves again: fertility: v. Spear; 6. faithfulness; 7. this luckless tree, which takes no gloss, can be made useful: to open scars which have closed too soon; 8. durability; Apollo swears to Hermes by a shaft of cornel: "Homeric Hymn to Hermes" 460.

doll

1. soul, ancestor; 2. deity-image as family or soul-protector; v. Image; 3. they were hung from trees to promote fertility: v. Swinging; 4. Egypt: dolls were buried as concubines with the dead, so that a man might enjoy sexual pleasure and be protected from sexual (fertile) weakness; 5. Elizabethan drama: common name for a whore: e.g. 2H4 2, 1; 6. *D.H. Lawrence*: "The Captain's Doll" (in "The Ladybird"): when a western woman loves a man, she will make a silly doll out of him, denying him the essentials: honour, obedience, and the 'proper physical feelings'.

dolmen

1. Neolithic monuments of unhewn stones, used to make sepulchral structures, which were probably also used in sun and fertility-worship; v. Cromlech; 2. Druid: a. the womb of the earth; b. burial chambers, where the dead, crouched in the position of a foetus, await rebirth.

dolphin

1. *general*: a. "The great-faced dolphin is the first of the fish; he is devil-eyed and devilish; of all the fishes is he most brave, he walks the sea like an angry wave": John Gray ("The Flying Fish"); i.e. he is devilish in devouring other fish, like the sword-fish; b. the Greeks did not distinguish between the dolphin and the porpoise; therefore Pelops' shoulder is 'dolphin-ivory': v. Ivory;

2. *salvation*: there are many stories of dol-

phins having saved mariners, children, and gods, either by guiding them, by carrying them on their backs, or by being changed into them: a. the New Year Child was often brought in by a dolphin, which resembles closely the story of Arion, who was tossed overboard by sailors and lured the dolphins by his music and poetry and was saved by them: Herodotus 1, 23; b. a steed of Poseidon (it took him to Amyone), the Tritons, etc.; c. Thetis rode naked on her harnessed dolphin to her myrtle-wooded grotto; there Peleus tried to ravish her, but she went through her changes (bird, tree, tigress) and then gave (herself) up and thus became Achilles' mother: Ovid (Metam. 11, 237ff.); d. Amphitrite rode a dolphin; e. when Ino, fleeing from her frantic husband Athamas (Cadmus' son) jumped into the sea, her son Melicertes (related to the Phoenician god Melkarth) and herself were turned into sea-deities; his name became Palaemon, and his steed was a dolphin; he was sent by Zeus to the Isthmus of Corinth; Pausan. 1, 44; f. Leto was carried by a dolphin (sent by Poseidon) to errant Delos, where Apollo and Artemis were born; g. the pirates who had caught Bacchus were intoxicated by him, and jumped overboard; they were changed into dolphins; h. in Aesop dolphins also are represented as saving human lives (e.g. Fables 50), but they drowned a monkey which pretended to be human; i. seeing the dolphin stood for salvation the Christians used it as a symbol for Christ as Creator and Saviour;

3. *fertility*: a. sacred to the Moon-goddess (who is generally also a sea-goddess; cf. Venus); b. in one statue Demeter has a dolphin in one hand and a dove in the other; v. also Column; c. the dolphin is generally connected with erotic deities, and youth's pleasant wantonness: "Why, your dolphin is not lustier": All's W.; also Ant.: "his delights Were dolphin-like" (5, 2);

4. *loves music*: a. Arion and Palaemon (with his lyre) are connected with them through music, to which they are susceptible; b. Apollo sometimes took a dolphin's guise (Hom. Hymn to Pyth. Apollo 1, 400ff.); moreover one of the titles of Python, the guardian of the Delphic oracle, was Delphin; placed near the tripod it signified the priest of the decemvir; c. mermaid's steed: "...And heard a mermaid, on a dolphin's back Uttering such dulcet and harmonious breath That the rude sea grew civil at her song...": MND 2, 1;

5. *prediction*: a. rain: "The erring dolphin puffed the foamy main, Hither and thither, and did upwards rain": Chapman ("Eugenia"); the

dolphin's frisky movements often presage storm; cf. Pliny 18, 87; b. danger: the way of arching their backs is the signal to the sailors of the approach of danger: Dante (Inf. 22, 19f.); c. calm sea: grateful Neptune set Delphinus' image among the constellations: when it appears the seas grow calm for travelling;

6. *swiftness*: the swiftest marine animal; sometimes it is represented as twined round an anchor: arrested speed = prudence;

7. *her.*: a. sea-towns and sea-farers; in Odysseus' shield: e.g. Lycophron 658; b. affection, charity; c. love of music: (apart from 4) according to Oppian he left the sea to listen to a shepherd's pipe in the shade; cf. "whom the lovely sound of the flute thrills in the waters of the waveless seas": Pindar (Fragm.); d. pugnacity: it has the mouth of a shark and a dangerous dorsal fin; v. also 10; e. the Province of France; f. in an escutcheon the dolphin could only be used by the Dauphin (heir to the throne) in France;

8. *water*: in representations of the 4 elements the dolphin is often the representative of water;

9. *psychopomp*: the beginning (the New Year Child) and the end of life lies in the water: A. it carries the hero-king's soul to the Island of the Blessed; B. related to death: a. the cult of the dead; b. homage to the dead (they may be the souls of humans);

10. its natural enemy is a shark; its most direct opposite is the dogfish variety (v. Dogfish);

11. *literary references*: A. Milton: a dolphin carries Edward King (or his shade) across the Irish Sea to Wales; B. W.B. Yeats: related to Byzantium (q.v.): (as psychopomp) it carries the spirits (of those released from incarnation) across the sea of space and time to the Heavenly Byzantium, where they can start their purgatorial fire-dance;

12. representations: A. sometimes *duplicated*: a. both in the same direction: purely ornamental or equipoise; b. in two directions: dual cosmic streams of involution and evolution; B. twined round an anchor: prudence: v. 6; C. dolphin + trident + anchor: a. (early Christian sepulchral art:) Christ's death: like the Lamb; the Cross was not represented (as repulsive to the new converts); b. (Renaissance:) found with Augustinus' "Semper festina tarde"; c. liberty of commerce and the supremacy of the sea; D. dolphin + anchor + boat: the soul of the Christian Church; E. the turning-points at each end of the low wall of the circus, around which the chariots had to turn in the races (the

'metae') were a group of conical pillars with dolphins on them: horse and dolphin are related through Poseidon; these turning-posts were also the place where fortunes were told to the humbler women (Juvenal: Sat. 6, 582ff.; v. also Pausan. 6, 20).

dome

1. pearls and domes offered hope for those sunk in Prospero's Tempest; 2. occurs in the dreams by Coleridge (Kubla Khan's 'pleasure-dome') and Yeats ("A starlit or a moonlit dome disdains All that man is, All mere complexities, The fury and the mire of human veins": "Byzantium"); 3. D. Thomas: a. the head; b.v. 2 for "Poem on his birthday".

door

1. that which leads from one state of being to the next: A. feminine: vagina, symbol of Hole (q.v.), leading into the world; beginning; before entering her new house a bride must smear the posts with oil or grease; B. death's door: leading out of the world; ending; C. the temple-door (especially the Holy of Holies) in Egypt, was the door to eternity, the door, through which the Sun rises in the morning, fighting the enemies of darkness (e.g. the snake Apap) with his ray-knives; this also explains the martial, frightening symbols at the entrance of temples; D. Janus, in Rome, was the god of all changes, of 'periods': a. he was present when the Primordial Matter was separated and individualized; so he is also the Creator; b. he is the god of Death's Door, leading to resurrection; v. also 9, b; E. for Christianity, especially the martyrs, death was the opening to the kingdom of God, to the heavenly delight: "behold, I have set before thee (good Philadelphians) an open door, and no man can shut it": Rev. 3, 8;

2. protection, shelter against outside danger: the Bible presents many examples of how the door must be fortified by magical means to ward off supernatural powers: a. blood was put on the doorposts of the Hebrews to safeguard them against the destructive angels of God killing the first-born in Egypt; later this was repeated with the blood of the Easter lamb; b. it is the place of amulets and the 'mezuzah': a small cylinder of wood or metal, in which a scroll of parchment is put with the texts from Deut. 6, 4-9, and 11, 13-21; at the reverse the name of God ("Shaddai") is written, which is always visible through a little window in the cylinder; ref. Isa. 57, 8; Deut. 6, 9, etc.; c. on the doorposts of the Temple the blood of sin-offerings was smeared; d. kitchens (which have to be specially guarded against evil-spirits; v. Butter, etc.) were protected by hanging such

pungent anti-spirits magic, as garlic, onions etc. near the door; e. 'building-sacrifices' were put under the threshold, or under foundation-stones: v. Threshold;

3. barrier to mystery: e.g. Bluebeard's locked door;

4. "This battered Caravanserai Whose Doorways are alternate Night and Day" (= Life): O. Khayyám (FitzGerald's transl.);

5. Druid: the emblem of the oak-king or thunderer (also related in Yahweh and Janus): v. Oak;

6. Christian: a. Christ: "I am the door; by me if any man enter in he shall be saved, and shall go in and out, and find pasture": St. John 10, 9; b. the human soul; c. the Virgin Mary: as intermediary;

7. the place of beggars and sin: "Sin lieth at the door": Gen. 4, 7; throughout classical literature we find hopeless lovers standing, weeping, and even sleeping at the beloved's door; a typical lament was called 'Paraklausytion';

8. the place of wisdom: a. "She crieth at the gates, at the entry of the city, at the coming in at the doors": Prov. 8, 3; b. "He that awaketh early to seek her, shall not labour: for she shall find her sitting at his door": Wisdom 6, 15;

9. combinations: a. a House without Doors: of Rumour: Ovid (Metam. 12, 45ff.); b. the Twin Doors of War: at the temple of Janus the doors were open in war, and closed in peace: Vergil (Aen. 7, 607); cf. the Gates of War; c. door-holder: Pander: "Brethren and sisters of the hold-door trade": Troil. 5, 10;

10. D. Thomas: "dark door" ("A Winter's Tale"): a. of the past; b. of death; c. of sex; d. of perception; these should be seen in one complex image;

11. *folklore*: a. in general the front-door is the most important: a bride must always leave by it; she must also enter her new house by the front-door; b. "the postern door (= back-door, or any door beside the main door) makes thief and whore": proverb; c. "Two daughters and a back-door are three arrant thieves" (= the daughters spend, and the servants filch): proverb; there is a similar proverb about a pretty wife, instead of the two daughters; d. door-nail: "as dead as a door-nail": phrase;

12. v. Janus, Oak, Hawthorn, Gate.

dormouse

1. a rodent, nocturnal in habits, living among bushes or in trees; it has a neat nest with young, usually twice a year; it keeps a long period of hibernation and is very fat before; 2. it is proverbially lazy and sleepy: a. v. the tea-party in L. Carroll's "Alice in Wonderland"; b.

"to waken your dormouse valour, to put fire in your heart": Tw. N. 3, 2.

dove

1. *general*: a. with Eagle one of the most elemental sky-heaven symbols, but stressing purity-innocence rather than power (thunder); both are antithetical to the snake as earth-symbol, and, in the curious Jonah-story, the opposite of sea(monsters) as well, together forming a primary life-symbol; b. "as patient as the female dove When that her golden couplets are disclosed His silence will sit drooping": Ham. 5, 1: they lay eggs by the pairs, and when the young are hatched they are covered with a golden down;

2. *Cosmic All Mother*: the Great Goddess of Fertility: a. the All-Mother lays the Universal Egg as a dove (v. Windrose, Boreas); a reminiscence of this is to be found in Milton's Muse, whom he invokes in the beginning of "Paradise Lost" as a being, who "dove-like sat brooding o'er the vast abyss"; b. related to the All-Mother Rhea; c. in one statue fertility-mother Demeter has a dove in one hand and a dolphin in the other; d. a disguise of Hera; e. Athene took that form once; and, with an olive-branch, symbolized Athene = renewed life; f. sacred to love-goddesses: drew Aphrodite's chariot, and was sacred to Syrian Astarte (later the Virgin Mary); its red meat is aphrodisiac; g. related to the Moirai-Parcae-Fates: life - destiny - death: the 3 moon-phases; h. snow-white doves were the two (out of 4) daughters of Anius, who could turn every land into an agriculturally fertile one; they were changed into doves by Bacchus (fertility) to escape capture by Agamemnon: Ovid (Metam. 13, 650ff.);

3. *soul* (as birds in general): a. often seen issuing from the lips of dying martyrs; b. external soul: in a Greek story an enchanter's life is bound up with the lives of three doves inside a wild boar; when those are killed the ogre dies;

4. *truth, wisdom, Hagia Sophia*: a. Christ was the son of Lightning-Yahweh and the Dove-Goddess of the Spirit of Wisdom (cf. Dionysus: v. Toadstool); b. represents the H. Ghost; often with nimbus; c. appears in the Annunciation-scenes with the lily (cf. the Swan and Lotus in the East); d. divine inspiration: we often see the apostles, saints, etc. with a dove to symbolize this; in Elizabethan times there were many stories about Muhammed being inspired by the Dove of the H. Ghost; e. divine guidance: a. Noah sending out a dove (v. however, Jonah, below); b. two doves led Aeneas to the Golden Bough, which was to safeguard his return from the underworld;

5. *divination*: a. generally considered as heralds of heavenly news; b. Zeus' oracular priestesses listened to the cooing of doves for divination;

6. *resurrection, rebirth*: a. often found on sepulchres; b. related to baptism, as spiritual rebirth;

7. *amorous delight, love*: v. 2, f.;

8. *mourning, melancholy*: "the moaning Dove Pitied by listening Milkmaid": Warton ("The Enthusiast"); v. Turtle;

9. *peace*: with olive-branch;

10. *gentleness, timidity, piety, humility*: a. M.A.: stood for Piety, represented further by Samuel; b. emblem of Humility; c. "Be ye therefore wise as serpents, and harmless as doves": Matth. 10, 16;

11. *purity, innocence*: a. already on Assyrian banners it meant innocence and truth; b. M.A.: in one Psychomachia Chastity rides a dove, but in another Unchastity rides a goat, while holding a dove in her hand; so it may have stood for permitted and unpermitted fornication;

12. *simplicity, guilelessness*: a. "By the simplicity of Venus' doves...": MND 1, 1; b. the opposite of the wily partridge;

13. *sacrifice*: a. were sacrificed to Adonis (as fertility-hero); b. Hebrew: 'clean': the only bird that could be sacrificed; it was a sacrifice of atonement for 'impurity' after childbirth;

14. *cowardice*: a. the dove lacks gall: a. since Noah sent it out, and it burst its gall, the species is without it; b. no gall is needed because of the crop; b. bound to a net, it does not dare to warn the wild pigeons flying about (cf. partridge): Aesop; c. "Am I a coward?... it cannot be But I am pigeon-livered, and lack gall To make oppression bitter": Ham. 2, 2; v. also MND 2, 1;

15. *dupe, simpleton*: a. silliness, "without heart" (= understanding): Hos. 7, 11; b. a dove crashed into a waterjug, when it was very thirsty: Aesop (Fables 85); c. "She's a lamb, a dove, a fool to him": Shr. 3, 2; d. jealousy: esp. the Barbary cock-pigeon (AYL 4, 1);

16. *pride*: a pigeon, proud of her large family in the pigeonry, is told by the crow, that there will only be so many more slaves: Aesop (Fables 78);

17. related to the Greek gods: a. a disguise of Zeus; v. also 5, b; b. Adonis: v. 13, a; c. symbol of Bacchus: fertility, and the first-begotten of Love;

18. *psych.*: the spermatic Word or Spirit;

19. *her.*: a. peace: usually represented white (silver) with an olive-branch; b. loving constancy; c. eternal life; d. simplicity;

20. *alch.*: a. a dove contained in lead: spirit embedded in matter; b. the Unicorn is sometimes transmuted into a white dove;

21. ages of Man: a girl of 20 has a dove as her emblem;

22. *parts, combinations, numbers, colours*: A. parts: a. its *meat*: "He eats nothing but doves, and that breeds hot blood, and hot blood begets hot thoughts, and hot thoughts begets hot deeds, and hot deeds is love": Troil. 3, 1; b. its *feet*: Church standing on the blood of the martyrs (medieval desk-symbolism); c. *eyes*: a. yellow: ripeness and wisdom; b. the eyes of the beloved in SoS (1, 5; 4, 1; 5, 12) are compared to "dove's eyes", which must probably be like doves, not like their eyes; B. combinations: a. *two wings*: a. love of god and man; b. 'vita activa' and 'vita contemplativa' together forming the Church; c. with a *disk* (related to the Babylonian vulture-wings): eternity, the eternal soul, the sun; b. dove + *olive branch*: a. renewed life: v. 2, e; b. peace; c. early Christians: soul; often with the words 'in pace' on sepulchres; d. ensures hospitality to pilgrims; C. numbers: a. 2 doves facing each other: Concord; b. 7 doves: the Seven gifts of the H. Ghost; c. 12 doves: apostles; D. colour: a. *white*: a. v. 2, h; b. a departed soul; c. John the Baptist; b. white with changeable tints, or the colour of the ocean: chastity fighting (and surmounting) the life of passions above which it rides; c. with *blue* wings: celestial thoughts; d. *purple* dove: Christ; e. *gold and silver* plumed: treasures of purity and innocence; this may clarify the dark passage of Ps. 68, 13;

23. *special religious and literary meanings*: A. Hebrew (apart from those meanings mentioned above): a. Rabbinical image of God's spirit moving over the waters; cf. 2, a; b. "Jonah" means 'dove': the name does not occur in the O.T. beyond the prophet's name and 2Kings 14, 25; his name may have been inspired by the other man saved from drowning: Fish-hero Noah; B. literary: a. *P. Valéry*: (also) thoughts, inspiration; b. *W.B. Yeats*: the bird of dusk, 'burnished' and sighing; the opposite of the peahen of dawn;

24. *folklore*: a. the devil can take any shape except of a dove or a lamb; b. love-magic: a heart of a pigeon stuck by a love-sick girl, summons the straying lover(s); c. no one can die on a mattress or pillow stuffed with dove's feathers as the bird symbolizes the H. Ghost, and Death cannot come where He is; nursery-rhyme: a. a dove mourns the death of Cock Robin; b. a dove can scarcely maintain two children, as the opposite of the wren (q.v.);

25. v. *Turtle*.

Dowsabel(!)

in Elizabethan poetry: sweetheart, especially the unsophisticated country-maid; Shakespeare used the original form "Dulcibella": Err. 4, 1.

dragon

1. *general*:

1. the dragon is hard to distinguish from a snake, a reptile (snake with two or four feet), etc.: add a crested head, bat-wings, scales, terrible claws, a barbed tail (or only some of those) and we have the general idea of dragon; it is closely related to the 'monster', which is almost any amalgam of aggressive and dangerous animals; thus it may range from the worm to the crocodile, the ogre, the giant, etc.; 2. the origin is probably to be found in a vague memory of the pre-historic monsters, or, in those countries where enormous snakes occur, the human tendency of exaggeration; 3. etym.: Gr. 'drakon' is related to 'derkomai' = 'I see sharply'; the Hebrew tannin = large serpent; now often rationalized as a mix-up with 'tan' = jackal; dragons are generally said to be vigilant and have an exceptionally keen eyesight; 4. in most ancient myths a chaos-dragon occurs, e.g. the Egyptian Apap (Apophis, etc.), Chaldean Tiamat; they came to stand for whatever man considered as a major evil standing of the way of a good: if the dragon stands for drought or frost, then the treasure (or girl in his power) is fertility (or the fertility-maid); if (Christianized) it comes to stand for the devil, then the maid Innocence is rescued; if it is a monster in the subconscious, then the hero (Reason) fighting it, restores psychological balance, etc.;

5. in Greece and Rome, by the side of the terrible Hydra, Chimaera, etc., we encounter a more beneficent idea of the 'dracontes': living in the deep interior of the earth, they guard its fertility, they know the deep mysteries, but are willing to share them (when asked) in the form of oracles, etc.; they could even be invoked as tutelary genii, e.g. the snakes in the sanctuary of the Great Goddess Bona Dea; 6. Northern myths show the same ambiguity; 7. Christianity condemned the evil dragons as well as their pagan cults; cf. Serpent again; 8. in England the dragon early became a sign of royalty, at present again forming part of the armorial bearings of the Prince of Wales; v. heraldry below; 9. the *Wyvern* (M.E. 'wivere' = 'viper'), was a two-legged snake, and as such also entered heraldry; the Anglo-saxon 'fire-drake' was a flying dragon; 10. a dragon requiring periodic sacrifices of youths resembles the Moloch-sacrifices (v. Sacrifice) of the O.T.; 11. as an animal it ranks below the lion, the boar, and the bull;

II. *symbolism*:

1. *nature*, related to the Great Mother-Goddess: A. it draws the chariot of: a. Cynthia-Moon: a. "the dragons of the Night"; Cym. 2, 2; also Troil. 5, 8; also MND, etc.; v. Marlowe's "Hero and Leander" I, 107-8; b. "Cynthia checks her dragon yoke Gently o'er the accustomed oak": Milton ("Il Penseroso"); c. Ceres-Demeter: v. Ovid (Metam. 5, 642); c. Medusa: v. Ovid (Metam. 7, 234); B. the dragon of Revelation: a fiery red dragon opposes the labouring woman "clothed in the sun", and waits till he can devour what her womb produces (ch. 12); the dragon has 7 crowned heads (kings of the world and complete greed), and ten horns (great power); later it is called "that old serpent"; when he cannot reach her in the desert, he "casts out of his mouth a flood after the woman" to drown her (chaos water); this text has officially been explained as the Church and the Fiend; however, at the same time it is a most interesting relic of a Semitic variant of the story of Euryome and Ophion, Pytho-Leto, Marduk-Tiamat, Isis-Osiris-Set, etc; her Sun-son is taken up to heaven and plays no further part; a very un-Jewish element is her nakedness: public nakedness was a punishment for adultery, or a way to amuse oneself (legitimately) with female prisoners of war; C. giants and monsters were led in processions of fertility, either at Midsummer, or near Easter; the chthonic forces (of winter, etc.) yielding fertility, have been conquered and are led in processions, as the slaves of other nations were led by victorious generals (war-gods are fertility-gods), and burnt in the end; this custom had already existed among the Druids (with live-animals inside a monstrous wicker-work frame) and still has its equivalents in Carnival-rites in many parts of Europe; the animals killed inside were often snakes, cats, or foxes, which are directly related to witches, who originally performed fertility-magic;

2. *underground riches*: A. fertility: a. v. II, 1; b. sacred to Bacchus (while also the emblem for the planet Mars, war and fertility-god, is connected with the dragon: v. VI, A); B. wisdom and prophecy: e.g. the Python-snake; C. (more or less) unspecified, so one can apply one's own set(s) of values: a. the dragon of Revelation (II, 1, B; for another 'interpretation' v. III, 2); b. "Beowulf": that monster itself was serpent-like: it 'buckles like a bow' = writhes like a snake; there is another dragon in the story, flying by night, guarding a treasure in a burial mound; the treasure (fertility, etc., etc.) belonged to heroes now dead; that "twilight foe" was killed by Beowulf, who died after see-

ing the treasure; c. a more modern version is e.g. H. Melville's "Moby Dick";

3. *nature* (killing the dragon then becomes a *Cosmogony*: conquering chaos): A. conquering the dragon = conquering the chthonic forces of nature (II, 1, C), thus releasing fertility; B. a dragon eating himself: Nature, enthralled and conquered by Nature; C. connected with the Tree of Life and Knowledge (v. also Tree): a. the Serpent in the Garden of Eden; b. the custodian of the Apples of the Hesperides; c. (Germanic:) Nidhuggur feeding on the roots of the Ash and trying to stem its growth: decay in Nature; D. the whole world seen as an enormous dragon (related to Leviathan in the world-encircling ocean) wearing a crown of stars (Zodiac); E. Ouroboros (related to the preceding): cyclic movement (in time and space) going on for all eternity (v. Ouroboros); F. its changing form represents the mystery of the (sub)lunar world of changing phenomena; G. bathing in Dragon's blood made Siegfried invulnerable (v. also Ivory), having conquered the vulnerable part of nature in himself; if one cuts off the head of a dragon, one can understand the language of birds ('know' = 'conquer' nature);

4. *chaos, the instincts*: a. its glorification leads to its being enthroned; instinct seen as a powerful life-force; b. its frequent multiplicity (e.g. many heads) points to regression or involution (q.v.); c. v. I, 4, for a restoration of mental balance;

5. the *adversary* in any form, e.g.: a. the primordial antagonist (later the devil): the hero's supreme test then is fighting the dragon; b. drought, frost: for summer (heat) v. Seasons; as a rain-holder it is generally hidden in clouds; c. plagues and sicknesses (often recurring yearly), killing especially the children; d. darkness: e.g. the snake Apap (v. Snake); e. despot: e.g. the Minotaur; f. 'impurity' (the great Hebraic-Christian enemy), threatening innocence = (Jewish) virginity; cf. Asmodeus; g. its gaping mouth is often the Gates of Hell; h. Christian: Error, Heresy, Paganism, Envy, etc.: v. below M.A.;

6. *guardian* (mostly of fertility-symbols): a. a function similar to that of the griffin: guards temples, sanctuaries, treasures (q.v.); b. the dragon guarding the Golden Fleece; c. v. II, 3, c, for the Apples of the Hesperides, the Tree of Life, etc.; d. barring the Road to Salvation;

III. *special religious meanings*:

1. Hebrew: the place where they are found: a. the wilderness (= desert); b. with the "wild beasts of the islands" they shall dwell in the ruined palaces of Babylon (Isa. 13, 22); c. the

dragon that lieth in the midst of his rivers: Egypt: Eze. 29, 3f.; 2. Christian: M.A.: a. throat and legs of an eagle = celestial potential; serpent body = subterranean; bat-wings = intellectual elevation; lion's tail = submission to reason; b. the only animal that can resist the fragrance of the panther's breath, when the latter awakens famished and roars; panther = Christ, dragon = the devil; c. the Apocalyptic seven-headed monster: the seven Deadly Sins: man's head (pride), snake (envy), camel (anger), snail (sloth), hyena (curiosity), woman (lust); d. Strength is represented as pulling a dragon from a chimney (v. Anvil); e. Prudence (with modest veil, but vulnerably visible breasts) throttles a dragon; f. sometimes the steed of Envy; g. often seen at the feet of sepulchral figures (with lions and hounds): "Conculcabis leonem et draconem"; h. emblem of Error, Heresy, Paganism, the Devil; i. a winged dragon: emblem of Astrology and Alchemy;

IV. *correspondences*: a. *psych.*: a. a fear of incest: a dragon eating children (v. Devouring): the Terrible Mother: maternal principle, or the chaos of the unconscious; b. evil; 2. *alch.*: a. one of the many names of the Prime Matter (chaos); b. the irreducible element of nature; that which cannot be spiritualized (relation to Green); c. two dragons fighting: putrefaction: separation of the Elements (= psychic disintegration); d. Mercury as the world-encircling snake, and at the same time the innermost, hidden in the 'stone'; 3. *her.*: a. Rome: a purple dragon became an army-sign: it came to stand for a cohort (as the eagle was the ensign of the 'legion'); b. pre-Conquest England had the dragon as ensign for war: Uther Pendragon (Arthur's father) adopted the sign after he had seen a vision of a dragon flying in the sky, which was explained as to predict his kingship: G. of Monmouth (8, 15-17); c. guardian of the throne or treasure of the ruler; d. used more frequently since the Crusades, so indicative of distant travels and warriorship; e.v. also I, 8, and 9 for wyvern; 4. *stellar*: the constellation Draco: wisdom of the heavens;

V. *literary*: A. W. Blake: a. the Dragon-man: sex, making the infinite visible (e.g. "The Marriage of Heaven and Hell"); b. war; B. W.B. Yeats: the Constellation Draco: guardian of the Tree of Life with Polaris as the Rose;

VI. *combinations*: A. a dragon biting the hilt of a sword: emblem of the planet Mars; B. dragon's teeth: a. Cadmus, sowing the dragon's teeth as ordered by Athene, saw armies of warriors spring up from them, who immediately began to fight, until only a few were left; they

became Cadmus' friends and founded Thebes: Ovid (Metam. 3, 95ff.); b. talisman, ensuring good fortune and health; C. dragon-blood: a. war-fetish or talisman ensuring good luck; weapons dipped in it inflict incurable wounds; b. v. II, 3, G. for bathing in its blood; D. dragon-spittle already was poisonous; often its tail worked as a sting, like a scorpion's; E. 'Dracornites': stones taken from the heads of dragons, some kinds of serpents, or fish; sometimes supposed to be obsidian; it is a strong love-magic; cf. toadstones;

VII. v. also *Serpent, Animal*, and further monsters like the Basilisk, Hydra, Chimaera, Minotaur, etc., with all of which a dragon may have something in common.

dragon-fly

1. insects flying along the edges of ponds and streams; their most remarkable features are: big, jewelled eyes (with mosaic vision), 2 pairs of narrow, brilliant, transparent wings; they catch insects with their feet, placed below the mouth; at mating the male clasps the head or thorax of the female, and, in flight or rest, the female loops her body forward and places her tip near the male organ; the male may release the female after insemination, or may hold her while she lays her eggs; the young go through the (ten to fifteen) larvae stages in 1-4 years; they are extremely voracious; 2. male dominance; 3. the souls of the dead (as many insects, birds, etc.), or regeneration (cf. butterfly); or immortality: all that lives dies except the nymph of the -, "who sheds her larvae and sees the sun in his glory" (Epic of Gilgamesh); 4. country: Japan.

drake

"destroyer of his own kind": Chaucer (PoF. 360).

Drake's Drum

1. a drum in Buckland Abbey, near Plymouth; 2. at his deathbed Drake promised that he himself would be reincarnated when England was in danger and the drum was struck; Blake and Nelson were such incarnations; later it sounded by itself, and still later, ghostly drums were heard on ships (e.g. at Scapa Flow in 1918).

dream

1. *general*: a. etym.: from a root related to the German word 'trügen' (D. 'bedriegen') = to deceive; b. tends to be in black and white, rather than in colours; c. the soul is absent, works, or sees things away from where the body is at that moment: seeing and doing them in the present, in reality, so that a strong fatigue is felt after dreaming of doing strenuous work; d. the dream

predicts events ('oneiromancy'), being sent as a warning, etc. by a higher being; the kind of dreams Joseph interpreted in Egypt; Jewish women 'sold dreams' (= explanations) in Imperial Rome; e. Isis 'called' people in their dreams to her cult: Pausan. (10, 32); 2. Greek: a. a dreaming man visits the Island of the Blessed in western Okeanos, the world of death and resurrection (connected with Saturn, q.v.); b. for the Dream Palace with its Ivory and Horny Gates, v. also Ivory and Horn; 3. Rome: false dreams come before, and true dreams after midnight; this idea has become proverbial in England: "Morning dreams are true"; ref.: Ovid (Her. 19, 196); 4. *Shakespeare*: a. dreams are related to kingship, also in a figurative use, e.g.: "Thus have I had thee, as a dream doth flatter, In sleep a king, but waking no such matter": Sonn. 87; b. the dream-making fairy is Queen Mab (v. Mab): Rom. 1, 4;

5. 'inanimate' objects can dream: "Tall oaks, branch-charmed by the earnest stars, Dream, and so dream all night without a stir": Keats ("Hyperion" 1, 74); 6. after death (life seen as surrounded by sleep) there may be dreams: "To die, to sleep; To sleep; perchance to dream: ay, there's the rub; For in that sleep of death what dreams may come When we have shuffled off this mortal coil, Must give us pause": Ham. 3, 1; 7. life = a dream: a. "We are such stuff As dreams are made on, and our little life Is rounded with a sleep": Temp. 4, 1; b. "All that we see or seem is but a dream within a dream": E.A. Poe ("A Dream within a Dream"); 8. dreams (nightmares) may fall between planning and acting a dreadful deed: "Between the acting of a dreadful thing And the first motion, all the interim is Like a phantasma, or a hideous dream": Caes. 2, 1; 9. related to the fairies, the 'little folk', revels, and magic: "Faery elves, Whose midnight, by a forest side Or fountain some belated peasant sees, Or dreams he sees, while overhead the moon Sits arbitress": Milton (Par. L. 1, 781ff.); cf. the whole of "A Midsummer Night's Dream"; 10. *folklore*: "dreams go by contraries": proverb.

dress

1. concealment of reality, or truth (which are nude), so: deception; 2. indication of wealth, or adornment; 3. indication of entering upon a new stage in life (e.g. wedding), or a particular occupation, or a state of mind: army, nobility, bohemian; 4. feminine: seduction; fashion-changing is a necessity: since the whole female body is 'eroticized' seduction consists in showing (for a limited period of time) what

used to be hidden; 'moral decency' follows the trend of fashion: when skirts are low, but bosoms largely shown, the exposure of an ankle evokes shame or indignation, etc.; even extreme forms can be noticed over longer periods of time: e.g. breasts were completely bare in such distant periods as Minoan Crete (with a hemline to the ground, and the neck covered), and medieval Florence (where Dante was shocked by the exposure of breasts in the streets); 5. *W. Blake*: dress = Body = Chain; cf. "But felt through all this fleshy dress Bright shoots of everlastingness": Vaughan ("The Retreat"); 6. v. *Clothes, Nakedness, etc.*

dressmaker

folklore: (like tailors and lawyers): unlucky for sailors to meet on their way to the ship.

drinking

"Ordeal by Drinking": (among the Israelites) water, mixed with whatever gave offence, caused one to become sick if guilty: Num. 5, 27; perhaps also in Ex. 32, 20, where it may also mean: putrefaction through swallowing.

dromedary

1. "Thou art a swift dromedary traversing her ways": Jer. 2, 23: in the wildness of her 'pleasure' (= heat), breaks all bonds, leaving the right way; 2. pride (which may have a sexual connotation itself: v. Wolf); 3. v. *Camel*.

drone

1. they are eaten by eagles (being bred of putrid things) and, in revenge, they fly to eagles' nests, and in the absence of the old eagle, put the eggs out of the nests to crash below, or they suck the eggs: "Drones suck not eagles' blood but rob beehives": 2H6 4, 1; 2. Shakespearean cluster of images: drone = weasel - ape (lion - whale, etc. v. Bee) - creeping - cat - melancholy - sucking - music: 3. v. *Bee*.

drowning

1. witches: King James I strongly believed in the Ordeal by Water: water, being a sacred substance, rejects those who are guilty of witchcraft; suspects were bound hand and feet, and 'ducked': if they floated, they were guilty and were burnt; if they were innocent, they sank and often drowned; a sporting chance; usually the testers held a rope round their middle, and were supposed to pull them out, when they were on the point of drowning, but the men were very conscientious, and if not quite sure, tried again; this went on quite happily well into the nineteenth century, the witches often requesting for this test rather than the far more cruel ones executed both in England and on the Continent (Germany holding unchallenged

pride of place); this 'ducking' may also be compared to the weighing (v. Scales) of the witches against another sacred object: the heavy, silver-adorned Church Bible; 2. beside Ophelia's sad end, drowning is the most common death for disappointed lovers, also in the ballads; e.g. "Rare Willy Drowned in Yarrow", "Clyde Water", etc.; 3. drowning is related to the awe-inspiring visions of sea-changes of wrecked ships, dead men's skulls, gems, etc. in the beautiful passage of R3 1, 4; 4. *psych.*: drowning = being overwhelmed by the subconscious, or conscience (v. Sea);

5. *folklore*: A. cause: being taken by the spirits of the water; certain rivers demand their yearly victim, and are safe (for swimming, etc.) after a person has been drowned; B. a drowned man: a. if a man does not rise to the surface the 7th, 8th, or 9th day, a gun must be fired to break the gall-bladder by the explosion, which will surface him; or a candle must be placed on a board and, set afloat, will stop over the corpse; b. his soul may become one of a great variety of sea-birds; c. or they may show over the water as mysterious lights, luring the ships of enemies to destruction; d. he can appear to the living to announce his own death, however far away, by telepathy; C. the word 'drowning' is, of course, tabu at sea; D. nursery-rhymes: a. drowning is the commonest form to kill a cat (cf. hanging for a dog): "Ding, dong, bell, Pussy's in the well, etc."; b. drowning an old lady: "There was an old woman, her name it was Peg; Her head was of wood and she wore a cork leg. The neighbours all pitched her into the water, Her leg was drowned first, and her head followed after"; 6. v. *Floating*.

Druid

1. the word Druid may be analysed as 'he who knows', perhaps with the connotation of 'oak'; later Irish turned the word into 'magician'; 2. the 'Logos', the higher power of the soul, holding the instincts in check: the view of the Roman Stoic ethnographer Poseidonius; 3. their religious practices were characterized by the quantity of human sacrifices (later replaced by animals) burnt inside wicker-work figures: v. Dragon; 4. *W. Blake*: materialistic religion: the sacrifice of others, not the Self; the religion of all unredeemed men; 5. druid egg: a fabulous egg, hatched by several serpents in joint cooperation, and tossed into the air by their hissing; if you caught it, you had to ride off in a hurry to avoid being stung to death, but it ensured a successful life; 6. druid's foot: a 5-pointed figure, used as a talisman (cf. 'drudenfuss' on sandals); 7. v. *Oak* and *Mistletoe*.

drum

1. call to war: a. attribute of Mars, instead of the usual trumpet, in All's W. 3, 3: "A lover of thy drum, hater of Love"; also Ven. 107; Gent. 1, 1; b. the "instrument of honour": loss of a drum in battle = loss of the regimental colours: All's W. 3, 4; c. "The double double double beat Of the thundering drum Cries Hark! the foes come; Charge, charge, 'tis too late to retreat!"; Dryden ("Song for St. Cecilia's Day" 1687); 2. communication: a. call for help; b. vehicle for the Word and Tradition; c. warning: v. Drake's Drum; 3. dispenser of evil spirits: from of old the most sacred and magical instrument; 4. according to *its shape*: a. the form of an hour-glass: Inversion and relation between two worlds; b. round: the image of the world, and the feminine: with the sticks as phalloi: androgyne; c. barrel: thunder and lightning;

5. according to *its sound*: masculine; 6. induces ecstasy: for religious or fertility-purposes, since it is related: a. to the Creative Word; b. to thunder as a precursor to fertilizing rain; c. v. 4, b; 7. related to the Tree of the World: originally made of wood; 8. beating a drum: passage in time; 9. = the sacrificing altar = mediator between heaven and earth; 10. the Element of Earth: bowl-shape + skin; 11. related to the trumpet (sometimes the fife), in the same way as the tabor is related to the flute; also of the Last Trumpet: "Oh, whar shall we go w'en de great day comes, Wid de blowin' er de trumpits en de bangin' er de drums?": J.Ch. Harris ("Uncle Remus. His Songs" 1); 12. used to announce the coming of groups of strolling actors: All's W. 4, 3; 13. 'muffled drums': funeral procession.

drunkenness

1. (religious) frenzy; elevation above normal powers; 2. conviviality; 3. M.A.: according to the 'humours': a. choleric = 'lion'-drunk; b. sanguine = 'ape'-drunk; c. phlegmatic = 'mutton'-drunk; d. melancholic = 'swine'-drunk; 4. in standing phrases related to: a lord, a mouse (since Chaucer), a wheelbarrow; 5. is closely related to fornication: both libido-symbols: there is a soma-fire-sun parallel; 6. *folklore*: a. "What soberness conceals, drunkenness reveals": proverb; b. "Drunken folks seldom take harm": proverb.

dryness

1. opposed to organic life, which is fertility, plants, and animals; 2. opposed to water seen as material existence, subject to time, with female 'wetness'; dryness then stands for immortality (whereas water = desire for reincarnation), the

dry bone of spirituality, a movement towards the desert (q.v.); thus a dry man becomes a passionate man; 3. the Element of Fire predominates: virility, passion.

dualism

we speak of 'dualism' when two opposing principles remain antagonistically separate, not forming a complementary unity; when 1 + 1 is not two, but together form a larger unit we talk of 'binary'.

duck

1. *general*: a. etym.: the same root as 'to duck' = dive, dip; b. in bad weather ducks resort to tidal water; c. the male takes no interest in the ducklings once they are hatched, since an extra moulting deprives him of fighting power to defend them; 2. love of knowledge of profound mysteries: floating on the waters of eternity they duck for deep wisdom; 3. freedom from worry; in unfavourable sense: superficiality: just floating about and only bothering about 'preening'; 4. talkativeness, chatter; quacking; 5. deceit: e.g. often using other ducks' nests; 6. Egypt: associated with Isis in bringing forth the sun; 7. Hebrew: immortality;

8. Greek: Penelope got her name ('duck') when she was rescued by ducks at being thrown into the sea; however, the name may also mean 'with a web over her face'; this may refer to: a. a veil, the common attribute of fertility-goddesses (Earth's riches are 'veiled', underground); b. a net worn in orgies: v. Net; 9. "an orange, white-billed duck; he diveth for fish, like the god of Luck": John Gray ("The Flying Fish"); 10. *her.*: a. a person of many resources; b. related to the rights of having duck-cages; 11. its *meat*: an aphrodisiac: red meat; 12. *Ducking-stool*: used for ducking witches, prostitutes, etc.: v. Drowning; 13. v. *Drake*.

dumbness

1. an early stage of creation, or a return to it ('homo alafus'); 2. being struck dumb as a punishment: regression; 3. O.T. 'aphasia' may be a 'punishment' by the Lord, not only of the sinner, but also a prophet can be made dumb, because people will not listen: a. "And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb and shalt not be to them a reprover: for they are a rebellious house"; later (Eze. 24, 27) when they will hear, he shall speak again; b. the same with Zacharias' unbelievable message (Luke 1, 20), where his own disbelief in the birth of a son was 'punished' (both he and his wife were 'stricken in years'); c. to make the dumb speak (both lit. and fig.) started already with Moses: e.g. Ex. 4, 11f.; 4. the dumb *stone*: "Woe unto him that

saith... to the dumb stone..." = idol: Hab. 2, 19; 5. v. *Abnormality, Tongue*.

dung

1. dung of the (sacred) horse may be placed before, or inside, the house for good luck; moreover, since it contains grains, it symbolizes fertility; 2. the great equalizer of mankind in the earth (like dust): "The beggar's nurse and Caesar's": Ant. 5, 2; some modern versions have 'dug', which is unnecessary since 'dung' was related with 'earth': "our dunny earth alike feeds beast and man": Ant. 1, 1 (also Wint. 2, 1); 3. offensive to ghosts; 4. the *dung-beetle*: a. related to the scarabaeus (q.v.), and as such shares in the veneration the Egyptians had for that beetle; b. in the Isaic Table a dung-beetle is seen with Isis' head; in other places its head is a beaming sun.

Dunstan, St.

nursery-rhyme: "St. Dunstan, as the story goes, Once pulled the devil by his nose With red hot tongs, which made him roar, That could be heard ten miles or more".

dust

1. death, or return to the pre-primordial state of man: formed of dust (Gen. 2, 7, etc.); 2. disintegration, crumbling to dust; 3. drought, famine; 4. the forgotten, or the neglected; 5. the great equalizer: "Golden lads and girls all must As chimney-sweepers come to dust": Wint. (Song: "Fear no more"); 6. thrown on the dead: asking the help of Mother-Earth to take care of the dead;

7. Egypto-Hebraic: a. mourning-rite (later replaced by black clothes, but v. also Sack-cloth): a. to obtain courage and support from Mother-Earth; b. to disguise oneself from the envious dead; c. general Canaanite: e.g. El for Baal's (annual) descent into the Underworld (prob. summer - drought); b. humiliation (of oneself): a. (I) "Who am but dust and ashes": Abraham speaking to the Lord (Gen. 18, 27; v. also Ps. 30, 9, etc.); b. "this quintessence of dust": Ham. 2, 2; c. punishment and threat from the Lord: e.g. for the serpent in Paradise; d. water, mingled with the dust of the floor of the Tabernacle was the substance used for a Trial by Water (v. Water, and Drinking); e. "the clouds are the dust of His feet" (Yahweh's): Nahum 1, 3; f. when the Jews showed they wanted to have nothing to do with Saul-Paul they "cried out, and cast off their clothes, and threw dust into the air": Acts 22, 23; 8. earthly riches: in "Purgatorio" the Avaricious lie weeping prostrate, with their faces in the dust, to expiate their sins: Dante (C. 19); 9. *J. Joyce*: the opposite of (clean) air; 10. *D. Thomas*: that

to which we return: re-creation, or universal renewal (though in other forms man may take plant-life, etc.); 11. *dustman*: the genius of sleep, who throws dust into children's eyes, making them rub their eyes; 12. proverbs: a. "A peck (or a bushel) of March dust is worth a king's ransom"; b. to throw dust in a person's eye: mislead; 13. v. *Ashes*.

dwarf

1. *general*: we must divide 'dwarfs' into those who are undersized in a society of people of normal height, and 'dwarfs' as the Little Folk with their own kings, etc.: I. belief in the existence of the Little People, variously described as Elves, Fairies, etc. may have originated in a smaller cattle-breeding race being subjected by tall invaders (the human tendency towards exaggeration doing the rest); this may explain the hatred shown by these dwarfs against the manifestations of superior power of the invaders: a. agriculture; b. iron; c. the sound of (church)bells; it also explains the fear the invaders felt for the shifty, half-glimpsed people, hidden in woods and in underground mountain-caves, where they were still supposed to have their (fairy) cattle: the fear (and therefore the endowment of supernatural powers) of the abnormal, the unexpected, the unpredictable; some were supposed to have intermarried with the conquerors, producing witches and fairies (in the old sense); they were believed to possess infinite riches (like the American Indians, who had silver and gold, but no iron), superior knowledge (the Aztec calendar was better than the one used by the invaders), and of making themselves invisible; II. the 'freaks' with often near-normal trunks and heads, but abnormally short legs and arms, on the one hand were in great demand for various functions in royal households (royalty being hedged against magic: cf. Droit du Seigneur under Blood); their main function, however, was that of jesters (originally probably with the sad end as sacrificial victim, substitute for the King): a. at the courts of the Pharaohs (including the Ptolemies); b. the Romans: slave children were often stunted on purpose in order to raise their market value; c. medieval Europe, the Renais-

sance courts, and into the 19th century in Russia;

2. the Little People in Germanic mythology: A. the *Dockalfar* (*Dark Elves*), living underground: a. their origin: a. (Edda) the decomposed body of Ymir; b. the dust of the earth (sometimes called Earthmen); b. their looks: dark skin, big-headed and green-eyed, short-legged, with crow's feet; their embryo-shape suggested a sub-human status, leading people to believe they had no feelings; c. they were unsurpassed as craftsmen: a. they made the sword Nagerling for Dietrich; b. they made Thor's hammer (Edda); c. they made Odin's spear (Edda); d. as guardians of hoards they gave Siegfried his cloak of darkness and magic sword (Nibelungen); e. they possessed the ring of fertility, and made Freya's necklace, Sif's golden hair, etc. (Volsung); d. if they showed themselves in the daytime, they were punished by being turned into stone; according to others their (phallic) hoods could make them invisible, so that only their mocking voices (= echo) were heard; e. they are generous to those who please them, but revengeful and spiteful towards those who offend them; or they are only mischievous (endowed with childish characteristics); f. landscape: connected with woods (brown or green) or earth (black or grey); g. element: Earth (like gnomes); B. *Brownies*: they were bound to the house and helpful, generally living in rafters; they had goose-feet hidden by long coats, and disappeared, because they could not stand the sound of churchbells; C. the "*Knockers*" (Cornwall and Staffordsh.) can be heard in the mines at lower levels, and must be placated with food; when people are too cautious they retaliate with disasters;

3. *Swift*: the Lilliputians show man's pettiness in his ambitions, small-minded views, etc.; 4. *psych.*: a. personifications of the hidden forces in nature; b. in dreams (mainly of women): the Father-Spirit image; c. guardians of the threshold of the unconscious; at any rate they are forces which stay outside consciousness (like gnomes, elves, dactyls, etc.); d. v. Child; 5. v. *Fairy, Elf, Brownie, Pigmy, Witch, Gnome*.



E

1. Hebrew 'he', prob. derived from a (Latinized) window (or, a fence); Egyptian hier.: a duck; Gr. related to 'eimi' (= to be): 'He Who Is' (or, 'Thou Art'), connected with Apollo (as with Yahweh); Celtic: (white) poplar; A.S.: yew-tree or horse; 2. symbolizes: a. Solomon's seal; b. hope, munificence; d. excitement, energy; e. Logic: a universal negative; f. Lloyd's books: second class; 3. *correspondences*: a. season: the autumnal equinox; b. body: liver; c. astrol.: Mercury, Aries; d. Tarot: the Archpriest.

eagle

A. *general*: 1. Egyptian hier.: the letter A: a warmth of life; b. the Origin; c. the day; 2. an eagle can gaze into the sun; 3. renovation: he flies into the region of the sun, where his feathers are burnt; he then falls into a fountain of water, where his youth is renewed (cf. the Phoenix, and Icarus); 4. acc. to Physiologus: he breaks his beak, when it has grown too long, on a rock, in order to be able to eat and live again; 5. acc. to the Bestiaries: he flies up into the circle of fire, and falls down blinded, having lost his feathers, etc.; 6. as is the case with many elemental symbols there is a terrible mix-up of the kind (cf. dolphin and porpoise, lion and leopard, etc.); as we shall see below, various items refer to the vulture, and several use 'eagle' for 'hawk'; perhaps the Osprey in the next; 7. he flies highest of all animals: when flying over the sea, he can see into the deepest ocean, swoops down, and catches the fish (= sea-eagle?); 8. "the dark hunter, who is the strongest and the fastest of all that flies": Homer (Il. 21, 252); but elsewhere it is the falcon ('aetos') who flies fastest, and then the hawk ('kirkos'); 9. leaves no trail behind (one of the many characteristics he has in common with the lion): "But flies an eagle flight, bold and forth on, Leaving no tract behind": Tim. 1, 4; 10. *eagle-stones*: found in an eagle's nest, detect poison (v. also Folklore); 11. he keeps his extraordinary eye-sight by eating 'hawkseed'; 12. he makes a careful selection of his young: he first flies over them, and then carries them to the sun on his spread wings to see which can stand

the heat: those who cannot are dropped;

B. *majesty, power*: 1. divine majesty; height-symbolism; 2. globe + eagle: consecration of power; 3. one of the Roman insignia; 4. especially with the motto: "consecratio"; apotheosis of the Roman emperors (as peacocks were of princesses); v. also Heraldry below;

C. *spirit, soul*: detachment from earth;

D. *sun, fire*: 1. v. A, 2, 3, and 12; 2. enemy of fish (water) and serpent (earth): he is often represented as carrying a serpent in his beak or claws; 3. American Indians usually took eagle's feathers for their head-dresses: apart from the general sun-symbolism connected with any crown, it gave the extra power of the eagle (just like the scalp of the enemy, or his heart eaten); 4. the elements fire and air: the opposite of the Owl: the Bird of Day and the Bird of Night; they are also natural enemies: eagle-hunts are still executed with the large owl: the Bubo-species; 5. thunderbolt: his daring flight is associated with the thunderbolt (cf. heraldic representation) = "rhythm of heroic nobility", the 'storm-bird'; the only bird not struck by lightning (Pliny 2, 56); they can create storms by flapping their wings;

E. *heavens, air*: 1. the equivalent of the lion on earth: sometimes he is given a lion's head; 2. messenger from heaven, the spirit of prophecy: cf. other sun-animals: stag and horse; there are several prophetic eagles in G. of Monmouth (e.g. 2, 9 and 9, 6); 3. attacker of the serpent (earth) in Romanesque art: of the baser forces, of the underworld; 4. swift flight: communication between man and heaven: prayer to god and grace descending; 5. the Ascension; 6. the bird of God (Dante); attribute of Zeus (v. also G, 1, b), Odin (who also used an eagle-disguise); 7. wind: Norse: Hraesvelg is a gigantic wind-eagle of the Northern extremity of the earth: he also screams at Ragnarok (cf. Heimdal's Horn, and the Red Cock); for storm-bird: v. also D, 5; when Aquila rises from the sea, storms can be expected, for which the constellation is called 'aetos' in Gr., from aetai = 'is blown';

F. *water*: connected with Ganymede: the Constellation Eagle ('Aquila') always follows

the movements of the pitcher of Aquarius (who is identified with Ganymede): even the Gods need water of the Uranian forces of life;

G. *character-traits*: 1. *fertility*: a. especially male fertility and activity: the father-symbol (yet sometimes represents impotence); b. Zeus ravished Europe in eagle-form (cf. his ravishing Hera in cuckoo-form); c. sacred to Aphrodite; d. there are various representations, in which the bull is fertile earth, on which Demeter is being fertilized by an eagle (as a variant to Leda and the Swan); but generally the eagle is considered as hated by Triform Artemis (the Great Mother-goddess), because he preys on earth; 2. associated with the gods of war and power (war-gods in general are fertility-gods as well); cf. also B, 3; 3. *regeneration*: a. v. A, 3, 4, and 5; b. "Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's?": Ps. 103, 5; 4. *longevity*: "These moist trees, That have outlived the eagle": Tim. 4, 3; 5. *protective of his young*: a. v. A, 12; but cf. Pliny (10, 3): all kinds but one drive away their young; b. "I (= Yahweh) bare you on eagles' wings": Ex. 19, 4; 6. *speed*: a. v. E, 4; b. "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieeth": Deut. 28, 49; also 2Sam 1, 23; 7. '*unclean*' animal: (Lev. 11, 13) like all birds of prey: Babylonian symbol of deity (in reality probably a vulture);

8. God's *avenger*: a. ravens will pick out the eyes of him that mocks his father, "and the young eagles shall eat it": Prov. 30, 17; b. riches pursued fly off like an eagle: Prov. 23, 5; c. God's wrath spreads his wings over a country, and swoops down on the Moabites (or Edomites?) represented as a dove: Jer. 48, 28-40; also 49, 16; d. announcer of the coming of the destruction of the earth: Rev. 8, 13 (though A.V. has 'angel' there); cf. E, 7; 9. one of the things 'which are too wonderful': the way of an eagle in the air: Prov. 30, 19; 10. in Babylonian contexts (including the N.T.) we often have obvious mix-ups with 'vulture': "A great eagle, with great wings, long-winged, full of feathers, which had divers colours" = Babylon (cf. the symbol of the winged wheel of Babylon; the biggest eagle is smaller than the biggest vulture): Eze. 17, 3; 11. *pride*: "Though thou (= Edom, living in the high mountains) exalt thyself as the eagle...": Obad. 4; there were probably no eagles, but only vultures in Edom; 12. *baldness*: "enlarge thy baldness as the eagle": Micah 1, 16 (obviously vultures); 13. *carion-eater*: "whosoever the carcase is, there will the eagles be gathered together": Matth. 24

28 (same); 14. the opposite of 'fly' (cf. lion - mouse): "The eagle does not catch flies": proverb (orig. Latin); 15. *his enemies*: weasels and drones: q.v.; 16. *dalliance*: "The dalliance of eagles, The rushing amorous contact high in space together...": W. Whitman; 17. *generosity*: "The eagle suffers little birds to sing, And is not careful what they mean thereby": Tit. 4, 4;

H. *correspondences*: 1. direction: South; 2. season: summer; 3. element: fire; 4. age: youth; 5. day: midday; for the corresponding other animals: v. Compass; 6. stellar: the constellation Aquila; 7. Zodiac: Cancer (because of the claws) and Scorpio (evil spirit): summer = between the Spring and Autumnal equinoxes;

I. *special meanings*: 1. Egypt: a. the soul; b. the eagle-hawk Horus; 2. Hebrew: God's providential care over Israel; v. A, 12; 3. Greek: a. an eagle brought nectar to Zeus, when he hid from Cronos; Zeus as thunderer; b. the mount of Ganymede; c. emblem of Troy; d. Aesop: though in many ways an eagle has a high moral standard and is wise, yet he does not think it below him to break a contract with a vixen (67); he is grateful for kindness (68); also often punisher of the vain: e.g. the tortoise, the cock; 4. Germanic: a. a white eagle sits in the top of the Holy Ash (Yggdrasil); b. the giant Thiassi appeared before, and raped, Iduna, the goddess of eternal youth, in eagle-form; Loki released her in the form of a hawk, changing Iduna into a swallow; c. wind: Odin flew with song-mead to the realm of the Gods; 5. Gnostic: an eagle surmounting a ladder: the Way ('Scala Perfectionis') + the Goal of Vision; 6. Coptic: a stylized eagle, surmounted by a cross, with a wreath on its neck, and a cruciform bulla, and an ansate cross in its mouth, is often found on graves: resurrection (ref. Ps. 103, 5); 7. Hermetic: feminine, water (!), earth, passive, etc.; as such the opposite of the phoenix; 8. Christian: M.A.: a. Christ's Ascension; b. attribute of Pride, Power, Strength, Speed, Youth; and emblem of Geometry; c. baptism; d. Day of Judgment; e. Christ as mediator between god and man; moreover, as Sun with an eagle = angel; f. Mary, leading people to the true light; g. (referring to the ocean-diving osprey?: A, 7.) Christ swooping down to grab a soul from the turbulent ocean of life; h. attribute of St. John the Baptist; or, with a pen in his mouth, of St. John of the Cross; in the Tetramorph he is John the Evangelist; i. a Golden Eagle with spread wings: originally Babylon, the East, Egypt; j. Dante: earthly persecutions of the Church, repented later (Purg. 32); 9. *W. Blake*: (poetic) Genius, Imagination, God;

J. alch.: 1. volatilization; 2. an eagle devouring a lion: volatilization of the fixed, or victory of the evolutive over the involutive;

K. psych.: the father principle, the Logos: v. M, II, 1;

L. her.: 1. a man of action, of high position, lofty spirit, and wisdom; 2. the Imperial Eagle: followed Aeneas from Troy to Italy, carried by Constantine to Byzantium, became a device of many countries, often double-headed (v. also M, I); 3. the double eagle was already a Hittite and Sumerian symbol; from the Byzantine use of nr. 2, it was later used to suggest the union of West and East; still later it was sometimes chosen by those, who were king and emperor; it ended as a merely ornamental sign; 4. a White Eagle: Poland; 5. an eagle's claw: a. tenacity; b. defence of freedom and justice; c. in some parts of Germany it denoted free hunting-rights;

M. combinations: I. with parts of different beings, etc.: 1. with *human arms*: Syria: sun-worship; 2. *two-headed*: a. when in the sign of Gemini: total or partial duplication: e.g. two-headed (connected with Janus) in red and white; v. Gemini; b. creative power; c. Christian: the H. Spirit of God; d. the Holy Empire: the German Eagle to heraldic right, and the Roman eagle to heraldic left; e. the union of the Byzantine and Roman empires; f. Hebrew: Elisha; 3. *lion-headed*: conflict between the demons of darkness and the underworld (lion contrary to its normal meaning: v. Lion), and the deity of the heavens (light); II. with other animals: 1. *carrying a victim*: a. victory over the inferior by the superior forces (which are the father-principle, the Logos); b. augury: in the "Iliad" an eagle, carrying a snake (his commonest victim, also in heraldry), and approaching from the left (sinister), drops it, because the snake bites and poisons him: a bad omen for the Trojans fighting the Greeks near the walls round their ships (Bk. 11, 200ff.); an eagle coming from the right encourages the Greeks at the end of Bk. 13; 2. with a *flaming pentagram* in his claws: symbol of the planet Jupiter; 3. *Tetramorph*: St. John the Evangelist: soared to heaven, to gaze on the light of Immortal Truth with keen and undazzled eyes (for the other animals: v. Tetramorph); 4. an eagle with a *dove*: "We (being in love) in us find th'eagle and the dove": J. Donne: "The Canonisation"; 5. an eagle devouring a lion: v. J, 2; 6. an eagle with ladder, or surmounted by a cross: v. I, 6, and 7; 7. for his enmity with weasel and drone: v. both;

N. part: 1. *head* only: the Centre-point of Emanation, of spiritual, cosmic flames of the

Universe (v. also Head); 2. *claw*: v. L, 5;

O. folklore: a. it is dangerous to rob his nest: you will never know peace or rest again; b. eagle-stones: small aetites, of a light brown colour, worn by women during pregnancy and child-birth, prevent miscarriage and ease delivery; they have been imported from the East, where they were found in eagle's nests, who keep them because the females themselves have so much trouble laying eggs, and to preserve them from poison: Pliny (e.g. 36, 39).

ear (body)

1. inquisitiveness; the seat of memory is in the lobe (Pliny 11, 103); 2. eaves-dropping: walls have ears; 3. gossip and advice; 4. temptation through flattery and enchantment: a. the serpent in Paradise; b. "Bid me discourse, I will enchant thine ear, Or, like a fairy, trip upon the green...": Ven. 145; 5. conception: a. in various representations of the Annunciation a ray of light from heaven pierces Mary's ear: thus she conceives the Logos, the Word; b. (Maria telling Yerma she is with child) "On our wedding-night he kept telling me about it with his mouth pressed against my cheek; so that now it seems that my child is a dove of fire he made slip in through my ear": F. G. Lorca ("Yerma" 1, 1); 6. *long ears*: a. connected with the ass (Midas), and the Dionysus-cult; ref. for Midas: Ovid (Metam. 11, 172ff.); v. also Ass; b. connected with Pan and Satyrs; c. connected with dwarfs; d. long ear-lobes: Buddhist sage;

7. *burning or tingling ears*: a. "If your ear burns, someone is talking about you": proverb; b. evil gossip; c. childlore: burning or tingling left ear: your sweetheart thinks of you; if the right: spite; 8. *cutting off of ears*: the way of defaming royalty: ref. 2H4 2, 4; 9. *piercing the ear*: a. indicative of a blood-sacrifice of a child, as an offering for protection; b. Hebrew: an ear pierced with an awl was the distinctive mark of the slave who preferred to remain with his master after 6 years of service; that was done at the 'doorpost'; 10. purification-rites: a. at the anointment of priests the blood of a ram of consecration was put on the tip of the right ear, and the nails of the right thumb and great toe (purification of hearing, action, and movement); b. this was also performed at the purification after 'leprosy' (Lev. 14, 17); 11. "*dull ear*": of night: H5, Chor. 4; 12. *T.S. Eliot*: "pointed ears": ("Mr. Apollinax"): a. unbalanced; b. Pan-Priapus; 13. *D. Thomas*: "hair-buried ear": the womb with pubic hair (as 'head' is sometimes maidenhead); and v. 5, a.

ear (of corn)

1. fertility; 2. attribute of the sun; 3. as

symbol of bread it also means the Eucharist: Christ's Flesh (as fertility-god: cf. Adonis, and the ears sprouting from Osiris' body); 4. sheaf: (cf. the 'bundle'-symbol): ear + integration: control and proper purpose; 5. *D. Thomas*: "the synagogue of the ear of corn" ("A Refusal to Mourn"): a. related to the reduction of life to its smallest units: (salt) seed, the grains (of the sands of time, etc.), semen, the water-bead; to those man will return; b. together the smallest composite; or, the ear of corn seen as a group of standing prayers; 6. *folklore*: with 7 or 14 rows: predicts a good harvest.

earring

1. as a general amulet: a. of gold: sun-worship; b. of silver: moon-worship; 2. O.T.: a. earrings and bracelets were Abraham's servant's gifts to Rebekah; earrings may have been nose-rings, or ornaments for the foreheads; b. earrings were often amulets and sacrificed with the idols: e.g. Gen. 35, 4; c. they were collected to make the Golden Calf (no other ornaments mentioned): Ex. 32, 2ff.; 3. *folklore* (they are only efficacious, if the ear is pierced): a. good for eye-sight; b. plain gold earrings for sailors: protect them from drowning; c. v. also Gold; d. childlore: an earring falling off: your sweetheart thinks of you.

earth

1. *general*: a. stands on the pillars of the Lord: 1Sam. 2, 8; he also laid the foundations (Job 38, 4f.); b. the earth is the footstool of the Lord: Isa. 66, 1; Matth. 5, 34, etc.; c. the earth is encircled by the earth-snake (living in, or forming) the oceans; v. also Ouroboros; 2. the Great Mother of material life: the passive, the vulva (to the overlying all-father-heaven); a. man was made of earth (= dust); b. the Heavenly Marriage ('hieros gamos'): "Sweet day, so cool, so calm, so bright, The bridal of the earth and sky": G. Herbert ("Virtue");

3. the great end of material life: with 'hell' as the Underworld: a. the way of all earth = death: Josh. 23, 14; b. the great sepulchre: a. "Andrôn gar epiphânôn pasa gè taphos" (For to famous men the whole earth is a sepulchre): Pericles (Thucydides 2, 43); b. "No motion has she now, no force; She neither hears nor sees, Rolled round in earth's diurnal course, With rocks, and stones, and trees": Wordsworth ("A Slumber did my Spirit steal"); 4. the sustainer of material life: "And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land...": Eze. 34, 27; 5. the earth is eternal, therefore the soul: "One generation passeth away, and another generation cometh: but the earth

abideth for ever": Eccl. 1, 4; 6. the character of the earthly man: a. has its wisdom: "earthly, sensual, devilish": James 3, 15; b. "Blessed are the meek, for they shall inherit the earth": Matth. 5, 5; c. a person with 'forgivable', human faults: "To me He is all fault who hath no fault at all: For who loves me must have a touch of earth": Tennyson ("Lancelot and Elaine" 131); d. a person of 'practical' sense and of the sensational type;

7. cyclic existence (as a symbol of man's life): birth, maturity, decay, death; 8. Earth-goddesses (= fertility-goddesses) are usually All-mothers: Moon-goddesses (Artemis) as well as Sea-goddesses (Aphrodite); 9. witness to man: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth": Deut. 32, 1; 10. Hebrew: a. the moral opposite of what is heavenly, holy, spiritual; b. divine will and God's power and wrath: those, who 'provoke' the Lord, will be swallowed 'into the pit' of the opening earth; c. all the earth is filled with the glory of the Lord: Num. 14, 21; 11. Christian: the Church, especially the Marriage to Heaven: Christ and his mystic bride;

12. *correspondences*: a. body: governs the stomach; b. colours: (dun) brown, green, red, yellow; c. forms: cube, globe, serpent; d. Tarot: the emblem of the diamond suit (q.v.): the medium of the material world; e. alch.: one of the many names for Prime Matter; 13. the element: producer of metal (q.v.) and destroyer of water; 14. *W. Blake*: Fallen Man, Fallen Nature, etc.; 15. a *handful* of earth (= dust): death and mortality; 16. *folklore*: a. death and birth are both eased by the person being laid on the bare earth (drawing strength from Mother Earth) of a cottage, but preferably of some magical place, like a churchyard, or where three lands meet; b. a frequent element in medicinal compounds; e.g. against (the ominous) warts, witchcraft, etc.; 17. v. *Nature, Dust*.

earthquake

1. cause: a. the movement of the animal carrying the earth: fish, turtle, snake; b. the working of the giant-smiths under the ground: e.g. the Cyclops; c. caused by Poseidon; and through relations with him Theseus could predict earthquakes; since he was a bull-god, too, cattle can predict them as well; d. caused by the colic of imprisoned unruly winds within the womb of Earth, which then 'erupt'; e. assent of Mother Earth: e.g. Homeric Hymn to Pyth. Apollo (341); 2. significance: a. (divine) birth: e.g. 1H4 3, 1; b. divine anger: "Thou shalt be visited of the Lord of hosts with thunder, and

with earthquake, and great noise, with storm and tempest, and the flame of devouring fire": Isa. 29. 6; c. divine death: "Jesus... yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent": Matth. 27, 50f.; d. divine intervention: when Paul and Silas were imprisoned there was an earthquake, and the doors of the prisons opened: Acts 16, 26; e. the opening of the 6th and 7th seals in Rev. is accompanied by earthquakes; f. any sudden cosmic (usually invertive) change; g. precede (EX. 19, 18) or follow (Eze. 3, 13) a theophany; h. sacrifice; i. Dante: in the last three terraces of "Purgatorio" (C. 21) an earthquake indicates that another soul has been freed from penance; 3. *folklore*: a. omens: "There are things An Earthquake brings: At nine of the bell They sickness foretell; At five and seven they betoken rain; At four the sky Is cleared thereby; At six and eight comes wind again"; b. a man born in an earthquake ruins a state: J. Webster (The White Devil 1, 1).

east

1. sunrise: a. the rise of Christ, as the Light of the World; b. "The youth, who daily farther from the east Must travel...": Wordsworth ("Ode on Intimations of Immortality"); 2. infancy, spring; 3. wisdom: a. the place where the magi(cians) come from: Isa. 2, 6; b. "the glory of the God of Israel came from the way of the East": Eze. 43, 2; c. crystal gazers and diviners face the east; 4. the mansion of rain; 5. Egypt: ruled by Ra, who is also deadly at times; 6. *Zodiac*: Aries, Leo, Sagittarius; 7. body: the right half (= favourable; the opposite of the 'sinister' West = Death); 8. *W. Blake*: the Passions; 9. *folklore*: "When the wind is in the east, It's good for neither man nor beast": proverb; 10. v. *Windrose*.

Easter

1. Christian Easter rites strongly resemble the commemorations of the deaths of: a. Adonis: including the Pietà, Venus bewailing the death of her lover; as a corn-god he had a sacred grove at Beth-lehem = "House of Bread" (= corn); b. Attis and his weeping Great Mother, whose joyful resurrection was celebrated in Rome on the 24th and 25th of March; the resemblance was so striking, that 'pagans' and Christians zealously disputed each others' right of precedence; 2. it is the time of feeding the cattle certain corn for fecundity, for the expulsion of witches (cf. Walpurgis Night on the Eve of May Day) and the renewal of fire (sun and phallic rites); 3. *Easter Egg*: a. borrowed from Egypt as symbol of resurrection (v. Egg); b.

(more likely:) according to Baeda "Easter" is derived from Eostre (Ostara), the fertility-goddess, who had a festival at the Spring-Equinox, and whose ritual animal was the hare; the egg (incongruously connected with that hare) symbolizes the beginning (Spring) of fertility and life; 4. *folklore*: "At Easter let your clothes be new, Or else be sure you will it rue": renewal of man (= his clothes) is necessary to promote fertility.

eating

1. (with drinking) man's first and primal activity for materialistic existence (care of self preceding care of posterity): "Eating and drinking, marrying and giving in marriage": Matth. 24, 38; 2. eating is often seen as a fertility rite: the food taken into the body is similar to (and so: equal to) the sowing of the seed (cf. Coition for sympathetic magic), or the sacrifice to the god(ess): the eaters share the receptive quality of Mother-Earth, and become part of the deity; many religious festivities are accompanied by (or consist of) eating: the Feast of the Unleavened Bread, the Eucharist, the O.T. sacrifices eaten by the priest, or the priest and sacrificer, the funeral rites of e.g. the Greeks; 3. eating the Godhead is a world-wide custom, ranging from the Eucharist to the 16th century descriptions of Aztec rituals; it is especially the 'sacred' that is eaten; cf. Siegfried eating Fafner's heart; 4. eating food in 'another world' binds a person to that region; thus there is a general belief that a person who has eaten in the Underworld will not return (e.g. Kore-Persephone; cf. Hathor offering food to the dead); but also anyone straying into fairy land is warned never to taste of their food (or speak a word), if he hopes to return; the idea may be affiliated to that of the eating of the 'lotus' in Homer, or the insistent reference to Christ's eating when he returned from the Underworld; 5. v. *Devouring, Food*.

ebb

folklore: related to Birth and Death: v. Birth; v. also Tides and Flood.

ebony

1. *general*: a. etym.: Gr. 'ebenos', from 'eben' = stone; b. extremely hard wood of various species of the 'Diosporos', a tropical tree; the 'D. ebenum' has a black bark, with white wood under it till the heart-wood is reached; some species consist of black heart-wood only; perhaps the statue of Diana of Ephesus was made of it (cf. Black Marias); c. in the O.T. it was brought from Tyre (Eze. 27, 15); d. in India it is used for sceptres and images, and (because it is anti-poisonous) for drinking-cups; furthermore it is used for inlaying, piano-keys,

knife-handles, etc.; e. because of its blackness and hardness it does not produce leaves of fruit, and is never seen exposed to the sun; it consists of roots dug up by the 'Ethiopians' (of the East): Pausanias (1, 42); 2. death: Pluto's throne; 3. Somnus (Sleep) slept in a cave on an ebony couch, ornamented with black feathers; later identified with Morpheus (Ovid: Metam. 11, 592 ff.); v. also Cave; 4. melancholy, gloom; 5. scepticism; 6. on the Elizabethan stage: black velvet cloaks were usually worn by the actors who said the Prologue, or the Choruses.

echo

1. *myth.*: a. a mountain-nymph, who offended Hera by keeping her talking, so that the latter did not notice one of Zeus' infidelities; Hera punished her by depriving her of speech beyond the repetition of a last sound; b. she was hopelessly in love with Narcissus and thus faded away, or she was accidentally killed by him; c. she rejects Pan's advances, who drives shepherds to a frenzy in which they tear her to pieces, only her power of song remaining; 2. symbolically the echo has more or less the same function as a Mirror, q.v.

eclipse

1. the sun and moon in eclipse are generally believed to be eaten by a monster; v. Devouring; 2. sympathetic magic performed to undo the eclipse: a. light fires (as at the winter-solstice the sun is forced or lured to return); b. walk in circles; c. make (and light) an imitation-sun; 3. all animals feel a solar eclipse; e.g. the birds are silent; 4. the moon in eclipse is being born; therefore with clashing vessels and clanging bronze of Temesa people try to aid her throes: Ovid (Metam. 7, 207); v. also Vessels; 5. (since Rome) it predicts: a. the death of kings: a. Agrippa; b. "and the moist star, Upon whose influence Neptune's empire stands (= the moon), Was sick almost to doomsday with eclipse": portent of Caesar's death (Ham. 1, 1); c. Catherine of England; b. war; c. Black Death; 6. it was one of Moses' signs in Egypt and occurred at Christ's death: Luk. 23, 44; 7. the end of the world.

edelweiss

1. 'Leontopodium Alpinum': a perennial, the dense involucre of which consists of outer female and inner male florets, surrounded by hairy bracts; 2. purity and noble memories: shares in the height-symbolism of Mountain; 3. ostentatious (or pretended) mountaineering skill and courage; 4. sentimental (but dangerous) 'gemütlichkeit'; 5. symbol of Switzerland.

edge

in much Elizabethan usage desire (especially

sexual) has an 'edge', which gave ample opportunity for puns; e.g. a. "cloy the hungry edge of appetite": R2 1, 3; b. "the edge of a feather-bed": Mer. V. 2, 2.

eel

1. slipperiness (proverbial); it sometimes occurs in Enmity-emblems; 2. nimbleness: "as nimble as an eel in a sandbag": proverb; 3. phallic: "As plain as an eel": D. Thomas; 4. the cause of death of Lord Randal: "eels boiled in broo", or "eels fried in a pan", given him by the hand of his 'true-love'; some variants have 'a long fish' or a 'newt', but the sexual connotations are obvious; 5. Pope Simon de Brie died from eating too many eels stewed in wine: Dante (Purg. C. 24); 6. storm-affected: a storm affects all fishes in the sea, but it especially disturbs 'the bed of eels': Per. 4, 2; 7. *folklore*: a. eelskin prevents cramps (e.g. of swimmers), when worn as a garter; b. live eels in a drink cure the vice of drinking too much; c. eels in water prove it is wholesome; d. Pliny (10, 87) believes there is no sex in eels, so they are self-propagated (like salamanders, shell-fish, etc.); but Sir Th. Browne (Garden of Cyrus) asserts that the backs of living cods and perches produce them.

effigy

1. funerary use: a. Egypt: wax figures of deities were used in funeral rites, and laid in graves to facilitate resurrection; this was also done with wax fruit; b. the Romans made wax effigies, which had magical properties (taking a 'likeness' takes some of a person's power; cf. portraits and keepsakes); these effigies were also exposed on ceremonial occasions; at the closing days of the Saturnalia wax fruit and statues were made and sold; 2. M.A. (also of wax): a. votive offerings; b. sticking pins into wax effigies of enemies causes them to pine away (still done in the Scottish Highlands); or people were 'burnt in effigy' (of any inflammable material); 3. fertility: a. an effigy (of the 'old year', the 'witch', 'Judias', etc.) is burnt at a Spring-festival (usually at Easter, or the first Sunday in Lent): probably a remnant of a human sacrifice; b. in Egypt effigies of Osiris in his triple aspect (dead, dismembered, reconstructed) were made in sand, or in vegetable earth with corn-seeds in it (which then began to sprout); at other times ithyphallic images were carried round by women to the accompaniment of songs stressing his fertility-potency in unmistakable terms; 4. Carnival: effigies of the Spirit of Carnival are burnt late on Shrove Tuesday-night, or on Ash-Wednesday; sometimes they are hanged or set afloat; usually the effigies are

a mixture of a chthonic fertility-deity, an enormous farmer (representing agricultural fertility) or Death (involution: the dying of the grain before regeneration); 5. effigies in the form of cakes were eaten or offered: v. *Cake*; 6. sometimes effigies, dolls, images, etc., are thrown into the water: they will return as fertilizing rain; the same way as mutilated genital parts are thrown on earth to fertilize it; 7. hung on doors, fields, at the entrances of villages etc. to scare off evil spirits, etc.; 8. v. *Dummy, Doll, Image, etc.*

egg

I. Egyptian hier.: a. potentiality; b. the seed of generation; c. the mystery of life;

II. the *world-egg*: 1. the Egg of the World = the vault of space, having concentric layers: the 7 heavens or spheres; 2. (Pelagian) Eurynome, goddess of fertility, having risen from Chaos, divided the sea from the sky, and danced on the waves till the Great Serpent Ophion raped her; after that she assumed the form of a dove, and laid the Universal Egg, which was later hatched and split by Ophion circling around it seven times: the Universe issued from it; 3. (Egypt) when the Mother Chaos-Goose cackled her invitation to the Chaos-Gander, the result of their coupling was the Golden Egg: either earth with her golden fertility, or the sun; this myth underlies the Aesop story of the Goose laying the golden eggs (Fables 178) and the "Mother Goose" stories; 'goose' here stands for woman; 4. Orphic, etc.: the typical symbol of the world; the yoke in the middle of a liquid (upper and lower waters): sun in 'ether', surrounded by the vault of heaven; so: a. an egg shape with a dot in the centre: sun; b. an egg shape with a cross in it: earth; 5. the occult life-force in the egg = the universe;

III. *goddesses laying eggs*: A. Egypt: 1. the Creator Ptah came from the chaos-egg laid by the goose, or from an egg issuing from the mouth of Amen-Kneph; the life-principle, the seat of the soul; 2. Ra: v. I, 3; B. Greece (therefore tabu): 1. Helen of Troy was born from an egg, laid by Nemesis, when she had disguised herself as a swan to escape the amorous attentions of Zeus (v. Nymph-goddess, Sacred King, and Swan); Helle = Selena = Moon-goddess = Helen (of Troy) was also said to have been hatched from an egg laid by Leda = Let = Latona; the latter merged with Eurynome (II, 2); 2. Leda, having been fertilized by Zeus as a swan, laid an egg, from which proceeded the twins Castor and Pollux; she later became Nemesis; in a different version Zeus coupled with Nemesis, and Leda accidentally found the egg, took it

home, and hatched it; 3. Pan was hatched from an egg laid by a wood-pecker (q.v.) or a Penelope-duck (v. Duck); 4. Eros issued from the egg of Night, floating on Chaos; the egg was sacred to Aphrodite;

IV. *resurrection, regeneration*: 1. the Easter Egg, variously explained as: a. borrowed from Egypt as a symbol of resurrection (of the sun, therefore mainly red); b. the opposite of the Apple as the countercharm, leading a person to the Elysian Fields, an escape from the Labyrinth of Death (v. Labyrinth); v. also Hare and Easter; 2. the Germans and Franks gave offerings of eggs and buns at Spring Festivals; 3. in tombs: a. in pre-historic tombs eggs have been found as symbols of immortality; egg-shells are incorruptible; b. they have also been found in the catacombs: expiation (as a means of entrance to Eternal Joy); they also formed an essential part of the funerary meal; c. an egg floating above an Egyptian mummy: hope of life;

V. *further symbolism*: 1. the opposite of the scorpion: if your son wants an egg, will you give him a scorpion? Luke 11, 12; 2. animals born from eggs are 'twice born': a. laying the egg = birth of man; b. breaking from the egg = 2nd birth = initiation, the opposite of the apple of consummation (cf. IV, 1, b); 3. white egg mead: (Norse) the magic drink of Mimir, which provides strength and wisdom; 4. Hebrew (few Bible-references): a. served roasted at Passover: the sacrifice brought to the Temple on festive occasions; b. chicken eggs are only mentioned in Job 6, 6 (which is a doubtful text); in the N.T. they are eaten (e.g. Luke 11, 12); 5. Rome: for sulphur and eggs: v. Sulphur; 6. something of little value: Leon asks his son, if he will "take eggs for money": Wint. 1, 2; proverbial; 7. similarity: since Greek; 8. *alch.*: a. in general the same meaning as in Egypt + the container of matter or of thought; b. "the philosophical egg": = the 'sarcophagus' = the vessel of transmutation;

VI. *parts and combinations*: 1. *egg-white*: tastelessness: "Is there any taste in the white of an egg?" Job 6, 6; 2. *egg-shell*: something worthless: e.g. Ham. 4, 4; v. above IV, 3; 3. *egg and sulphur*: v. Sulphur; 4. *egg and serpent*: the eternal germ of life, encircled by creative wisdom; 5. *egg and dart*: androgyne: female productivity + phallic male generator (cf. the Jewel in the Lotus); VII. *folklore*: A. coloured eggs: eggs are related to Easter all over the world: the Return of Spring; children are always told about their abnormal origin; B. "Pace-egg": in England that egg was put aside

at Easter and kept in the house throughout the year; C. ordinary eggs (generally unlucky): a. it is unlucky to bring them into the house, or take them out of the house, after sunset; it is one of the many tabu-words (like cat, dog, etc.) on board ship; b. it is unlucky to dream of eggs; c. small, yokeless eggs must not be brought into the house, as they are cock's eggs (v. Cock) or wind-eggs; d. (US) a boy eating birds' eggs will be sexually abnormal; e. it is unlucky to see many broken eggs (sic!); D. egg-shells: it is unlucky not to break the shell, after the egg is eaten: witches may use it, either against the eater, or as a means of transport; E. proverbs: a. "Like a curate's egg: good in parts"; b. "an egg will be in three bellies in twenty-four hours"; c. "as full as an egg is of meat"; d. "teach not your grandmother to suck eggs"; G. childlore:

eglantine

1. *general*: a. 'Rosa Englanteria' is a fragrant, erect branching rose, the 'sweetbriar'; v. also Briar; b. the name was misapplied to the woodbine honey-suckle by Milton: "Through the sweet-briar, or the vine, Or the twisted eglantine" ("L' Allegro"); it is still so called in North-east Yorkshire; 2. poetry, talent; 3. simplicity; 4. related to fairies: it is one of the plants growing on the bank where Titania sleeps: with oxlip, 'nodding violets', 'luscious woodbine', and 'sweet muskrose': MND 2, 1; 5. "lush eglantine": Shelley ("A Dream of the Unknown"); 6. "pastoral eglantine": Keats ("Ode to a Nightingale"); 7. fragrance: funeral bouquet in Cym.: primrose, harebell, "no, nor The leaf of eglantine, whom not to slander, Out-sweetened not thy breath" shall fail on Fidele's grave (4, 2).

Egypt

1. the land of bondage, the 'furnace', later commemorated in Lent; 2. the land of idolatry: "To go out of Egypt" = to leave the sensual and material life, in order to go to the spiritual Promised Land, across the Red Sea (cf. birth) and through the 'wilderness' (desert of spirituality): progress to a superior, transcendent state; 3. the untrustworthy associate against Babylon; 4. the Egyptians have proverbially tall members ("great of flesh": Eze. 16, 26); their virile members are even of the size of asses, but with an 'issue' like that of horses: Eze. 23, 20; so: the animal in man; 5. people mainly concerned with life after death; 6. Greece: (because of 5) the spirits are better understood in the Egyptian language than in Greek: cf. Latin; 7. physicians: "I have heard that in Egypt everyone is a physician": Plutarch ('Odysseus and Gryllus');

8. M.A.: connected with Christ (legends): a. flight to Egypt; b. idols fell over when he passed; c. dragons, lions, panthers, etc. paid homage to Christ there;

9. *W. Blake*: = South = Intellect, the region of Urizen; 10. *D. Thomas*: a. death, the past, more tomb than womb (despite the pyramid, q.v.); an Egyptian wind = the wind of the past; b. Time's oppressive captivity; c. the cradle of civilization, of the mummified world of propriety and convention; 11. *emblems*: a. the Upper Kingdom: white crown and flowering rush; the Lower Kingdom: red crown and papyrus; b. gem: the Egyptian pebble = Jasper: resignation; 12. the *Egyptian thief*: "Like to th' Egyptian thief, at point of death, Kill what I love": a bandit chief, beset by enemies, intended to kill the woman he loved, but in the darkness of the cave, killed another by mistake: Tw. N. 5, 1; orig. in Heliodorus; 13. = gipsy: "The lover, all as frantic, Sees Helen's beauty in a brow of Egypt": MND 5, 1.

eight

A. *regeneration*: 1. the creation of 7 days + the regeneration by Christ (St. Augustine); or, 7 = completion, so 8 = a new beginning; 2. baptiseries were often octagonal: spiritual rebirth; it is also the number of circumcision: "Circumcised the eighth day, of the stock of Israel...": Phil. 3, 5; 3. 8 persons were saved from the Flood: Hebrew figure for atonement or regeneration; ref. 1 Peter 3, 20; 4. the 8 dancers of the Morris-dance in the Christmas-play (perhaps related to the 8 Alcads, the sons of Heracles): sword-dancers, whose performance ended in the victim's resurrection; 5. music: the octave, the return to the same note;

B. *eternity, endlessness, the gods*: 1. the only number (except zero), that can be endlessly retraced without lifting a pen; a cycle of 8 years (a Great Year: when solar, lunar, and stellar positions are nearly identical) figures greatly in Gr. mythology: the Pythian Games (until 982 B.C.), the period Heracles served Admetus, and Cadmus served Ares, etc.; varies with the 9; 2. the eternal spiral movements of the heavens: double sigmoid; 3. the eternal movement of the sea: sacred to Poseidon; 4. related to the gods: a. the alphabetical number (in Greek) of Yahweh and Christ; b. Egypt: a. the Egyptian Gods had 8 ancestors; b. Thoth, as a reformer, regenerator, and purifier is related to baptism (cf. A, 2);

C. *perfection, splendour*: 1. Christian: a. the 8 Beatitudes (Matth. 5, 3 - 11); b. the 'octave' of feasts; c. v. A, 1; 2. the sun: a. sacred to the sun in Babylonia, Egypt, and Arabia, because

it is a reduplication (2X2X2); b. Pythagorean solar increase and wisdom (just as 9 is lunar); 3. Cabala: the seal of splendour, with which God sealed the West (sundown), when he contemplated it behind him;

D. between the Square (earth) and the Circle (eternal): 1. the octagon: 'the intervening figure', one of the ways to solve the eternal problem of Squaring the Circle (v. Square); discipline; 2. between earth and eternity = Death; the 8th House of the Zodiac = the House of Death (Scorpio); 3. sacred number of the Great Goddess (of Life and Immortality): v. next;

E. fertility: 1. sacred number of Aphrodite and other Great-Goddesses (v. Cuttle-fish); so it also means: magic; 2. related to thunder and rain-makers or symbols: a. double axe; b. the movement of the bullroarers or torches; c. 8-shaped shields;

F. solidity, earth, directions of space, winds: 1. Pythagorean: solidity; natural law, equal to all people; 2. Greek: a. Apollo's chariot had 8 horses (winds); b. the tower of winds in Athens was octagonal: the 8 directions, by which the winds were distinguished; c. Germanic: Odin's horse, Sleipnir (= Storm Wind) had 8 feet; d. the 'fixed' stars of the firmament: behind the 7 moving planets;

G. health: related to the two Caduceus serpents;

H. death: (inevitable for immortality) punishment, endurance: a. in the 8th Circle of the "Inferno" serious crimes are punished in burning flames (cf. the burning flames in "Paradiso"); b. v. D, 2;

I. a 'twin-symbol': 1. the perfect binary function: a. perfect intelligence: blending the conscious and subconscious; b. knowledge and love, action and reaction, evolution and involution, etc.; c. v. also G, and E, 2; 2. science: abstract thought working on matter; 3. the gleam of the mystic tie or spirit; 4. related to the S of Spiritus (and probably to the S of dollar = 8 'reales' = wealth);

J. correspondences: 1. planet: Mars: violent passions, unleashed and unrestrained power; 2. Zodiac: Scorpio (v. also D, 2); 3. colour: rose; 4. character: a. abnormal tendencies; b. material success (wealth to those who fall under its vibration); c. self-assertion;

K. J. Joyce: woman: Molly Bloom ("Ulysses") was born on the 8th of September (Mary's birthday); Molly, however, is mostly in horizontal position, and then the 8-sign means 'eternity': she is the eternal, primeval Great Goddess;

L. additional: 1. Elizabethan: "eight and six" (syllables): the popular measure in ballads:

ref. MND 3, 1; 2. eight hours of sleep: for a fool: proverbial; 3. Gr.: all: the expression 'panta okto' (eight is all) is said to have arisen from the Gr. poet Stesichoros's tomb, which had 8 pillars, steps, corners, etc.; or from the oracle which ordered the city of Corinth to have 8 tribes, 8 parts, etc.

eighteen

1. an important number in numerology: $2 \times 3 \times 3$; also 9 (truth) + 9 , while also $1 + 8 = 9$; moreover the important numbers $12 + 6$; 2. life-symbol (1-8); 3. O.T.: an evil number: "So the children of Israel served Eglon the king of Moab eighteen years" (Judg. 3, 14), as a punishment for idolatry; 4. Christian: great reward.

eight hundred

Norse: the number of warriors in Valhalla, Odin's favourite resort, from which the warriors of darkness (stars) go out (through the 540 doors) to combat light in the morning and return to recover from their wounds; or Odin retains them there for his ultimate fight at Ragnarok.

eight hundred and eighty eight

1. important: 3×8 ; 2. Christian: the Sacred Number of Jesus in the Hebrew alphabet; it is the opposite of the Beast of Rev. = 666, which has been explained as "Qesar Neron" = Nero.

eighty one

truth (9) multiplied by itself.

elder

1. 'Sambucus': a deciduous shrub; the common elder ('nigra', Black Elder, Sc. 'bourtree') grows quickly on any soil, but prefers a moist, but well-drained soil, e.g. the waterside; its stem is hard, and, polished, may be used for fishing-rods, toys (e.g. whistles, or popguns, with the pith removed: ref. H5 4, 1), and combs; the white or pink flowers contain oil (variously used), and have a 5-lobed corolla, and 5 stamens, with 3 sessile stigmas; its inner bark is cathartic; the berries, made into wine, are a cure for cough (still used to adulterate port-wine); insects dislike the sickly odour of its leaves and bark; 2. **death:** a. in the Celtic Tree-alphabet it represented the 13th month (November 25 - December 22, the winter-solstice), in which the king of the second half of the year was sacrificed (v. King, Sacred -); b. funereal according to Spenser; c. Bassianus in Tit. Andr. was to be killed under an elder tree; d. related to the Great Goddess of Life and Death: v. 3; e. used for hunting-spears; 3. related to **witches:** a. sacred to the White (Great) Goddess, because of its white flowers (like the rowan), and the number 5 (v. 1); b. in Ireland witches use elder as broomsticks (instead of ash); c. v. Folklore,

pass.; 4. the tree of the *Crucifixion*;

5. the tree on which *Judas* hanged himself (on December 21): v. Langland, LLL 5, 2, etc.; 6. related to the **vine:** "And let the stinking elder, grief, untwine His perishing root, with the increasing vine" (= let the elder untwist his destructive root with the increase of the vine, which clings to the elder): Cym. 4, 2; 7. as fuel: a. "Green elder-logs it is a crime For any man to sell"; b. it 'brings the Devil into the house'; 8. **compassion**; 9. **zeal:** everything of it is useful: flowers, fruits, marrow, and wood;

10. the **Dwarf Elder** (= 'Danewort'): a. was introduced into England by the Danes, or grows where a Dane's blood was shed (its flowers are white tipped with pink); b. Celtic alphabet: 12th consonant: October 29 - November 25; the reed was an ancient symbol of royalty in the Eastern Mediterranean, and of power in Ireland (used as thatching-reed, and representing the number 12 = established power); 11. "my heart of elder": faint heart (Wiv. 2, 3); a jocular variant to the Heart of Oak;

12. **folklore:** A. unlucky (number 13): a. to bring it into the house; b. to make cradles of: they will be used by witches to harm the baby (take birch); B. witchcraft: a. sometimes witches turn themselves into elder-trees; b. the "Rollright Stones": an army which was turned into stone (the king with them) by a witch, who became an elder and grew near them; C. helpful: a. it averts lightning (because the Cross was made of it); b. sometimes it can be used against witches.

elements

A. general: 1. the elements have always been connected with certain creatures; 2. the elements have always been subject to height-symbolism: "Hysteric passio, down, thou climbing sorrow, Thy element's below": Lr. 2, 4; 3. a certain mixture of the elements constitute a particular man's character (beside the 'types' mentioned in the Correspondences below): "His life was gentle, and the elements So mixed in him that Nature might stand up, And say to all the world 'This was a man!'" : Caes. 5, 5; 4. the elements are divided into 3 states of matter + the life-bringing agent fire; therefore 4 = stability; moreover they thus became related to the 4 points of the compass; 5. sometimes a fifth element is distinguished, variously called 'quintessence', 'ether', the 'soul of things', the 'spirit', the 'origin', the 'Power of the Demiurge', etc.; 6. spirit (triangle) surmounting a circle (= matter as water) = woman, the psychic side of man, individual life + the circle of eternity; 7. the four first letters of the elements in

Hebrew are INRI: *Jesus, Nazarenus, Rex Iudaeorum*, the superscription on Christ's Cross; 8. when a man dies, he takes the air and fire of his being with him: the baser elements are left behind; ref. Ant. 5, 2; 9. *Anaximenes* held that the fundamental substance is air = soul; fire = rarefied air; water = condensed air; earth (and stone) are still further condensed; 10. *D. Thomas*: "the last element": death;

B. correspondences: I. the elements and **man's character:** see table I; II. the elements and **animals, stones, mythological beings, etc.:** see table II; III. the elements and **colours:** 1. air: a. in the ancient world: yellow; b. since L. da Vinci: blue; 2. fire: (always) red; 3. water: a. in the ancient world: purple; b. later green (e.g. Shakespeare); c. only lately: blue; d. H. Melville: everything connected with the sea is white; 4. earth: a. Hebrew: white; b. classical: blue; c. L. da Vinci: yellow; d. H. Melville: black; c. v. *Seasons, Animals, Tetramorph, Compass, Four* (e.g. for Quadriga), etc.

elephant

1. the male and female go east, and eat mandrake, before copulation (cf. Adam and Eve); they do this secretly; 2. strength: a. in India the Caryatid of the Universe; b. firmness (tusk); 3. longevity, eternity; 4. long memory, wisdom: a. caution; b. attribute of Instinct; c. nearest to man in intelligence (Pliny); 5. masculine phallic symbol (cf. 1, b); 6. moderation, self-restraint: a. the female carries two years, and only once in her life; b. an elephant never eats more food than he is accustomed to take (Pliny); 7. pity, meekness, piety, religion: a. attribute of these character-traits in icons; b. Egypt: they never fight other, weaker animals, but only stronger ones; they never hurt cattle when in their midst; and when a traveller has lost his way they will help him to find it again; 8. pride: he cannot flex his knee: "The elephant hath joints, but none for courtesy: his legs are legs for necessity, not for flexure": Troil. 2, 3; 9. purity: a. white tusks; b. elephants were used in 'virginity-tests' (like unicorns, lions, stags): if the animal killed the girl, she was not a virgin (any more); the "magic power of chastity"; c. they are enraged by highly coloured clothes (like bulls by red);

10. ponderosity; 11. insensibility: Christian: a sinner; 12. the earth: a representative of the element (q.v.); 13. the Rising Sun: symbol of it in some icons; they purify themselves with water and salute the rising sun with their raised trunks: Plutarch ('Cleverness of Anim. '); 14. a mount of kings and deities; 15. related to Bacchus: an elephant is sometimes said to have

Table I

element	temperament (M.A.)	mystic character	Shakespeare (Sonn.)	Blake	Yeats	general
air (wind, aether)	sanguineus (blood, red)	dreamer, lover of freedom, profound	thought	shame and fear (doubt = clouds, stars = reason)	lungs, logical thought, before Phase 22: Renaissance - 19th cent.	liberty and movement (masc., creative)
fire	cholericus (gall, yellow)	emotional, irresistible, mercurial, winning	desire (purging)	blindness	soul: before Phase 1, purging away our civilization by our hatred	desire and love (masc., creative)
water	flegmaticus (water, white)	compassionate healer, kindly understanding	tears of love	doubt, folly, jealousy, materialism	blood and sex, passion, before Phase 15: armed, sexual age, chivalry	softness and repose (fem., receptive)
earth	melancholicus (gall, black)	lover of babies, of plants, possessive, practical	dual substance of the flesh	melancholy	bowels, etc., instinct, before Phase 8: Moon: Nature dominates civilization	riches and impediment (fem., receptive)

Table II. Elements and animals, stones, mythological beings, etc.

element	myth. being	Hebrew	M.A. animal	later animal	season	windrose	form
air	sylyph, giant	eagle, rainbow	monkey	eagle	spring	South	erect ellipse
fire	salamander	man, angel, meteor	lion	salamander, fire-breathing monster	summer, early autumn	East	triangle or pyramid
water	mermaid, undine	fish, dragon, pearl	lamb	swan (or other waterbird), dolphin	winter	West	circle or sphere
earth	dwarf, gnome	bull, lion, ruby	pig	lion, elephant	late autumn	North	cube or square

accompanied him on his agricultural mission to India; 16. their natural enemies: snakes; they avoid pigs; 17. *her.*: a. power; b. cunning, sagacity; c. willingness to be guided; d. chastity; e. courage; f. chosen particularly by those who have made distant travels; 18. *psych.*: a. the power of the libido; b. a theriomorphic symbol of the Self in dreams; 19 a *winged* elephant: clouds;

20. an elephant's *head*: attribute of Africa (embl.); 21. "An Elephant's *child* - who was full of 'satiableness curiosity': Kipling ("An Elephant's Child"); 22. *Elephant and Castle*: an elephant was originally printed on the 'guinea' to show where the gold came from; later a castle was added; 23. *children's rhymes*: a. "The elephant is a pretty bird, It flits from bough to bough; It builds its nest in a rhubarb tree, And whistles like a cow"; b. from this was derived a taunting-rhyme, when a stale joke has been told: "ha, ha, ha, hee, hee, hee, Elephant's eggs in a rhubarb tree".

eleven

1. the character of the symbol (1-1): a. balance; b. unity; c. the Twin Mountain; 2. related to Twelve (q.v.) as making up the best cooperative psychic group ('complete' 12): a. the group formed by 11 subordinates and a leader: in the game of Haxey Wood (= "Witches' Wood"): there are eleven players ('boggens'), a Lord, and a Fool; cf. in Carnival the 11 Counsellors, the Prince and the Jester; b. thus 11 can be a twin of 12 or 13; 3. surfeit of completion and perfection: A. Christian: a. sin, transgression, intemperance; b. after Judas (Christ's substitute sacrificial victim) had left, there were 11 Apostles and Christ; B. transition (to a new cycle): v. J. Joyce, below; 4. months of gestation for a horse; 5. Egypt: candidates for the rites of Isis (v. Apuleius' "Golden Ass") were initiated on the 11th day, after 10 days of abstinence; 6. Hebrew: Joseph was the 11th tribe of Israel; 7. J. Joyce: number of renewal (after the complete cycle of ten); 8. weather-prognostication: "rain before seven, fine before eleven": proverb; 9. hours of sleeping: for wickedness: v. Sleeping for the other numbers.

eleven hundred

1. betrayal: the number of shekels given as a reward to Delilah for betraying Samson (Judg. 16); v. Silver; 2. caddish behaviour: the amount of money stolen from Micah's mother by her son: Judg. 17, 1ff.; 3. it may be considered as the tenfold of 110, which is a number of com-

pletion (e.g. of a man's age), with the unfavourable sense of multiplicity.

elf

I. *general*: 1. the elves can be divided into two groups; in practice, however, those are often hardly distinguishable from fairies and dwarfs: a. Liosalfar: Light-elves; b. Dockalfar: Black elves; 2. etym. perhaps related to a root meaning 'nightmare';

II. *Light-elves*: a. they are agelessly old (probably remnants from subdued smaller races); b. they do not need food; c. their dwellings are poor, but glow with the valuables got from the earth; d. they do not work; but if they do, they do it without exertion or loss of time; e. their lives are devoted to dance, music, and love; but in these occupations, as in their endless lives, they are not happy; f. they beg for the love of the humans, though the latter are lower-classed; "And the elves also, Whose little eyes glow Like the sparks of fire, befriend thee": R. Herrick ("Hesperides"), "The Night-piece, to Julia"; g. they have no religion, and endlessly seek after-security about their future happiness; h. their gifts are apparently worthless, but turn to gold at the rising of the sun (or the other way round);

III. *Black elves*: the ugly kind (v. also Dwarf): a. they live in the dark corridors of mountains, on burial grounds and cemeteries; b. they sometimes steal human children and replace them by freaks ('changelings'); c. the elves can change themselves into swans, by putting on a certain swan-shirt, or swan-ring; when these are stolen, they try to get them back by all means (v. Swan);

IV. *literary references*: 1. *W. Blake*: = Fairy = the real joys of natural life; 2. *Fr. Thompson*: to be a child is "to be so little, that the elves can reach to whisper in your ear" ("Shelley");

V. *combinations*: 1. 'elf-bolts', or 'elf-arrows': prehistoric flint implements, with which the elves were supposed to hurt cattle (and people); 2. 'elf-locks': a tangle of woman's hair, matted so that it is hard (and unlucky) to undo it; especially Queen Mab (q.v.) was responsible for this; ref. Rom. 1, 4;

VI. v. *Dwarf, Fairy*.

elk

1. the elk suffers from dizziness, which may be momentarily cured by rubbing his left hoof; therefore his hoof can be used to cure all diseases connected with dizziness, but make sure you have the left hoof; 2. elk-horns are a talis-

man against many forms of evil, like all horns (q.v.); 3. shares in the symbolism of deer, stag, moose, etc.

ellipse

a very ambiguous form: 1. the Universe (Egypt); 2. the World of the Dead, the Underworld (its mirror): Egypt; 3. the element Air is presented as an erect ellipse; 4. the superconscious.

elm

1. *myth.*: a. Germ.: the first woman who lived in Middangard was Embla (= elm), whose husband was Askr (= ash); b. Graeco-Roman: sacred to Bacchus: v. next; 2. connected with the vine: the vine is trained on the elm; together they represent: a. natural sympathy, unity; b. benevolence; c. marriage: v. 4, a; 3. related to burial (-places): a. Homer: an elm was planted near the barrow of a hero (II. 6, 419); cf. Philostratus (Heroica 3, 1); b. "The piler (pillar) elm, the cofre unto careyne" (= corpses): Chaucer (PoF 177); 4. related to fertility (rites): a. the image of man needing woman: the elm needs the vine to have value (beside its leaves), and the vine needs the elm for support: Ovid (Metam. 14, 661ff.); b. one of the trees under which Baalim-sacrifices were held (Hos. 4, 13); however, the translation as 'terebinth' ('êlâh) as opposed to oak ('allôn) may be right because of the solitary position of the tree; c. the shade of an elm promotes the growth of plants: Pliny (17, 18);

5. longevity: "The moan of doves in immemorial elms": Tennyson ("The Princess" 7); 6. form: a. beauty, grace: the tree has a graceful, arching and vase-like crown; b. stateliness and height: airy elms are the perches for cooing wood-pigeons and moaning turtle-doves in Vergil (Ecl. 1, 57ff.); c. shade: "Under the shady roof Of branching elm star-proof": Milton ("Arcades" 88); 7. justice: it was the custom for those who dispensed justice in the name of the Lord of the Castle to sit down under the elms planted in front of the castle-gate; 8. Christian: strength (though it has proved a weak giant, susceptible to many diseases); 9. fuel: like "smouldering flax" it gives no flame when burnt; 10. *D. Thomas*: "as straight as an elm" ("A Hunchback in the Park"); 11. *folklore*: a. the bark, when chewed, was used as a poultice against dog-bites ("Daphnis and Chloe" I); b. the leaves and bark are vulneraries; especially potent, when taken off the graves of kings killed by wounds.

Elmo's Fire, St.

1. a bright light, or fire (electrical discharge), sometimes seen in a severe storm at sea

on projecting parts of a ship (or aeroplane, sometimes on mountains): it indicates that the worst part is yet to come, but according to others, that it is over; 2. it is generally thought of as a twin-light: "On the topmast, The yards, and bore-sprit (= bowsprit), would I flame distinctly, Then meet and join": Temp. 1, 2; 3. *Graeco-Roman*: a. manifestation of the *Divine Twins* (Castor and Pollux); they called them *Helen* (possible der. for Elmo), after the sister of these gods; b. Pliny: a good omen, when the glow is double: it signifies protection by the Twins; if single, it means shipwreck; 4. *Christian*: a. the Christian Greeks soon called it *St. Helena's fire* (who found the True Cross); b. *St. Elmo* (perhaps related to Erasmus, patron saint of sailors) died at sea during a severe storm; on his death-bed he promised the sailors, that he would show himself in some form, if they were destined to survive;

5. *folklore*: it is the ghost of a drowned, comrade, warning of the approaching shipwreck, or disaster.

emanation

1. *O.T.*: *Wisdom* is "a certain pure emanation of the glory of the almighty God", conveying herself to "holy souls"; she herself is also "almighty", and represented as a being (female; cf. Hagia Sophia, who only changed sex when she became Sanctus Spiritus) beside the also Almighty Male Yahweh: Wisdom 7, 25; 2. *W. Blake*: the outcast, *imaginative part of man* (or God); the opposite of the Spectre, q.v.

emasculat

1. *mock-assassination*, replacing life-sacrifices to the Great Goddess, but originally preceding them; 2. *sympathetic magic*: a. to the cutting of the grain, which thus becomes sanctified; b. to enforce rebirth in spring; c. as a fertilizer: thrown on the land; 3. *related to the Sacred Heel* (q.v.), which did not touch the ground after the 'thigh' was dislocated with the surgery; 4. later this in turn was *substituted by circumcision*, as the dislocation was mimed by wearing the *buskin*;

5. *emasculated gods*: a. Uranus; b. Seth: in his eternal fight with Horus, who had lost one eye (Horus = Sun); 6. v. *Castration*.

embers

1. *old age*: the last smouldering of the fire of life; 2. related to *gloom*: "Where glowing embers through the room Teach light to counterfeit a gloom, Far from all resort of mirth, Save the cricket on the hearth": Milton ("Il Penseroso" 79); 3. tossed over one's head into a running brook: a magic to punish a deserting lover: Vergil (Ecl. 8, 101ff.).

embrace

1. emblem of *copulation, affection, love*: "The grave 's a fine and private place, But none, I think, do there embrace": A. Marvell ("To His Coy Mistress"); 2. *concord*; 3. *deceit*: cf. Judas' kiss; 4. under the arms or at the feet: embrace of an inferior or one seeking favour; however, v. also Foot for the magic power of foot-clasping.

emerald

1. *general*: a. a bright green beryl, valued highly since 2,000 B.C.; there were important mines in Egypt; b. smaragdus was a collective name for green stones (cf. 'carbuncle' for red); 2. *period*: a. May; b. spring - rebirth; c. hawthorns and willow; 3. *Zodiac*: Gemini; 4. *virtues*: A. general: a. success in love (green), domestic happiness; b. gives the ability to foretell the future; c. turns pale, when the wearer is in danger of betrayal; protects against evil tongues; B. medicinal: a. related to the eyes: averts the evil eye; sharpens eye-sight: Nero wore emerald eyeglasses; b. protects against diseases in general (already Egyptian and Etruscan); the influence of evil spirits; untimely loss of virginity; difficult childbirth; C. for those born under it: a. character: easy-going; b. inventive and literary intellect;

5. it symbolizes: a. immortality: widely used in the Church (v. below); b. true love; but cf. green and blue for love; c. v. 4, and Green; d. long-suffering: not to be overcome by temptation; 6. its character: a. peace and prosperity; b. a feeling for justice; c. reserve, unless intellectually roused; 7. *her.*: a. freedom; b. happiness; c. beauty; d. friendship; e. health; f. hope; 8. Bible-references (Hebr. 'nôphek': all stones are dubious): a. the first stone of the second row on the Breast-plate of the Highpriest: either the tribe of Judah, or Dan (v. also Ephod); ref. Ex. 28, 18; b. were obtained from Syria (Eze. 27, 16); c. the gates (or the foundations) of the New Jerusalem are to be made of sapphire and emerald, etc.: Tob. 13, 21, and Rev. 21, 19; d. the throne of God: Rev. 4, 3; 9. Christian: a. faith; b. purity, chastity; c. the gem of the Pope; d. legends: a. an emerald fell from Satan's crown, when he fell from Heaven; b. the H. Grail was made of it, because of the purity of its rays;

10. *combinations*: a. the *Emerald Table* ('Tabula Smaragdina'): one of the works of Hermes Trismegistus, the best-known text of which is "So above, so below" (important to remember in symbolism); b. the *Prince of the Emerald*: Horus (representing eternal youth and fertility); cf. Phoebus' throne: Ovid (Metam. 2, 24); c. the *Lady of the Emerald*: Isis (Horus'

mother): Our Lady, Queen of Heaven, Star of the Sea, etc.; d. *emerald eyes*: those of Beatrice (hope): Dante (Purg. 31, 116); e. the *Emerald Island*: Ireland; but often used in comparison with any green island(s): "The gallant Frith the eye might note, Whose islands on its bosom float, Like emeralds chased in gold": W. Scott ("Marmion" 4); f. *D. Thomas*: ("It is the sinners' dust-tongued bell"): a. creative + sea (Venus); b. related to the Emerald Table (v. 10, a) of Hermes Trismegistus as patron of poetry.

emperor

1. absolute rule, tyranny; 2. *W.B. Yeats* ("Byzantium"): God and Man = the supreme artist = the human imagination; 3. *D. Thomas*: "hunger's emperor": a. Christ hanging between two thieves; b. the Phallus = the Word = poetic creation = God's Tool = Christ.

Emperor, The -

1. represented: a grey, bearded figure seated on a throne (earth); in his hand he holds his symbols of power: an orb (sometimes made into a sceptre, with a cross on top) and a phallic, fleur-de-lys sceptre (sometimes in the form of an elongated Ansaté Cross; v. Cross); on his throne, shield, or dress, are rams' heads or a heraldic eagle; in the background we see (a) mountain(s), symbolising unyielding authority and solitary heights; 2. *denotes*: a. the Great Father-Creator: Jupiter-Yahweh-Ammon-Marduk-Hercules; b. materialism (4th arcana: v. Four): temporal and evanescent power; c. the Minstrel-Magician after his union with the High-Priestess has transformed her into the Empress; a union, but not necessarily marriage; d. reason and intellect having conquered the emotions and the subconscious; e. severity complemented by high-minded mercy; f. astrol.: Earth, or Jupiter.

Empress, The -

1. represented: a winged matron seated on a throne with a crown (like the Emperor; sometimes of 12 stars); she has the same sceptre as the Emperor, but her shield has an eagle turning the other way (to heraldic left) or the Venus-symbol; she sometimes wears Venus' pearly necklace and a myrtle crown; she is surrounded by (stylized) forms of vegetation, a fecund mouse, etc.; 2. *denotes*: a. the Great Mother Hera-Venus, Isis-Hathor, Mary; b. the generative activity of the subconscious fertilized by the Emperor's intellectual ideas; c. the (virginal) High-Priestess after union with the Minstrel-Magician; d. generosity and affective persuasion; e. astrol.: Venus (beauty), or Earth.

Endymion

1. the sun about to plunge into the sea;

Selene's love is the light of the rising moon falling on the sun, as he sinks into the sea (her element); the fifty daughters are the fruits derived from the mutual attraction of dormant nature (Zeus granted him immortality in sleep) and moonlight; 2. a man trespassing on a woman's realm, and murderously assaulted; 3. the sun-king asleep at night, living with the harem of the High-Priestess of the Moon, and the 50 other priestess-princesses.

engine

1. especially (cunning) war-machinery: a. "O you mortal engines, whose rude throats The immortal Jove's dread clamours counterfeit, Farewell! Othello's occupation 's gone!" Oth. 3, 3; b. in particular "the fatal engine" = the Trojan Horse (Tit. Andr. 5, 3), derived from Vergil's "fatalis machina" (Aen. 2, 237); 2. all mechanisms are seen as magical inventions which follow their autonomous existence and will; 3. the inhumane forces of modern society.

England

1. the English are proverbially mad: ref. Ham. 5, 1; 2. the English pretend to be first in human form, musicality, and well-supplied tables: Erasmus; 3. sea-farers: "Others may use the ocean as their road, Only the English make it their abode": E. Waller ("Of a War with Spain" 25); 4. splendid isolation: "An Englishman's house is his castle": proverb;

5. they are melancholic: "An Englishman is never happy but when he is miserable, a Scotchman never at home but when he is abroad, and an Irishman never at peace but when he is fighting": proverb; 6. drinking: a. "Before the Romans came to Rye or out to Severn strode, The rolling English drunkard made the rolling English road": Chesterton; b. "In settling an island, the first building erected by a Spaniard will be a church.... and by an Englishman, an alehouse": proverb; 7. rare combination of aristocracy and freedom; 8. determination and fighting-spirit (only) in the face of danger: e.g. "When I warned them (= the French) that Britain would fight on alone whatever they did, their generals told their Prime Minister and his divided Cabinet, 'In three weeks England will have her neck wrung like a chicken.' Some chicken; some neck": W. Churchill (Speech, Canadian Senate and House of Commons, 30 Dec. 1941); 9. democracy: "England is the mother of Parliaments": J. Bright (Speech in Birmingham, 1859);

10. "L'Angleterre est une nation de boutiquiers" (England is a nation of shopkeepers): attributed to Napoleon; cf. the remark by a German 'scientist' in 1922, that England had

been dead since 1649; 11. landscape: a park (fitting the emblematic Rose): "England's green and pleasant land": W. Blake ("Milton", pref.); 12. dressing: a. "Long beards heartless, Gay coats witless, Makes England thriftless": a Scottish taunting-rhyme; b. "We don't bother much about dress and manners in England, because as a nation we don't dress well and we've no manners": G.B. Shaw ("You never can tell" 1); 13. colonists: "And what would they know of England, who only England know?": R. Kipling ("The English Flag"); 14. guided by learning: "When Oxford draws knife, England's soon at strife": proverb; 15. England is a paradise for women, the hell for horses, and the purgatory of servants (16th cent.); 16. the typical trees: "Of all the trees that grow so fair, Old England to adorn, Greater are none beneath the Sun Than Oak, and Ash, and Thorn": R. Kipling ("A Tree Song").

Enitharmon

W. Blake: 1. wife, or Emanation, of Los (q.v.); the name = 'Enarithmon' = 'numberless': the Great Goddess in her numberless forms; 2. she rules the Moon, as Goddess of Space, Spiritual Beauty, or Poetic Inspiration; 3. however high her place is, she is subject to error, not uncommonly fleeing from her consort.

ensign

1. there are several references in the Bible to ensigns on mountains, etc.: a. as a punishment other nations will overcome Israel: and he will lift up an ensign unto them from the end of the earth; "and behold, they shall come with speed, swiftly": Isa. 5, 26; b. "One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill": Isa. 30, 17; cf. Ps. 74, 4; 2. a shifting ensign is followed by the damned in the Dark Plain outside Hell, the place for those who were neither good nor bad, and have lost their reason: Dante (Inf. 3); 3. v. *Flag, Banner*.

entanglement

1. an entanglement may be caused by branches (e.g. Osiris), nets, bonds, interlacing lines, a web, a trap, being immured, a castle being overgrown (e.g. Sleeping Beauty), earth covered with snow, etc.; 2. *breaking away* from an entanglement: evolution: a. the clearing away of the obstructions to a treasure, or to past riches (of fertility, the unconscious, etc.); b. related to the sun and his daily birth; 3. *being overgrown* with entangling things: involution (voluntary or not): e.g. a. a voluntary return to a less developed stage, in order to arise afresh (after due incubation); related to the

'veil' of fertility-goddesses; b. return to the (safety of) the womb; c. cosmic: the collective dream, which separates one cycle of life from another; d. being overwhelmed and irrevocably bound by the strands of the subconscious; 4. for matted hair: v. Elf-lock.

Ephese

1. cult of the Magna Mater, the Great Goddess, a fertility Artemis, whose statue has breasts all over; 2. city of magic and magical formulae: a. Acts 19, 19: "Many of them also which used curious arts brought their books together, and burned them before all men"; elsewhere (Eph. 4, 14) referred to as "the sleight of men, and cunning craftiness, whereby they lie in wait to deceive"; b. also in Shakespeare: e.g. Err.; 3. a city of revelling: "an Ephesian" = a 'boon companion' in Wiv. 4, 5; 2H4 2, 2.

epheod

prescribed in the priest-paraphernalia of the Priest-texts (e.g. Ex. 28, 6); it was used for oracular magic: e.g. Hos. 3, 4; it is condemned with the teraphim, etc.; it may have been a box from which lots were drawn, or connected with the mysterious Urim and Thummim; there was another ephod in the Holy of Holies: 1Sam. 21, 9; further ref.: Ex. 39, 2; Judg. 8, 27; Judg. 17, 5.

Ephraim

1. the name Ephraim = 'fruitful': "For God hath caused me to be fruitful in the land of my affliction": Gen. 41, 52; 2. his tribe quarrelled with the Midianites (who had largely formed Moses' religion), with Gideon, Jephthah, the house of David, etc., but were again accepted by the Lord when they repented: Jer. 31, 20; 3. their most important towns were Shiloh, Shechem, and "the head of Ephraim is Samaria": Isa. 7, 9; 4. they were notorious drunkards: "Woe to the crown of pride, to the drunkards of Ephraim...": Isa. 28, 1ff.; 5. *emblems*: a. a bull; b. a bunch of grapes; 6. *Zodiac*: Leo; 7. *Ephraim and Manasseh* (= 'forgetting'): a. the motif of the younger brother supplanting the elder (Gen. 48, 14-19); b. summer and winter, and further cyclic, binary functions.

epilepsy

1. because of its bizarre and dramatic symptoms it is a sickness which has been recorded from the earliest times, and has always been regarded with awe; it was seen as: a. a divine or 'sacred disease' (Hippocrates): during the seizure the patients communicate with a god; regarded as a religious trance or 'ecstasy'; b. possession by the devil or evil spirits: already before the arrival of Christian views; 2. great

men, who were believed to have been epileptics: a. Julius Caesar; b. Muhammed; c. Cromwell; d. Peter the Great; e. Napoleon; f. Hitler ('carpet-eater'); we only know for certain about Flaubert and Dostoyevsky.

Epiphany

1. etym.: Gr. 'epiphanein' = to manifest; 2. the Greek festival celebrating the appearance (or manifestation) of a deity; 3. Christian: originally January 6th was the date on which Christ's birth was celebrated; as the date for the manifestation of Christ to the Gentile Magi it is of Eastern origin, where, however, it was mainly concerned with Christ's baptism and his first miracle at Cana; the feast was given greater importance, also in the West, than Christmas to avoid the coincidence with all those Egyptian, Babylonian, etc. virgin-goddesses, all giving birth to Sun-light-gods on that day; the 6th of January, however, was not much better, since that ended the series of festivals lasting Twelve Days ('Twelfth Night'), e.g. the Saturnalia; 4. the best-known winter-solstice rite of all those which are meant to dispel the destructive old-year spirits, and 'easing' the birth of the new sun (year) was the feast of the Teutonic goddess of spinning and ploughing, Berchta (the Great Goddess as crone), when people in noisy bands, grotesquely masked, and performing elaborate dances, held a winter-carnival; the tradition is still continued in New Orleans, where the Carnival season does not start on November 11th (as in most places in Europe), but on January the 6th; 5. the English king or queen still offers gold, frankincense, and myrrh at the altar in the Chapel Royal on that day; for the meaning of the gifts: v. Magi; 6. v. *Twelfth Night*.

equator

when people cross the equator ('The Line') for the first time they lose their hair; if not automatically, then by a sailor's practical joke (ref. Temp. 4, 1); often 'Neptune' appears on board himself, and with a wooden razor the soaped men are 'shaven'.

Erinyes

1. goddesses of vengeance (perhaps originally one; three being the first 'split-up' of female deities); they may have originated in the ghosts of those murdered; or in the avenging aspect of the Great Earth Goddess (vengeance = the restoration of the balance); 2. they sprang from the Earth, fertilized by the blood from Uranus' castrated parts; (also therefore) they are chthonian demons (q.v.), whose home is the Underworld, but who rise to the earth to restore the balance upset by any infringement of the laws

of human society (and may thus have been Themis originally); as chthonian demons they sometimes are represented as dogs or serpents; 3. remorse, guilt turned upon itself, to the destruction of the guilty; 4. symbols of involutive fragmentation of the unconscious ('tearing man apart'); cf. Multiplicity.

ermine

1. *general*: a. the name applied to several Northern weasels in their winter-coat; but those which are used for royalty etc. must be from the 'Mustela erminea' = the 'stoat', of which only those living in cold climates have the completely white coat and black tail-tip in winter; b. placed in mud, it will rather kill itself, or go through fire, than contaminate itself; 2. symbolizes: a. royalty, peerage; b. justice, moderation; judges and lawyers wore cloaks of ermine (e.g. Langland, P. Ploughm. Bk. 3); c. purity, chastity; the latter esp. in the M.A.; d. attribute of Touch; 3. *her.*: a. prudence; b. courage; c. cleanliness; d. dignity, sovereignty, etc.; 4. *folklore*: at a farm it brings luck, yet their eyes can cause sickness, and their breath can be fatal.

Eros

1. in art Eros is often depicted as riding a lion, a dolphin, or an eagle; or he is seated in a chariot drawn by wild boars or stags: he has power over the fiercest and fastest animals, on land, at sea, or in the air; 2. the Eros-Psyche-myth: (v. Apuleius' "Golden Ass") variously explained as: A. introduction into full life: a. in marriage the 'rude' phallus may undo an unrealistic romance; b. death is the final part of life (Eros as a chthonic snake); cf. Father; B. the Dawn (Spring) Maid overcome by the fierceness of the full sun; she receives his attentions again, when his light is subdued; C. the wind carrying Psyche off suggests a time-myth; besides being 'swept off her feet' by her emotions; D. Christian: the soul, before being united to its original divine essence, must be purified by suffering.

eruca

1. a genus of plants of the 'Cruciferae' family, found in the mountains; 2. aphrodisiac: Ovid (De Arte Am. 2, 423), Juvenal (Sat. 9, 134).

Esther

1. according to the mythological explanation, the Purim-feast was originally a fertility (midwinter or spring) festival, celebrating the victory of the light-god Marduk (Mordecai) over the god of darkness Haman (Uman), while Esther = Ishtar, and Vashti = Mashti; 2. Esther underwent 12 (lunar) months of purification (6 with oil of myrrh, and 6 with 'sweet odours':

rain and summer period), before she went into the King's room; on the 13th day of the 12th month (February-March) Mordecai was to be killed (as was decreed on the 13th day of the 1st month: March-April); Esther's help to Mordecai is introduced by touching the obviously phallic sun-king's 'golden sceptre'; the sign of Mordecai's victory is, that he gets the King's "golden ring", which was first given to Haman; the latter's face was covered (as a sign of a death-sentence, being the sun-king's substitute sacrifice); Mordecai was at the height of his power at midsummer (ch. 8, 9); v. also 9, 4; 3, as Marduk and Ishtar were, in many respects, androgynous gods (changing into one another in time), it is not surprising, that later, according to the orthodox, the Purim-feast 'degenerated': men dressed as women, and v.v.; 4. M.A.: the emblem of the Church of the Gentiles, which was preferred to Vashti = the Synagogue; she saves her people from the ambushes of the impious Haman, who represents the Devil.

Ethiopia

1. etym.: a. Ethiops, the son of Cush, was the father of the Aksumawi, whose sons, called the "Fathers of Aksum", were the inhabitants of the Sabaeen empire in the North of the country; b. Gr. 'aithein' (= burn) + 'ōps' (= face); c. from Herodotus (3, 90ff.) we know the Greeks divided the African from the Asiatic Ethiopians; the African were again divided into those living on the southern border of Egypt, and the Ethiopians 'proper', who live on the other side of the terrible desert, and are very tall, strong, and long-lived; the semen of the Ethiopians (like that of the Indians) is as black as their skin; 2. the Greek derivation make some people believe that Hephaestus was the Ethiopians' ancestor; 3. in another story they became dark, when Phaethon's lack of skill made the sun career off its course (causing Libya to turn into a desert): Ovid (Metam. 2, 236ff.); 4. according to Homer the Ethiopians live at the end of the earth (e.g. Od. 1, 22ff.): half of them in the country of the declining sun, half in that of the rising sun; 5. it was generally considered the most distant of all lands, more specifically the Farthest East people knew, a country in which all fabled things could be believed to exist, e.g. the unicorn (q.v.); 6. in the O.T. there are many references to it, as a powerful country (often referred to as 'Cush'), inhabited by 'careless' Ethiops (e.g. Eze. 30, 9); 7. *alch.*: 'caput corvi' and 'nigredo': the initial stage (of the soul) on the road to evolution; 8. *Jung*: (like Negroes, Indians, savages, etc.) the Shadow (q.v.) or 'darker' side of one's personal-

ity; 9. "And Silvia... Shows Julia but a swarthy Ethiop": Gent. 2, 6; also fig.: "Ethiopic words, blacker in their effect": AYL 4, 3; 10. related to the story of Prester John, where, again, his kingdom Ethiopia is supposed to lie in the extreme Orient.

Eulenspiegel, Tyll

1. etym.: "owl-glass"; 2. personification of the fool, the knave; the Trickster-archetype; 3. his humour and practical jokes and pranks generally depend on puns, a deliberate interpretation of some metaphorical command, thus relating realism to the unrealistic part of human speech; 4. the individual, who, with peasant wit, is victorious over the narrow-minded, condescending townsman, clergy, and nobility; 5. he was baptized three times: in the font, in mud, and in hot water.

Euphrates

1. *general*: a. name: Sumerian Buranunu (= 'Great River'), Babyl. Puratta; Hebr. Perath; Arab. Nahr al Furat, or Frat; b. the largest river of Asia, but barely navigable, because of its shallowness, and bad for sailing as wind and stream go in the same direction; c. many of the famous cities were situated on it: Babylon ('the glory of kingdom'), Ur, Nippur, etc.; d. the great fertilizer, with an early canal-system, though it also has damaging floods; 2. the fourth river of the Garden of Eden (Gen. 2, 14), later forming the border of the land promised to Abraham and his seed (the other being the great river of Egypt); 3. in Rev. 4, angels of destruction rise out of it (9, 14) and a vial poured out on it by an angel dries it up (16, 12); 4. the irreversible nature of a process, and time (like any river); 5. fluid cosmos passing across the material world (= Babylon) in 2 directions: involution and evolution.

Eurydice

1. nature-myth: dawn, who returns to darkness when her husband-sun travels on through the sky without her; 2. *psych.*: a. the poet's 'anima', escaping him, when he wants to get a direct 'realistic' view of her; or discarded by his 'reason' (ego); b. a half-formed, intuitive vision, scattered through the sudden transition to personal desire; c. undeveloped intuitive or imaginative sensibility; d. in Dante: sublimated into Beatrice, who is left behind in the Underworld of Hell in the form of Francesca da Rimini (C. 5 of Inf.) in earthly form; cf. Vergil, Aen.: Dido. **Eve**

1. artlessness, guilelessness; 2. beauty: "Adam the goodliest man of men since born, His sons, the fairest of her daughters Eve": Milton (Par. Lost 4, 323f.); 3. gentleness; 4. spinner (as

earliest and most typically feminine occupation): "When Adam dolve, and Eve span, Who was then the gentleman?": (attributed to) John Ball; 5. Gnostic: some held that creation was made by an inferior being (exploding the myth of the Jews as the Chosen People), who may have been Yahweh, and the Serpent of Wisdom ('Sophia') warned Eve against his deceptions; 6. *St. Augustine*: Adam and Eve had sexual intercourse without lust (and pleasure?) before the Fall; 7. M.A.: a. Eve rising from Adam's side prefigures the Blood from Jesus' side (= Eucharist) and water (= Baptism); b. there are endless medieval (desk-) comparisons showing where Eve (Eva, material, formal aspect of life, the mother of all material life) went wrong, and Mary (Ave) put things right (as the mother-of-all-souls); cf. Eros-Ares; 8. pride: Eve's legacy: Gent. 3, 1; 9. for Eve = the serpent = the goddess of the underworld: v. Serpent (K, 2).

evening

1. "The evening crowns the day": proverb; 2. peacefulness: "So let us welcome peaceful ev'ning in": Cowper ("The Task"); rest: the time for arrival; 3. dead quiet: "When the evening is spread out against the sky, Like a patient etherised upon a table": T.S. Eliot ("The Love Song of J.A. Prufrock"); 4. colourless: "and twilight grey Had in her sober livery all things clad": Milton (Par. Lost 4, 598f.); 5. involution, return to the chaotic darkness of night, to prepare for rebirth in the morning; 6. man's life: middle-age (Aristotle: old age); v. Day; 7. season: autumn (Aristotle: winter); 8. evening deities: lead to the darkness of the Underworld.

evergreens

1. permanence; 2. eternity, immortality; 3. used in midwinter-festivals to enforce the return of fertility; especially related to the mistletoe, q.v.; 4. used in funeral rites, churchyards, etc.; 5. poverty.

ewe

1. the single possession of a poor man in Nathan's parable (to show David he did wrong by desiring and taking Bathsheba): 2Sam 12, 3; 2. Greek: the first day of every month a ewe-lamb was offered to Hera as death-goddess; 3. v. *Sheep*.

excrements

1. related to gold: e.g. the story of the Ass who defecated gold; this idea is confirmed by psychology: the anus has been an object of veneration from earliest times; relics are to be found in the Crusaders, who anointed themselves with the excrements of the Pope, and the witches who kissed the fundament of the Master of the Sabbat; cf. Fundament; 2. *Dante*: in

the "Inferno" the Flatterers are punished, who are completely covered with excrements (C. 18); 3. *alch.*: 'nigredo', the dark stage eventually leading to the light of the 'aurum philosophicum'; 4. in many cases the possession, the use, or even the swallowing of a potent person's excrements, gives one power over that person (especially over evil persons).

exile

1. often the punishment of those who have (unwittingly) killed a kinsman, e.g. Cain and Oedipus; going into exile for a year was a common way of purifying oneself of various crimes; v. Pig's blood; 2. modern: ostracism, the greatest fear of modern man in society.

eye

1. *general symbolism*: 1. *sun*: 'the beautiful eye of heaven': a. Egyptian hier.: sun-gods: Horus, Ra, Osiris; b. = the eye of Horus: the other eye he had lost in his eternal fight with Seth (Saturn), who had lost his genitals; 2. *knowledge*: a. Egypt: iris + pupil = 'sun in the mouth' = the Creative Word, and divine omniscience of Horus and Osiris; b. Cherub: v. III, 4, c; c. Argus: Io's guard; 3. *understanding* (sacred fire): "The courtier's, soldier's, scholar's, eye, tongue, sword" where the 'eye' refers to the scholar: Ham. 3, 1; abode of the mind; 4. *judgment*: a. "What we behold is censured by our eyes": Marlowe ("Hero and Leander" 1); b. "Let every eye negotiate for itself And trust no agent": Ado 2, 1;

5. *authority*: a. his fair front "and eye sublime declared Absolute rule": Milton (Par. Lost 4, 300f.); b. "And then the justice.... With eyes severe and beard of formal cut...": AYL 2, 7; 6. *care*: "The master's eye makes the horse fat": proverb; 7. *life*: a. "closing one's eyes" = to die: "Dust hath closed Helen's eye": Th. Nashe ("A Lament in Time of Plague"); b. Egypt: in a creation-myth, man was born from the eye of Ra; c. "From women's eyes this doctrine I derive: They sparkle still (= always) the right Promethean fire; They are the books, the arts, the academes, That show, contain, and nourish all the world": LLL 4, 3; 8. *orb, world*: "Let us possess one world, each hath one, and is one. My face in thine eye, thine in mine appears...": J. Donne ("The Good-morrow"); 9. *guardian* of the spiritual, inner man (as the teeth are of the material inner man), of the soul, or of the heart: "Her eyes like angels watch them (= lips, = love) still": T. Campion ("Cherry-Ripe");

10. *spies*: "Fields have eyes and woods have ears": proverb (13th cent.); 11. expressive of *character*: "There's language in her eye, her cheek, her lip, Nay, her foot speaks; her wanton

spirits look out At every joint and motive of her body": Troil. 4, 5; 12. expressive of *mood*, e.g. a. "the light of the body is the eye: if therefore thine eye be single (= good), thy whole body shall be full of light" (= knowledge and goodness): Matth. 6, 22 (= Luke 11, 34); b. "Disdain and scorn ride sparkling in her eyes": Ado 3, 1; c. "Ear th' horoōsa Nycheia" (And Nycheia with Spring in her eyes): Theocritus (Id. 13, 45); 13. *love*: a. the place, where love begins (it ends in the mouth) and is yet pure: those heavenly eyes of love, the seats of true love, undefiled yet by the rest of the body; b. "It is engendered in the eye": Mer. V. (Song: "Tell me where is Fancy bred": 3, 2); cf. Tp 1, 2; 14. *window*: both on to the outer world, as to the inner person (v. 12);

15. *vulva*: Lat. euphemism: 'pupilla' = the pupil of the eye, and 'little child'; 16. *testicles*: euphemism, which entered many myths: Oedipus probably did not blind himself originally, but emasculated himself: cf. the relation between Attis and his mother Cybele; v. also I, 1, b, for another eye - testicle context; cf. Daphis, the son of Hermes and a Nymph, who fell in love with a king's daughter; 17. often related to pearls: a. "Those are pearls that were his eyes": Tp. 1, 2; b. "The eye is the pearl of the face": proverb; 18. *psych.*: a. the maternal bosom, with the pupil as the child in it (cf. 15); b. the soul, often visualized as a (glass) globe with eyes on all sides; c. the Mystic Centre; d. God; 19. Gnostic: dewdrop; 20. *her.*: providence in government; 21. the *Evil Eye*: a. sorcery: v. Folklore below; b. the evil eye in Prov. usually means 'envious';

22. *literary references*: A. *W. Blake*: a. Cherub, the Accuser; b. the Glance of Divine Wisdom; c. the intellect: the opposite of the Seraphim = Love; B. *W.B. Yeats*: "lidless eyes that love the sun": the aristocracy seen as eagles; C. *J. Joyce*: escape and adventure (e.g. in "Dubliners": "An Encounter"); D. *T.S. Eliot*: a. ("Prufrock"): "And I have known the eyes already, known them all - The eyes that fix you in a formulated phrase..."; the judging eyes of society; b. ("Preludes"): "eyes Assured of certain certainties": of the common people's fallacies; c. ("Rhapsody"): a. the whore: "and you see the corner of her eye Twists like a crooked pin"; b. "I could see nothing behind that child's eye": lack of feeling and intelligence; c. "I have seen eyes in the street Trying to peer through lighted shutters": vulgar curiosity as a substitute for intellectual inquisitiveness; d. ("Burbank"): "lustreless protrusive eye Stares from the protozoic slime": spiritual re-

gression; e. (Wh. of Imm.): "Daffodil bulbs instead of balls Stared from the sockets of the eyes"; bone lasts longer than flesh, but thought (and nature) longer than either; f. ("Waste Land"): a. "I could not Speak and my eyes failed": impossibility of modern man of making real contact with the Hyacinth girl (= love); b. "Those are pearls that were his eyes": their beauty, but not their emotion (e.g. they are incapable of producing tears); c. Tiresias' blindness (= inner vision) is the opposite of the house-agent's "bold stare"; d. the red eyes fit in with the whole fire-red symbolism; + weeping + scavengers; g. ("Family Reunion"): the eyes of the Avengers hunting down the criminal; h. ("Hollow Men"): a. "Those who have crossed With direct eyes to death's other Kingdom" (= real death) Remember us... only as the hollow men": the eyes (of the righteous) he fears; b. "Eyes I dare not meet in dreams (= human judgment and reproach) In death's dream kingdom These do not appear": there everything is seen indirectly: a world of illusion; c. the Hollow Men are "Sightless, unless The eyes reappear As the perpetual star Multifoliate rose - Of death's twilight kingdom": the (only) hope of mercy and justice: the eyes of Love;

II. *colour*: 1. *blue* eyes: a. Elizabethan: a sign of debauchery (especially with dark rings around them), a sign of being in love (e.g. AYL 3, 2); for the indication of pregnancy: v. Blue; b. sky-deities; c. innocence; d. the good fairies and heroines of fairy-tales; e. "Where's the eye, however blue, Doth not weary?": Keats ("Ode to Fancy" 72); 2. *green* eyes: a. popular belief: untrustworthy; b. jealousy: "The green-eyed monster": Oth. 3, 3; c. hope: Dante: Beatrice's eyes are "emerald", q.v.; d. fertility-goddess: Athene is sometimes given green eyes as such; Pausan. (1, 14) explains her 'grey-green' (glaukōpēs) eyes as a Lybian myth: she was Poseidon's daughter and had his eyes; however, the same colour is given to serpents by Pindar (Olymp. O. 6, 30); moreover 'glauk' = 'night-owl': her cult-animal; e. treasured in Elizabethan times for their rareness: "an eagle, madam, Hath not so green, so quick, so fair an eye": Rom. 3, 5; 3. *grey* eyes: Eliz.: Venus: "Mine eyes are grey and bright and quick in turning" (Ven. 139), where 'grey' means 'blue', which was the favourite colour (to go with blond hair) in women; 4. *red* eyes: a. with weeping: e.g. Prov. 23, 29; b. sometimes refers to Bacchus: with drinking; c. Charon has eyes like 'glowing coal' and around them 'wheels of flame', by which he draws the damned into his ferryboat: Dante (Inf. C. 3); d. the Erinyes; e. demonic

fury: "his eye Red as 't would burn Rome": Cor. 5, 1, may refer to weeping; but "Beaufort's red sparkling eyes blab his heart's malice": 2H6 3, 1; (faces that look like a chidden train), "and Cicero looks with such ferret and such fiery eyes": Caes. 1, 2; 5. of *two colours*: the eyes of Alexander the Great: one black (night) and one blue (day);

III. *number*: 1. *one* eye: a. subhuman; b. divine omniscience: the all-seeing sun or its deities, or the giants and monsters representing its relentless, scorching aspect; c. extra-human effort directed towards one aim, usually unfavourable: e.g. the lawless giant Cyclop; d. light: v. 1, 12, a; e. Norse: Odin left one eye in the well of Mimir, in exchange for the runes, which gave him all wisdom; 2. *two* eyes: a. physical and spiritual normality; b. exterior: all binary functions: a divine quality: male/female, intelligence/love, sun/moon, Horus/Set, etc.; c. interior: harmony: unity of vision; d. the heaven's two eyes: Apollo (Sun) and Diana (Moon): Dante (Purg. C. 20, 133); 3. *three* eyes: a. superhuman, divine: active, passive + neutral; creation, conservation + destruction, etc.; v. Three; b. the divinity can be: a. benevolent: all-seeing, celestial wisdom, and inner reason; b. malevolent: the evil eye, one that scorches; c. Thor and Zeus were sometimes given three eyes; the 3rd eye on the Zeus-statue on the acropolis of Argos is explained (Pausan. 2, 24) as showing his rule in all three worlds (beside 'all-seeing'); d. Prudence (chief of the Cardinal Virtues) has three eyes: seeing the past, present and future: Dante (Purg. C. 29, 132); 4. *multiple* eyes: a. the night and the stars; b. the possessor is left in darkness: Argus could not escape death; cf. many-eyed Satan in the Tarot; c. Cherubim (q.v.): in Ezekiel's vision the wheels had 'rings' (rims) with eyes upon them, and (in 10, 12) their bodies too; cf. Egyptian Bes, completely covered with eyes, and having 4 wings and a bird's tail; sometimes in the M.A. also an attribute of the Seraphim and Thrones; d. the Seven Eyes of the Lamb of Rev. (ch. 5): the 7 Spirits which God sent out over the world; 5. with *double pupils*: a witch (Ovid: Amores 1, 8, 15); or, the Evil Eye (Pliny 7, 2);

IV. *combinations*: A. with a participle: 1. *bandaged* (v. Blindness): a. blindness, ignorance; b. slavery; c. impartiality (Themis); 2. *changing*: lack of joy: (about the moon) "And ever changing, like a joyless eye That finds no object worth its constancy": Shelley ("To the Moon"); 3. *dazzled*: a. at eternity: "I cannot reach it; and my striving eye Dazzles at it, as at eternity": Vaughan ("Childhood"); b. at a

dazzling crime: "Cover her face, mine eyes dazzle: she died young": Webster (Duch. of Malfi, 4, 2); 4. *glittering*: e.g. the Ancient Mariner (Coleridge); all those of the race of Helios (Sun) have 'flashing' eyes: Circe, Medea etc.; 5. *rolling*: "a rolling eye, a roving heart": proverb; 6. *'sealed' eyes* ('sealing': sewing the eyelids in training a falcon, or blinding a singing-bird to make it sing better): a. hiding: "sealing night": Mac. 3, 2; b. on the second terrace of the Mount of "Purgatorio" the Envious are punished by having their eyes sealed: "sì com' a sparvier selvaggio Si fa, però che queto non dimora" (as one does with a hawk, that does not stay quiet): C. 13, 71f.; c. "Because the pleasure-bird whistles after the hot wires, Shall the blind horse sing sweeter?": Thomas; 7. *shutting and winking*: "to devise froward things": Prov. pass.; v. also 'winking' below: C, 3; 8. *squinting*: attribute of Envy; 9. *put out*: (v. also Blindness) a. of kings: e.g. Zedekiah (Jer. 39, 7); this may have the same meaning as in I, 16; b. "Eyeless in Gaza at the mill with slaves": Milton ("Samson Agonistes" 41); c. "If thine eye offend thee, pluck it out": Matth. 18, 9;

B. of animals: 1. of a *mole*: intellectual and spiritual blindness; 2. of an *eagle*: sharpness: "A good surgeon must have an eagle's eye, a lion's heart, and a lady's hand": proverb; 3. of an *owl*: blindness, ignorance: "The ignorant hath eagle's wings and an owl's eyes": proverb;

C. various combinations: 1. *multiple eyes and heads*: the evil workings of Multiplicity: disintegration and decomposition; 2. *eyes in other parts*: clairvoyance; 3. *eye-signs*: a. servants' secret language: to the master, or behind his back; b. winking one's eye in the Bible may also mean: a. mocking a person: Ps. 35, 19; b. make a secret appointment: Prov. 6, 13: "He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers"; same in 10, 10: "He that winketh with the eye, causeth sorrow"; c. v. 13, e, below; 4. *eyebeam*: "Our eyebeams twisted, and did thread Our love upon one double string": J. Donne ("The Ecstasy"): two lovers gazing at each other; 5. the *'inward eye'*: memory: e.g. Wordsworth's daffodils; 6. *curtains of the eyes*: eyelids: "The fringed curtains of thine eye advance And say what thou seest yond": Tp. 1, 2; 7. *an eye on top of the universe*: Polaris; 8. *an eye in a triangle*: the Holy Trinity: the all-seeing eye of God; 9. *an eye on a sceptre*: M.A.: a. Omniscience; b. attribute of Temperance and Modesty; 10. *coffin-eyes*: Egypt: eyes bored in coffins, to guide the souls of the mummies: one of the Horus-sun, one of Osiris as Underworld-and-Moon

god; 11. the *apple of the eye*: 'pupil': "Keep me as the apple of the eye, hide me under the shadows of thy wings": Ps. 17, 8; 12. *blindness*: v. separate; 13. *two different eyes*: a. for colour: v. II, 8; b. M.A.: one eye open, one eye closed: Church and Synagogue; c. happiness and sorrow: "with an auspicious and a dropping eye": Ham. 1, 2; d. "With affection beaming in one eye, and calculation shining out of the other": Dickens ("Martin Chuzzlewit" 8); e. untrustworthiness: "He that winketh with one eye and looketh with the other, I would not trust him though he were my brother": proverb; 14. *bright eyes*: of danger: "My mistress still the open road and the bright eyes of danger": R.L. Stevenson ("Underwoods"); 15. *full eye*: of a spirited horse: Ven. 296;

V. *folklore*: A. as an amulet: a. the eye of Horus: against the Evil Eye, malice, envy, etc.; b. a sun-charm to ensure good health, happiness, and general protection against evil; as such it was also a funeral gift to the dead, to guard the soul passing through the darkness of death, and enlighten his road; B. of animals: a. of a cock: a talisman against witchcraft; v. Cock; b. of a newt: a general talisman against disease and evil; c. the chameleon's curious eye makes a powerful amulet; C. a throbbing eye: a. left ('sinister'): sorrow and tears; b. right: joy; D. the Evil Eye: often oddly-set, or coloured, eyes indicate that they have the power of the Evil Eye, whether the possessor wants it or not; to avert unwanted harm being done, the possessor must look at something unimportant the first thing in the morning; there are innumerable charms against it; E. for silver coins placed on the eyes of the dead: v. Silver.

eye-brow

1. defence: "Her brows like bended bows do stand, Threat'ning with piercing frowns to kill All that attempt with eye or hand Those sacred cherries to come nigh": T. Campion ("Cherry-Ripe"); 2. the abode of pride after it has been generated in the heart (Pliny 11, 52); 3. Midgard (earth) was formed from the eyebrows of the chaos-giant Ymir; 4. *folklore*: A. meeting eyebrows: a. "Beware of one whose eyebrows meet, because in his heart there is deceit"; b. Greek: a vampire; c. Norse: a werewolf; d. they will not live to marry; e. in men: hard-heartedness; f. in women: jealousy; B. far apart: cold-heartedness; C. close to the eyes: gravity; D. raised high from the eyes: timid inquisitiveness; E. long: a sage; in childlore bushy eyebrows indicate a superstitious person.

eyelid

1. raised eyelids: vigilance, observation; 2.

one of the main sources of a 'strange' woman's attractions: Prov. 6, 25; cf. Jes. Shir. 26, 12: "The fornication of a woman shall be known by the haughtiness of her eyes and by her eyelids"; 3. God's eyelids 'try' the children of men, the righteous: Ps. 11, 4f.; 4. *W. Blake*: intellect; cf. Eye; 5. *T.S. Eliot*: "pressing lidless eyes"

("Waste Land" II): insensitiveness; v. Eye; 6. in connection with animals lidless eyes are usually associated with eagles and reptiles (the latter as a regressive form of life); 7. *eye-lashes*: a. of all animals only ostriches have lashes on both eyelids (Pliny 11, 56); b. drop off through sexual excess (Pliny 11, 56).



F

1. did not exist separately in Hebrew (= vau); Egyptian hier.: asp; Celtic: alder tree; A.S.: 'money'; 2. symbolizes: a. fire, sun, life, father; b. fertility and felicity; the feelings; c. (protective) law and trial; d. failing: (generally) in education; it may mean 'fair' = 3rd grade; 3. *correspondences*: a. body: ears and heart; b. astrol.: Taurus or Virgo; c. Tarot: the Lover(s). **fabric**

1. transitoriness of this world: "And, like the baseless fabric of this vision,..." Tp. 4, 1; 2. (transitory) literary works: "The stream of time, which is continually washing the dissoluble fabric of other poets, passes without injury by the adamant of Shakespeare": S. Johnson ("Edition of Shakespeare", pref.); 3. v. *Loom*. *Web, etc.*

face

1. *deity image*: A. the sun: a. "Full many a glorious morning have I seen Flatter the mountain-tops with sovereign eye, Kissing with golden face the meadows green, Gilding pale streams with heavenly alchemy": Sonn. 33; b. God's protection: "The Lord bless thee and keep thee: The Lord make his face shine upon thee, and be gracious unto thee": Num. 6, 24; cf. "turn not the face of (= from) thine anointed": Ps. 132, 10; c. God's punishment: the face of God set against them that do evil (Ps. 34, 16; Isa. 59, 2; Eze. 39, 23, etc.); d. Christian: a. Trinity; b. the inward unity of double outward forms: nose, ears, eyes; e. Cabala: a. the Great Face (Macroprosopus): God showing himself after a concealment in eternity; in the Sephiroth (v. Sephira) the first five; b. the Small Face (Microprosopus): Sephiroth 6-10; f. part-lion, part-goat (= earth): fertility deity: Pan (but also part of the Chimaera); h. two faces: Janus: v. Door;

B. the Moon: a. as a night-deity often called the Man in the Moon: v. Moon; b. Egypt: the face of Thoth; c. Greek: a. a monstrous face to frighten the clean and thus keep that home of the gods clean; b. three-faced: Kore-Artemis-Hecate; d. Norse: the face of Mani, the Moon-driver, brother of Sol, with his two children; 2. the most *distinctive* part of man: "It is

the common wonder of all men, how among so many millions of faces there should be none alike": Sir Th. Browne (Rel. Medic. 2, 2); 3. (false) *mirror* of a man's character: (v. also Folklore): a. "There's no art To find the mind's construction in the face": Mac. 1, 4; b. "Away, and mock the time with fairest show: False face must hide what the false heart doth know": Mac. 1, 7; 4. *authority, power*: (Hagar): "I flee from the face of my mistress": Gen. 16, 8; 5. punishments in the "Divina Commedia": a. the Diviners, Sorcerers, etc. are twisted backwards, because they wished to look into the future (Inf. 20); b. the Avaricious, lying prostrate, with their faces in the dust (Purg. 19); c. Satan, half-immersed in ice, in the deepest pit of the Inferno (34), has three faces: a. one red ("vermiglia"): Europe = Hatred; b. one white-yellow: Asia = Impotence; c. one black: Africa = Ignorance; 6. *correspondence*: the face and head are governed by Aries;

7. *combinations*: A. a *shining* face: enlightenment: when Moses came down from the mountain he "wist not that the skin of his face shone while he talked with him" (Ex. 34, 29), so that he had to put a veil on; B. "*confusion* of face": tribulation: e.g. Ezra 9, 7; Dan. 9, 8; C. the *face of heaven*: the sky: Rom. 3, 2; D. *face to face*: the unclouded truth: "For now we see through a glass, darkly; but then (= in eternity) face to face": ICor. 13, 12; E. *Painted* face: a. a charm against the Evil Eye and other evil spirits; v. Mask, Disguise, etc.; b. seduction: "I have heard of your paintings too, well enough; God has given you one face, and you make yourselves another": Ham. 3, 1; another reason for a prostitute's grotesquely painted face is depersonalization essential to her trade; F. *mist* in the face: death: "Fear death? - to feel the fog in my throat, The mist in my face": Browning ("Prospice"); G. *two* faces: a. = 'double-faced' liar; b. the god Janus: v. Door; H. *three* faces: v. 1, B, and 5; 8. *folklore*: A. "the face is the index to the heart (or, mind)": proverb; the character related to the colour of the complexion: a. "To a red man read thy rede (= give your counsel), With a brown man break thy bread, At a pale man draw thy knife, From a black man keep

thy wife": proverb; b. "The red is wise, the brown trusty, The pale envious, and the black lusty": proverb; B. gargoyles, monstrous faces, etc.: protection: scaring off evil spirits.

fairy

1. it is generally impossible to draw a dividing-line between elves, fairies, goblins, dwarves, etc.; other names for the fairies are: White Ladies, Green Ladies, Black Ladies (with the same colour-symbolism as for the medieval knights), the Little Folk, etc.; 2. they have the characteristics of: A. a *subdued smaller race*: a. their dwelling-places are woods and hills (barrows), and such unlikely places as flower-bells, mushrooms, eaves of corn, etc.; b. they fulfil humble tasks, especially washing; c. they are cattle-people, fairy-cattle being mainly bulls and horses; d. they have their own hierarchy, built on a matriarchal line of descent (in fairy-tales it is often the youngest daughter, who inherits); when we think of fairies (in contrast with the other small people) we generally think of them as female, for which reason they may be seen as the most direct ancestresses of the witches; e. they are jealous of further intrusions of the larger races into their territories, which accounts for their sometimes malevolent aspect (cf. dwarfs); f. they fear iron and steel (cf. witches, etc.); g. they are connected with dancing (signifying matrimony) and fertility; h. they never eat salt, a characteristic of nomadic pastoral races; B. of *ancient goddesses*: a. their godmothers often resemble the goddesses; with a star on their head: Ishtar, Isis, Star of the Sea; a cow with golden horns: Hathor; the mermaid-water-nymph-seaserpent Labismina (= 'the Abyss'): the chaos-mother, etc.; their relations to the god-child always has something of the Demeter-Persephone or Cybele-Attis relation, in which the god-mother is a mythical All-mother; b. they are typical spinners of threads: cf. Parcae; c. they offer immortality in Fairy-land (preceded by inevitable death); cf. the apple-offering Death-and-Immortality Goddesses (of Blessed Islands); c. they have abnormal powers: only the combination of A and B explains their taking menial tasks; 3. their relation to *weddings*: a. MND throughout; b. Spenser: "Epithalamion": "Ne let the Pouke, nor other evil sprites..., Ne let hob Goblin, names whose sence we see not, Fray us with things that be not"; 4. their relation to *child-birth*: a. in many fairy-tales several godmothers (good and bad) are present, deciding about the future life of the child: cf. Parcae-Fates; b. "O, then, I see Queen Mab hath been with you, She is the fairies' midwife..." Rom. 1, 4; cf. Eileithyia;

5. their relation to dancing: a. religion grows with the dance, ranging from the rationalizing ascetic to the emotional, erotic, ecstatic dance (cf. the nabîs in the O.T.); as an older form of religion it was later attacked by the Churches, but even more severely by inhumanly cold Puritanism (another similarity between fairies and the witches with their horned god): "And on the tawny sands and shelves, Trip the pert fairies and dapper elves": Milton ("Comus" 117f.); b. the centre of the dance is usually a fairy-tree; cf. the Robin Hood atmosphere, and Joan of Arc being accused of dancing round one at Domrémy; cf. also Yggdrasil, obelisks, crosses, etc.; c. often related to the fairy-rings: "you demi-puppets that By moonshine do the green sour ringlets make, Whereof the ewe bites not": Tp. 5, 1; 6. fairy-kings and queens: a. Oberon and Titania in MND; b. cf. Robin Hood and Maid Marian (with Little John as Janus); 7. fairy-land: a. a Brythonic knight, Lanval, fell in love with a fairy, and rode off with her on his horse to the land of immortality (= death); cf. Avalon, Connla, and "La Belle Dame Sans Merci"; b. "The same (= song) that oft-times hath Charmed magic casements, opening on the foam Of perilous seas, in faery lands forlorn": Keats ("Ode to a Nightingale" 7); c. v. next; 8. *psych.*: a. the supra-normal powers of the human soul, with the sudden revelation of latent possibilities; b. legendary 'forgotten fairies': frustrated acts; c. fairy-land: a land of escape, a dreamland (often representing a regression to childhood-safety): "The land of faery, Where nobody gets old and godly and grave, Where nobody gets old and crafty and wise, Where nobody gets old and bitter of tongue": W.B. Yeats: "The Land of Heart's Desire"; 9. *literary references*: a. *W. Blake*: (like Elf:) the real joys of a natural life; b. *W.B. Yeats*: "the lesser spiritual moods of that universal mind, wherein every mood is a soul and every thought a body";

10. *modern associations* with 'fairy': a. a Midsummer Night's Dream; b. pantomime sopranos; c. Tinker Bell: the gauzy, jealous, little fire-ball of a female sprite, who mends the fairy kettles, and whose fairy-language 'tinkles like a bell': Sir J. Barrie ("Peter Pan"); d. acorns and thistle-down; e. Sussex teaspoons, the refuge of women, who could not enter taverns; f. mushrooms, on which they sit; g. the Irish 'superstitious' belief in the Little Folk, the Leprechauns; 11. *folklore*: a. the fairy in the mine (in reality a malevolent gnome) cuts ore, turns windlasses, but effects nothing: "No goblin, or swart faery of the mine, Hath hurtful power

o'er true virginity": Milton ("Comus" 437f.); b. iron (or, more effectively, steel) used against fairies (cf. witches): a. when you enter their houses, stick a knife, or even a needle into the door, which they cannot shut then, till you are out again; b. music from a mouth-organ (or any other steel or iron musical instrument) scares them off; c. v. also Ants (Cornwall); 12. v. *Changeling, Dwarf, Elf, Pigmy, etc.*

falcon

I. *general*: 1. the difficulty of distinguishing between Falcon and Hawk becomes clear, when we know that the family of 'Falconidae' comprises some 60 species of hawks, and over 35 of the 'true' falcons (genus 'Falco'); then, the Fr. word is the same for both; yet, generally speaking, the "bird of nobility" is the Peregrine Falcon" or "Falcon Gentle", of which the female (larger and bolder than the male) is mostly used in falconry (though they also use trained hawks, and sometimes even eagles); the male is called the '*tercel*' and is not used for sporting (so often): Mac. 2, 4; Ven. 1027; 2. of the rest of the species, the commonest are: a. the American kestrel, or European *goshawk*, and the *Sparrow Hawk* (a short-winged hawk also used in falconry): it kills by gripping (instead of the falcon's 'clean kill' in the air by 'stooping' at a speed of 180 m.p.h.); it is used for hares, rabbits, and pheasants; the smaller accipiters for smaller game: blackbirds, partridges, and quail; b. the *kestrel* ("Windhover"): it hovers in mid-air, to watch for its prey: beetles, mice, grasshoppers, seldom sparrows and other birds; therefore it is not used in falconry: it is even kept to safeguard pigeons, since it scares away the other birds of prey; its typical cry (uttered while 'on the wing') is 'kle, kle, kle, kle'; 3. (some of them) fly in circles or spirals; 4. they are supposed to return to who releases them;

II. *mythology*: 1. Egypt: symbol of light-gods (for the connection between the Sun and the World of the Dead v. Sun): young Horus, Harakhte-Ra, Mont, Khons, Hor, Quebsnuof; 2. Greece: a. the word Circe is perhaps related to the word falcon ('kirkos'), which, in itself, is onomatopaic: 'kirk'-'kirk'; moreover Circe is related to the sun-god Helios; b. seeing it is connected with the death-goddess, it is found on Calypso's Blessed Island (of the Dead); it may also be related to the Great Goddess as it has nests of 5 eggs (her number); c. curative and used in augury (Homer, and Vergil's Aen. 11, 721), because it is related to Apollo (another Sun-god); d. killer of doves, and 'fastest of birds' (Il. 15, 237; or, 16, 583; but this is also said of the hawk and eagle: v. Eagle A, 8); 3. Germanic: a. a falcon perches on an eagle's

head, sitting on the highest branch of Yggdrasil; they report all they see to the gods, and are the opposite of the darkness-dragon at the foot of the tree; b. Freya has a falcon-garment: in this feather-dress (clouds) she hovers over the earth; it is also an attribute of the Great-Goddess Frigg; c. one of the disguises of Loki (as the Fire-Spirit); d. Nibelungen: Kriemhild dreamt she reared a strong falcon (Siegfried) that was rent by two eagles;

III. *symbolism*: 1. *nobility*: Juliet calls Romeo a 'tassel-gentle' (= 'tercel' of the Falcon Gentle: v. I, 1): "O, for a falconer's voice, To lure this tassel-gentle back again": Rom. 2, 1; 2. *pride*: a. "towering in her pride of place": Mac. 2, 4; b. the falcon, coming out of its hood, moves its head, and claps its wings (in eagerness) showing its will (to hunt), and making itself beautiful: Dante (Par. 19, 34); 3. *immortality*: a. its spiral movement: v. I, 3; b. Circe and Calypso are Death-and-Immortality goddesses of Blessed Islands; 4. *sun, fire*: v. II, 1, 2, a, and c, 3, a, etc.; 5. *death*: in an early ballad a knight is dying in a hall in an orchard, tended by his 'may'; the refrain is "Lully, lully! lully, lully! The faucon hath borne my mate (= mate) away"; 6. *wind, storm, clouds*: v. II, 3, b; 7. *confidence*: "As confident as is the falcon's flight Against a bird...": R2 1, 3; the arms of Lancaster, to which house H. Bolingbroke belonged, had a white falcon; 8. *modesty*: noble servility; 9. attribute of *Logic*; 10. *wildness tamed*: untamed Kate must learn how to know her "keeper's call": Shr.; 11. *upward surge* towards things heavenly: it "first looks at its feet, then turns at the call (of the falconer), and bends forward for flight, through the desire of the repast, which draws him to it": Dante (Purg. 19, 63ff.); 12. attribute of *Touch and Taste*; 13. *speed*: v. I, 2, a; II, 2, d; 14. Christian: a. a convert; b. attribute of various saints: e.g. St. Bavo for sovereignty; St. Baldric for having shown him the spot where he was to build his monastery; c. celestial falcon: the green Angel of Hope in "Purgatorio" guarding the souls at night against the attacks of the Serpent (8, 104) may be 'kestrel' (q.v.); d. wild falcon: an evil man; 15. *her*: a. army sign of the king of the Huns, Atilla; b. attribute of chivalry: sword and falcon could not be taken from a vanquished foe; c. talent for hunting; d. anyone eagerly hunting after an object much desired;

IV. *correspondence*: Zodiac: governs Sagittarius.

Fall, the

1. *W. Blake*: the fall of spirit (or soul) into matter; 2. epic falls: a. Lucifer; b. Adam; c.

Humpty-Dumpty; d. Tim Finnegan: in a music-hall ballad a bricklayer is miraculously revived to join the whiskey-wake; used by J. Joyce, combined with Finnegan MacCool's and all other Falls; 3. cf. *Stumbling*.

fan

1. element: air; 2. wind; 3. celestial air, so: purification, disperser of evil spirits; cf. the Church "flabellum" used "pro muscis fugandis": to 'drive away the flies'; v. Fly for devil; 4. used as a winnow; a. separation of the good and the bad; b. summer, or autumn; 5. related to the phases of the Moon (when of the folding kind); 6. related to woman: a. coquetry: used as a veil; b. the lightest (= lady-like) weapon: "Zounds, and I were now by this rascal, I could brain him with his lady's fan": 1H4 2, 3; c. cause of feminine quarrel about pre-eminence: the Duchess of Gloucester refuses to pick up the fan, which the Queen has dropped on purpose in 1H6 1, 3; d. general Elizabethan: a feather from a lady's fan was a sweet remembrance (like her garter); e. Love is winged with a fan: Mallarmé ('Placet Futile').

farm(er)

1. all forms of agricultural fertility, or animal fecundity; the farmer is still closely linked with Carnival because he is connected with fertility, and because he is the proto-'clown'; 2. calendar, cyclic existence; 3. landscape: valley; 4. "a pelting farm": England overcome by bureaucracy: R2 2, 1.

fascis

1. a fascis is any bundle of objects symbolizing force (arrows, rods, axe, etc.) together forming a symbol of curbed, inherent strength; it is an attribute in many icons (e.g. Strength); cf. caduceus; 2. Rome: a bundle of elm or birch rods, from which an axe projected, fastened together by a red strap, and signifying the power to scourge and decapitate; it was carried by a 'lictor' before the chief magistrate as a symbol of his authority; 3. renewal of vegetative life, completion (whatever is loose, falls apart); v. also Torch.

fasting

1. self-mortification: a. to seek the favour of the gods; b. to seek forgiveness of the gods; 2. mourning: for fear of the envious dead (cf. Sackcloth); 3. saintliness: a spiritual exercise, which may lead to visions.

fat

1. the fat portions of a sacrificial animal are the choice morsels, which are especially sacred to the gods: e.g. Gen. 4, 4; Num. 18, 17, etc.; at the inauguration of the tent-tabernacle, a young bull was killed, and its blood was smeared on

the horns, and used for sprinkling, while the fat was burned; but the rest was burnt outside the camp as unfit for sacrifice; 2. to cover one's face, heart, or flanks with fat: a. presumption, hybris: Job 15, 27; b. hard-heartedness: Ps. 17, 10; 3. plenty, riches.

Fata Morgana

a fairy-enchantress = Morgan le Fay (= Fata = fairy) of the Arthurian romances: 1. she may be related to: a. the Celtic Muirgen (= 'sea-born'), Morrigan: the Irish war (and fertility) goddess; b. Celtic Modron (Matrona): earth-mother of the sun-god; 2. one of the 9 sisters ruling Avalon, sometimes considered Arthur's sister, but often the relation becomes ambiguous, resembling the well-known mother-sister-beloved relation (cf. Isis-Osiris); 3. healing, magic; 4. she hated Hector for despising her love; 5. shape-changing; 6. sometimes (probably through Norman sources) associated with the mirage frequently seen in the Straits of Messina.

fate

1. Greek: even the Olympians (even Zeus) are subjected to Fate, Destiny, Necessity, which was first called 'moira' ('allotment'), then became personified, and still later underwent the first feminine split-up into three Moirai (cf. the fertility-goddess split up into the Three Graces, etc.); this idea became the mainstay of Greek thought (one of the sources from which science derived its natural law), related to Order (Themis, measure); overstepping the laws of Necessity is 'hubris', which inevitably brings about punishment (= restoration of balance); 2. Rome: a. the obscure Parcae were identified with the Moirai; b. Fatum ('spoken') was pluralized to Fata, which became Fr. *fée* = fairy (especially as the godmothers at birth: v. Fairy); c. the basis of Stoicism and predestination; 3. Germanic: Norns; 4. immediately related to astrology: if there is Necessity, the future is predictable; 5. v. *Great Goddess*.

father

1. supreme deity, usually connected with heaven — light — thunderbolt — weapons; 2. Creator; the All-father of patriarchal mythology; 3. masculine consciousness: the opposite of maternal unconsciousness; 4. paternal dominion: the opposite of heroism as the specific activity of the Son; 5. authority: moral commandments, and prohibitions, restraining (feminine) instincts and subversion; 6. wisdom; 7. tradition; 8. death: a. marriage is a reproduction, a kind of vegetative death (in winter) preceding Resurrection in the Son (or Daughter: Spring): Hades marrying Kore, Eros marrying Psyche, the Egyptian gods represented as ithy-

phallic mummies: reproduction by death: Dis Pater ('Father' of the Underworld-Riches); b. the highest stage of initiation in the Mithra-cult: becoming Mithra = a life-giver-by-death; 9. (like Priest or Policeman:) the inhibiting forces of the pre-conscious (e.g. W. Blake); 10. related to the King-image, q.v.

Faun

1. an Italian rural deity, bringer of fertility, later identified with Sylvanus (a wood-spirit), the Greek God Pan ('All'); as Inuus he was fertiliser of cattle; later pluralized and identified with the Satyrs; 2. as Fatuus ('speaker') his oracles in voices (e.g. Vergil's Aen. ch. 7) are chiefly heard in sleep, when the person visiting the grove lies on a sacred fleece; his wife is Fatua = Fauna = Bona Dea, the Great Goddess; 3. the inventor of poetry; 4. as Incubo he sent nightmares and was in charge of hidden treasures (cf. fairies, pucks, dwarfs, etc.); 5. his feasts were the Faunalia: in the country on December 5 (with country dances and festivities), in Rome on February 13; 6. he was also sometimes identified with Lupercus ('one who wards off wolves') and as such connected with the Lupercalia, also held in February (q.v.).

Faustus

1. of the historical Faustus (an adopted name: 'faustus' = 'Fortunatus') the best-known is Georg Faust, a charlatan, who studied at Heidelberg university, and later happily dabbled in astrology, sodomy, and general fraud, but who was never even accused of being a magician by conscientious demonologists; 2. similarity to witchcraft in popular belief: a. he became the stock figure of the psychic and alchemic manipulator, who sells his soul to the Devil: the old, ugly, bearded, rich man, with a beautiful daughter: cf. Roger Bacon, Albertus Magnus, the legend of Simon Magus, and, in revised form, Prospero in T_p; b. (as in witchcraft) an important element of the initiation is the signing of the pact; c. the invocation of familiar spirits and/or of a 'personal devil' (cf. Guardian Angel) by esoteric formulae; in Faustus' case from dark and deep books (the awe of the illiterate populace for books exaggerated); 3. *Faustianism*: a. conflict of limited, material existence, with a longing for the immaterial infinite; b. the danger inherent in the acquisition of absolute knowledge, and its concomitant power: "Wissen ist Macht".

fawn

1. especially related to Diana: "Seated on Elysian lawns Browsed by none but Dian's fawns": Keats ("Ode" on the poets); 2. timidity, gentleness; 3. grace; 4. subservience, flat-

tery: (of a profligate:) "To fawn, to crouch, to wait, to ride, to run, To spend, to give, to want, to be undone": Spenser ("Mother Hubbard's Tale" 905f.).

fear

1. philosophical: Spinoza tried to rid mankind of fear by utter stoicism: think of nothing but death; 2. fear of loneliness, of individuality, leads to: a. witchcraft; b. totalitarianism; c. homosexuality; d. other group-activities providing a sense of 'belonging': Church (especially esoteric religions), drug-taking, promiscuity, astrology, etc.

feather

1. air, wind, speed, light-ray, purification of evil in 'aether', prevalence of aerial myths: all related to Bird and Wing; 2. Egypt: a. hier. in words meaning: a. emptiness; b. dryness; c. lightness; d. height; e. flight; f. soul, heart; "psychostasia": after death a man's heart (= conscience) is weighed in a balance (by Osiris and Maat) against a feather (= lightness, airiness of truth): a 'light heart' = having nothing 'weighing on it'; c. creator-gods; d. power: the two feathers on the sceptres (originally perhaps asses' ears): binary (q.v.) function; e. 'rising life', regeneration; of earth = corn; f. death; g. integrity, righteousness, truth: v. 1, b; 3. adornment, ostentation, pride: from of old feathers formed a part of a knight's dress: knightly pride; 4. used in divination;

5. charity; 6. faith, contemplation, (St. Gregory:) 'flight' of thoughts; 7. justice: v. 2, b; 8. literature, or The Word: especially the goose-feather; 9. abundance: the kite as symbol of avarice: "Ask a kite for a feather, and she'll say, she has but just enough to fly with": proverb; 10. genitals: (about Tiresias:) "le maschili penne" = 'the male plumes': Dante (Inf. C. 20); 11. Ovid: feathers were hung in trees to scare the deer towards the nests in a hunt (Metam. 15, 475);

12. number: A. two feathers: v. 2, d; B. three feathers: a. Druids: the three rods of light = power, divinity, Light of the World; still the badge of the Prince of Wales; b. light: a. derived from the fleur-de-lys; b. descended from the three flames of Egyptian hier.; c. good thought, word, and deed; d. space: three dimensions; e. end of (three years of) nurses' training; they work in three shifts; in the "Three Feathers" tavern it was decided that a London hospital should be founded; 13. colour: A. white: a. feather-clouds, or foam of the sea; b. cowardice: a white feather in the tail of a fighting-cock shows its impure strain: it will not fight; B. crimson: cloaks trimmed with crimson feathers

are the characteristic dress of fairies; ref. to this in W.B. Yeats: "The Wanderings of Oisín"; 14. combinations: A. feathered men: a. in Hyperborean Pallene (after bathing in Minerva's pool nine times): Ovid (Metam. 15, 356ff.); b. Scythian women: sprinkling themselves with magical juices (same); c. v. 3, and 13, b; B. feather-crown: sun-rays, halo (v. also Eagle for the Indian head-dress); C. dawny feathers: Somnus' ebony bed was ornamented with black feathers, so: Sleep; D. feathered serpent: a. duality: earth/heaven, good/bad, rain/drought, etc.; b. with horns: opposing forces in conflict: intensified duality;

15. D. Thomas: "death's feather": death's easy victory; 16. folklore: burning feathers of chickens under a bed after the baby is born, prevents haemorrhage.

February

1. name: in Rome the 12th (= last) month of the calendar: a. 'februs' = make libation; b. 'februere' = to purify: ceremonies of purification and cults of the dead; 2. period of: A. rural activities: a. wood-gathering; b. South of the Alps: a. pruning of vine and trees; b. ploughing; c. fishing; d. hunting; B. represents: coldness; 3. birthstone: amethyst; 4. Zodiac: in the ancient Zodiac the sun entered Pisces in the last month of the year, on about the 19th of our February;

5. tutelary god: among the Romans: Neptune; 6. festivities of the month: A. Rome: a. "Februa": rites of purification, later connected with the Lupercals; b. Lupercals: February 15: a. the god of the festivities, Lupercus, is probably an invention, or the same as Faunus (v. Faun); sometimes the feast is said to be related to Romulus and Remus; b. the festivities began with the sacrifice by the priests ('Luperci') of goats and a dog; two noble youths were led to the altar, and the bloody knife was held against their foreheads (prob. a relic of human sacrifices, or mutilation), the blood then being wiped off with wool, dipped in milk (fertility), while the priests must laugh; c. the Luperci, clad in goat-skins, cut thongs from the skins of the victims, and ran in two bands around the walls of the old Palatine city, while women tried to receive a blow from the thongs: it cured sterility, and gave an easy delivery; cf. Scourge; d. Pope Gelatus I (5th cent.) changed it into a feast of Purification; c. 'Regifugium': 24th: perh. a relic of the going into hiding of the real (fertility) king, while his substitute was killed after reigning for three days; cf. Carnival; B. the Continent: Carnaval, q.v.; C. England: "Vestal February" (C. Patmore): St. Valentine's Day (v. Valentine); 7. "Fair Maid of Feb-

ruary": snowdrop; 8. folklore: proverbs: a. "All the months of the year cure a fair Februeer"; b. "February fill dyke"; c. "February makes a bridge, and March breaks it".

female

1. personified: a. any form of the Great Goddess (q.v. for further forms and symbols): Aphrodite, Persephone, Juno, Isis, Cybele, etc.; b. mermaid (q.v.); 2. in animal form: Egypt: a. the cow-mother (Hathor); most Great Goddesses are related to the cow-horns-moon; b. the cackling chaos-goose mother; c. sow: also in many other countries; d. mother: also in Babylon, the Bible, etc.; 3. symbols: whatever is: A. cavernous: ark, corn, cave, conch, cup, doorway, frame, egg, horse-shoe; B. circular or oval: shield, aegis, ankh (v. Cross, Ansate); C. curving-concave-sinuous: the sea, cat, cow (horns), crescent, fish, water-line, mound and hill (the opposite of the male mountain), etc.; D. horizontal: the base of a triangle, Delta (both letter and river-mouth: resemblance to pubic hair), a right-angle bisected by a line, a square stone (= earth); E. crevice: holding the thumb between index and middle-finger, labyrinth, sheath of a sword, target of an arrow, trench, lips, etc.; F. fecund: pomegranate, dove, pigeon, hare, sparrow, etc.; G. openness (v. A): hand open, myrtle leaf, etc.; 4. v. Woman.

fennel

1. general: a perennial of the Umbelliferae, mainly used as flavouring: it was eaten with fish on Friday (e.g. Langland: P. Ploughm. Bk. 5) and conger-eel (q.v.); Ovid (De Med. Fac. 91) mentions it as a cosmetic; it regulates all body-fluids; 2. astrol.: fennel is boiled with fish, because it consumes the phlegmatic humour, which fish gives; the benefit comes from the fact that the fennel is Mercurial, and under Virgo, and therefore bears antipathy to Pisces; 3. carrier of fire: Prometheus carried the stolen fire in a (giant) fennel stalk: v. Hesiod ('Works and Days' 52), Apollodorus (1, 6), etc.; cf. Pliny (13, 42f.); its stalks were also used to carry the New Sacred Fire (e.g. Needfire, q.v.) from the central hearth to private ones after the annual, or half-yearly, extinction; 4. dissembling and flattery: the favourite food of serpents since it cures failing eye-sight and expedites sloughing (by rubbing against it); cf. Pliny (20, 95f.), Ham. 4, 5; 5. the Roman gladiators mixed the plant with their food before a fight to give them strength; after the 'game' a crown of fennel was put on the head of the winner; 6. M.A.: attribute of the Virgin Mary.

fern

1. general: a. a large number of genera are

called thus; 'fern' is derived from a root meaning 'wing', 'feather', 'leaf'; b. the most obvious common feature of the ferns is the way a new leaf is coiled, giving it the appearance of a crozier at the top; c. in most cases the sori (collection of spores, seeds) are borne under the surface of the leaves, and protected by a layer of 'indusium'; the spores are distributed, when a certain degree of dryness has been reached; d. one plant represents a true alteration of generations: the plant (sporophyte generation) produces asexual spores, which grow into the gametophyte or sexual generation; this produces male and female gametes, which, after due fertilization, grow again into the sporophyte plant; e. unless stated otherwise we talk of the bracken ('Pteris aquilina': 'eagle-fern'); other important ferns: maidenhair, the hart's tongue, etc.; the so-called Royal Fern ('Osmunda regalis') belongs to another family: its upper pinnae of leaves are fertile, and develop little or no green, which makes them look like flowers; f. they prefer to live in shady, humid soil; g. they were long believed to have 'neither flower nor seed' and yet reproduce miraculously: Pliny (27, 17 and 55);

2. sincerity attribute; 3. endurance; 4. reverie (especially v. Royal F.); 5. solitary, humble, humanity: v. 1, f; 6. associated with thunder and lightning: its seeds 'blossom' at Midsummer like gold or fire; homeopathic magic: protection of a house against lightning; 7. associated with snakes: it attracts adders, and therefore was cursed by St. Patrick, so that they have no flowers now; 8. sometimes the devil's plant, but the bracken is also a sacred plant (the ambiguity inherent in any important symbol), since it bears Christ's initials (the spread-eagle form, when cut crosswise), so it is feared by witches; however, v. Folklore; 9. confidence; 10. fascination: v. 7; 11. its seeds render a person invisible (v. also Folklore): "We have the receipt of fern-seed, we walk invisible": 1H4 2, 1; 12. emblem of colonizers (beside the olive); 13. fern-leaf: victory over death (beside the Southern palm-leaf); 14. Maidenhair Fern: sacred to Aides-Hades: like the cypress;

15. Royal ('Flowering') Fern: a. used to adorn beds or sedans; b. inspires prophetic dreams and reveries; 16. Moonflower (a small fern): v. Separate; 17. D. Thomas: "the strutting fern": the poet himself, as he also described a poet as strutting and narcissically swanking in other poems ("After the funeral") cf. 1, d, and 14;

18. folklore: A. rain-making: cutting, burning, or even pulling a fern may cause rain; B. treading on them unawares makes a man con-

fused in his wits and liable to lose his way; C. curative and preventive: a. decoctions and plasters: for wounds, snake-bites, etc.; b. cause abortion or barrenness in women (beside being highly medicinal: Pliny); D. fern-seeds: a. three grains of them will summon any living creature at will; b. worn in the shoe they make one invisible; c. carrying seeds in the hand helps find hidden treasures of gold by homeopathic magic: cf. 6; d. it is a dangerous operation to find the seeds, and has to be performed on Midsummer Eve (or, sometimes Christmas: sunsolstices); E. Male Fern: can be made into a "Lucky Hand": dig up the 'roots' (which are adventitious, since the main, embryonic, root dies away very early) on Midsummer Eve; cut away all but 5 of the unrolled fronds, and the result will look like a gnarled hand; it must be smoked and hardened in the bonfire, and then will protect the household, cattle, etc. against demons and witchcraft; F. proverb: "When the fern is high as a ladle You may sleep as long as you're able".

ferret

1. general: a. the domesticated breed of the (bigger) polecat (with which it sometimes interbreeds); it also belongs to the same family as the weasel, the otter, and the badger; b. its fur is yellowish-white; its eyes pinky-red; c. it is sent into rat-holes to kill; since Roman times (Pliny) it has been used to hunt rabbits: it is sent into a rabbit-hole muzzled (to prevent its killing the quarry), and the rabbits flee from it and are shot; 2. bloodthirsty, fiery: cf. Eye II, 6, e; 3. mischievousness, cunning; 4. inquisitiveness for hidden things; 5. restlessness: its nervous, shifty movements; 6. serpentine and prolific: 2 broods annually of 6-9 kittens, but it has been known to devour them; all these characteristics point to a relation with the Great Goddess.

ferryman

the ferryman is Charon, ferrying the souls of the deceased across the river of the Underworld.

fertility

1. gods and heroes: 1. instructed mankind in the art of agriculture: e.g. Dionysus, Yahweh, Tammuz; 2. they are generally sacrificed and/or emasculated, in order to rise again (Attis-Adonis); they often suffer for their help to mankind (Prometheus); v. further Hero; 3. war-deities are also fertility-deities: e.g. Mars was originally a fertility-god (the 'planting of the corpse' and v. II, 1); 4. Hebrew: A. the gods of the patriarchs was called El Shaddai, which may mean: a. God as power in human fertility, which is the sole

element of immortality: continuation in posterity; b. God of the Mountain: with reference to 'mountains' and 'high places' as places of worship; later (combined with a.) fertility-orgies on the mountains (the 'abominations'); B. Yahweh as fertility-god: a. he taught agriculture: Isa. 28, 25-6; b. "Then we shall know, if we follow on to the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and the former rain unto the earth": Hos. 6, 3; this was written by a prophet, who wanted to show, that it is not the fertility-god they should adore in Yahweh; cf. also, however, Job 29, 23: "They waited for me as for the rain"; he is also the 'dew' in Hos. 14, 5; c. he is rain-maker in Zech. 10, 1, and 14, 17; d. Matth. 9, 37 (= Luke 10, 2): Yahweh = "the Lord of the harvest" (even if obviously figurative);

II. rites: 1. fertility-rites are always related to ancestor-cults (resurrection), harvests, and the erotic (e.g. the Book of Ruth), especially phallus-worship; 2. they are related: a. in a pastoral society: with the birth of the young (e.g. lambing-time in Spring) or the killing (Autumn); its rites pertain to blood (of birth and death); b. in an agricultural society: to field-activities or threshing (v. threshing-floor); they pertain to corn and wine; 3. in both spheres the spring-festival tends to be gay (birth, or rebirth), and the autumn-festivals are characterized by wailing and weeping: cf. Carnaval and All Souls' Day; v. also Tammuz, who may have been waited for in the 4th and 10th months; 4. Hebrew: A. the feast of the weeks (of Unleavened Bread), later combined with the cattle-breeders' Pesach-cult (v. Blood); B. the Feast of the First-fruits of the Wheat-harvest: 2 loaves of new meal (e.g. Lev. 23, 15-21); C. the Feast of the Gathering at the year's end (= the later Sukkoth: the Feast of the Tabernacles): Deut. 16, 13; Lev. 23, 34: a Thanksgiving for whatever came from the earth, but (as usual) especially of the wine; some festivities accompanied it: (Judges 21, 21) "And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin"; D. forbidden fertility-rites (described in Isa. 57, 5-10, unless otherwise stated): a. "enflaming yourselves with idols (or under the oaks) under every green tree" = 'playing the harlot' (cf. Jer. 3, 6); b. adoration of threshold-gods, also with ritual copulation; c. religious masturbation; d. killing (first-born) children in caves; v. Sacrifice; e. libation on 'smooth stones' (baetylic stones); f. incense on the altars of brick (63, 3f.); g.

"thou wentest to the king with ointment"; h. "They that sanctify themselves and purify themselves in the gardens behind one (tree or man) in the midst" (66, 17): with sacrifices;

III. emblems: A. plants (usually those with many seeds): barley, pomegranate, poppy; B. animals: a. related to the sun: e.g. bull; b. prolific: e.g. hare and rabbit; C. shapes of the phallus (q.v.) or androgyne (q.v.): e.g. a cross (often with the blood-stream and the leafy arms), baethylic stones, circle-and-dot, etc.; v. also Female and Male; D. water; E. Hebrew: a. the stone (sun, phallic) pillars: the massēbâh = the masculine principle; b. wooden stakes ('stocks'): the ašērâh: the feminine principle; Jer. (2, 27) erroneously changed them, because of the grammatical gender in Hebrew; F. M.A.: a. spiritual fertility: pine-cone; b. earthly fertility: date-tree with doves.

ferule

attribute of Grammar (beside such obvious abstractions as Geometry); v. Pliny 13, 42.

fess(e)

her.: one of the honourable ordinaries, containing a third of the field; a horizontal band in the centre of the shield: a. a belt, or girdle, of honour, given as a reward by kings for service in the army; b. often carried by members of city-councils, or anyone ready to work for the public weal; c. solidity, support and power, strength of character.

fever

1. connected with Artemis, who inflicted fever, or cured it, with her 'merciful shafts'; 2. caused by the fever-birds (v. Birds): the Stymphalian birds; 3. Hebrew: punishment for disobedience, inflicted by Yahweh: Deut. 28, 22; 4. excitement, passion: for the "fever in the bone" (T.S. Eliot): v. Bone; 5. restlessness: "After life's fitful fever he sleeps well" (= dead): Mac. 3, 2; 6. D. Thomas: the heat and pleasure of love; 7. folklore: proverb: "Feed a cold and starve a fever".

fibula

1. a clasp, buckle, or a safety-pin brooch, used to fasten garments; they are known to have been used since Mycenaean times; 2. minimal shield; v. also Buckle; 3. virginity: cf. Belt; 4. restricted virility: for men: two holes in the prepuce, through which a ring was inserted to prevent erection: often performed on singers, play-actors, dancers, and gladiators; it was often called 'buckle', so: 'to slip the buckle' = to be ready for coition; sometimes it was just a metal case or ring.

fiddle(r)

1. symbol of gaiety (often hired); cf. "Fiddler's Green": a sailor's Land of Cockaigne of

rum, tobacco, music, and women (in that, or any other, order), but all free, and free from care; 2. "Gamesters' drink and Fiddlers' Wives They are ever free and Common": street-ballad; 3. the great Fiddler was Nero: "fiddled while Rome was burning" (standing phrase); 4. *W.B. Yeats*: at the gate of Paradise the Fiddler (of Dooney) will be allowed into heaven before his brother and cousin, who are priests, for "When I play on my fiddle in Dooney, Folk dance like a wave of the sea"; 5. fitness: "as fit as a fiddle"; proverb; 6. "Friends are like fiddle-strings, they must not be screwed too tight": proverb.

fiddle-fish

folklore: very fortunate to catch: though not edible themselves, they are attached to the vessel: a good haul may be expected.

field

1. fertility; 2. space, freedom from restraint, unlimited possibilities of action (sports, war, etc.): "moving accidents by flood and field": *Oth.* 1, 3; 3. material creation, surviving human and animal life: "Man comes and tills the field and lies beneath, And after many a summer dies the swan": Tennyson ("Tithonus" 3); 4. often related to death, the Hereafter, and the Underworld: a. the "Field of Truth": Greek name for the dwelling-place of the judges of souls: Aacus, Minos, Rhadamanthus; b. "The Mourning Fields": in the Underworld they contain the souls of those, who killed themselves for love (e.g. Dido): Vergil (*Aen.* 6, 440ff.); c. Uranian gods, like Mithra, were called: "Lord of the Plains": conducting souls on their return to heaven; 5. O.T.: buying a field while Jerusalem was besieged showed that better times would come; 6. *field-flowers*: a. modesty; b. Christian: the Virgin Mary and the Church; 7. proverb: "Fields have eyes and woods have ears"; 8. v. *Apple, Asphodel, Fuller, Potter, Reed.*

fifth

1. the full moon appears on the fifteenth day of the month; in Babylonia a day of sackcloth and ashes; 2. the number associated with the devil; 3. erotic: 5 (of the Great Goddess) multiplied by the sacred three; 4. an unlucky number in ballads: 15 outlaws ("Erlington"); 15 knights to seek Earl Brand.

fifth

1. the Fifth Circle in Dante's "Inferno": the wrathful, quarrelling in the mud; 2. the Fifth Column: a term from the Spanish Civil War: General Mola said he had 4 columns outside, and a fifth inside Madrid; it came to mean: traitors, the Trojan Horse; 3. the Fifth Kingdom: the last of the 5 great empires, referred to in

Daniel 2, 44, which shall never be destroyed, but shall destroy all other kingdoms: a. Cabala: the spiritual world; b. especially those of the 17th century who believed that the end of the world was at hand.

fifty

1. Hebrew: the Law was given to Moses 50 days after Exodus; 2. Greek: an important lunar number: A. 50 lunations between one Olympic Game and the next (= the 4-year cycle: v. Calendar, and King, Sacred -); B. erotic and human: a. 50 Danaids, Pallantides, Nereids, etc.: colleges of priestesses of the Moon-Goddess, to whom the lion-pelted Sun-king had access once a year in erotic orgies (cf. the 12 Vestals for one year in Rome); the Hydra had 9 heads, but 50 acc. to Simonides; b. 50 Argonauts, sons of Priam, and of Aegyptus; 3. Christian: a. sign of the remission of sins: seven times seven plus one; b. number of the H. Ghost: descended 50 days after the Resurrection of Christ; c. 50 years old: "see Abraham": ref. John 8, 57; 4. a fixed number of warriors in the ballads: "He sent me fifty brisk dragoons": "Jamie Douglas"; Celtic: e.g. three times fifty boys were defeated in a hole-game by young Cuchulainn.

fifty-four

1. Hebrew: the year had 54 weeks (with a whole month added in a leap-year); the weekly section which must be read of the Torah from Genesis-Deut.; 2. the middle year of a man's life, made up of the first number (1) + the first two surfaces (1 x 2 + 1 x 3), the two squares (4 + 8), the two cubes (9 + 27), together the 'generation of the soul': Plato ('Timaeus').

fifty-two

fifty-two warriors in the ballad of Robin Hood and his Meiney (cf. Fifty).

fig

1. *general*: a. one of the earliest fruit trees cultivated; b. the Greeks first got the (common) fig from Caria ('Ficus carica'); Attic figs became famous throughout the east, and there were strict laws in Athens on the export of figs, which were needed for sacrificial purposes; c. according to Pliny the best figs came from Ebebus (modern Iviza); the home-grown fig became important food for slaves; d. the common name 'fig' is often used, where the (wild) 'caprifig', 'sycomore', etc. are meant; e. artificial fertilization has taken place since a very early date; f. the word 'fig' may mean 'Mighty Life', the root of 'vegetation', 'vigour';

2. *fertility and abundance*: a. it bears fruit four times in one year; b. androgyne: the vaginal fruit + phallic leaves; for the combination

with the vine: v. 3; c. (with pomegranates and grapes) the first fruits carried from Canaan by the spies (Num. 13, 23, and 20, 23); d. future prosperity was predicted for Rome, because a fig-tree had overshadowed the wolf-cave of Romulus and Remus; their ark grounded near a 'Rumina' ('dug-tree') Ovid (Fasti 2, 411f.); cf. Pliny (15, 20);

3. *fig and vine* (a combination almost as common as ox and ass): a. the fig-tree is then considered as masculine, to which the female vine clings (cf. elm and vine); b. the vineyard is a favourable spot for a fig-tree; therefore the tree was violently punished, when it bore no fruit in Luke 13, 6; c. the two trees of paradise; d. sitting under a fig-tree and vine was considered the ideal of a quiet, 'safe', peaceful life: e.g. I Kings 4, 25; Micah 4, 4; prob. also St. John 1, 48ff. (Nathaniel); e. the typical offerings to the Baalim (e.g. Hos. 2, 12): fig and grape (vine) cakes (cf. the 'flagons' of Hos. 3, 1); since Hos. is not very accurate in his description, he probably did not mean 'Baalim', but Ishtar: cf. 4, c;

4. related to *woman*: a. the strong resemblance to a vulva of the fresh fruit opened for consumption; eating them becomes symbolic for erotic ecstasy and 'eating fecundity'; b. (like that of beans) fig-culture in Greece was at first restricted to women; c. Egypt: the Sycomore-fig = the Tree of Life, sacred to the Mother-goddess Hathor-Nut (the spiritual strength in nature): she is represented as appearing from the fruit-laden tree, offering food to the dead; he who receives the food from the tree 'is like a god' (immortal because of resurrection) and 'knows god' (cf. Apple); it was often said to be in the East (like Eden), where the Sun is reborn, and where the dead also get this regenerative food; it stood in the Egyptian Paradise, where also the corn grew higher; often a double-tree of Life and Death is found, with a Sun (being born from them) in the middle: regeneration; the tree is extremely prolific (up to 7 crops) and the figs have no stones (Pliny 13, 14); d. related to Ishtar: Hosea's "wife of whoredoms" was called Gomer, the 'daughter of Diblaim' (1, 3) = 'the daughter of two fig-cakes': these were used in the rituals of Ishtar, and Gomer may have been a priestess-prostitute (hierodule) in her service (whether before, or after her marriage); e. related to female breasts: when Artemis changed herself into a fig-tree, she was the 'Tree of Many Breasts' (nourisher); the tree was also connected with Aphrodite; f. Juno Caprotina (= 'of the Figs'): on the 'Nonae Caprotinae' (July 7) women sacrificed to Juno

under a fig-tree, in memory of the servants who were given to the Gauls (or, Latins), when those demanded Roman matrons and virgins; the servants (slaves) signalled to the Romans for the attack from fig-trees; ref. Ovid (De Art. Am. 2, 257f.); g. D.H. Lawrence in his poem directly refers to 4, a, with the additional meaning of the anima in man; h. in the fertility-rites of the holy pilgrimage of F.G. Lorca's "Yerma" (3, 2) the barren women are told to go alone "where fig-trees thickest grow";

5. related to sex in general: a. Adam and Eve's make-shift dresses were 'sewed fig-leaves for aprons' (Gen. 3, 7); b. later a single leaf was especially used as a (minimal) covering for a male god's genitals, because of its commodious trilobed shape; c. the 'Spanish fig' or 'fico': putting one's thumb in one's mouth, or thrust it between two of the closed fingers (symbol of coition): an expression of contempt: "When Pistol lies, do this, and fig me, like the bragging Spaniard": 2H4 5, 3; also Rom. 1, 1; d. v. 3 and 4; e. penetration in general: "the rude strength of the fig-tree" (Juvenal, Sat. 10, 145), dislodging even solid stones; 6. *longevity*; 7. *purgation*: in Asia Minor a human scape-goat sacrifice, at a calamity, before being put to death, was hung about with figs, and then scourged on the genitals with fig-twigs, because of its purifying powers and to release the checked reproductive powers (v. Flagellation); also Pan-images were scourged with them, when the hunt was unsuccessful: to clear it from preventive evil influences; 8. *luxury*: because of its sweetness; v. also the Tree-fable in Judg. 9, 8ff.;

9. related to *death*: a. Dionysus planted a fig-tree at the entrance to Hades; b. its leaves resemble a Daw's claw in the mortal time of the year: May; c. Cleopatra's asp was smuggled into the room in a basket under figs and fig-leaves: Ant. 5, 2; d. a poisonous fig was a Spanish way of killing an enemy: "Tamberlaine... did cause a fig to be given him, and after his death married his widow": North; e. Timon of Athens, misanthropically retired into a cave, gave the friends, who came to lure him back to the city, a fig-tree to hang themselves; f. v. 4, c;

10. *spring, rejuvenation*: a. "putteth forth her green figs": announces spring in SoS 2, 13 (also Matth. 24, 32); the sprouting of the fig-tree also in Greece inaugurated a time for sailing; b. eating them with meat takes away wrinkles from old men; 11. *saving*: a. the bole of a fig-tree, under which Charybdis lived, saved Odysseus from drowning; b. prophylactic against lightning; c. the fruit has great medicinal value (Pliny 23, 63); e.g. it cures poisoning;

12. *truth*; 13. Greek: a. Troy was weakest on the west-wall, near a fig-tree, the part which Aeacus had built; b. the sap from the wild fig makes milk curdle at once (e.g. Homer, II. 5, 901);

14. *combinations*: A. a *basket* of figs: a. Jeremiah saw two baskets of figs (good and bad) at the Temple: the good = the Hebrews to be exiled to Babylon, and return; the bad = the remaining ones, to be killed by war, pestilence, and famine; b. v. 9, c; B. *fig-cakes*: a. used in the service of Ishtar: v. 4, d; b. fig-cakes were applied to sores and wounds, to clean them: e.g. 2Kings 20, 7; Isa. 38, 21; cf. 7; C. *Sycophantat*: 'discoverers of figs' (became 'sycophants'): in Athens those, who informed on the smugglers of figs: v. 1, b.

figure-head

1. the figure-head is not a mere ornament, but the real head of the Goddess-boat: v. Boat, Ship, and Face; 2. eyes painted on a boat: that it may find its way better through the waves; 3. a sailing-vessel cannot sink, without her figure-head: it is intimately connected with the life and soul of the ship, and therefore also must be respected.

file (tool)

1. refined ideas or expressions: a. "his tongue is filed": LLL 5, 1; b. "precious phrase by all the muses filed": Sonn. 85, 4; 2. ideas free from superstition; 3. "Time is a file that wears and makes no noise": proverb.

fillet

1. Rome (mainly the 'vitta'): the headband tied round the head of the sacrificial animal; 2. death and sacrifice: a. an altar was made sad with dark fillets and black cypress for a funeral rite in Vergil (Aen. 3, 64); b. Laocoön, encircled by the snakes, tried to remove the knots, while his fillets were steeped in blood and black venom: Vergil (Aen. 2, 221); c. there were fillets and sacred laurel round the brows of Apollo's priest Anius: Vergil (Aen. 3, 81); d. the dead in the Elysian Fields wear white fillets: Vergil (Aen. 6, 665); 3. related to the gods: a. Hector's ghost tells Aeneas to take the household gods and flee: "So he speaks and with his hands carries to him the fillets and great Vesta, and the eternal fire, from the innermost shrines": Vergil (Aen. 2, 296); b. the fillet (here 'infula') of Apollo did not cover (= protect) you: Vergil (Aen. 2, 430); c. the 'filleted hair' (= 'comas velatas') of the Penates: Vergil (Aen. 3, 174); 4. victory: the winners of the games are given purple fillets ('puniceis...taenis') in Vergil (Aen. 5, 269); 5. modesty: a. slender fillets went with long robes as a sign of modesty

among Roman women disliked by Ovid (e.g. De Arte Am. 1, 31; Rem. 386); the 'fillets of Ceres': a chaste woman is worthy to handle these fillets (Juvenal: Sat. 6, 50); b. sign of a lawfully wedded wife: Ovid (De Arte Am. 3, 483); c. Germ.: fillets and garlands were worn by unmarried ladies, wimples by married ones; 6. fillets share in the symbolism of Head; v. also Ribbon.

finger

A. *general*: 1. the number 5 corresponds with man, counting his 5 extremities (head, arms, legs); v. also Five; 2. Egypt: anger of man; 3. Hebrew: a. God's power: e.g. Christ says he casts out devils "with the finger of God": Luke 11, 20; cf. Ex. 8, 19, which seems to point to a special reference to God's finger in connection with miracles; b. finger on the wall: warning of divine vengeance: Dan. 5, 5ff.; c. Isaiah forbids pointing as a magic comparable to the evil eye: "the yoke, the putting forth of the finger, and speaking vanity" (58, 9); 4. *finger-tips*: divination, poetic inspiration (related to birch, rowan, alder, and willow); 5. *cutting off* a finger in self-mutilation is a sign of mourning or atonement (comparable to castration); 6. 'fico' (= 'fig', q.v.): A. forms: a. thumb in the mouth (v. Fig); b. thumb between closed fingers; c. middle finger projected: v. also C, 1, 3; d. making an O with thumb and index and put the index of the other hand through it; e. the fingers of the right hand clasping the index of the left; B. meaning: a. imitation of coition; b. gesture of contempt; cf. "not a fig's worth"; C. (beside the examples of Fig 5, c) in Dante's "Inferno" the gesture, made with both hands, is used as a blasphemy, accompanied by the words: "Take them, God, for at thee I aim them" (25, 2); 7. *rosy-fingered*: Dawn and Moon;

B. *the individual fingers*: I. *thumb*: 1. tutelary god: Venus (increase) and Hercules (virility); originally not 'the' Hercules; 2. character: a. phallus, master; b. awkwardness: 'his fingers are all thumbs'; c. the witches' favourite: "here I have a pilot's thumb": Mac. 1, 3; "by the pricking of my thumbs Something wicked this way comes": Mac. 4, 1; 3. rings: a. Rome: for all rings, except the wedding-ring: to keep one's virility; cf. Seal; b. authority, contract, identification (Seal); c. Papal ring-finger; d. Elizabethan: worn by aldermen and substantial citizens: ref. 1H4 2, 4; 4. vegetative: palm-tree and vine; the top: wild-olive (virility); 5. phalanges (bone-division, counting from the hand): logic, will; 6. M.A.: Chief Godhead: the Father;

II. *index* (forefinger): 1. tutelary god: Jupiter: he won the finger-race of the Olympus, and

outsmarted Saturn; 2. character: a. direction, command, rule, fortunate guidance; b. delivery from evil; c. of the right hand: Oisín's finger: must not be used to apply ointments etc. to wounds, since it is poisonous; 3. vegetative: furze or oak; 4. Dactyl: Paeon(ius); 5. phalanges: materialism, law, order; 6. period: Spring-equinox; 7. M.A.: the H. Ghost;

III. *middle finger*: 1. tutelary god: Saturn; 2. character: a. "Fool's Finger": the Christmas Fool, the Green Knight; b. 'digita impudica': used in love-making, and Celmis' insult to Hera; coition; v. C, and A, 6; c. rain-making: contact with the feminine springs; d. death: Saturn; e. magic: avert the evil eye for a child by applying spittle on its forehead and lips with the middle finger; 3. ring: hope of resurrection; 4. vegetative: holly and heather; 5. Dactyl: Epimedes (Epimetheus: 'who thinks afterwards, too late') the fool; 6. phalanges: humanity, system, intelligence; 7. period: summer-solstice; 8. M.A.: Christ: salvation;

IV. *ring* (fourth) *finger*: 1. tutelary god: Apollo (healer); 2. character: a. sage; b. physician (the 'leech finger': prophylactic): in potions mixed with this finger no poison can adhere without communicating directly to the heart; c. controls the heart (especially of the left hand) as the seat of durable love; betrothal; d. the 'Gold-finger'; 3. ring: Roman: wedding-ring on the left hand; 2, c; 4. vegetative: hazel; 5. Dactyl: Jasius (Iasius); 6. phalanges: truth, economy, energy; 7. period: autumn-equinox; 8. M.A.: the divine nature of Christ;

V. *little finger*: 1. tutelary god: Mercury: conductor of souls (psychopomp); 2. character: a. inspiration, divination: 'ear-finger': used to stop the ear, in order to hear the inner voice; b. in many stories an ogre's daughter of Darkness, Winter, or Drought, loses her little finger, which is found by a hero, who marries her; finger = sun-ray, or water-jet; c. 'Pinkie', the phallus (e.g. in some Attis-myths); d. magic: Mercury; 3. vegetative: yew (death); 4. Dactyl: Idas, priest of Rhea; 5. phalanges: goodness, prudence, reflectiveness; 6. period: winter-solstice; 7. M.A.: the human nature of Christ;

C. *gestures and attitudes*: I. *raising fingers*: 1. thumbs: 'Vestal thumbs' in Rome: a. turned down: nay = death to the gladiator; 2. forefinger: warning (against foul play, etc.); 3. middle-finger: (as 'digitus impudica') pointed at a man in infamy or derision, as a sign that he has failed in making love to his wife, for which he is cuckolded; 4. fore-finger and middle-finger: the "Horns of Astarte" (or any other moon-goddess), the "Devil's Blessing" (as Horned God of

the Witches): a. a weapon against witches, demons, etc.; b. help; c. benediction; d. good faith; e. peace; victory; 5. forefinger and little finger (another form of horn-sign): a. crescent of the moon-goddess; b. averts danger, esp. the Evil Eye; 6. thumb, forefinger, and middle-finger: v. Phrygian blessing; 7. two fingers separated (like scissors): cut evil away; 8. one (or more) fingers raised to the lips: a. silence; b. Harpocrates: Ovid (Metam. 9, 692); 9. one finger (usually the thumb) at the nose: arrogance, challenge, insult; with the same sexual connotation as the 'fico': pointing at, or lengthening, the phallic nose;

II. *fingers crossed*: a. ancient mantic prayer; b. good-luck: immunity to bad luck, or chastisement; c. tempting Fate (v. Intersection and Inversion); d. magic delay in birth, practised by Hera against the birth of Heracles (accompanied by Crossed Knees, q.v., and Knots tied in her clothing);

III. *fingers clasped or locked*: 1. magic to delay someone else's childbirth (v. Weasel); 2. the fingers of the right hand clasping the forefinger of the left: a. coition (like the 'fico'); b. on a spiritual plane: unity of cosmic and individual souls; 3. in an undesired moratorium of love's assault by Venus, who is, in vain, trying to charm Adonis: "And when from thence he struggles to be gone, She locks her lily fingers one in one": the passionate embrace they could have performed, and a magic to bind him (to her and the place): Ven. 226ff.;

IV. *finger* (usually thumb) *in the mouth*: wisdom: 1. the infant Horus is represented with his finger in his mouth, having received wisdom from his mother's breast; 2. in legends a hero often places his finger in his mouth, after roasting the dragon (a foe to mankind, but possessive of chthonic wisdom): he thus eats the slain dragon to acquire its wisdom, knowledge, and strength (cf. cannibalism); 3. Fionn (Finn MacCool) discovered he had a tooth of knowledge: when he had burned his finger while cooking the Cauldron of Wisdom (v. Cauldron); after that he only needed to suck his thumb to obtain wisdom again; V. *finger-snapping*: emblem of Disdain: e.g. the statue of Sardanapalus, the last king of Syria, whom the Greeks considered a coward;

D. *folklore*: I. character: 1. long fingers: a. improvident, will not save money, sometimes a thief; b. (childlore) musical ability; 2. forefinger as long as the middle-finger: dishonesty; 3. crooked fingers: a crabbed disposition; if you only have a crooked little finger, you will die rich;

II. general: 1. an extra finger: the luck of

the extraordinary; 2. wet fingers: (childlore) moistening one's fingers (especially the thumb) has the same magic power as spitting: an ineluctable way of proving that one speaks the truth, or of binding oneself to a bargain or bet; 3. if a boy can span a girl's wrist he can love her; if he cannot span his own, he is either a bastard or born to be hanged (childlore); 4. when a girl's fingers crack, she has a sweetheart; 5. locked fingers: when two people use an identical expression at the same time, they must lock fingers, right hand to right, and left hand to left, and wish in silence: nothing may be said until the fingers are released (magic silence); for the wishbone being broken by two people's little fingers: v. Bone; 6. finger-snapping (e.g. at crap-shooting) while the dice are still rolling or spinning, is a form of point-control; 7. proverb: "Fools cut their fingers, but wise men their thumbs": folly in the wise is greater; 8. non-sense-verse: "Oh my finger, oh my thumb, Oh my belly, oh my bum".

fir

I. *general*: 1. the Scandinavian name, originally given to the Scottish pine, but the firs differ from the other pines; its stem usually grows straight, and the tree tends to take a conical or pyramidal shape; yet it is often undistinguished from the Pine (q.v.), e.g. in the myths of Attis, Pitys, etc.; 2. some famous species (out of 40) are: a. the Silver Fir, introduced from the continent into Britain at the beginning of the 17th cent.; it may reach a height of 150 ft.; b. the Norway spruce (q.v.) fir; c. the gigantic American varieties (balsam, white, Pacific Silver Firs, etc.) growing up to 250 ft.; 3. at least in the Bible-translations, it is supposed often to have been mixed up with Cypress; 4. like a Palm, it thrives on a sandy soil and sea-breeze; 5. like any important symbol, its meanings are often contradictory: life, as well as death;

II. *general symbolism*: 1. loftiness; 2. immortality, constancy, regeneration: an evergreen; 3. fidelity, purity: e.g. v. Attis and Pitys-myths below; 4. regal beauty, pride; 5. fire, sun, life: evergreen and flame-shaped; the opposite of the deathly Yew (yet resembling its leaves); 6. a. in summer: (because of its darkness) the gravity of life; b. in winter: (because of its constant freshness) power and youth; 7. hope: the opposite of the Black Poplar; 8. sexuality: androgyne: a female tree, with a phallic shape and cones; 9. sacred to the New Moon-goddess;

III. *mythology*: A. Phrygian: Attis was changed into a fir, either to escape the ardent desires of Agdistis, or because the Great Mother Cybele jealously killed the nymph with whom

he was in love, and he, in pure misery, castrated himself as a penalty, or he was slain by a boar (Adonis-influence); ref. e.g. Ovid (Metam. 10, 103ff.); in any case, he represents regeneration; the bleeding may be related to the cutting of the fir (pine) for turpentine;

B. the Near East and Egypt: replaced the Palm (q.v.) as sexual symbol;

C. Hebrew: a. related to birth: "as for the stork, the fir trees are her house": Ps. 104, 17; b. related to sailing: "They have made all thy ship boards of fir trees (perhaps = cypress) of Senir": Eze. 27, 5; c. the opposite of the thorn: "Instead of the thorn shall come up to the fir tree and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off": Isa. 55, 13; d. the floor-planks of Solomon's Temple: 1 Kings 6, 15; e. youthful strength and patience: "Israel shall say: 'I am like the green fir tree'": Hos. 14, 8;

D. Greek: a. sacred to Artemis of childbirth; it is generally the most important birth-tree (especially the Silver F.), familiar in Nativity-contexts; b. to escape Pan's amorous pursuits chaste Pitys changed into a fir-tree; Pan later wore a branch as a chaplet, and instituted promiscuous rites 'in her honour'; or she was Pan's beloved (Pan = the gentle breeze), and she was hurled from a rock by violently jealous Boreas, and then turned into a fir; the tree is generally considered female (notwithstanding the gods and phallic associations); in Rome: sacred to Sylvan (Silvan); c. related to Dionysus, who was born from a fir, and whose thyrsus was an ivy-twined, cone-tipped fir branch (or, pine again); d. sacred to Poseidon-Neptune: material for ships, esp. oars; cf. Pine, and C, b; e. its rustling was used in divination; f. the Trojan horse, a 'peace-offering to Athene', was made of the Silver F.: horse-moon-fire (and birth-tree); g. Aesop: pride: which it showed towards a thorn-bush, but the fir fell before the axe, and the thorn remained untouched (140); cf. C, c;

E. Rome: a. (Pliny) death-tree; fir-trees are the ordinary missiles of Centaurs: e.g. Apollodorus (2, 5, 4), Pindar (Fragm.); b. fir-wood tablets were used to write on: e.g. Ovid (De Arte Am. 3, 469); c. Pasiphae's trick-cow was made of fir: Propertius (3, 19, 12f.); F. Germanic: life and light; G. Druid: in the Celtic alphabet the vowel A (v. Calendar) shared the day (December 23) with the mistletoe, as the day of the arrival of the New Year Child (whereas the Yew represented death and the Winter-solstice); H. Scotland: childbirth: the mother and child were purified ('sained') with a

flaming fir-torch being whirled three times round the bed; IV. *her.*: hope, faithfulness, steadiness, rejuvenation; V. cf. Pine, and Cone.

fire

A. *general*: its origin and element: 1. it is one of the cases of 'theft from the gods', for which Prometheus was punished by jealous Zeus; cf. other 'thefts', usually performed by Sun-heroes: the apples of the Hesperides, the cattle of Geryon, the 'herb of immortality', and all forms of magic; this is one of the reasons, why fire is so dangerous to handle; 2. it is a demiurge, emanating from the sun, whose earthly representative it is; it is thus related to a ray of light, lightning, and gold; 3. the creative force in vegetation (equivalent to water); this force can be 'drawn forth' by taking sticks (preferably of the oak, whose roots go down as deep into the subterranean fires as it goes up into aether): rubbing the male stick (drill) into the female stock; the correspondences with human life thus relates fire to blood; and the subterranean fire leads to the cave-smiths: Hephaestus, the Cyclops, dwarfs, etc.; 4. one of the elements that made the earth: when the primordial ocean was 'churned' by fire, it produced the froth, which became earth; 5. *Alch.*: a. one of the names of Prime Matter; b. the 'agent of transmutation': all things derive from fire, and return to it: Heraclitus; for the belief of the Stoics in this respect: v. Cycle of Fire; c. the mercurial, the volatile, as life-sustainer;

B. *symbolism*: 1. *primary element*, the Creative God of Light(ning): a. Hebrew: Yahweh practically always manifested himself as fire, either as lightning (e.g. Moses on the Mount), a Pillar of Fire in the Tabernacle, a Burning Bush, etc.; even his word: "Is not my word like fire? saith the Lord": Jer. 23, 29; his fire can even shine dazzlingly from the 'transfiguration' of his elect: Moses returning from the Mount, and Jesus on the Mountain (Matth. 12, 2; Mk. 9, 2); b. Greek: Zeus as god of Thunder and Lightning; c. Germanic: Odin; 2. the essence of *life*: a. like life, it feeds on others; b. the human predicament: Prometheus stole it, and Empedocles gave himself to it; 3. the *sun*: a. all over the world fires are lit at any important moment in the solar year: solstices and equinoxes, but especially at midwinter to help the rebirth of the sun; at other moments they just force the sun to go on his due course by homoeopathic magic (v. Beltane, John, Hallowe'en, and the Christmas Yule-log; for the Wheel of Fire rolled down-hill at Midsummer, in imitation of the lowering course of the sun: v. Wheel); b. fire is priest and god at once: the sacrifice is burnt, and by the

fire, as mediator, is carried to the God of Sun and Lightning; c. extinguishing the hearth-fire is a sign of mourning, and repentance (in reconciliatory rites), also at the death of the Sun King, when it was the duty of the next to 're-light them'; renewal of fire is a magical act, to be performed at stated times (cf. the renewal of fire in the R.C. Church at Easter: celebration of the birth of the new Spring-sun); 4. *authority and power*: in Egyptian hieroglyphs the solar flame is associated with life and health (v. 2, and 5), and with: superiority, control (v. 1);

5. *purification*: 'cauterizing': a. especially represented by a flame pointing downwards (cf. 7, a); b. destruction of the forces of evil: a. the fires mentioned in B, 3, coincide with the most important witches' esbats ('sabbats'): they purified the air of the witches' 'dangerous' influence, while at the same time imitating the witches performing rites for the same purpose; b. certain disasters, like pestilence, could be stopped by making new fires (in the community): v. Need-fires; c. they may even avert the evil influences of undesired weather; c. stories about Great Fires vary with stories of Floods; d. purification by fire in the Bible: v. Num. 31, 23; e. baptism by fire instead of water, was predicted by John the Baptist of the One who came after him: Matth. 3, 11; cf. purification through both at the Parilia in Rome; f. the ordeal by fire: e.g. in the ballad "Young Hunting", where the fire did not consume the wrongly accused, but did burn the real killer; g. Christian: a. martyrdom; b. Hell ("where their worm dieth not and the fire is not quenched": Mk. 9, 44), and Purgatory; 6. spiritual *enlightenment* and zeal: a. "Religion blushing veils her sacred fires, And unawareness morality expires": Pope ("The Dunciad" 4, 649f.); b. general Christian: intense desire and charity; c. distinctive of thinking man: 'what beasts hate most of all'; 7. *sexuality*: a. presented especially as a flame pointing downwards: erotic life; b. Egypto-Hebraic: its flame-form and heat is male, its light is female; c. fire-making with sticks was invented by Hermes (phallic god); fire-making thus is sympathetic magic for love (v. also Wryneck); 8. *fertility*: the fires lighted at stated times (v. B, 3) were also kindled for fertility (v. also Bonfire) to be jumped over by boys and girls for agricultural fertility, and human and animal fecundity; 9. related to the *sword* (= sun-ray): it shares its ambivalent nature: physical destruction and spiritual energy; the 'fire of the Valkyries' = the sword;

10. related to the *hearth*: a. hospitality; b. humane warmth; the centre of home; c. winter;

11. *death*: martyrdom, etc.; but also: immortality (e.g. Demeter's magical rite on Demophon: "Homeric H. to Demeter") and rebirth (Scylla restored: Lycophron 45ff.); 12. *speech*: (like wind, and breath): already in the Bible we constantly come across terms like 'burning words', 'fiery speech' etc.; 13. *eating*: 'devouring', 'consuming' fire, etc.: "Behold the name of the Lord cometh from far, burning with his anger...his lips are full of indignation, and his tongue is a devouring fire" (Isa. 30, 27); cf. moreover, the 'flaming tongues' of inspiration, lending the Apostles the 'gift of tongues', and the prophetic Burning Bush; 14. *psych.*: a. the libido; Freud: forbidden passions; b. destruction and regeneration (involution and evolution); c. mediator between vanishing and appearing forms; d. the fire-making inside the belly of the sea-monster which the heroes are fighting, is a frequently recurring motif: beside forming a part of the Night-Crossing of the Birth of the New Sun, it also dispels the darkness of the unconscious (the monster), in whose power the hero is; e. incendiarism: a regressive form of fire-making; as masculine as kleptomania (q.v.) is feminine; it is often accompanied by masturbation;

15. *her.*: a. spiritual zeal; b. fighting spirit; 16. *specific literary references*: A. W. Blake: a. wrath, annihilation; b. poetry; B. W.B. Yeats: imagination;

C. *special meanings and combinations*: 1. Hebrew: the kindling of fire on a Sabbath was forbidden, because it involved cutting wood; 2. burning (first-born) children (later replaced by domestic animals): they were made immortal by the burning: cf. Medea's children; v. Sacrifice; 3. earth-snakes often rise to light, and are then represented as fire-breathing and winged dragons; 4. *portentous* fire: fire going up and down while a terrible storm was raging, flaming forth from the hands of a 'common slave' without his hand being hurt, was one of the portents of Caesar's death: Caes. 1, 3;

5. *swallowing* fire was a manner of committing suicide: Portia, Brutus' wife, on hearing how Octavius and Mark Anthony rose in power, thus killed herself: Caes. 4, 3; 6. *Chain of Fire*: a chain of such signals indicated the end of the Trojan War, when Clytemnestra prepared for the killing of her husband; 7. *Firebrand*: v. separate; 8. *Circle (Wheel) of Fire*: a. chastity; b. magic spell; c. Ixion-wheel; d. attribute of Brunhilde; e. v. A, 5, and B, 3; and Wheel; 9. *fire-fly*: summer;

10. *emblems*: e.g. a. flowers and trees: fir-tree, Rod of Jesse, azalea, etc.; b. hair: e.g.

bristles, a lion's mane, Samson's hair (v. Samson); c. weapons: sword, arrow, dart, spear; d. the whole cross-swastika family; e. almost any pyramidal, columnar, and further phallic symbol; 11. *white* fire: the moon: "That orb'd maiden with white fire laden": Shelley ("The Cloud"); 12. *St. Anthony's Fire*: erysipelas;

D. *folklore*: a. fires were lighted at gravesides to 'warm the spirits'; b. seeing that fire is purity itself, a menstruating woman (being 'unclean') had better not look at it, and certainly not blow on it; c. "One fire (= love) burns out another fire" (Rom. 1, 2): proverbial; it may refer to the belief, that sunlight on a fire, puts it out; beside the literal effect; cf. Plutarch (Decline of the Or. 4); d. v. especially Hearth;

E. among the innumerable references to such an elementary symbol as Fire, the most important may be Aerolite, Alcohol, Balder, Flame, Sun, Elmo.

firebrand

1. life-emblem, sun-rays (v. Fire); 2. that portion of the Jews that was saved out of the holocaust of the Exile: "Is not this a brand plucked out of the fire?": Zech. 3, 2; 3. Greek: a. Hecuba, pregnant of Paris, dreamed that she would bring forth a firebrand; b. emblem of Meleager, whose external soul was a firebrand.

fireworks

1. they may have originated as imitations of sun-rays (cf. the Catherine-Wheel = Sun-Wheel), having the same function as bonfires (q.v.); 2. fertility: imitating the rain-bringing thunder and lightning; cf. all loud noises, rattles, rough music, etc.; 3. scaring off ghosts, or thunder itself: sometimes fire-arms are discharged into the air, to dispel undesired thunder and rain; 4. purification: fire, 'cauterizing'.

first

1. the sacrifice of the first-born: v. Sacrifice; 2. the First Circle of Dante's "Inferno": the unbaptized children, and the virtuous pagans: Limbo.

fish

1. *life, fertility, abundance*: a. related to the fertility Fisherman-King: v. below; b. prolific: many eggs; c. intimately associated with sexuality (v. 2);

2. *sexuality*: A. male: a. a phallic shape: the opposite of the female frog; b. one of the seasonal changes of the sacred Sun-kings; c. when Osiris was cut up into 14 pieces (lunar months) by Set, his mother-sister-wife Isis reassembled him, but for his phallus (q.v. in connection with the calendar), which a fish had swallowed; d. some nursery-rhymes show a remarkable similarity to c.: a. a fish caught the blood of Cock

Robin (q.v.), when he was killed by a sparrow (v. also King, Sacred -); b. "One, two, three, four, five, Once I caught a fish alive, Six, seven, eight, nine, ten, Then I let it go again. Why did you let it go? Because it bit my finger so. Which finger did it bite? This little finger on the right."; e. its smell in Shakespeare is related to the codpiece, urine, etc.; B. female: a. all fish (but esp. the Cuttle-fish, q.v.) is considered an aphrodisiac: Aphrodite rising from the sea + salt (sex) + phosphor; fish is a common dish at wedding-banquets; b. the vulva and virginity are especially connected with the fish-bladder; c. scent-association; d. Ishtar (as the first of the Great Goddesses of Fertility): one of the signs of Ishtar was a 'house with a fish in it': a house filled with fertility; e. Aphrodite: when all the Olympian gods fled before Typhoeus Venus changed into a fish: Ovid (Metam. 5, 331), v. 16, C; f. the mermaid: q.v., also for Derceto; g. cf. the 'filthy variant' to the nursery-rhyme about the nice little boy, washing Mammy's dishes and pulling golden fishes from his eye: "When I was a young Maid, and washed my Mother's dishes, I put my finger in my -, and plucked out little fishes"; (cf. Meas. 1, 2: 'Groping for trouts, in a peculiar river');

3. *resurrection, immortality*: a. Osiris, representing the fertility of the Nile: v. 2, A, c; b. Christ: according to Luke (24, 42) the things Christ ate at his Return to his disciples were: "And they gave him a piece of broiled fish, and of an honeycomb" (v. Bee-hive: related to a Sun-hero); c. the fish is related to survivors of the Flood: Noah has been connected with the Babylonian fish-god Oannes, god of fertility and agriculture (cf. Noah and wine); he has also been related to the god Dagon; Dag = fish, or Dagan = bread: the representation of this god as half-fish, half-man dates from the medieval rabbi, but may very well be correct; for fuller details: v. Mermaid; d. sometimes the dead souls in ancient Greece could be reborn by becoming a fish, and being eaten by a prospective mother (cf. Bean); so fish = Immortality; e. lead souls back from the Underworld, as it is "the bird of the nether region", the Omega (v. Alpha) as the symbol of the Lower Abyss (= destruction), indissolubly linked with the Alpha-bird; f. baptism-emblem: e.g. Matth. 4, 19;

4. *the saviour*: a. Astarte (or Derceto-Atargis) gave birth to Ichthys (= Gr. 'fish'); b. in Rabbinical literature the symbol of the Messiah, who will catch Leviathan and feed him to the Blessed in Paradise; c. Joshua (= Iesus) was the son of Nun (= Fish); d. Christ as Gr. Ichthys:

Iesus, Christos, Theou Huios, Sôtêr (Jesus Christ, son of god, saviour); therefore the fish was an attribute of the Virgin Mary (with all the other emblems she shares with Ishtar-Isis-Aphrodite);

5. *sun*: a. related to the Night-Crossing of the Sun (sun-heroes in the bellies of sea-monsters); b. related to the year-cycle: e.g. Osiris; it is the mystic "Ship of Life" symbolizing cyclic existence; c. Yahweh (Sun and Light-god) was also Lord of the Waters: "Thou didst walk through the sea with thine horses": Hab. 3, 15; moreover, v. the stressing of the net in 1, 16, etc.; d. fish-tails are often the symbol of sun-rays, or lightning; 6. *wisdom*: a. esp. the Salmon (q.v.) as the guardian of the Tree of Life and Knowledge; b. related to all the symbolism of Water (q.v.) and Sea (q.v.); 7. *freedom*: the proverbial freedom of its movements; 8. *purity*: passes through the salt water (= evil, esp. sex = 'impurity'), yet remains 'fresh'; 9. *wholeness, togetherness*: "they are both as whole as a fish": Gent. 2, 5: said of two lovers; v. 23, a;

10. *faith, the believers*: a. the Miraculous Draught of Fish: (either before or after the Resurrection), not only a reference to St. Peter, but also to the Church and its apostolic work; b. the faithful swimming in the waters of life, hoping for immortality; c. often represented as fish in a net; 11. *evil*: a. the chaos-monster Rahab was killed (daily) by the Sun-god (as Bull or Serpent) Yahweh; cf. Egyptian Ra; b. Israel will be caught like a fish by the Babylonians in Hab. 1, 14, which may have been suggested by the Near Eastern Supreme Being having a net as an attribute; c. the Devil: a. he found two fishes on the primordial waters: the beginning of Creation; b. often in a combination of two fishes: Satan and Christ as the two (eternally fighting) sons of Yahweh: involution and evolution, priest and king, etc., united in the X (= the shape of a fish); c. the Devil, hooked by the Cross, on which Christ hung as a bait; 12. *destruction*: two people, related to fish (Tobias and Jonah), prophesied the destruction of Nineveh; 13. *folly*; 14. *greed*; emblem of Greed and an Egyptian hier. for 'hatred';

15. *a muddle*: "a pretty kettle of fish"; 16. *astrology*: A. Pisces; B. = the Christian Era: the Messiah was expected in the sign of the Fishes (Jewish commentary on Daniel): a. when Saturn (Star of Israel and of Death) and Jupiter ('king of Justice', and star of Life) are in conjunction with Fishes (whose area is the Near East): in 7 B.C. this took place 3 times; in one case Mars (= instinct) was even in opposition; b.

Christ's death put an end to the period of the Lamb (= Aries = Zeus); c. at Christmas Eve (Old Style) at 12, the sun enters Capricorn, while Virgo stands at the eastern horizon, soon followed by the Serpent (held by the Serpent-bearer); C. the planet Venus has her 'exaltatio' in Fishes; 17. *psych.*: a. the two fishes on the primordial waters: the newly arisen world of consciousness; b. the self hidden in the sea of the unconscious; c. as one of the contents of the unconscious it has a higher authority than the snake (q.v.); d. 'a penetrative motion endowed with a heightening power concerning base matters — that is, in the unconscious'; e. the Soul; f. one of the many theriomorphic symbols of the Self in dreams; 18. *her.*: a. Christianity; b. taciturnity, secrecy; c. humility, temperance, health; d. vigilance (fishes do not sleep); e. free fishing-rites; 19. *alch.*: 'lapis' (stone): a. 'prima materia': the undefined matter, from which one started to work; the fish as related to water; b. the 'lapis philosophorum' = 'aurum nostrum' (our gold) = 'infans', 'puer', 'filius philosophorum' = Hermaphrodites;

20. Britain: the three 'royal fishes': porpoise, whale (+ narwhal), and sturgeon; 21. *W. Blake*: the lowest form of animal life: they can only live in water (= materialistic existence); 22. *further special meanings*: A. Hebrew: a. does not have the intimate relation with man of the fowl and beast (e.g. Gen. 2, 19); b. only those fishes which had scales could be eaten, so the very sacred dolphins etc. were 'unclean'; c. its gall had miraculous healing-power: Tobias; d. the Old Jewish Passover was held in the Fish month of Adar; e. since it is the food of the Blessed in the form of Leviathan, it was often a funeral gift, used in sepulchral symbols, etc.; B. Rome: a. produces lice (from a reference in Pliny); b. food of Friday: the day sacred to Venus; C. Christian: a. Peter was sent out to catch a fish with a piece of money in its mouth, to pay church-tax: Matth. 17, 27; b. Lenten food; on confessionals: Penitence; c. icon: attribute of Sloth; d. fish-bone: resurrection (cf. Bone); 23. *two fishes*: (usually in opposite directions): a. marriage, domestic felicity, e.g. in Egypt (another similarity to Dove); yet it also stands for sexual indifference, frigidity, since they reproduce without coition; b. v. 11, c; c. symbol of Pisces (v. 16); 24. *three fishes*: a. Trinity (often intertwined); b. baptism; c. in a triangle: may refer to 16, B;

25. *Fisher King*: a fertility-king who is aged, ill, wounded, or sexually impotent, and with whose health the fertility of the country is linked (v. King, Sacred —); in the Grail Legend

he is the owner of the Grail Castle, of the bleeding lance (a symbol of multiple meaning, which greatly appealed to the relic-hunting Crusaders), and the Grail (mainly a feminine symbol of containment); he is wounded in the 'thigh' (q.v.) and passes the time miserably fishing; his health (and that of his country) can only be restored by a Grail-knight (whose symbol is the Dove), who asks 'the' Question (cf. the use of this legend in T.S. Eliot's "Waste Land", where the questions remain inane and unanswered); other famous Fisher kings were Tammuz, and the Jewish Messiah (in the expectation of whom fish was eaten on Sabbaths); 26. special fish: a. the sword-fish: associated with the unicorn; b. fish with a swallow-head: harbingers of cyclic (re-) generation;

27. *folklore*: A. sacred: a. they have wisdom and knowledge; those swimming in healing and wishing wells were embodiments of the sacred water, and therefore sacrilegious to kill; they could also grant babies and lovers; b. fish know what happens on the coast, and are affected by what happens there: they flee from a place where murder has been committed; c. it is unlucky to burn fish-bones (v. 22, C, d); B. portents: the first catch of the season: a. if mainly female: good hauls for the rest of the season; if mainly male: poor ones; b. the first fish caught is often nailed to the mast, as a thank-offering, and to ensure others to follow; C. way of eating: herring, pilchard, or mackerel, must be eaten from the tail to the head, and never the other way round; it turns the heads of the shoals away from the shore; D. weather-prediction: a. they bite well three days before a storm, but not on the day before a change; b. storms are predicted, when large fish surface (e.g. whales jumping), or porpoises swim rapidly southward; E. proverbs: a. referring to smell: "Fish and company stink in three days"; "no man cries stinking fish"; b. related to women: "Daughters and dead fish are no keeping wares"; c. something of little value: "Better small fish than an empty dish".

fish-hook

1. means of investigating the wisdom of the deep (v. Water, Sea, and Ocean), of which the fish is a projection; this is applicable to esoteric philosophy as well as to the unconscious, etc.; 2. deceit; 3. v. Fish 11, c, c, for the Cross as hook; 4. *her.*: a. riches got from fishing, or important fishing-rights; b. good confidence, honour; c. patience, virtue.

fishing

1. inquisitiveness after the (unconscious) elements from the deep, the 'elusive treasure',

wisdom or the unexplored unconscious; 2. *fisherman*: a. St. Peter, as 'fisher of men': of souls, and in souls; b. for the Fisher-king: v. Fish; c. the 'rich fisherman' in the Grail legends is one of the brothers (Brous) who caught a fish, which fed all around him (reminiscent of the Messiah-expectations: v. Fish); d. is related to (especially lunar) cyclic life; e. draws symbolic tokens from the deep; 3. cuckolding: for a man's pond having been 'fished' by his neighbour: Wint. 1, 2; 4. *folklore*: proverbs: a. "If you swear you will catch no fish" (v. also Fish: Folklore); b. "When the wind is in the north, the skilful fisher goes not forth"; c. "In the deepest water (or troubled water) is the best fishing"; d. "The end of fishing is not angling, but catching"; e. "All fish are not caught with flies"; f. "The fish will soon be caught, that nibbles at every bait"; related to sex again; g. "When the corn is in the shock, the fish are on the rock"; h. "The best fish swim near the bottom"; 5. v. *Angling*.

fitchew (= polecat)

noted for its smell and lechery: "'Tis such another fitchew; marry, a perfumed one": Oth. 4, 1.

five

1. its commonest representation: 1. the 5-pointed star (= microcosmos reflecting macrocosmos); the Seal of Solomon (v. Seal); interlacing triangles; 2. when connecting the points with the next but one, an eternal movement is created; 3. often found in organic forms; 4. the golden section; 5. five-petalled flowers (e.g. the wild rose); v. also VI, A; 6. the cross, X, or rhombus through the central dot of a quadrangle (e.g. Sir Th. Browne: Garden of Cyrus); 6. *correspondences*: a. colour: blue; according to some: pink; b. Zodiac: Leo; c. Planet: Mercury;

II. *in man*: 1. members: 4 limbs + head (man represented as spread-eagled in the pentagram); 2. fingers: 4 'fingers' + thumb; 3. senses; 4. vowels; 5. the pool of Bethesda ('House of Mercy') at Jerusalem, where healing took place when the angel had stirred the waters, had 5 porches (St. John 5, 2); 6. meaning: a. health, healing; b. comprehension; c. any form of communication: travel, talking, writing, etc.; d. spiritual balance: justice, the changing aspect of the One Law;

III. *Christ and his Church*: 1. wounds; 2. letters of Jesus; 3. acts: desire, faith, hope, humility, and love; 4. the lesser sacraments: confirmation, matrimony, penance, holy orders, visitation of the sick;

IV. *matter, nature*: 1. the 4 cardinal directions + the centre: a square around a dot; 2. the

4 cardinal directions + the zenith; 3. the 4 elements + the quintessence; 4. colours: white, black, blue, red, and yellow; 5. the essential landscapes: a. mountains — woods; b. rivers — lakes; c. hills; d. fertile plains; e. springs — swamps; 6. the elemental forms, related to the planets: v. VII; 7. meaning: a. spring, growth; b. organic fulness of life; c. fecundity, fertility; d. Mystic: the pentad: the Great Mystic Number: it contains all the power in nature, bringing change;

V. *hieramos gamos*: 1. the Sacred Marriage of Heaven (= 3) and the Great Mother Earth (= 2); 2. male odd + female even numbers: any marriage; yet, also the cleavage of the sexes, with the unification in 10 (= masc. 1 + fem. 0); 3. meaning: love, the dynamic natural rhythm derived from the order of life (and cosmos): between 1 and 9; talisman of the 5-pointed star;

VI. one of the numbers of the *Great Goddess*; 1. its forms of manifestation: vegetative: a. plants with 5-pointed leaves: e.g. ivy, vine, bramble, fig. plane; b. plants with 5-petalled flowers: e.g. the erotic briar-rose, primrose, periwinkle (flower of death); 2. her main occupations: (related to the cycle of the year): a. birth: the Spinner; Demeter; b. initiation: fame; c. consummation: all Queens of Heaven (Ishtar, Isis, Aphrodite, the Virgin Mary, etc.); d. repose; e. death: shrieking and hissing; 3. 5 = V = the symbol of Athene-Minerva, goddess of wisdom; 4. related to the calendar: 5 seasons of 72 days (72 = 9 x 8, both important numbers of the goddess) + 5 days of her Quinquatria (= 5 Halls); 5. meaning: the erotic;

VII. related to *the heavens*: 1. the planets: a. Mercury: water; b. Venus: metal; c. Mars: fire; d. Jupiter: vegetable (wood); e. Saturn: earth (death); (d conquers e, which conquers a, which conquers c, which conquers b); 2. meaning: a. splendour; b. M.A.: a tradesmark: the windows of the house of light and wisdom;

VIII. related to *God*: 1. special forms: a. (zig-zag line of) 5 rays: lightning; b. the 5 knobs or bosses on the Celtic crosses; 2. attributes: a. Being, sameness, diversity, motion, rest; b. Omnipotence, omnipresence, eternal, omniscience, unity; 3. the 5 letters of Yahweh; 4. meaning: a. heavenly wisdom; b. light;

IX. related to *David*: a. defeated Goliath with 5 stones; b. 5 hearts: the emblem of Judah's five sons;

X. the *Egyptian number* (obvious in the Bible): 1. frequently turns up in Egyptian contexts: e.g. Gen. 43, 34; 45, 22; Isa. 19, 18, etc.; its Delta is made up of 5 rivers; 2. they also counted 5 planets; 3. they inserted 5 days after

the 12 lunar months; 4. often found in the Joseph-stories; 5. meaning: abundance;

XI. *the Five Nations*: 1. the component countries of the British Empire; 2. the 5 Confederate tribes of India; 3. continents;

XII. further meanings: 1. negligible quantity: "To pay five ducats, five, I would not farm it": Ham. 4, 4; 2. folktale: Jack's Beanstalk grew from 5 beans (perh. IV, 7, a); 3. for five leaves: v. also Cinquefoil; XIII. v. *Fifth*.

flag

1. the earliest insignia in battle were the 'standards', originally solid symbols, 'heightened' above the enemy to indicate superior power; sometimes streamers were added, and later the symbol was put on the cloth; 2. identification, self-assertion; 3. nationalism; 4. victory; 5. *signals*: a. striking a flag: surrender or truce; b. dipping a flag (slow lowering and quick hoisting): salute; c. at half-mast: mourning; d. upside-down: distress; 6. *colours*: A. black: a. pirate-ship: often with the white skull and cross-bones; b. execution of criminals; c. in WW II returning submarines sometimes hoisted a black flag after a recent success; B. red flag: a. revolution, anarchy, socialism; b. danger; c. action; C. white flag: surrender, truce, or just peaceful intent (v. Per. 1, 4); D. yellow flag: contagious disease on board; 7. v. also *Banner*, *Ensign*.

flagellation

1. the word denotes flogging for another purpose than punishment; 2. initiation: test of endurance; 3. purification: driving out evil spirits; 4. fertility-rite: e.g. the Lupercalia (v. February); women were flogged at the 'Rotunda' in Alea during the Dionysiac festival, just as young lads were flogged at the sanctuary of 'Standing' Artemis at Sparta (Pausan. 3, 16); 5. curative: (often with nettles) a. to improve the digestion; b. to improve the circulation of the blood; 6. sexual stimulant: both active and passive; 7. the flogging of *images* for fertility: a. Pan, with sea-leeks (Theocritus 7, 107f.); b. underworld-deities with rods (Pausan. 3, 16); 8. *psych.*: self-castigation is closely related to introversion (penetration into one's unconscious + asceticism), through which one may be fertilized, inspired, regenerated, and reborn; 9. *folklore*: it is lucky for fishermen to beat their wives before setting out; 10. v. *Scourge*, *Whip*.

flagon

O.T.: 1. "Stay me with flagons, comfort me with apples: for I am sick of love": SoS 2, 5; the 'flagons' may be cakes of grapes here; 2. the "flagons of wine" in Hos. 3, 1 indicate idolatry: the children of Israel "look to other gods and

love flagons of wine"; probably the same cakes as in SoS: the word may be 'lovers' of cake, and refer to the Gods, to whom these vine (and fig) cakes were offered; v. also *Cake* and *Fig*.

flail

1. threshing grain: the same relation to the fertility of the grain, as flagellation etc. to humans; 2. power: king's emblem in Egypt; 3. attribute of Suffering: Lat. 'tribula' (cf. 'tribulation') = 'small flail'. 4. proverb: the typical male activity (as spinning is for a woman: v. *Yule*).

flame

1. life-force, also fig.: "words...of subtle flame": Beaumont ("Letter to B. Jonson"); 2. purification, watchfulness; 3. Supreme Deity (v. also *Fire*); 4. wisdom; 5. soul: a. passing through the impurity of the world; b. "And the souls mounting up to God Went by her like thin flames": D.G. Rossetti ("The Blessed Damsel"); 6. charity, love: "Euphelia serves to grace my measure, But Chloe is my real flame": M. Prior ("An Ode"); 7. religious zeal, martyrdom; 8. Greek: disguise of Zeus to approach Danae; 9. a flame on the head: a. divine inspiration: the Apostles at Pentecost; b. M.A.: attribute of Religious Piety and Charity; c. a flame above Aeneas' son's head (and a comet in the sky) were omens for Aeneas to leave the city: Vergil (Aen. 2, 683);

10. a flaming *mountain*: divine inspiration: a. Moses received his Law on the mountain flaming with lightning; b. Zarathustra received the revelations from Ahura-Mazda on a flaming mountain; 11. a flaming *pillar*, or a flaming tree-trunk: God of light and wisdom; 12. a flaming *sword*: a. sun-rays; b. O.T. attribute of the Cherubim protecting the entrance to the Garden of Eden, so: protection; 13. *Dante*: a. the souls of the Evil Counsellors (who have misused the gift of a superior knowledge) are wrapped in horned flames (of Consciousness), Ulysses and Diomed among them (Inf. 26); b. in "Purgatorio" (C. 25f.) Lust is punished by the shades being incorporated in flames (contrasting sharply with the pure flames incorporating some of the Blessed in "Paradiso"); 14. shares in all further *fire*-symbolism.

flamingo

1. *W.B. Yeats*: ("Anashuya and Vijaya") a. sacred: perching in the temple; b. melancholic; 2. its tongue has a fine flavour: Pliny (10, 68).

flax

1. domestic industry; fertility: 'flax-haired' Persephone; 2. simplicity; in Gaul it provided the showiest material for women's dresses: Pliny (19, 2); 3. fate (spinning god-

desses); but spinning flax was a respectable occupation even for men; 4. gratitude; the rougher the treatment it gets in processing, the finer the linen; 5. O.T.: a. stalks of flax covered the spies, hiding on the roof of Rahab's house in Jericho: Josh. 2, 6; b. related to fire: the servant of Yahweh shall not quench the smoking flax: Isa. 42, 3; cf. Judg. 15, 14; c. the man 'like brass', who showed Ezekiel round the Temple in his vision, had a 'line of flax' in his hand: Eze. 40, 3; flax may be linen here; 6. "as rank as any flax-wench that puts-to Before her troth-plight": Wint. 1, 2: a loose country-girl; probably a reference to flax fertility-rites, which existed all over Europe.

flea

1. parasite; 2. pettiness; 3. pest: (Danish) sent to mankind for laziness; 4. despicable enemy: "After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea": 1Sam 24, 14; in the same meaning it is used in 1Sam 26, 20 together with the partridge; 5. Germ.: one of the disguises of Loki; 6. *folklore*: a. "If you kill a flea in March, you kill a hundred": to keep them out of the house you must rise very early on March 1st, close all windows, and carefully sweep the lintel of the door, the hinges, and every crack; b. deserts the body of someone about to die; c. (Continent) to be bitten by a flea in the hand = to be kissed soon; d. to send away a person with a flea in his ear: peremptorily, or with a stunning reproof.

fleece

1. related to sheep-symbolism, especially in connection with clouds, illumined by the sun; fleece-like clouds predict rain: Aratus (Phaen. 938f.); 2. rain-making: a. Gideon (Judg. 6, 37ff.) made rain-making magic with a fleece on a threshing-floor (q.v. for fertility-symbol and earth-omphalos); therefore in the M.A. the Fleece = Mary: conceiving, but remaining a dry virgin in the rest of her body; b. the Golden Fleece sought in Colchis: v. separate; 3. related to Pan as pastoral god: a. Pan seduced Selene-Luna by either turning himself into a ram with a fine white fleece, or by the gift of one (ref.: Vergil, Georg. 3, 391ff.); b. his oracular wind-god whisperings can be heard when lying on a sacred fleece in a sacred grove: sacrifice a pig, for purification, then kill a ram and sleep on its fleece: Pausanias (1, 34), Lycophron (1050f.), etc.

flsh

1. material life: a. carnality: a "piece of Eve's flesh": Tw. N. 1, 5; b. earthly riches; c. transitoriness; d. life, the body as animated and sen-

sitive: "the thousand natural shocks That flesh is heir to": Ham. 3, 1; 2. phallus: a euphemism in Eze. 16, 26, and 23, 20, where he refers to the proverbially generous endowment of the male Egyptian paramours; 3. *D. Thomas*: the womb: e.g. "Before I knocked and flesh let enter".

fleur-de-lis

1. the name: a. there are variants with lily and luce, so that the word may mean "lily-flower" or "light-flower"; b. Shakespeare's "flower-de-luce" may have been the white iris (e.g. Wint. 4, 3), but he uses the same word for the royal arms of France: e.g. 1H6 1, 1, and 1, 2; 2H6 5, 1, etc.; 2. the Tree of Life: tri-form majesty of a patriarchal God: light and wisdom; 3. fecundity: a. the male organs caught in the female circle: androgynous; b. male above the ring, female (the downward triangle) below it; 4. Egypt: the life and resurrection of Horus;

5. royalty (v. also *her.* below): a. royal grace: it has also been explained as a stylized dove descending; b. the balance of justice and mercy; 6. on maps and compasses it has been used to indicate the North since about 1492, when it replaced the T ('transmontana': 'across the mountains' of the Alps on Italian maps of Genoa, etc.), or an arrowhead or spear; 7. general Christian symbol for: a. Christ as light of the world; b. the Trinity; c. the Virgin Mary; the month of May; d. purification; e. belief, truth; 8. purity of faith and teaching of the 24 Elders (= the Books of the O.T., v. Twenty-four): 'fiordaliso'; the opposite of the Rose = Charity (of the N.T.); for further comparison with Rose: v. Lily; 9. the paramour of the "Lilly, lady of the flowering field": Spenser ("Faery Queen");

10. *her.*: A. the heraldic sign is supposed to have come from the Near East via Byzantium; B. in red: symbol of Florence; C. emblem of the French kings (since at least 1197): the Bourbon family has the symbol in or on a field of azure; legends connected with it: a. a lily (purity) was sent from heaven to Clovis at his baptism; b. 'fleur-de-lis' is a pun on Fleur de Louis (Louis-Clovis); 11. related to symbols like the Horn, Caduceus, Trident, Thyrsus, etc.; shares in the symbolism of Iris and Lily.

flint

1. fire: striking it = drawing forth of the fire, which resides in the stone itself; cf. the rubbing of sticks (v. *Fire*); 2. indifference to insult (though not insensitive): "I set my face like a flint": Isa. 50, 7; 3. everlasting: "Here comes the lady: O, so light of foot Will ne'er wear out the everlasting flint": Rom. 2, 5; 4.

hardness of heart: shards, flint, and pebbles must be thrown on a suicide's grave: Ham. 5, 1; 5. the oldest tools (Stone Age Man): a. warfare: e.g. the arrow-heads, which were later often considered as 'fairy-weapons'; b. industry: knives, cleavers, hand-axe, etc.; c. used for Hebrew circumcision and Attis' self-mutilation ('acuto siliice'): Catullus 63; 6. Germ.: a bit of flint (sun or lightning) was flung at Thor (and stuck in his forehead) by Hrungrir (= blustering frost); Groa (swan-maiden and enchantress, fertility, growth) tried to dislodge it in vain; 7. as a stone with great inherent power, it was hung around a horse's neck to keep it from being hag-ridden in the night, in the form of a round, holed, amulet (v. Hole and Cattle); 8. *her.*: zeal to serve; 9. *D. Thomas*: related to the short spark of life and love, the rub causing the proactive spark; 10. proverb: "in the coldest flint there is hot fire"; 11. v. *Stone*.

floating

1. *psych.*: a. regression: return to the waters of the womb; b. sexual ecstasy: floating on the waves of an orgasm (esp. passive, feminine); c. passivity: refusal to explore the monsters, which may lurk in the unconscious; 2. characteristic of witches and sorcerers (since Pliny: 7, 2): v. also Drowning for Witch-ducking; 3. male corpses float on their backs, female corpses on their faces 'as if nature spared their modesty after death': Pliny (7, 17).

flogging

v. Flagellation.

flood

1. stories of a Deluge are found everywhere, except in Africa; it is never a complete destruction, but always a punishment, from which one man (and his family) escapes; it varies with stories about destruction by Fire, of which the Bible presents an example in Sodom and Gomorrah, from which Lot and his daughters escaped; 2. a temporary black-out, like eclipses, or the three days of 'death of the moon'; 3. *Zodiac*: Pisces: re-emergence; 4. any heavy rainfall may share some of its symbolism; 5. rebellion: e.g. Shakespeare (v. River); 6. *D. Thomas*: a. a flood of water to put out the fire; b. tears; punishment; c. Noah's selective flood; 7. v. *Ark*.

floor

T.S. Eliot: "floor of memory": on which, in normal circumstances, things are neatly arranged, but which is upset by "lunar incantations" ("Rhapsody"); perhaps a reminiscence of Shelley's "The Cloud", where the moon "Glides glimmering o'er my fleece-like floor" and the moon also works her magic.

flour

1. the finest extract of something: the opposite of 'bran'; e.g. Cor. 1, 1; 2. *folklore*: spilling flour: you may marry a drunkard; 3. shares in the symbolism of Bread, Grain, etc.

flower

1. the symbolism of a flower is determined by many factors, e.g.: a. its natural properties: growing in solitary places, growing in the shade, etc.; b. the colour of the flower: e.g. most red-and-white flowers will be related to the Great Goddess (v. Folklore); but also white flowers (e.g. Hawthorn) will be related to her death-aspect; c. the number of petals or fingers in the leaves: e.g. three for the Trinity, 5 for the Great Goddess; 2. beauty; 3. festivity, joy: "And 'tis my faith that every flower Enjoys the air it breathes": W. Wordsworth ("Lines written in early Spring"); 4. transitoriness: in Ps. 103, 15 the flowers of the field are mentioned as short-lived: the wind (both desert-wind and Time) kills them;

5. birth (Spring), copulation, death, and regeneration (the cycle of vegetative life): a. "For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth": SoS 2, 11; b. "flower-blanket" = the grave; c. "No, I will rob Tellus of her weed To strew thy green with flowers": Per. 4, 1; 6. communication: sending someone flowers; 7. virtue, goodness, purity: the opposite of Thorns, etc.; 8. mystery, the Mystic Centre (q.v.), the mystical relation of the universe: "To see... Heaven in a wild flower": W. Blake ("Auguries of Innocence"); 9. star on earth;

10. victory; 11. temptation (related to Satan, like Fruit), deceit: a. "The handsomest flower is not the sweetest": proverb; b. "Look like the innocent flower, But be the serpent under't": Mac. 1, 5; 12. love, especially feminine love, the vulva, virginity: Shakespeare usually gives the floral passages to women: Gertrude, Ophelia, Desdemona, Cordelia, Marina, Perdita, etc.; cf. also Cym. 4, 2, where one brother chides the other with using 'wench-like words'; cf. also 'deflower'; 13. woman: the flower-woman is the opposite of the Fruit-man; 14. soul: archetype;

15. balance, justice; 16. Christian: the result of good works, especially charity; 17. *alch.*: the Celestial Flower = a meteorite = the Work of the Sun; 18. *W. Blake*: plucking flowers: a. sexual indulgence, the sexual act; b. innocent joys; 19. *colours* (v. also Folklore): A. *red*: love, passion; B. *white*: a. innocence, blamelessness: "Wearing the white flower of a blameless life":

Tennyson ("Idylls", Dedic.); b. love, coition; c. death, heroism; d. attr. of the Great Goddess (v. 1, b): Artemis-Diana, Hera-Juno, the Virgin Mary;

20. *combinations*: a. *scattered* flowers: joys, pleasures; b. *flower-blanket*: v. 5, b; 21. *folklore*: a. if a flower or plant blossoms out of season: bad luck, often meaning death (the danger of the abnormal); b. colour: a. many white flowers, and those with drooping heads, in which the souls of the dead dwell, are dangerous to bring into the house; b. flowers with yellow corollas: protect against witchcraft; c. red flowers: fortunate, representing blood, life; d. do not bunch red and white flowers together (v. 1, b) for a hospital-bouquet: death in the ward; c. real flowers are unlucky on the stage (except the bouquets at the end of the performance); cf. the danger of boasting as a challenge of the gods.

flute

1. Greek: a. Athene hated it as a defiler of the body: "I give not myself to my own undoing" (= the loss of my virginity); this is denied by others who assert she had seen the reflexion of her own blown cheeks while playing it; probably this represents the original rejection of the Asian flute in favour of the indigenous Greek lyre of Apollo; ref. Ovid (Fasti 6, 693ff.); b. the flute may have been of Phrygian origin, used in the service of Cybele; c. in Greece it was originally connected with the Elegy (lament for the Gods); later it was used for all purposes: marches (Sparta), to accompany wrestling matches, building, reaping, etc., but mainly to accompany sacrifices; flute-contests were abandoned soon after their introduction at the Pythian Games because of their melancholic (funerary) associations: Pausanias (10, 7); d. it is an attribute of Dionysus (ecstatic, frantic), Euterpe (harmony), Apollo, Marsyas, Hermes, Adonis (cf. Attis); 2. its sex: (cf. Drum) a. according to form: phallic, masculine; b. according to sound: feminine; 3. pastoral music: related to the Pipe; 4. erotic anguish or joy: a. "Her white Belly's Lute she set to his flute": street-ballad; b. hopeless love: "The soft complaining flute In dying notes discovers The Woes of hopeless lovers": J. Dryden ("Song for St. Cecilia's Day, 1687"); c. it 'stirs the loins' ('incitat lumbos') for the feast of the Bona Dea; 5. wind: like any wind-instrument; 6. fertility: played at all kinds of fertility and resurrection-rites: betrothals, courtships, weddings, circumcision, funeral, healing, initiation, etc.; 7. praise: attribute of Flattery; 8. "The Magic Flute" ('Zauberflöte') inspires love: a. as an in-

strument of night winds: physical desire; b. as an instrument of day winds: 'chaste' love.

fly

1. impurity: a. a fly in the ointment causes stink: Eccl. 10, 1; b. as 'unclean' it was not allowed in Solomon's temple; c. impurity emblem in the M.A.; 2. lust: a. "The wren goes to 't, and the small gilded fly Does lecher in my sight": Lr. 4, 4; b. (Desdemona) "I hope my noble lord, esteems me honest" - (Othello) "O, ay, as summer's flies are in the shambles, That quicken even with blowing": Oth. 4, 2; 3. greed: a. "The fly that sips treacle is lost in the sweets": John Gay ("The Beggar's Opera" 2, 8); b. "the petulant Fly Bit bitterly for blood, as then most sweet": Chapman ("Eugenia"): presages storm; 4. deceit: a. "the most deadly killing fly": because it is used to catch trout (Colton: "To Isaac Walton"); b. 'to rise to the fly': be hooked by deceit;

5. dandy: "These strange flies, these fashion-mongers": Rom. 2, 3; 6. arrogance: a fly sitting on the axle-tree of a chariot-wheel said: "What a dust do I raise" (Aesop); it is the least teachable or intelligent animal; 7. pest: a. the fourth sign of Moses in Egypt; b. since flies depopulated areas of Palestine, they became the symbol for the Egyptians (with the Assyrians as Bees): e.g. Isa. 7, 18; 8. diminutive life: a. "Even a fly has its spleen": proverb; b. victim of deceit: "Will you walk into my parlour? said the spider to a fly": M. Howitt ("The Spider and the Fly"); c. "The wanton Boy that kills the Fly Shall feel the Spider's enmity": W. Blake (Aug. of Inn.); 9. *Lord of the Flies*: Beelzebub; there are two explanations for this name: a. the Jews meant the Averter of the Fly, Baäl-Zëbub (for similar gods v. 10), a Philistine deity, god of Ekron (ISam 5, 10, and 2Kings 1, 2), and made him into the representative of false gods, later into a Demon (q.v.); b. (more probable) they purposely changed the name from Baäl-Zabul, who was the Prince Ruler, the Lord of the House (v. House); but cf. 10, c;

10. *other Fly-Averting gods*: a. Zeus 'Apo-myios', to whom an ox was annually sacrificed; b. Hercules Victor in Rome: because as Hercules he had made the sacrifice to Zeus in Elis; c. in the Gilgamesh Epic we read that the gods, smelling the sacrifice and libations, gathered 'like flies' over them; 11. the Spirit of the Old Year: chased with besoms of wild olive; 12. Germ.: Loki's disguise: a. in order to steal Freya's necklace, Brisngamen (q.v. = fertility); however, he was heard and chased by the guardian Heimdal; b. in order to sting and suck the blood of those he wished to torment; 13. Chris-

tian: a. the devil, bringer of evil and pestilence; b. sin leading to redemption; 14. Constellation: Musca Borealis;

15. *literary references*: a. *W. Blake*: (like all vermin:) the priest, the inhibiting force of the pre-conscious, who taints all innocent joys; b. *W.B. Yeats*: "The Long-Legged Fly": flying on a stream: mind moving on silence, in isolation, so that through inward vision a Unity of Being may be obtained that will rescue a civilization; 16. *folklore*: A. Rome: squashed flies were used for eyebrow-pencilling (Pliny); B. nursery-rhymes: a. the fly, with her little eye, saw the Sparrow kill Cock Robin; b. married a bumble bee; C. weather-prognostication: v. 3, b.

flying

1. height (-symbolism); 2. speed; 3. *psych.*: dreaming of flying (Freud): sexual 'lifting', or, just escape from a disagreeable situation; cf. Floating; v. also M. Chagall's flying lovers; 4. *D. Thomas*: a great variety of things are represented as 'flying': a. grail: spiritual elevation hampered by material life; b. garden: Christ ascending, the Eden of childhood, poetic desire, or heaven above; c. the sea: will put the bad-fire out; 5. *folklore*: flying in a sieve is the feat of many witches.

Flying Dutchman, the

1. The Dutch captain van der Decken was condemned for blasphemy to sail around the Cape of Good Hope for ever, unable to round it or make a port; he had sworn he would do it, if it took him till Judgment Day; he has the silent, working, but dead crew of most Phantom Ships; Wagner used this story; 2. seeing the Dutch ship means disaster, usually death; 3. v. *Ship* for other Phantom Ships.

foam

1. Aphrodite was born from the foam of the sea (fertilized by Uranus' castrated parts); related to 'meerschaum' (pipes) by J. Joyce; 2. Set's foam: salt (q.v.); 3. body moisture, esp.: a. milk; b. semen; c. sweat; d. saliva; e. tears.

fog

1. *R. Browning*: 'fog in the throat': approaching death ("Prospice"); 2. *T.S. Eliot*: A. "The Love-Song of A. Prufrock": "cat = carnal desire, ending in inertia; cf. C. Sandburg: ("Fog") "The fog comes on little cat feet"; B. "The Waste Land": a. dimness of vision; b. isolation: the opposite of the lunar synthesis; c. transformation, giving a sense of the unreal.

font (baptismal)

1. "immaculatus divini fontis uterus": the immaculate uterus (of Mother Church) of the divine well; 2. rebirth; 3. purification; 4. initiation; 5. v. *Baptism*.

food

1. the visible form of divine life, both inherent in the food itself and the incorporation of divine beings: the "soul of bread" = the soul of Osiris, the Eucharist = the body of Christ; 2. in a sacrifice the food offered must be killed (animal), broken (bread), or poured out (libations) in order to reach the intersection of life and immortality, which the original fertility-heroes do, too: the dismemberment of Osiris, the crucifixion of Christ, etc.; 3. most food-tabus arose from the fact, that (at an earlier stage for those declared 'unclean') it is sacred to a deity; it was usual for that food to be eaten only on the feasts of that deity: e.g. the Christmas boar in England at Yule-tide, whereas pork-meat was normally 'unclean'; 4. the breaking of the food-tabu brought (and brings) death, but more often 'leprosy' (many animals falling under the protection of the Great Goddess as deity of agricultural fertility, or as Sacred Huntress; she made people 'turn white'; cf. also Adam and Eve in this respect; 5. partaking of food in the Underworld meant that one was to stay: v. Persephone below; 6. *sharing* food: a. kinship and friendship; b. creates a 'bond', especially a law set in cyclic motion: Persephone, having eaten of Aides' pomegranate-seeds (the seeds of fertility) was 'bound' to spend part of the year in the Underworld (vegetative life); the bond prohibits the participants to kill each other, e.g. lobates not killing Bellerophon (Tzetzes on Lycophron 17); cf. also Apollon. Rhod. (3, 377ff.); 7. *red* food: (Greek) reserved for the dead, except in funeral rites and rites of ancestor-worship; 8. v. *Eating*.

fool

1. any abnormality, evoking both ridicule and awe: A. anyone, who does not conform to the standards of (bourgeois) society: e.g. Eulenspiegel (q.v.); he generally applies accepted phrases to an 'abnormal' situation, and v.v.; B. a. anyone who wilfully works at involution (in order to make re-evolution possible): "No man can play the fool so well as a wise man" is a highly ambiguous proverb; b. inversion of the normal (degenerate) order, turning to (repressed) unconscious urges, to pristine innocence: a. e.g. the Saturnalia-Carnaval; C. (from the view-point of society): wicked, heretical, spendthrift, a meddling busybody, or a tool to use for one's own benefit ("Many a one for land takes a fool by the hand" = marries her or him, proverb); D. related to: a. madmen and children (both speak the truth); b. fortune: e.g. "O I am fortune's fool": Rom. 3, 1, = fortune's plaything; perh. the Eliz. meaning of 'beloved'

is mixed in: "Love is not Time's fool": Sonn. 116; 2. absolute innocence; cf. the original meaning of 'silly'; 3. the step beyond (and escape from) the ultimate human suffering: e.g. King Lear himself becomes the Fool (who then disappears), when suffering becomes too great; 4. melancholy; the 'lunar' aspect of the clown;

5. sun: a. substitute of the Sun-king as a sacrifice: e.g. Saturnalia, Carnaval; b. sun-heroes generally have a spell of destructive madness (owing to the dizzying effect of the sun, or to explain their brutal child-sacrifices to a more sensitive generation): e.g. Heracles killing his children; 6. Christian: a. Christ forbade his disciples to call their brothers 'fools' (even though the meaning may be literal, due to the Greek of Matth. 5, 22); b. Christ himself, related to the Christmas Fool and the Green Knight (v. Green, Holly, Finger, and next); c. the true believers are "God's fools" in the original sense of the word: e.g. St. Anthony, naked on his deathbed; 7. the degenerate idea of Fool is connected with: a. pride, experience, custom; b. marketing (proverbs); c. the goddess (Psalms).

Fool, The — (Tarot)

1. other names: the Mate ('checkmate'), The Unwise Man; he is the first (O) or last (22nd) of the Major Arcana (sometimes unnumbered); he is related to both Magician and Hanged Man; the precursor of the Joker; 2. represented: a man dressed like a jester, or a pilgrim, or like a mere frivolous (Renaissance) young man, who walks through a mountainous area; a dog or feline animal bites his left (sometimes his right) leg, or threatens to do so, from behind; he looks up and thus does not notice the abyss at his feet (where often a crocodile-monster awaits him); in one hand he carries a pilgrim's bundle on a stick over his shoulder, in the other a walking-stick or a flower (purple tulip or white rose); he sometimes wears a bell on his belt; 3. *denotes*: a. the Absolute Zero: from which all proceeds, which is all, and to which all returns; life, involutive death/chaos, and resurrection; b. entrance through the gate of experience (annihilating matter) into the world of (Divine) Wisdom (some of which is stored in his wallet); c. the Great Choice; d. the imminent fall into the abyss of the subconscious; e. astrol.: (sometimes) Gemini.

foot

1. direct contact with (mother) earth; the lowest level: chalk-marks on the feet of the slaves for sale (Ovid: Amores 1, 8, 64); 2. seat of power: A. related to the Sacred Heel (q.v.) of the Sun-kings; the sun, or moon, is The Traveller: a. it is the king's most vulnerable part:

Achilles, Talos, etc.; it is often 'bit by a snake', or 'hit by an arrow', or weak (Hephaestus), or deformed (Hephaestus); b. to protect it from touching the ground the Dionysian cothurn (q.v.) was invented, later used by the tragedians; feet may represent sun-rays (e.g. the 'feet' of the swastika); B. magic power: a. Hebrew: Jacob supplanted Esau by grasping his heel; b. Celtic: Gwydion overruled Arianrhod to give Llew Law, her son, the name he needed, by grasping her foot; c. Cinderella came into the Prince's power, when he took her foot; d. the origin of "clasping a person's feet" as a supplicant: getting power over the person addressed; e. lying at a person's feet = being vanquished by him: e.g. "This England never did, nor never shall, Lie at the proud foot of a conqueror, But when it first did help to wound itself": K. John 5, 7; cf. "to trample under one's feet" = to tyrannize; especially with the left foot, when overcoming evil; C. legends and stories of a mortal hero falling in love, and living with a goddess in an enchanted place (especially islands), who becomes homesick (though they live outside time: 'as if a day') and as soon as he sets foot on native soil, becomes haggard, shrivels up, dies, etc.; in nature-myths this can be explained as the setting sun; remnants may be found in as widely different stories as Tithonus and "La Belle Dame Sans Merci"; D. the great power of feet may explain the many spots, where the footprints of the Devil, heroes, etc. have been left in stone;

3. phallic (with the shoe as vulva), fertility (v. 1): a. O.T.: 'foot' is a euphemism for genitals: e.g. Deut. 28, 57 ('between her feet'), Ruth 3, 4, etc.; also "I have washed my feet; how shall I defile them": SoS 5, 3 (in this context we can hardly accept the meaning of 'defile' in connection with the other euphemism: "to cover one's feet" = to ease nature: e.g. Judg. 3, 24, 1 Sam 24, 3); cf. "the head, and the hair of the feet": Isa. 7, 20; b. Norse: a. bare feet played an important part in fertility-rites; b. Skade had to choose a husband by the feet: she chose the most beautiful pair, thinking they were Balder's, and got Njord; c. T.S. Eliot: feet-washing, accompanied by the singing of children precedes the return of fertility in the Grail legend; in "The Waste Land" this great ritual is reduced to modern vulgarity; d. Jung: in dreams it has a "generative and phallic significance"; e. proverb: "The master's footsteps fatten the soil"; 4. soul: v. also Crutch;

5. funeral: dying = 'going away', 'passing on'; 6. slow wandering: a. especially the sun and the moon: v. 2, A; b. danger accompanying

travel; c. pathmaker; d. "Misfortunes come on wings and depart on foot"; e. lasciviousness: 'dragging feet' (heilipodes): 'twining thigh with thigh'; v. also Walking; 7. a measure; in poetics the word points to the greater importance of the feet than the hands in Western dances; 8. *Zodiac*: governed by Pisces; 9. *bare feet*: A. Hebrew: a. mourning; b. respect (height-symbolism): lowering oneself (like kneeling and squatting), willingness to serve: Moses near the Burning Bush, and v. 9, B; B. Rome: slaves went barefoot; v. 1; C. Christian: a. poverty (= travelling without cumbersome possessions), demanded of the disciples (Luke 10, 4), connected with humility and Jesus' washing the apostles' feet: giving them power; b. especially related to ascetic saints, e.g. St. John the Baptist;

10. *foot-race*: a. a way of selecting the fertility Sun-king; e.g. Atalanta's race; b. gods chasing one another; the flight of time; c. gods and heroes are described as 'swift-footed'; e.g. Achilles in Homer; d. the gods as hunters; 11. *her.*: the ancestor has discovered and followed an important track or fact, and gained lasting merit; 12. *foot-wear*: (v. also Slippers, Shoes, Sandals, etc.) a. Rome: liberty: v. 9, B; b. gilded foot-wear: (Rome) royalty; c. warriors go to war with the left foot bare, and the right foot covered with rawhide (as a weapon): e.g. Vergil (Aen. 7, 689); 13. a *clown* foot: a. O.T.: 'unclean' animal, unless it chews the cud; b. Christian: the devil, sin (v. Devil); 14. *colour*: a. *silver-footed* ('aguropeza'): Thetis: e.g. Homer (Il. 1, 538); b. *purple* (ruddy: 'phoinokopeza'): Demeter (Pindar: Olymp. O, 6, 94) and Hecate (id. Paean 2);

15. *foot-prints*: a. remain a portion of the person who made them, and therefore can be used in (black) magic; b. in ashes: used in divination; c. no foot-prints: fairies: (I will) "like a nymph, with long dishevelled hair, Dance on the sands, and yet no footing seen": Ven. 148; d. v. 2, D; 16. *folklore*: A. "God comes with leaden feet, but strikes with iron hands": proverb; B. luck related to the feet: 1. lucky feet: a. with an extra toe (cf. Finger); b. with a thin web between them; but in coastal areas that points to seal-blood: v. Seal and Mermaid; II. unlucky: a. flat-footed people: unlucky (e.g.) as First Foot (v. below); b. the second toe longer than the first: men make cruel husbands; C. for all enterprises the right foot should be used before the left (especially for the bride entering her new home); it should also be shod before the left; D. a *Footling* (one who is born feet foremost) has magical and healing powers; how-

ever, he has more chance to get an accident that will make him lame; E. *First Foot*: the first visitor of the New Year to enter the house, to bring luck and prosperity; he must come as soon as possible after midnight, bringing gifts symbolizing abundance (bread, coal, money, salt) and carrying an evergreen-branch (life-symbol); he must be: a. a man: to represent the New Year; b. never: flat-footed, cross-eyed, etc.; sometimes children come later with carols, and sprinkle water through the house (purification-rite); F. related to cat: a. always lands on its feet; b. "The cat would eat fish, but would not wet her feet": proverb; c. a good sporting-dog must have cat's feet.

football

1. something spurned and kicked by everybody: Err. 2, 1; 2. equality: "All fellows at football" (proverb): all equal on the field.

footman

T.S. Eliot: "the Eternal Footman": death ("Pruffrock"); v. also Groom.

footstool

1. attribute of the Canaanite supreme deities, e.g. El and Baal; 2. the earth (or Mt. Saphon): "the heaven is my throne, and the earth is my footstool": Isa. 66, 1; also Matth. 5, 35; 3. the Ark is the 'footstool of the Lord' (Lament. 2, 1); or any place of worship: Ps. 99, 5; 132, 7; 4. lowest subservience (height-symbolism): "I make thine enemies thy footstool": Ps. 110, 1; 5. security: "our footstool of security": 3H6 5, 7; also in Canaan it went with the throne.

ford

1. threshold-symbolism: intersection of any two states or forms: sleeping/waking, time/eternity; 2. *psych.*: the crossing, being encircled, and 'devoured' by water = overcoming the mother-imagery of the unconscious, generally manifesting itself as a desire for sleep or death; the ford thus is the border-line between the conscious and unconscious: many heroes die in rivers (sun), or conquer monsters near, or in, water; 3. what rises from the ford: the forces of the unconscious, e.g. monsters, demons, or metamorphosed father or mother images.

forehead

1. head-symbolism: knowledge, wisdom, etc.; v. Brow; 2. reflexion of a person's character: "thou hadst a whore's forehead": Jer. 3, 3; this may refer to a veil, to ornaments, or just mean the forehead as the mirror of character; 3. reflexion of a person's feelings: a. "Grim-visaged war hath smoothed his wrinkled front": R3 1, 1; b. "...to be contracted in one brow of woe": Ham. 1, 2; 4. a person's "front" = shield:

"as an adamant harder than flint have I made thy forehead": Yahweh to Ezekiel (3, 9): so that he can withstand the buffets of the Israelites, when he prophesies: a "bastion" of emotions; cf. also Jer. 5, 3, where the Israelites have made their "faces" harder than rock; 5. piety; e.g. the ashes on the forehead on Ash-Wednesday in the R.C. Church; 6. place, where a person is branded as a punishment: e.g. Cain's mark, but also for criminals and slaves; the forehead is related to being made a cuckold, e.g. Tourneur (Rev. Trag., pass., e.g. 2, 2); 7. in the M.A. a large forehead was an asset of beauty for a woman: e.g. Chaucer's Nun-Priest, whose forehead was at least 'a spanne broad'.

forest

1. the female principle, the Great Mother: a. outside reason and intellect: outside control and cultivation; b. earth-symbol: the opposite of the sun; c. the unconscious: terrors and monsters in it represent the perilous aspect of the unconscious; 2. hiding: in the forest (= the body) live the Unicorn (= spirit) and the White Hind (= soul); 3. hunting; 4. the home of outlaws, and the scene of fertility-rites; according to Ovid the scene of love-making before houses and bedrooms were invented (De Arte Am. 2, 623); so: man's pristine home; 5. the home of fairies and supernatural spirits; 6. Hebrew: kingdom; 7. *Dante*: a. the wood of Error and sleep (= initiation to Visions): his 'selva oscura' of "Inferno" 1; b. the forest of suicides: poisonous and withered trees among which harpies cry; 8. *W. Blake*: the forests on the shore: growth of Error, the true path hidden by Theory; 9. *D. Thomas*: "forest of the lawn": a. public hair; b. the procreative word-trees = poems.

forge

1. brain, thought; 2. poetic inspiration; 3. v. *Smith, Blacksmith, Anvil, Hammer*.

forget-me-not

1. ingenuous simplicity; 2. souvenir, remembrance; 3. real love; 4. constancy; 5. exchanged by friends on February 29 (leap-year) and also by those starting on a journey.

fork

1. spitefulness; 2. instrument of torture; 3. two-pronged: a. attribute of Hades, death; b. v. also Pitch-fork; 4. *three-tined*: v. Trident and Caduceus; 5. *D. Thomas*: a. crotch; b. v. Forking; 6. *folklore*: a. dropping a fork predicts the arrival of a woman (but v. Spoon); b. two forks laid accidentally beside a plate: there will soon be a wedding in the house; c. (childlore) when forks are accidentally crossed at a girl's place at table, she will meet romance.

forking

D. Thomas: a. related to the Devil's tongue,

and the poet's tongue: the poems are "fibs of vision"; b. (esp. in the earlier poems) growth by division of cells: the two halves, which, unless united, are crippled (also referring to man and woman); c. ("If I were tickled") fixed, impaled, pierced, but also merely dividing: when the eye 'forks' it may see double = not see the synthesis.

Fortunatus

in the M.A. a hero of a popular chapbook: a Cyprian, who is about to starve, and, meeting the goddess of Fortune, is allowed to choose (motif: the hero's choice) between riches, beauty, health, and wisdom; he chooses riches, and receives a purse, which is never empty (motif: inexhaustible riches); visiting the sultan of Cairo he gets a wishing-cap, which transports him to any place he desires: he returns to his country, where he lives in luxury; at his death his two sons (= Fortunatus in unfavourable multiplicity) are not satisfied with luxury alone, and add recklessness and folly, which brings disaster (motif: the Fatal Gift); the obvious moral: he should have chosen wisdom.

forty

1. *forty hours, days, years* (sacred in Hebrew-Christian numerology):

1. *anticipation*: A. Hebrew: a. Moses was on the Mount for forty days to receive the Tables of the Law; b. Israel was in the desert ('wilderness') for forty years; B. Christian: a. Christ was in the tomb 40 hours before Resurrection; b. after Christ was resurrected he remained on earth forty days before Ascension; c. forty days of Lent; C. general: 40 weeks constitute the time of human pre-natal existence; movement in the womb after 40 days' pregnancy predict a boy, 90 days for a girl; Pliny (7, 6);

2. *purification*: A. Hebrew: a. the Flood was caused by forty days of rain; after another forty Noah opened his window; Gen. 7, 17; b. Jacob's embalming and mourning took forty days (which would have been 70 in Egypt): Gen. 50, 3; c. Elijah was in the desert forty days, to reach Mt. Horeb: IKings 19, 8; d. forty days of purification for a woman, who is 'unclean' after giving birth to a son; twice forty for a daughter; B. Christian: a. Christ fasted in the desert for forty days; b. Christ preached for forty months; C. *alch.*: period of the Work: after 40 days of purification the Philosopher's Stone or the Elixir of Life has to appear; D. general: a. the origin of quarantine ('quadraginta'); b. medical: changes in an illness can be expected after 40 days;

3. *trial, probation*: A. Hebrew: a. Goliath challenged Israel for 40 days: ISam 17, 16; b. forty days of spying in the land of Canaan:

Num. 13, 25; c. Elijah was fed by ravens for 40 days; d. Jonah's warning: "Yet forty days, and Nineveh shall be overthrown": Jon. 3, 4; B. Christian: Jerusalem was destroyed 40 years after Christ's death; C. general: a widow can live in her deceased husband's house unmolested for forty days;

4. *expiation*: a. Hebrew: Ezekiel slept on his right side for forty days to expiate the 40 years of sin of Judah; b. Christian: a special devotion to the Blessed Sacrament (to expiate the sins of the world, e.g. at Carnaval) was a forty hour prayer; 40 days of Lent;

5. *maturity* (= a generation): A. Hebrew: a. at forty a man was ripe to act in his own person: Gen. 25, 20; 26, 34; Josh. 4, 7; b. Moses' life was divided into three periods of 40 years (= three generations); c. Esau and Isaac married at forty; B. Greek: forty is the highest point in a man's life; C. general: a. "When forty winters shall besiege thy brow...": Sonn. 2, after that youth is over; b. "a woman is a devil at forty": proverb; c. "Every man at forty is a fool or a physician": proverb; 6. *peace*: Judg. 3, 11; 8, 28;

II. *an indefinite number*: a. "worth forty ducats": Err. 4, 3; b. "I could beat forty of them": Cor. 3, 1;

III. *castigation*: "forty stripes save one" (Deut. 25, 3; 2Cor. 11, 24): a. according to Mosaic Law not more than forty stripes could be given in punishment; in order to be safe they deducted one, which, moreover made divisions in three possible: 1/3 on the chest and 2/3 on the back, and only 13 strokes if a whip of three lashes was used; b. sometimes the term is applied to the Anglican Thirty-Nine Articles;

IV. *Forty Thieves*: with their Underground riches in a cave (winter fertility underground), which is opened by the magic word (of Spring);

V. *the Forty*: a. the courts of justice in Venice; b. the Forty Immortals: members of the French Academy;

VI. *folklore*: A. according to O.E. law: a. the limit to pay for manslaughter was 40 days; b. a knight demanded 40 days of service from a tenant; c. a new burgess had forty days to build a new house in; d. the privilege of sanctuary was valid for forty days; e. a stranger had to pay 'tithes' after 40 days; B. forty pence: the usual amount for a wager: H8 2, 3; C. the *Roaring Forties*: originally the boisterous part of the South Atlantic, the Pacific, and Indian Oceans: between 40 and 50 degrees south latitude.

forty-nine

forty-niners: gold-diggers, who came to California in 1849.

forty-two

1. Egypt: the number of Judges in the world of the dead, presided by Osiris, assisted by T(h)oth: one for each sin; 2. months: = $3\frac{1}{2}$ years = $\frac{1}{2} \times 7$ = half-way to perfection; it is also a thousand two hundred and threescore days (e.g. Rev. 12, 6); in general it means: a. weakness; b. something cut off half-way to perfection; 3. creative generation: a. the wonderful creation-woman, about to give birth, in Rev. 12, hid in the 'wilderness' from the dragon for 1260 days; cf. Pelagian Eurynome and Ophion; v. Dragon; b. Jesus' pedigree consisted of 42 generations (Matth.): three groups of patriarchs, kings, and degenerates; 4. punishment and trial: a. months of drought in Elijah's time: 1Kings 17, 1; Luke 4, 25, etc.; b. 42 children, who mocked Elisha, were killed by bears: 2Kings 2, 24; c. 42 relatives of Ahaziat were killed in 2Kings 10, 14; d. "a time and (2) times and the dividing of time" (Dan. 7, 25): the persecution of Antiochus IV Epiphanes; also Rev. 12, 14, and Dan. 12, 7; e. the Gentiles will tread under the holy city for 42 months: Rev. 11, 2 and 13, 5; f. the First Beast is given 42 months to reign: Rev. 13, 5; 5. *expiation*: Balak and Balaam offered 3 times 14 sacrifices (7 oxen and 7 rams); 6. correction: the time God's witnesses will preach is 1260 days: Rev. 11, 3.

fossil

1. threshold-symbolism: it forms the link between time and eternity, life and death, evolution and petrification, etc.; therefore often used as a funeral gift; 2. put in the ground by the Devil to confute the H. Story of Genesis; 3. v. *Stone*.

foundation sacrifices

they are world-wide: they were made at the building of a new house, but especially of such important ones as temples, etc.; moreover, there lurks danger in the first use of anything new: e.g. bridge, q.v.; it was necessary to make a sacrifice to serve as guardian against evil spirits; originally very young children were used for the purpose; later usually replaced by domestic animals, like cats and dogs; cf. Threshold.

founder

for the prophet, who works on the metal ore, but can only get 'reprobate silver' out of it: v. Jer. 6, 28-30.

foundling

nearly all sun-heroes, etc. miraculously escaped a (general) massacre by being exposed: v. Child (Exposed -), and Abandonment.

fountain

1. coming from the Underworld it is related to: a. death and future life, birth, or resurrec-

tion; b. divination; v. also Judges; c. medicinal: pilgrims bathing in Sacred Fountains; d. wisdom, truth; 2. "Fons Juventutis": the four rivers of Paradise, rising from the (Mystic) Centre (= at the foot of the Tree of Life) to the four cardinal points (v. Four); it is often imitated in architecture in courts with a (4-jet) fountain; 3. vulva: a. "Stray lower, where the pleasant fountains lie": Ven. 234; b. in Greece (e.g. at Lerna) phallic columns were sometimes built around them, together forming androgyne = fertility; v. also 4, d; 4. Hebrew: a. "the fountain of living waters": Yahweh: the opposite of the cisterns = the untrustworthy, man-made idols (Jer. pass.); b. atonement, purification; c. consolation, refreshment (desert-dwellers); d. woman: the bride in the SoS (4, 15); or: one's wife: Isa. 51, 1, Prov. 5, 15;

5. Greece: since it is sacred groves are found near it, or shrines: v. 3, b; 6. Christian: a. Christ; b. the Virgin; 7. *psych.*: a. image of totality; b. Jung: "Land of infancy": recipient of the precepts of the unconscious, needed when life is 'dried up' (especially when the fountain is central in an enclosed garden etc., where the central area is the individuality); 8. *alch.*: with two (opposite) jets: the duality of the Alchemist's (q.v.) transmutation.

four

A. *the earth, the material world*: 1. terrestrial order; 2. space: a. the cube; b. the square, = Mercury: a. possesses only a head and a phallus: Lord of the World, the Sower of all things; b. the four-stringed sistrum: the 4 regions of the world, seasons, etc.; 3. the limits of the minimum of totality; 4. the 4 main directions of the compass, q.v.; 5. the elements: (v. also separate) related to the Quadriga (= four horses abreast before a chariot); the charioteer = Pantokrator; the chariot (= Halo) = the intersection of the cycles of heaven and earth (a quadriga turning round); the four horses are the four elements: a. fire: the fastest, shining horse, with on it the signs of the planets and constellations; its hot breath sets the manes of 'air' on fire; b. air: a little slower: lit up on one side only; c. water: still slower: it drowns the earth with sweat; d. earth: turns round and round; 6. for the 4 rivers of Paradise: v. H, IVf.; 7. the 'fixed signs of the Zodiac': the 2 solstices and 2 equinoxes; 8. the destruction of the world: famine, flood, pestilence, wild beasts; 9. the 4 columns of the world;

B. *time*: 1. the Great Year: 4 years = 50 lunations = (sometimes) a half Great Year; it is often the period of reign of the Sacred King, chosen at Games (e.g. the Olympiad); the four

hinds of the chariot of Artemis as Great Goddess correspond with the four horses of the solar carriage carrying the sun-hero to heaven; 2. the Seasons, q.v.;

C. *the human situation*: 1. reason: a. rational organization; b. the realization of an idea (= 3): Plato; 2. tangible achievement; 3. the figure 4 = phallus + vulva (= androgyne = fertility); 4. the parts of man (beside the division into Five, q.v., of the limbs + head): head, chest, viscera, limbs; 5. v. Elements (for 'humours', etc.);

D. *divinity*: 1. most ancient peoples had a supreme god of four letters, forming the tetragrammaton: e.g. Zeus, YHWH; cf. however, Five; 2. God's goodness, power, unity, and wisdom; 3. the four sacred 'living beings': lion (among beasts), ox (among cattle), eagle (among birds), and man (among all), together forming the Tetramorph, q.v., and v. also below; 4. the cross; 5. fire: supreme deities are gods of the purest element;

E. *psych.*: 1. wholeness: the masculine triangle + its opposite counterpart (= unconsciousness and femininity) seen as a square cut diagonally (v. Three); 2. the functional aspects of consciousness: thinking - feeling - sensation - intuition; 3. concentration; 4. double division: 2 + 2; 5. orderly arrangement of what is separate; 6. any well-ordered space and structure;

F. *card-suits*: v. Cards, Playing -;

G. *general correspondence*: 1. directions: v. Compass; 2. periods: v. Time (= B); 3. Ages of Man: v. Ages; 4. colour: green (q.v.): sedative to the nerves; 5. stellar: a. Zodiac: Cancer; b. planet: Saturn: taskmaster, teacher, time-keeper: what slows down and makes one return to reality; the latter is more or less true of any number used;

H. *special mythical meanings*: I. Egypt: a. the celestial number: the four columns holding the sky, symbolized by the sphinx; b. the four genii of the dead; c. the four sons of Horus; II. Hebrew: a. the four letters of the Supreme Being YHWH; b. universality + divine equilibrium; c. an extremely important number in all visionary and apocalyptic literature: e.g. the 4 'living Creatures', the 4 wind-angels, the 4 Horsemen (q.v.), the 4 forms of punishment (war, pestilence, death, and hell); d. the four rivers of Paradise (v. IV below, and separate) giving fertility, refreshment, and wisdom;

III. Greek-Roman: 1. Pythagorians: a. contains the whole religion of the oath; b. reminds us of God and his Infinite Power in the arrangement of the universe: Harmony = God; the first mathematical power generating virtue; c. squareness, justice, earth; 2. further: a. the 4

elements (q.v. and Ages); b. the 4 rivers of Hades; c. the 4 horses of Sun-Apollo; d. sacred to the God of the Sky Zeus; e. sacred to Hermes as the God of the Winds; 3. especially related to Hercules (Pliny 28, 17); IV. Christian: 1. divine equilibrium; 2. the four Fathers of the Greek Church and four of the Latin Church; 3. the 4 Rivers of Paradise (q.v.) seen as the four Gospels; often represented as four rivers, issuing from a mound on which stands a Lamb; 4. the four cardinal virtues (and representations): a. temperance: hearth; b. prudence: serpent; c. justice: plumb-line and triangle; scales; d. fortitude: shield and sword; 5. the Quadriga: v. A, 5, I, and separate; V. Gnostic: the 4 rivers of Paradise equated with the senses: a. Pison: the eye; b. Gihon: the ear; c. Tigris: smell; d. Euphrates: mouth = "Aqua doctrinae", which perfects every nature in its individuality and thus makes man whole;

I. *folklore*: v. the objects counted for their symbolism: e.g. the rhyme for the number of certain birds (e.g. Magpies, q.v.) seen: "One for sorrow, Two for mirth, Three for a wedding, Four for a birth"; J. v. *Fourth*.

Four O'Clock Bloom

1. a flower opening at four o'clock in the afternoon, and closing by morning; 2. timidity; 3. rest.

fourteen

1. fusion and organisation; 2. justice and temperance; 3. a lunar number, belonging with the tri-form goddess: the lucky first half of the month; 4. Bible: Holy Number: a. 2×7 ; cf. also $42 = 3 \times 2 \times 7$; b. number of David's name: $4 + 6 + 4$; 5. *Pythagoras*: a. delusion; b. loss; c. sacrifice; 6. connected with Croesus: he reigned 14 years, was taken prisoner after a 14 days' siege, was placed on a pyre with 14 Lydians, etc.: Herodotus (1, 86).

fourth

1. *Fourth Circle* in Dante's "Inferno": the abusers of worldly goods: spendthrifts and misers; they roll the dead weight of 'matter' in opposite directions, snarling at each other; 2. the *Fourth Estate*: a. the lowest class in society: the lowest labouring classes; b. the public press: (according to Burke:) beside the three other 'estates': Lords Temporal, Lords Spiritual, and the Commons.

fowler

O.T. the enemies of Israel: "Surely he shall deliver thee from the snare of the fowler": Ps. 91, 3.

fox

I. *general*: 1. its normal habitat is mixed farmland, woodlots, and especially weedy,

brushy fence rows along the fields; they prefer dens deserted by other animals; the young ones get their first training around midsummer; 2. both in Egyptian and Biblical contexts we find the word 'fox' used, where we suspect a 'jackal' is meant: e.g. as carrion-eater (which the fox is, occasionally), the Egyptian meaning of 'pathfinder', being a desert-dweller, etc.; 3. its natural enemies are the heron and the crow (e.g. in fable-literature); but his most deadly enemy is man; another important enemy is the eagle: Pindar (Isthm. O. 4, 47ff.); and therefore he befriends snakes (Aristotle); 4. he is often mentioned in connection with lion (stressing his solar aspect) and goose (stupidity, his most obvious dupe); 5. the fox-hunt developed as a sideline of the staghunt (about the 17th cent.), but the highly formalized ceremonies suggest it is a remnant of the Holy Hunt; it is comparable to the Bull-fight (another solar animal) in many respects, e.g. its early existence and pretty late formalizing, its trophies, etc.; 6. foxes couple lying down on their sides, the female embracing the male: Pliny (10, 83);

II. *general symbolism*: 1. *sly thief, wiles and tricks*: a. in fables his most outstanding characteristic is his slyness, by which he even fools himself sometimes: Aesop (Fables 1, 2, 14); b. the fox barks not when he would steal a lamb: 2H6, 3, 2, and pass.; c. Marcius Coriolanus denouncing rebellious citizens: "Where he should find you lions, finds you hares; Where foxes, geese": Cor. 1, 1; cf. 1, 4; d. "This lion is a very fox for his valour" (and a goose for his discretion): MND 5, 1; here cunning is opposed to valour; e. his "wiles and covert ways" make him a symbol for the Evil Counsellors in Dante (Inf. C. 27); 2. *flattery*: a. his most cunning weapon in fables; b. both Joyce and D. Thomas related the fox to poetry (Thomas' "fibs of vision"); v. below; 3. *solar animal*: a. O.T.: Samson sent 300 (days of the year) foxes with firebrands tied to their tails into the fields of the Philistines; probably a misunderstanding of a fertility-rite: v. next; ref. Judg. 15; b. at the Roman Cerialia, too, foxes were tied to each other, and, with torches, sent into the fields to avert the 'fire' of the Dog-days; a similar rite was performed in the Circus in Rome (v. Ovid's feast for April); c. Aesop: a high-hatted fox had done a lot of damage, for which the farmer set fire to its fiery tail; however, the gods then sent it through the farmer's field; d. in Chaucer Daun Russel the Fox attacked Chanticleer, when the sun was at its height: an unlikely time for a night-prowler; e. one of the animals burnt in European midsummer-fires; 4. *fertility*: a.

sacred to Demeter; b. the moon-goddess was sometimes adored as a vixen-goddess;

5. *sexuality* ('foxy' = 'scrawny but amorous'): a. he steals the grapes, and 'spoils' the vineyard in SoS (2, 15); here it may have a sexual connotation as 'vineyard' is often the female body (fitting this context); Tennyson accepted this meaning in "Come down, O maid": love may be found "foxlike in the vine"; b. "as rank as a fox" (Tw. N. 2, 5) refers both to the smell and sexuality; c. there is probably a pun on *Vulpus* (= fox) and *Voluptuous* in T.S. Eliot's "Princess Volupine" ("Burbank with a Baedeker") cf. "money in furs"; d. v. Lawrence, below; e. Lycophron (771f.) calls Penelope a primly coquetting vixen; 6. *hypocritical* and false preacher: a. the bad prophets are like foxes in the desert: Eze. 13, 4; he refers to the nabîs; cf. I, 2; b. Dante: a vixen = Heresy (Purg. 32); also v. II, 1, e; c. v. Reynard the Fox, separate; d. proverbs: "It is a silly goose that comes to a fox's sermon"; "When the fox preaches, beware the geese"; 7. *solitariness* (cf. I, 2): a. they walk upon the desolate mountains of Zion: Lament 5, 18; b. T.S. Eliot: ("Song for Simeon") "They will take to the goat's path, and the fox's home", referring to the flight of the Jews at the destruction of Jerusalem; 8. *ingratitude*: a. "A fox when one has caught her, And such a daughter, Should sure to the slaughter": Lr. 1, 4; cf. also 4, b (where, again, the reference is to a vixen); b. "Hadst thou foxship (as the opposite of Lordship, or 'mankind') To banish him that struck more blows for Rome Than thou hast spoken words" Cor. 4, 2; the secondary meaning again is 'words' (cf. II, 2 and 6, and below); 9. *hiding*: in pub-names like "Fox under the Hill" (in covert): the pub as a hide-out, a place of refuge (rather than a hunter's haunt); moreover he is often connected with vines and grapes, e.g. Theocritus (1, 48ff.); 'to be foxed' = drunk; cf. II, 5, a;

10. *fools himself*: in Aesop's fable about the fox and the 'sour grapes' (3); 11. *carrion-eater*: "They shall fall by the sword: they shall be a portion for foxes": Ps. 63, 10; here, again, the jackal as eating dead human bodies, fits better; 12. *pathfinder*: the Thracians only cross ice where a fox has passed: Pliny (8, 42), Plutarch (Clev. of Anim. 13); 13. *her.*: a. slyness, strategic cunning; b. sagacity, wit used in one's own defence; 14. the ages of man (v. Ages): a man of 50;

III. *special religious meanings*: 1. Hebrew: in Luke 13, 32 Jesus called Herod "that fox", following the rabbinical tradition, where the fox

is: a. blood-thirsty; b. sly; c. rapacious; d. a coward (the opposite of the lion), or cunning as opposed to valour; e. generally despicable: e.g. Neh. 4, 3; 2. Christian: a. Satan: a hypocritical preacher in fables and proverbs; b. by his wiles tricks the birds (= souls); c. the base and wily 'adversary'; d. is buried by the chickens; b. steed for Intemperance, with a goose in its mouth;

IV. *special literary references*: 1. *W.B. Yeats*: unclean feeder, hiding in "the lair the badger swept" ("The Municipal Gallery Revisited"); 2. *Syngé*: "Doesn't the world know you've been seen shaving the foxy skipper from France for a threepenny bit?" ("Playboy of the Western World", Act I); 3. *J. Joyce*: Stephan Dedalus is called a 'fox', related to 'ivy', perhaps also to 'holly'; 4. *D.H. Lawrence*: ("The Fox") androgynous sexual symbol: sometimes the fox gets in the way of masculine March's love for feminine Barnford (when the soldier kills it, March feels as if Barnford is dead), then the beautiful tail of the dead fox is admired and the soldier becomes the fox; cf. VI, B; 5. *D. Thomas*: a. "fox light" ("Prologue"): inner poetic light, voiced by the poet's "foxy tongue"; he calls himself the "old sea-legged fox", just as he is a "young dog"; and cf. *Syngé*; b. Protestantism ("Fox-like fire"), beside the Catholic cock; c. bucolic lust (always "burning"); cf. in Ann Jones's room the fox is "stuffed"; in "In The White Giant's Thigh" the fox is "hollow";

V. *combination*: 'foxfur': (Eliz.) fox (= cunning) on lambskin (= innocence) was especially worn by usurers: e.g. Meas. 3, 2;

VI. *folklore*: A. fox's tongue: a worn as an amulet, to make the wearer bold; B. witch-disguise: beside the normal hare-disguise; but goblins or demons, who normally have a fox form, can take on a human form, especially of a beautiful young woman in order to seduce and deceive; C. fox-descent (cf. Seal-descent): in Ireland certain families descend from foxes: they are always warned of a death by the appearance of many foxes round the house; D. fox-tail: formerly a jester's badge; E. meeting a fox: a. meeting a single fox is lucky, but it is unlucky to meet several together; b. anyone bitten by a fox dies within seven years; F. fox's wedding: sudden rain while the sun is shining (also called a monkey's birthday); G. a fox periodically rids himself of fleas by taking a bit of sheep's wool in his mouth, while he goes swimming; all the fleas will go to the wool, and then he drops it in the water; H. proverbs: a. "The fox fares best, when he is cursed"; b. "The fox knows much,

but more that catches him"; c. "The fox may grow grey, but never good"; d. "The fox preys farthest from his hole"; e. "The fox's wiles will never enter the lion's head"; cf. the Bible; f. "We never find that a fox dies in the dirt of his own ditch" (men are rarely hurt by the bad things they are accustomed to).

foxglove

1. *general*: a. the name: prob. "folk's glove" = "fairies' glove"; in Southern England: "Bloody Fingers"; in the North "Deadmen's bells"; in the East "Ladies' thimbles", "Wild Mercury"; b. the common, or purple foxglove (*Digitalis purpurea*) usually grows in dry, hilly pasture, rocky places, and by roadsides; it has an erect stem and bell-shaped corollas with a two-lipped, broadly obtuse mouth, and numerous seeds; 2. a wish; 3. youth; 4. insincerity; 5. Rome: Thyrsus asked to be wreathed with foxglove as a charm against the envious gods, if his song should be praised too highly: Vergil (Ecl. 7, 27f.); 5. "Fox-glove and nightshade, side by side, Emblem of punishment and pride": W. Scott; 7. *folklore*: a. houses the soul of the dead; cf. Thyme; b. a fairy-plant, to be feared in the house, or on board ship.

frame

1. human nature: "He (= the Lord) knoweth our frame; he remembereth that we are dust" (an excuse for misbehaviour): Ps. 103, 14; 2. the world: "this goodly frame, the earth": Ham. 2, 2; 3. the female principle (vulva).

France

1. patron *saint*: St. Denis; 2. *emblems*: a. fleur-de-lis (q.v.) for the French kings; b. the Phrygian cap: the French revolution; c. the cock of Gaul; d. Napoleon's imperial eagles; e. bees; f. Roman fasces; 3. *Erasmus*: the French think themselves eminent in conventional forms; 4. *J. Donne* ("Elegy on his mistress"): Frenchmen are: a. changeable chameleons; b. 'spitals of diseases'; c. shops of fashion; d. lover's fuellers; e. the best actors; 5. *Shakespeare*: well-dressed: "rich, not gaudy": Ham. 1, 3; 6. *J. Joyce*: the Mother: the opposite of Germany = the Father; 7. proverbs: a. "The Italians are wise before the deed, the Germans in the deed, the French after the deed"; b. the first thing a Frenchman builds in new territory is a fort; 8. French *disease* = venereal disease; all kinds of venereal objects and acts are related to the French, both heterosexual and homosexual.

Frances

Eliz.: a common name for a prostitute.

Frankenstein

"The Monster of Frankenstein" is a novel by Mary Shelley; at first the monster was a gen-

tle being, longing for human affection, but driven to acts of hatred and violence by the horror his ugliness inspired; he is typical of the Romantic admiration of strong passions, whatever the (moral) consequences may be; the very overthrow of moral standards gives new energy and exalted power: one becomes a God.

frankincense

v. Incense.

freckles

people with freckles are often debarred from assisting at magic ritual because the gods do not obey them, nor see them: Pliny (28, 59 and 30, 6).

Friday

1. the name: day of Freya (goddess of fertility; day of wedding); perhaps a translation of 'dies Veneris'; therefore related to Fish (q.v.); 2. day of melancholy: a. "he that sings on Friday will weep on Sunday": proverb; b. "Sneeze on a Friday, you sneeze for sorrow": proverb (v. Sneezing for the full rhyme); c. "if rains falls on Friday, it will fall on Sunday"; d. "hangman's day": the day of execution of criminals; 3. day of fickleness: seldom is Friday like the rest of the week: Chaucer ("Knight's Tale"); related to inconstant Venus; 4. Hebreo-Muslim: a. the day on which Adam was created; b. the day on which he was expelled from Paradise; c. the day on which he repented and died; d. the day on which the dead will rise at the Last Judgment; 5. Rome: a lucky day: sacred to Venus: the day of passion on which the Senate did not sit; 6. Christian: unlucky day: the day on which Christ was crucified; "Friday for losses" (for marrying); 7. Irish: lucky to die on: get buried on Saturday, and prayed for on Sunday; 8. *folklore*: an unlucky day to set sail; 9. v. *Days*, and *Planets*.

fritillary (plant)

1. a genus of hardy, bulbous plants of the Liliaceae-family; in the South of England the "Checkered Fritillary" (or, Lily) occurs mostly in meadows; another name is "Snake's Head"; 2. persecution; 3. emblem of Power.

frog

I. *general*: 1. being amphibious, its meaning also is often ambivalent; 2. its natural enemy is the serpent: e.g. Dante (Inf. C. 9, 76f.);

II. *favourable meanings*: 1. sacred to the Great Goddess: *fertility*: A. Egypt: a. Heqet (Hekit) is a mother-goddess and frog-goddess; she was later identified with Hathor; b. the watery slime of chaos being the base of creative matter, several primeval gods, related to that fertile chaos-slime (the Nile) had frog-heads; their female counterparts had the heads of the

phallic snake, together forming androgyne; e.g.: a. N(a)u, self-creating chaos-deity, was sometimes represented with a frog's head, and swollen to represent fertility; the deity was sometimes represented as male, sometimes as female-virgin; the clearest example of these androgynous gods; b. (H)Amon was represented as male, sometimes frog-headed; c. Keh, another primeval god; c. emblem of Isis; d. little frogs announce the rising of the Nile; B. Graeco-Roman: a. the movers (fertility-personifications), who prevented thirsty, pregnant chaos-mother Leto-Latona from drinking, by disturbing the pond, were changed into frogs: e.g. Ovid (Metam. 6, 343ff.); b. in one of the guesses as to the 'Palladium' Athene holds a frog in her hand; v. Palladium; C. general: a. extreme fecundity; b. lasciviousness: though fertilization is external the embrace takes quite a time, which is done openly and promiscuously: features highly appreciated by the goddess; c. the female is larger than the male; d. the frog is the female opposite of the phallic fish; cf. the life-distaff and the death-sword; e. lunar: in many legends there is a frog in the moon; 2. related to *creation*: a. transition from (chaos) water to the element of earth; b. appearing and disappearing = creation and resurrection; 3. *evolution*: a. clearly distinguishable stages of development; b. of all cold-blooded animals it anticipates man most; in this respect it represents the highest stage of evolution, for which it is sometimes crowned, and explains the transformation of princes into frogs; in Jeroen Bosch's "Temptation of St. Francis" a frog with the head of a very old human being is held on a platter by a Negress; c. it is the positive opposite of the infernal toad; cf. the relation bee - wasp; d. Hebrew: a lower order aspiring after a higher (= after wisdom and knowledge); a neophite; they may have been influenced by the Egyptian hier. in which the frog stands for "curiosity", inquisitiveness, seeking wisdom both in the deep (water) and in the air; 4. *wisdom*: a. v. 3, d; b. when there was a feast for the wedding of the sun, one of the frogs was wise enough to realize, that their pool would be dried up in the heat: Aesop (Fables 43); 5. poetic inspiration (related to the preceding): a water and earth (= matter) animal, it grasps after higher (air) truths (catching flies);

III. *unfavourable meanings*: in detaching themselves from the Egyptian gods, the Hebrews declared the frog 'unclean': 1. Hebreo-Christian: a. the second 'sign' of Moses in Egypt turned the frog from a symbol of vitality and renewal of life into an object of loathing; b.

frogs come out of the mouths of the Dragon and his two Beasts in Rev. 16, 14: the "spirits of devils, working miracles": leading people to fight god: a. the spirit of impurity, lasciviousness; b. croaking vanity and lies, and war-propaganda; c. heresy; d. those snatching at fleeting pleasures (flies); e. Dante: frogs are mentioned in various comparisons in "Inferno", e.g. the "Barrators" in C. 22, who were submerged in Pitch, q.v.; the Stygian pool also contains frogs: Juvenal (Sat. 2, 150); f. attribute of Laziness (basking in the sun); g. coldness; cf. the fish as emblem of sexual coldness and phallic fertility at the same time; "Cold as paddocks though they be": Herrick ("Grace for a child"); 2. general: a. a powerful voice and no strength: Aesop (Fables 44); b. vainglory: a. when frogs asked Zeus for a king, he sent them a log of wood; soon they despised the big log and asked for a mightier king; so he sent them a water-snake, which killed them all: Aesop (Fables 42); b. they are puffed up: Aesop (id. 46); c. a 'public figure': "How dreary to be somebody, How public, like a frog, To tell your name the livelong day To an admiring bog": E. Dickinson (Poems, Prt. 1, "Life" 27);

IV. *special meanings*: 1. frogs are often found on sign-boards and on stone tablets of façades; most probably they symbolize fertility and evolution; 2. *D. Thomas*: embryo: swimming in the uterine, 'spinning' his body ("A grief ago");

V. *folklore*: A. curative: esp. against diseases for which witches may be responsible; B. magic: 1. frogs can be used as effigies to work the harm on meant for a human being; 2. frog-bones (or a portion of them) of a slowly killed frog, have great magical power (like the toad); 3. a frog's toe is a talisman against disease and evil; 4. frog-skin is a protective charm because of its slipperiness; cf. the "rabbit-foot" for speed; C. a frog coming into the house is a bad omen; D. frog-stones (cf. toad-stones): yellowish stones having the shape of a frog, found near lakes: lucky; E. proverbs: a. "the frog cannot out of her bog"; b. "the frog said to the harrow: Cursed be so many lords"; F. nursery-rhymes: a. frogs and snails and puppy-dog's tails is what little boys are made of; b. frogs are great wooers (v. II, C, b); there are several songs about frogs who go 'a-wooing' a mouse; perhaps a spinning song as the mouse itself is referred to as 'spinning' several times; G. weather-prognostication: "frogs croaked" presaging a storm in Chapman's "Eugenia".

frost

Dante: severe frost is the punishment in

lowest Hell (9th Circle), where those are punished, who have committed crimes against their own kind (Caina), or country (Antenora), or ecclesiastical dignitaries (Ptolomaea), or betrayers of masters and benefactors (Giudecca): C. 32ff.

fruit

1. *fertility*: A. abundance; B. spiritual abundance: a. wisdom; some of the kinds of fruit connected with the Tree of Knowledge: apple, fig, lemon, date, orange, pear, pomegranate, quince; b. heavenly bliss; c. spiritual fruit: e.g. fig, olive, strawberry, vine, dates; C. earthly desires; 2. the *origin*: containing the seeds of new life; cf. the Egg; 3. *ripeness, the end*: a basket of summer (= ripe) fruit was shown to Amos (8, 1) as a sign, that the end was near and Israel would be punished: the ripeness of time; 4. Egypt: Osiris worshippers were forbidden to injure fruit-trees, which are a manifestation of the god; 5. Christian: the Virgin Mary; 6. *her.*: a. felicity; b. liberality; c. peace; 7. *folklore*: a. in many parts of Europe trees are made fruitful by giving its first fruit to a pregnant woman; b. fruit-trees were wrapped in straw to protect them against evil spirits at Christmas and New Year's Eve (when old-year spirits abound), or they may be fumigated by the brands from bonfires (which also promote their fertility, carrying as they do the fire of the sun).

fuchsia

1. taste; 2. gentleness, grace; 3. faithfulness, confiding love: there is a song, in which a black-bird singing in a fuchsia is shot by a fowler, for which the owner weeps.

fuller

the Fuller's field: a field outside Jerusalem, called thus because of the evil smell of fulling nearby; it was near the aqueduct of the upper pond, probably North of the city: there Isaiah met Ahaz, and the marshal of Jerusalem the Assyrian commander: 2Kings 18, 17, and Isa. 7, 3.

fumitory

1. a small, branched, often climbing, annual herb with small, tubular, pink to purplish flowers; it is usually grown in fields and waste places; it has bitter leaves; 2. spleen; 3. medicinal: a. used in cases of hypochondria and black jaundice (kill like with like); b. boiled in water, milk, or whey, it is a cosmetic.

fundament (anus)

1. from of old it has been an object of veneration, through the power of the excrements, q.v.; 2. in *child-lore* it is often connected with

'production', not only 'reproduction', but of any object desired then; this is related to the mythical "things thrown behind one" that come to life: e.g. the Deucalion and Pyrrha story, the birth of the Dactyli, etc.

furnace

1. a *burning furnace* (with a burning lamp); manifestation of the Lord (Gen. 15, 17); 2. an *iron furnace*: Egypt, as a place of bondage and oppression (Deut. 4, 20); 3. the furnace of affliction: Isa. 48, 10; 4. a furnace *full of inferior metal*: Jerusalem, which will be burnt down: Eze. 22, 18; 5. Christian: the Three Youths in the Fiery Furnace typify the H. Ghost, internally enlightening and fructifying the Virgin, while outwardly keeping all sensual desires far from her; 6. *psych.*: the fiery furnace (cf. *alch.* 'alembic'): mother-symbol, uterus; 7. *W. Blake*: a. generative heat of poetic inspiration; b. Loss building furnaces: developing poetic technique; c. creative faculty, which looks like Hell to a Spectre or an Angel; 8. v. *Hearth*.

furze

1. *general*: a. other names: "Gorse", "Whin"; b. showy, flowered, thorny shrubs of the genus 'Ulex', found on heaths, the yellow, sweet-scented flowers forming a great attraction for bees: it is the first flower visited by bees (as ivy is the last); c. it is always in bloom; d. in order to turn it into fodder for e.g. horses and cows, it must be chopped and bruised and the spines removed; in sheepwalks it is sufficient to remove the old prickles (which is done by furze-fires at the Spring-equinox) so the sheep can feed on the new shoots; it also provides shelter for sheep in snow-storms; e. it is used for fuel, and the ashes are then used as a fertilizer, especially of peaty land; 2. the Spring-equinox (golden flowers and prickles, and v. 1, b); in the Celtic alphabet it is related to the O, and the Ash-month; 3. anger (prickles); 4. love in all seasons: "When the furze (or, gorse) is out of bloom, kissing is out of fashion" (= never); 5. proverb: "Under the furze is hunger and cold, Under the broom is silver and gold"; 6. powerful charm against witches, because of its contact with bees (v. 1, b), the "little birds of Paradise".

fuse

D. Thomas: destructive (bomb) and creative (phallus).

fusil

her. a. a bearing, originally representing a spindle covered with tow; later, in stylized form, an elongated lozenge; b. labour; c. travel.

**G**

1. Hebr. 'gimel' (= camel); Egyptian hier.: throne; Celtic: ivy; A.S.: 'gift'; 2. symbolizes: a. action; the Self-Existent; b. Gesu (Jesus); c. 'Gnôsis': knowledge; 3. *correspondences*: a. body: spleen; b. astrol.: Earth, Gemini (or, Sagittarius); c. Tarot: the Chariot.

Gabriel

1. angel of death and judgement (cf. Anubis): A. O.T.: a. for the Holy Land (according to tradition); b. one of the angels who buried Moses (trad.); c. carries the sword of justice, and truth (trad.); B. N.T.: blows the trumpet on the Day of Judgment (according to the Bible 'an Archangel'); 2. the divine messenger (counterpart of Hermes, also as psychopomp: v. 1); a. announced the birth of John the Baptist to Zacharias (Luke 1, 19); b. announced the birth of Christ (Luke 1, 26); 3. angel of mercy and redemption; 4. guardian of the celestial treasury; 5. is within the veil surrounding God's throne; 6. protector of Israel; 7. as Prince of Fire and Thunder he is also God's punisher; 8. *Milton*: chief of the angels guarding Paradise (acc. to the Bible: Cherub); 9. *D. Thomas*: "two-gunned Gabriel": a. young Thomas playing cowboy; b. Angel of the Annunciation and the Last Trumpet; 10. *Gabriel Hounds*: a. phantom hounds (winds) in search of souls, or being the souls of unbaptized children or the unshriven; they wander through the skies till Judgment Day; Gabriel in his function of psychopomp; b. they are sometimes identified with barnacle geese, swans, or plovers; c. as red-eared white dogs they are related to the Great Goddess; d. they are often an omen of death.

Gad

1. the son of Jacob and Zilpah, Leah's maid (Gen. 30, 11); the name means 'troop' or 'company' as Leah had said: "A troop cometh"; 2. pastoral tribe descending from him; 3. *territory*: east of the Jordan, in 'Gilead'; 4. *symbol*: tent; according to Deut. 33, 20: "he dwelleth as a lion, and tearth the arm with the crown of the head"; 5. *Zodiac*: Aries; 6. *stone*: amethyst; 7. *colour*: white; 8. of the same name there was also: a. a god of fortune, mixed up with the tribe in Isa. 65, 11, where AV has 'troop', but

later translations: 'Fortune'; b. a seer in David's court; ref. IChron. 21.

gadfly

1. a fly of the 'Tabanidae' family, which bites and goads cattle and horses; related to the horsefly, sometimes identified; 2. a person, who constantly pesters others; 3. its goading drives cattle to a mad, dancing flight, which became a symbol of the madness of *lust*: a. Greek; there was a gadfly dance, in which women moved erotically, like a moon-heifer in heat; b. "A noisome lust, that as the gadbee strings, Possessed the stepdame Phaedra"; Browning ("Artemis Prologizes"); 4. punishment for 'hubris', *pride*: a. Zeus sent a gadfly to the (moon-)horse Pegasus, when Bellerophon tried to ascend the Olympus, so that the horse threw him back to earth; b. Hera sent one to Io (the wandering moon-cow) after Zeus had made love to her, and had transformed her into a heifer in order to be safe from Hera's jealousy; c. she also sent one among the cattle Heracles had taken from Eryx: Apollodoros (2, 5, 10); 5. *general madness*: a cow stung by a gadfly was a general emblem for extreme madness: e.g. "Daphnis and Chloe" (1); 6. war: attribute of Bellona; 7. constellation: 'Musca Borealis'.

gagates

1. a gem mentioned by the ancients, which got its name from a town in Lycia, and may have been the jet; ref. Pliny: 36, 34; 2. charm: a. scares off demons and evil spirits, and illusions; b. against epilepsy and dropsy; when burnt it scares off snakes and exposes simulated illness or virginity.

galbanum

1. O.T.: a. one of the ingredients of the "Sweet Spices" of the Tabernacle (v. Spices); it has a bitter taste and a musky odour; it was obtained from resinous gum from Syria (e.g. Ex. 30, 34); b. divine wisdom: Ecclesiasticus 24, 21; 2. used by Hippocrates and praised for its medicinal value by Pliny (24, 13); it also drives away snakes (12, 56).

gall

1. bitterness, misery: gall and vinegar (Ps. 69, 21); sometimes combined with wormwood (Lam. 3, 19); cf. also the "gall of bitterness" in

Acts 8, 23; 2. punishment: "water of gall" (= hemlock) is given (with wormwood) by Yahweh to Israel: Jer. 8, 14, and 9, 15; 3. bitterness of sins, and the poison of evil (words) or injustice: Deut. 29, 18 (again with wormwood); cf. "ye have turned judgment into gall, and the fruit of righteousness into hemlock": Amos 6, 12 (v. also 5, 7, where 'wormwood' may be translated by 'hemlock'); 4. cure: Tobias' fish cured the 'white speck' on his father's eye (6, 7, and ch.11); also advised by Pliny (32, 24); 5. courage: (it cannot be) "But I am pigeon-livered and lack gall To make oppression bitter": Ham. 2, 2; pigeons have no gall since the dove sent out by Noah from the Ark, burst its gall (v. also Dove); 6. especially related to ants: Dyer ("The Lowest Tree"); 7. seat of vitality, the complete excretion of which causes death: 'he cleaveth my reins asunder....; he poureth out my gall upon the ground': Job 16, 13; cf. Pliny 11, 75; 8. the most efficacious part of all animals medicinally; 9. it is consecrated to Neptune; 10. gall of *asps*: poison: v. Adder and Asp.

gallery

O.T.: the highest place: "The king is held in the galleries" (SoS 7, 5): the galleries are the water-runs for the cattle; here it refers to the "wavy" hair of the beloved.

gallows

1. the typical execution of a lower-class criminal: the opposite of aristocratic beheading; v. Hanging; 2. sacrifice; 3. the gallows itself and the area around it exude magic power (flowers growing there, etc.): v. Hanging and Hand (of Glory); gallows-chips were hung in stables against the ague; 4. O.T.: punishment for Haman (Esth. 7, 10): v. Esther; 5. (on a German print:) symbolizes the punishment for sins against the 7th commandment: thieves.

games

1. connected with the sequence of the seasons: young people show their vitality in Spring, thereby forcing the earth to do the same; 2. (since war-gods are fertility-gods) these were accompanied by shows of martial prowess, and the recital of the heroic deeds of the forefathers: by the magic of the word it enforces The Conquest = the conquest of death through resurrection (and regeneration of vegetative life); 3. connected with the selection of the Sun-king of the Year (or, Great Year): v. Sacred King and Great Goddess; 4. games of all kinds (dice, a kind of chess, etc.) are advisable to learn for women out to vanquish a man: Ovid (De Arte Am. 3, 52ff.).

Ganges

M.A.: = the Far East: the easternmost boundary of the inhabited earth.

gannet

her.: a footless duck or goose: elevation-symbolism: one who subsists by the wings of virtue and merit alone, without material (earth and water) help: the same as 'martlet', q.v.

garden

1. cultivation: "Cela est bien dit, répondit Candide, mais il faut cultiver notre jardin" (= That is well said, replied C., but we must cultivate our garden = attend to our affairs): Voltaire ("Candide" 30); 2. fertility, feminine: a. "a garden inclosed is my sister, my spouse": SoS 4, 12; "My beloved is gone into his garden, to the beds of spices, to feed in the gardens, and to gather lilies": SoS 6, 2; b. Christian: the Virgin Mary (v. also locked Gate); c. W. Blake: the garden of Love; d. often a place of Conjunction, q.v.; 3. related to Paradise: a. happiness; b. salvation; c. purity; 4. the human body; in a more limited sense: the face: "There is a garden in her face, Where roses and white lilies grow": Campion;

5. the firmament: v. Hesperides; 6. the soul: "their soul shall be as a watered garden": Jer. 31, 12 (soul = feelings); 7. the world: "Tis an unweeded garden that grows to seed; things rank and gross possess it merely": Ham. 1, 2; 8. a state is often compared to a garden: from Ovid's "Fasti" (2, 701-710) to Shakespeare; e.g. R2 3, 4, and a kingdom seen as a garden, where the weeds have to be eradicated, when they are still "shallow-rooted": 2H6 3, 1; 9. leisure: "And add to these retired leisure, That in trim gardens takes his pleasure": Milton ("Il Penseroso");

10. place of mystic ecstasy: "Annihilating all that's made To a green thought in a green shade": Marvell ("Thoughts in a garden"); 11. contemplation (Cabala): a garden of orchard ('pardes') = contemplation of Merkabah (v. Nut); 12. connected with the treasure-hunt; 13. *psych.*: a. consciousness: ordered Nature, as the opposite of Forest (cf. island and ocean); b. the "Jardin Secret" (Ch. Baudelaire): the need to protect something that is entirely one's own, one's innermost secret; especially among people growing up this would be their sex; the protective wall to this garden is "shame"; c. garden = vulva, with the gate = labiae; 14. garden of *herbs*: a form of idolatry in the O.T.: v. Roof; 15. garden of *delight*: Adonis' gardens (q.v.); e.g. Isa. 17, 10f.

gardener

1. the Farmer raised to a higher (spiritual)

level: cultivating one's soul; 2. the human will; 3. Adam; 4. Priapus (son of Aphrodite and Dionysus, two fertility deities) with his gigantic (thyphallus and pruning-knife, was a gardener and protector of gardens; 5. *W. Blake*: the gardener's daughters: the months; 6. "The gardener Fancy": J. Keats ("To Psyche").

gargoyle

1. fabulous monsters of medieval architectural art, serving as rain-water spouts; 2. cosmic forces; 3. chthonic monsters of fertility (catching rain-water) enslaved by superior spirituality in order to guard; in mere ornamentation they are always surmounted by figures of a higher order (angels, etc.), and never placed in the centre; 4. a warning to believers and non-believers alike that they will be eaten by such monsters, if they do not conform; and monstrous guardians to scare off evil spirits.

garland

1. fertility; anciently often explained as worn in memory of Prometheus' enchaining (cf. Ring); it thus became a symbol of subjugation and victory; 2. honourable election: a. Rome: hung at the city gates on festive days; b. "... and you may gather garlands there Would grace a summer-queen": W. Scott ("Rokeby", 3, 16); 3. fertility and prosperity; 4. marriage and death: A. for brides v. Bouquet; B. at death: a. Rome: a garland was placed on the head of a victim sacrificed; b. white paper garlands ('crants') were hung in churches to denote a virgin's burial: the opposite of a white wedding-dress; ref. Ham. 5, 1; 5. coherence of the universe and duality; 6. victor and captive were both crowned with garlands; 7. preventive charm: e.g. a. Rome: flowers tied with linden bark, and worn at festivals prevent intoxication; b. M.A.: a garland of parsley and rue was sent to friends to ward off evil spirits; 8. v. *Wreath*.

garlic

1. like onion and squill and all strong-smelling spices they are a powerful agent against witch-magic; moreover they only grow when the moon wanes, which establishes a particularly strong relation to moon-witches; 2. O.T.: though only remembered once (in Num. 11, 5, when the people complained in the desert remembering the food they ate in Egypt) it was such a strong favourite with the Israelites, that the Romans called them "Judaei faetentes"; 3. Eliz.: eaten by the lower classes: ref. Cor. 4, 9; MND 4, 2; 4. *T.S. Eliot*: ("Burnt Norton" 2): The garlic and the sapphire in the mud: conjunction of opposites: living/petrified, scented/scentless, fertility/barren; 5. *folklore*: a. hung near the doorpost of the kitchen (where fairies

are prone to interfere with activities like churning butter) and cradles (fear of changelings, of fairy 'godmothers', etc.): it protects off any evil spirit, vampire, etc.; and protects against the Evil Eye and the plague; b. it is a (dangerous) aphrodisiac (Pliny 20, 23); c. it scares off snakes and scorpions.

garment

1. riches; 2. the body: v. Scarecrow; 3. lack of innocence: the result of the Fall; 4. knowledge: related to the Tree in Paradise;

5. reflexion of the inner man: a. grief "Stuffs out his vacant garment with his form" K. John 3, 4; b. v. White, etc., below; 6. reflexion of states of being: A. favourable: a. splendour: of God: "Who coverest thyself with light as with a garment": Ps. 104, 2; b. festive: "put on thy beautiful garments": Isa. 52, 1; c. surety: "Take his garment that is surety for a stranger": Prov. 20, 16 (also 27, 13); for the meaning of 'loan' v. 8; d. praise: as consolation: (give them) "the garment of praise for the spirit of heaviness": Isa. 61, 3; e. salvation: Isa. 61, 10; B. unfavourable: a. evanescence: "All of them (= generations) shall wax old like a garment": e.g. Ps. 102, 26; in Isa. 50, 9 said of the enemies, in 51, 6 of the earth; b. affliction: the Psalmist speaking of himself as despaired: "They part my garments among them and cast lots upon my vesture" (22, 18); by the Evangelists this text was applied to Christ (Matth. 27, 35; Mk. 15, 24; Luke 23, 24); c. cursing: (the enemy) "clothed himself with cursing as with his garment": Ps. 109, 18; d. violence: "covereth him as a garment": Ps. 73, 6; e. vengeance: Isa. 59, 17; f. humbleness: hero(in)es often appeared disguised in humble garments: related to Remarkable Growth: the initial, ineffectual light of heavenly bodies; 7. garments share in the power of him, who wears them (or has worn them): a. Elijah threw his mantle on Elisha, when he passed him as 12th in an "ox-cade" of yokes of ploughing oxen (cf. the 12 oxen of the year's fertility in the 'molten sea' of the First Temple): 1Kings 19, 19; later he inherits that mantle (2Kings 2, 13) and the power with it; b. Christ: the woman who had had an issue of blood for many years just touched the hem of Christ's garment, and he felt the power go out of him: Matth. 9, 21; 8. O.T.: a. a garment is often given as a pledge for a loan (e.g. Prov. 20, 16); according to the law, it should be returned at once; b. impossibility: "Who hath gathered the wind in his fist? who hath bound the waters in a garment?": Prov. 30, 4; c. treason: a. Joseph's garment proved his having molested his master's wife: Gen. 39; b. Achan had taken "a

goodly Babylonish garment" and silver and gold from the spoils of Jericho, bringing misfortune (Josh. 7), as they were "the accursed thing"; c. Gehazi became a leper, because he had taken garments and other possessions from Naaman, which Elisha had refused (2Kings 5); 9. N.T.: a new ('unwrought') piece of cloth put on a hole in an old garment, will make a bigger rent when it starts shrinking: a new way of life superimposed on an older: Matth. 9, 16;

10. combinations: A. with *enlarged borders*: typical of the Pharisees: Matth. 23, 5; B. *rending* garments: a. outward show of grief of mourning; b. show of penitence: "And rend your heart, and not your garments, and turn unto the Lord your God"; Joel 2, 13; C. *seamless* garment: a. Christ's: v. 6, B, b; b. purity, unity, divinity; D. *shining* garments: the two angels who announced Christ's resurrection: Luke 20, 4; Mk. 16, 5, has: a young man "in a long white garment"; E. a garment *without pockets*: our last garment: of death (proverbial); 11. *colour*: A. *white*: normally the Israelites like multicoloured garments (e.g. Joseph's); white clothes were an Egyptian usage; however, in Eccl. 9, 8, white clothes are advised (= make merry); in later texts it is usually the colour of the garments of: a. heavenly beings; b. important people; c. for feasts; v. 10, D; B. *varicoloured*: a. diverse and wide knowledge; b. disharmony; c. diversity of possibilities: e.g. attribute of Free Will; d. the combination of linen and wool in one garment was forbidden in Lev. 19, 19 (and Deut. 22, 11) because of the Jewish fear of duality; cf. the prohibition to plough with an ox and an ass, or wearing the clothes of the other sex; C. v. Colour, and the individual colours; 12. *folklore*: old garments were put in cradles to scare off evil spirits, fairies, etc.; 13. v. *Clothes, Dress, and Nakedness*.

garnet

A. *general*: 1. a group of specific silicate minerals having similar crystal structures; 2. name: L. 'granatum' = pomegranate: some red varieties resemble its fruit; 3. there is a great variety in colour, including black and colourless, which makes it hard to define, since gems used to be classified by, and named for, their colour; B. *period*: 1. birthday: January; it gives to those born then: a. a long life; b. artistic temperament; c. easy-going character with elevated thoughts; 2. Zodiac: Aquarius (according to others Capricornus or Scorpio); 3. time of day: 11 o'clock in the morning; C. *virtue*: a. strengthens truthfulness, will-power, firmness, constancy and cheerfulness; b. ensures success, power and authority; c. wards off melancholy,

and calms the irascible; d. a charm against disease and poison; it warns against the coming of danger by turning pale; e. ensures loyalty of friends; f. harms a person stealing it; g. wards off accidents in travel; D. *correspondences*: a. colour: red; b. flower: carnation; E. O.T.: on the Breastplate it had the third position: the tribe of Judah, the 'lion' (according to R. Graves the Fire-garnet, related to the Spring-equinox).

garter

1. a desired remembrance of one's lady-love (like a feather from her fan): Elizabethan; 2. (especially a red one:) the distinctive mark of the Devil, together with black clothes and hat, cloven feet, and a trident; 3. to be ungartered: to be in love: Gent.; Ham, etc.; 4. Eliz.: there was a tavern called The Garter in MND; 5. the *Order of the Garter*: a. patron saint: St. George; b. colour: blue; c. motto: "Honi soit qui mal y pense"; d. hat-feathers: ostrich and heron; 6. *folklore*: A. love-divination: a. a girl can enforce dreams of her future husband by pinning her garters to the wall, arrange her shoes in the form of a T, and say an incantation after which she must go silently to bed; b. v. also Bible (and Key); B. magic: a. the one worn by a bride brings good luck: it is given to the best man, or the winner of a race, to wear in his hat; to ease the taking-off long ribbons were attached to it; b. always used in sexual contexts (legs-sex), e.g. a desired man's hatband worn as a garter, can bind him to a girl; c. lose a garter and you will lose your lover; d. witches use them extensively in magic; and undesired members in the coven were liquidated by the witch-group by strangling her with a garter (or lace); C. nursery-rhyme: (also here) garters play an important part, e.g. "Gilly Silly Jarter, She lost a garter, In a shower of rain; The miller found it, The miller ground it, And the miller gave it to Silly again".

gate

1. passage, feminine, vulva: a. with two pillars: androgyne; b. closed gate: the Virgin's Conception; ref.: "Then he brought me back the way of the gate of the outward sanctuary, which looketh toward the East, and it was shut": Eze. 44, 1; c. rebirth: in Homer (Od. Bk. 13) the Naiad's cave is the scene of Odysseus' rebirth; in it are such feminine symbols as vases and looms; mortals enter its North Gate, the Immortals via the South Gate; 2. function of door (q.v.), e.g.: a. between life and death; b. of Heaven, e.g. 'Bethel' in Gen. 28, 17; c. between good and bad: a 'straight gate' and a 'narrow way' lead to eternal life: Matth. 7, 14; 3. pow-

er, fortification: a. possession of the gate of an enemy town is the same as subduing it; e.g. Gen. 24, 60; b. the strong-points (through fortifications) of a city-wall, so 'power': e.g. Matth. 16, 18; 4. justice: as the seat of judgments v. Amos 5, 10 and 15;

5. mercy: the Gates of Mercy: H5 3, 3; 3H6 1, 4; Gray's 'Elegy' 68, etc.; 6. praise: in the Wall of Salvation: Isa. 60, 18; 7. righteousness: Ps. 118, 19; 8. the body: "the natural gates and alleys of the body": Ham. 1, 5; 9. war: the Gates of War will be closed, imprisoning Fury, in Vergil (Aen. 1, 294); cf. the Door of War;

10. the place of: a. market; b. beggars; c. idlers; d. the waiting lover; cf. Door; 11. *literary references*: A. *W. Blake*: a. the North Gate: re-ascend after death (of the Imagination); b. the South Gate: descent from Eternity (of the Intellect); c. the East Gate: of Passion, the way to Eternity; d. the West Gate: of the Body: Freedom; e. the Gate of Paradise: mutual forgiveness; B. *T.S. Eliot*: "horned gate": death through lechery, the fate of Orion (Vergil's Aen. 6), guarded by Sweeney (= modern man): "Sweeney Among the Nightingales";

12. *combinations*: A. an *open* gate: a. hospitality; fig.: the conversion of the Gentiles: Isa. 60, 11; b. day: the gates of the New Jerusalem (Rev. 60, 11) will always be open, as it will never be night; c. peace; B. *closed* gate: a. expulsion (e.g. from Paradise), inhospitality, misery, war, etc.; b. v. 1, b; C. a *Horn and Ivory* Gate: of dreams: a. prophetic dreams come through a Horn Gate; b. deceptive dreams come through an Ivory Gate; "Let it suffice me that my murmuring rhyme Beats with light wings against the ivory gate"; Morris ("The Earthly Paradise"): of the imaginary dreamworld (cf. D. Thomas' vision of poems as 'fibs of vision'); c. for classical reference: v. Homer (Od. 19, 562) and Vergil (Aen. 6, 894ff.); D. *Iron* Gate: the Iron Gates of Life: A. Marvell ("To his coy mistress"); E. *Dark* Gate: often the entrance to the Underworld: death; F. *Hot* Gates: "Thermopylae": site of a famous battle; ref. T.S. Eliot's "Gerontion"; the stream had become hot when Heracles tried to ease the pain of his burning shirt in it; G. the *Gates of the Sun*: the Tropics: between Cancer and Capricorn; H. the *Seven* Gates: a. the underworld gates through which Ishtar passed on her way down and up (v. Ishtar); b. the liberal arts; c. Thebes in Greece (v. Seven); I. the City of a *Hundred* Gates: Thebes in Egypt; J. "without the gate" (= outside): suffering: Jesus suffered 'without the Gate' (= Golgotha): Hebr. 13, 12; K. *gate-breaker*: Heracles: of Troy, Occhalia and Pylos;

v. 3; 13. v. *Door* (and City, Garden, etc.).

gauntlet

1. protection; 2. power; 3. challenge: throw one towards a person = dare him to combat; 4. punishment: a criminal "runs the gauntlet" when he has to run between two rows of gauntletted persons striking him; 5. *her.*: a. reward and elevation; b. justice; c. challenge and readiness for combat; 6. Norse: attribute of Thor; 7. v. *Glove*.

gazelle

1. *general*: a. common name of antelopes of the genus 'Gazella'; its lyrate or recurved horns are cylindrical or spiral; b. name: the word may be broken up into roots meaning 'powerful blazing god'; c. in symbolism it is often indistinguishable from Antelope, Deer, etc.; 2. graceful speed, gentleness, innocence (the same as Hind); 3. the beloved (the word usually has an exotic flavour); 4. the soul; it may be pursued by beasts of prey (lions, panthers, etc.): the aggressive, passionate, self-destructive consciousness pursuing the ingenuous soul; 5. sun, moon, or both (associated with the lotus); 6. Egypt: a. with the goat and antelope: typhonic animals (= related to Set); a. Osiris was found dead in 'gazelle-land'; b. Horus was trampled by a gazelle; but he is also represented with a gazelle to indicate his victory over Set; b. predicts the rising of the Nile by moving into the desert; moreover it adores the rising Dog-star (Pliny 2, 40); c. sacred to T(h)oth; 7. Phoenician: sacred to Astarte; 8. Greek: sacred to Hermes, who shares its grace, speed, accompanies the sun and moon, is a herdsman, and is confounded with Thoth (as 'Hermes Trismegistus').

Gehenna

1. N.T. Gehenna = 'Ge (ben) Hinnom' = valley (of the children) of Hinnom (e.g. 2Kings 23, 10), where the 'abominations' took place, remnants of the old practice of 'passing children through the fire': the sacrifice (q.v.) of the first-born children; later the place became the cesspool of Jerusalem (where carcasses etc. were thrown), the incinerator; 2. hell, punishment, eternal torment.

gem

1. *general*: 1. for convenience' sake no distinction has been made between gems and jewels; jewelry (and, to an even greater degree, Treasure) undergo the influence of Multiplicity; jewelry then usually indicates diversity in a larger unity (e.g. of Fertility: Brisingamen and Venus' girdle), and Treasure may tend toward the chaotic; both gems and jewels often share in the symbolism and properties of metals (which turn gems into jewelry); 2. in the ancient world

there was a great confusion of gems; thus in the O.T. very many of the Hebrew words are hapaxlegomena and, since chemical properties could not be analysed, they often went by colour; even when we know that a certain gem was to be found in the Breastplate of the Highpriest and forms one of the foundation-stones of the New Jerusalem (so we have a Hebrew word by the side of a Greek one) much remains pure guess-work; 3. the colour often decides what magic power a stone has, e.g.: A. by opposites: a. blue and green stones (being 'cold' colours) cure inflammations, fevers, etc.; b. red and yellow stones (being 'warm' colours) may cure colds, rheumatism, etc.; B. by homoeopathic magic ('kill like with like') yellow stones may cure jaundice; 4. there is a great diversity in the distribution of stones to a day, a month, a zodiacal house, the stones of the Breastplate, etc., so discrepancies are to be expected; the same diversity exists as to the individual properties; 5. gems are generally associated with the splendour and omnipotence of the Supreme Deity, e.g. the foundation of the Heavenly Jerusalem, the O.T. visions, etc.; 6. gems are often referred to as 'Oriental' (even pearls), not because they came from the Orient, but were related to the rising sun;

II. general symbolism:

A. *superior truths or knowledge*: 1. Egypt: "the hard stones of truth"; 2. Swedenborg: symbols of the spiritual truths, not to be created, but found; 3. the 'Priceless Jewel'; supreme wisdom, etc.; 4. treasures guarded by dragons indicate the way spiritual truths are hidden in (and have to be extracted at great risk from) matter, the material world (the dragons standing for chthonic monsters); 5. *psych.*: gems hidden in caves: valuables of the subconscious, again often guarded by (phallic) snakes or devouring (Terrible Mother) dragons; cf. 'gem in the mud', and "Full many a gem of purest ray serene The dark unfathomed caves of ocean bear": Th. Gray ("Elegy" 53); 6. external and internal 'light': some gems were supposed to glow in the dark (e.g. 'Carbuncle', q.v.): "thy shadow...Which like a jewel (hung in ghastly night) makes black night beautiful": Sonn. 27; cf. Tit. 2, 3, and "she hangs upon the cheek of night Like a rich jewel in an Ethiop's ear": Rom. 1, 5; 7. used to discover hidden truths (so: divination): gems remain connected with the darkness of the Underworld, from which they came (cf. Fountains);

B. *fertility*: 1. famous jewelry usually belongs to a fertility (and sexuality) goddess, and has often been given by chthonic gods: Aphro-

dite's girdle (cestus), made by Hephaestus, Freya's 'Brisingamen', made by the dwarfs of Svartalheim, etc.; there are several examples of goddesses (heroines), who have been reduced to a state of nudity, but for their jewelry, which seems essential to their being, e.g. Andromeda was chained to a rock, naked, "except for certain jewels"; the same with Hesione, etc.; 2. gems are often used in rain-charms: homoeopathically regarded as beads of dew or rain-drops;

C. *purity*: 1. (therefore) preventive or curative of corporeal 'impurity' = diseases and illnesses; 2. virtue in general: e.g. "Good name in man and woman, dear my lord, Is the immediate jewel of their souls": Oth. 3, 3; 3. guardians of sexual purity: faithfulness: a. e.g. in ballads jewels change colour (usually growing pale, but sometimes even breaking), when the distant lover, who gave them at parting, is unfaithful (e.g. "Hynd Horn"); b. a Red Carnelian girdle, worn as an amulet in Egypt, typified Isis' blood washing away the sins of its possessor; 4. amulet against impure (evil) influences: the Evil Eye, etc.; their inherent powers can be enhanced by symbolic engraving or other tooling;

D. *durability, permanence, immortality*: 1. in Egypt green stone amulets were placed in tombs to symbolize youth and immortality; Horus = Prince of the Emerald Stone, and Isis = the Lady of the Emerald (and also Lady of the Turquoise); 2. placed in the mouth of the dead (apart from functioning as payment for transportation to the other world, which is the same function as money placed likewise) preserves the body from decay and ensures immortality; 3. often exchanged in peace-treaties, as tokens of friendship and love, etc.;

E. some jewels (esp. diamonds) were considered *poisonous*: placed on the forehead or in the mouth of a snake, or originating from its saliva;

F. *pride, ostentation, adornment*: puritanically regarded as creations of the Devil;

III. *Correspondences*: the Tribes of Israel and the stones of the Breastplate of the Highpriest: see Table next page.

Gemini

A. *general*: 1. the 3rd sign of the Zodiac, which the sun enters about May 21st; 2. represented: a. two lovers, a man and a woman; the sign is related to the perfect Hermaphrodite; b. two children or men holding hands; c. the hour-glass: perpetual inversion; d. the mountains of Mars and Janus: death and resurrection; e. two-headed eagles or cocks;

B. *period*: 1. the moment in the progress of the Wheel of Transformation, in which pure

Table Breastplate Gems

tribe	A. V.	R. Graves
Reuben	carnelian/sardius	Red Sard: first-born Red Man
Zebulun	diamond	(sea-green) Beryl: 'among ships'
Judah	emerald	Fire-Garnet: 'lion's whelp', Spring
Gad	agate	'Carbuncle': red: 'a robber band'
Levi	'carbuncle'	lapis-lazuli: 'set apart'; summer
Asher	beryl	White carnelian: 'royal dainties'
Simeon	topaz	Yellow cairngorm: 'anger': hot summer
Ephraim	—	Banded red agate: 'fruitful'
Manasseh	—	Amethyst: wine-stone: 'forgetfulness'
Dan	ligure	Yellow serpentine: 'like a serpent'
Dinah	—	Clear green jasper: female season of rain
Naphtali	amethyst	Dark green Malachite: ploughing
Benjamin	jasper	—: ruled over all: New Year Child
Issachar	sapphire	—
Joseph	onyx	—

creative forces (Aries and Taurus) are severed into two parts: one is elevated and unvarying (the species), the other descends into multiplicity, the varying (individual); 2. bipolarity, duality moving towards the binary, differentiation: the Pillars of Hermes-Hercules; in Cabala Jachin and Boaz: individual power and life; 3. all twins: celestial/mortal; black/white, etc.; 4. any harmonious ambiguity, any apparent paradox;

C. *correspondences*: 1. body: a. arms and shoulders; sometimes the lungs; b. related to all double organs, so also kidneys, testicles, etc. (Petronius' "Satyricon"); 2. colour: orange; 3. element: air; 4. planet: Mercury; 5. landscape: mountain-peaks; 6. Tarot: the Empress (3rd card of the Solar Way); 7. quality: a. hot, moist; b. masculine; c. dual; d. fortunate;

D. *character*: 1. favourable: a. enjoy an argument, versatile; b. intellectual, artistic; c. egocentric (which may lead to lunacy); d. inclined to vegetarianism; e. women: prefer two-piece suits, and checkered material; 2. unfavourable: a. self-conscious; b. fickle, restless; c. can lead a 'double life'; d. emotionally cold;

E. *famous Gemini types*: Dante, Wagner, Shaw, Conan Doyle.

gentian

1. *general*: a. a large genus of herbaceous plants ('Gentiana') comprising some 400 species, most of which have deep or brilliant blue blossoms, and bitter roots; some species (especially the rarer yellow varieties) have been used medicinally from of old: as a cure for diseases as well as a counter-poison; generally warming; b. it was named after king Gentius of Illyria of the 2nd cent. B.C., who discovered its medici-

nal properties; c. found especially near the foot of the Alps (Pliny 25, 30); 2. autumn; 3. loveliness; 4. *astrol.*: governs Scorpio; 5. *D.H. Lawrence*: Bavarian Gentians: a. related to sad Michaelmas; b. the dark torch of Pluto's Underworld.

George

1. *Saint*: 1. patron saint of England (since Edward III); one of the Champions of Christendom (v. Saint); 2. The Dragon-killer: he killed the dragon to save the daughter of the King of Lydia, or of Ptolemy; cf. Perseus; he is related to moon-worship; 3. the Everlasting Green One: the conflict with Evil is eternal; he is eternally killed and resurrected, thus showing great resemblance to all (sacrificial) fertility heroes and gods; for a sun-hero fighting the Chaos-monster; v. also Knight; 4. the badge of St. George and the Dragon, worn pendant, was one of the insignia of the Order of the Garter: "Look on my George; I am a gentleman": 2H6 4, 1; R3 4, 4; 5. already in Shakespeare's time a popular name for an inn: "Saint George, that swindg'd (= thrashed) the dragon, and e'er since Sits on's horse-back at mine hostess' door": K. John 2, 1; 6. emblems: a. armour, sword, a shield (or banner) with a red cross on a white field; b. dragon; c. hot cross-buns; d. the rose (England);

II. *boy's name*: a taunting-rhyme for a boy called thus: "Georgie, Porgie, pudding and pie, Kissed the girls and made them cry".

geranium

1. *general*: a. the wild geranium is commonly called "Crane's bill", because of the beaky ovary; the flower has 5 petals; the plant is commonly found in woodlands; many species are

cultivated as hardy rock-garden plants; some are considered weeds; some (e.g. the Stinking Crane's bill) have a pungent smell; b. the "florist's geranium" is the showy greenhouse plant of the genus 'Pelargonium'; 2. melancholy; 3. stupidity, foolishness; 4. a bourgeois plant; 5. *T.S. Eliot*: a madman shaking a dead geranium ("Rhapsody"): dead memory, thwarted vitality.

German(y)

1. rashness: a 'hasty German' in 3H6 4, 8; 2. *Erasmus* (Stult. Laus): the Germans take pride in their tall bodies and their knowledge of the black art; 3. dress: "A German from the waist down, all slops" (= with wide breeches): *Ado* 3, 2; 4. *J. Joyce*: Germany = Father, the opposite of France = Mother; 5. proverb: "the German's wit is in his fingers".

Geryon

Dante: (Inf. C. 17) Fraud personified; the Apocalyptic Beast, which carries the two pilgrims to the 8th Circle.

ghost

1. *D. Thomas*: a. something non-existent, or existing only in dreams ("Our eunuch dreams"); b. a possible child, or the limp father ("My world is pyramid"); 2. v. *Death, Grave, etc.*

ghoul

E.A. Poe: desires, ending finally at, and 'feeding on', the grave; the often ideal love-images sent down to the underworld of the unconscious by the super-ego ("Ulalume", "Dreamland", etc.).

giant

1. quantitative amplification: A. favourable: a. personification of Collective Man, or Community; b. tragic heroes tend to assume super-human stature; c. chthonic forces, related to the makers of (subterranean) treasures, the celestial smiths; d. man before the Fall; e. protector of the common people against an overlord; f. gigantic wisdom; B. unfavourable: a. everlasting rebellion, tyranny: "O, it is excellent To have a giant's strength; but it is tyrannous To use it like a giant": *Meas.* 2, 2; b. The Adversary of the hero; in folktales v. Jack (the Giant-killer); c. giants tend to have something inferior, a tragic flaw: Goliath, Og, Samson, Satan; the Titans, Cyclops, Heracles; Gargantua, etc.; d. personification of the adverse forces in nature: drought, frost, storms, earth-quakes, etc. (cf. Monsters); e. the children of Man, esp. before the Flood: v. *Gen.* 6, 4;

2. *killing* the giant: a. related to Cosmogony: the belief, that the world arose from the slain (sacrificed) gigantic primordial being; b.

related to human sacrifices as a form of involuntion; the death of a human being to enforce the release of that cosmic force by homeopathic magic;

3. *psych.*: a. the Terrible Father: seen from a child's height; b. spirit opposing the instincts; c. guardian of the treasure (= the Mother), the unconscious; related to the Dragon; d. or: the unconscious, the dark, menacing side of a person;

4. *correspondences*: a. humour: the sanguinary; b. element: air (v. Elements);

5. *D. Thomas*: ("In the White Giant's Thigh"): a primitive design on the side of a hill, cut through the chalk beneath (cf. the Berkshire White Horse: v. Grass), which was supposed to confer fertility (by obliging boys hiding in the bushes); its existence has not been proved and Thomas never saw it;

6. *combinations*: a. Giant *Bones*: usually identified with a tribal ancestor, they were regarded as a magical means of protecting a city (cf. Theseus' bones in Athens; Arthur's bones on the Isle of Avalon; the Anakim); they may have belonged to neolithic 7-foot men; but the bones of Orestes, accidentally found by a smith in Tegea, were about 10 feet long: *Herodotus* (1, 68); b. giant *figures burnt* (or 'led' in processions as slaves): the chthonic spirits (or gods) of vegetation, which is 'conquered'; c. *dragon-tailed giants*: lust and passion; d. *serpent-tailed giants*: the Green Gigantes, who fought the Olympians in revolt, because their brothers, the Titans, were confined in Tartarus; they were the sons of Earth, fertilized by the castrated parts of Ouranos (Sky) and could only be killed with the help of a mortal: *Apollodorus* (1, 6, 2).

gifts

1. *fatal gifts*: A. the exaggerated, unfavourable aspects of nature, e.g. scorching (instead of warming) sun, floods, etc.; B. a dying goddess of fertility (or gloaming), or a sun-god; C. examples: a. the shirt which killed Heracles, sent by Deianeira, who believed it would make him return to her; b. the 'robe of gold' sent by jealous Medea to Creusa, which burnt up the latter; c. Midas' gift of turning all he touched into gold: e.g. *Ovid* (*Metam.* 11, 100ff.); 2. for the Gifts of the Magi: v. Magi; 3. for Santa Claus: v. Nicholas.

Gilead

1. related to the Reubenites, and Jephthah; 2. *W. Blake*: the Hill of Witness.

gillyflower

1. a name given to various clove-scented flowers, esp. the *carnation* (in Chaucer, Shake-

speare, etc.), the clove pink, and the wallflower; 2. natural beauty: a. in *Eliz.* times used for head-garlands ('coronation'); b. one of the flowers thought to grow in Paradise; 3. affection; 4. 'prince of the blood' among the flowers: *Sir R. Fanshawe* ("Now War is all the world about"); 5. unchastity: they can produce cross-breeds without human interference: "The fairest flowers o' the season Are our carnations and streaked gillyflowers, Which some call nature's bastards": *Wint.* 4, 4; 6. sweetness: in a nursery-rhyme: v. *Glove*; 7. the bed of women dying in child-labour is at the Lord's feet "weel set about wi' gillyflowers": ballad "Clerk Saunders"; 8. wine-spicing.

ginger

1. medicinal: a. carminative; b. stimulant: "Marry, then, ginger was not much in request, for the old women were all dead": *Meas.* 4, 3; it warms old people's bellies: e.g. *Mer.* V. 3, 1; c. counter-irritant; d. aphrodisiac: when used to spice ale: ref. *Twelfth N.* 2, 3; e. put in a horse's anus to make it raise its tail which is then kept elegantly from its body; 2. *ginger-bread*: a. burial, or deity offering; b. at Christmas: Christ's body.

gipsy

1. though probably of Indian origin, they were believed to be "the Lords and earls of Little Egypt"; or descendants of the outcasts of the temple of Thoth in Egypt; 2. their usual professions: fortune-tellers and tinkers (q.v.); 3. character: vices the same as the rest of civilization, only more noticeable (a gipsy is born, lives, and dies, in the open); their virtues their own; 4. religion: moon-worship (and a matriarchal society), though usually professing the local religion for expediency's sake; eggs are generally tabu; they are also noted for their secret sign-language; 5. sanctimonious Christian legend: they are unable to rest, 'because they refused hospitality to the Holy Family on their flight to Egypt'; which gave Christians the right to persecute them endlessly, up to mass-extirpation in the 20th century; 6. *F.G. Lorca*: (like 'contrabandista') a. anti-social, an outcast; b. primitive man, having the elemental force of naturalness, living on the margin of the law and social conventions (which are false); c. the same as the Dark Lover (v. Shadow).

giraffe

1. height-symbolism: a. lofty thoughts, inquisitiveness after higher knowledge; b. eloquence: love of lofty language; c. gentleness (like hind, gazelle, etc.); d. coquetry: mere symbolic 'hiding' among trees; 2. sweet smell: eating acacia-leaves; 3. speed: *Ar.* 'zarafa' = one

who walks swiftly (30 m.p.h. at full gallop); 4. leopard tincture of the skin (*L.* 'cameleopardalis').

girdle

1. strength: a. attribute of Thor; b. used in medieval armour till about 1420; 2. righteousness: "And righteousness shall be the girdle of his loins": *Isa.* 11, 5; 3. faithfulness: "and faithfulness the girdle of his reins": *Isa.* 11, 5; 4. truth: "Stand therefore, having your loin girt about with truth": *Eph.* 6, 14;

5. gladness: "thou hast put off my sackcloth and girded me with gladness": *Ps.* 30, 11; 6. pilgrimage: hitching up one's garment to facilitate walking; 7. protection, virginity (cf. Buckle): a. Egypt: the "Blood of Isis", a girdle with red carnelian, which washes away the sins of the wearer; b. attribute of the Virgin Mary; c. minimal dress of gods and goddesses in art; 8. ornament: especially rich in the 15th and 16th centuries; 9. attribute of love and fertility goddesses: a. the girdle of the bride: *Isa.* 49, 18 (= 'ornament'), also in *Jer.* 2, 32: "Can a maid forget her ornaments, or a bride her attire?"; some tabu may account for the euphemism 'ornament'; b. *Venus'* irresistible girdle: e.g. *Homer* (*Il.* 14, 214ff.); c. *Brynhild's* girdle (especially in the Nibelungen; in variants only the ring taken from her by Siegfried, is handed to Kriemhild); d. in medieval Romances girdles often render a girl irresistible to her beloved; e. *F.G. Lorca*: a passion-raising element: e.g. the erotic wind tries to catch a girl by the girdle;

10. invisibility: a girdle can render a girl invisible to her beloved in medieval romances; 11. *special religious meanings*: A. Hebrew: a. the 'curious girdle' of the ephod: embroidered (ref. *Ex.* 28, 8); b. since it was worn next to the skin, it was treated with great care (e.g. not put in water: *Jer.* 13, 1); in the parable (*Jer.* 13, 1-11) of the girdle, which was hid in a rock and later disintegrated, the reference is to Judah as Yahweh's girdle; B. Christian: servitude: humility, obedience, etc.; 12. *her.*: a. readiness to fight; b. be in service, bound to one's Lord;

13. *combinations*: A. *red girdle*: a. a red girdle with black clothes was the distinctive dress of the Erinyes as Old Women in *Aeschylus*; b. v. 7, a; B. *gold girdle*: the Son of Man was seen in *Rev.* (1, 13) "girt about the paps with a golden girdle"; C. a girdle of *straw*: a. general fertility-symbol; b. aid to women in child-labour; D. *starred girdle*: a. the Heavens; b. the Zodiac; E. *'ungirt'*: a. *Ovid*: when Deucalion and his wife (after the Flood) had to re-people the earth by throwing seed-stones be-

hind them (v. Fundament), they had to be veiled (like all earth-fertility goddesses) and wear 'ungirt robes' (Metam. 1, 380ff.); b. child-birth can be eased by untying all girdles and knots in clothing; F. "turn one's girdle": be ready to fight: in Eliz. times the dagger was usually worn on the right behind; ref. Ado 5, 1; 14. *folklore*: a. a burial gift: e.g. among the Franks and Burgundians, sometimes among the Romans; b. v. 12, C. b; 15. v. *Buckle*.

gladiolus

1. name: L. 'gladius' = 'sword', from its sword-shaped leaves; the best were from Crete in antiquity; 2. ready-armed; 3. medicinal: a. a pleasant food: its bulb improves bread; b. it removes hardness from the body (e.g. bladder-stones), but may cause miscarriage.

glass

1. purity, virginity: a. the Immaculate Conception; its transparency to light typifies Christ's birth; b. "Crack the glass of her virginity, and make the rest malleable": Per. 4, 6; 2. abstraction; 3. revelation: a. the divine word; b. crystal-gazing; 4. brittle, short-lived beauty: "Glasses and lasses are brittle ware": prov.;

5. looking through a glass: a. opacity: "For now we see through a glass, darkly; but then face to face": 1Cor. 13, 12; b. through blue glass: prejudiced, misanthropic view; c. through rosy-coloured glass: optimistic; 6. *combinations*: A. *Bower of Glass*: Etain, wife of the god of the Underworld, was abducted by Oengus, who kept her in a glass, which he carried with him everywhere; B. *Glass Castle*: in British legend (v. also Aurora Borealis, Paradise, and Castle, Revolving -): a. island shrines: 'glass' = sea; b. star-prisons, islanded in the dark of the sky (= 'Silver Castle' = Hell); c. both are related to Death and Moon goddesses; C. *Glass Mountain*: a. = Glass Castle; b. northern mountains of ice and snow, which a sun-hero has to conquer before he can release the dawn-(or, spring-fertility) princess; he is usually helped by all kinds of animals (personifying clouds, wind, light, etc.); D. a *dome* of many-coloured glass: "Life, like a dome of many-coloured glass, stains the white radiance of eternity": Shelley ("Adonais" 54f.); E. *Sea of Glass*: a. Rev. (4, 6): before the throne of God, 'like unto crystal'; b. those who have got the victory over the Apocalyptic Beast stand on the sea of glass, "having the harps of God": Rev. 15, 2; F. *Globe of glass*: v. *Globe*.

globe

1. shares in the symbolism of Circle and Ball: a. perfection; b. mystic Centre, the (world-)soul; c. wholeness; d. eternity; 2. earth, travel; 3. power (especially as orb); 4. felicity:

it has no corners or edges; in J. Bosch's "Garden of Delight" two lovers are encased in a glass globe: with connotations of unity, detachment from the rest of the world, fragility of earthly delights, etc.; 5. sun-disk: Egypt; 6. the head: "this distracted globe": Ham. 1, 5; 7. *alch.*: a. a black globe: 'prime matter'; b. with wings: spiritual movement, evolution; 8. *D. Thomas*: a. testicles ("When once the twilight locks no longer"); b. poem ("Death and Entrances"); 9. *combinations*: a. with a *belt and patriarchal cross*: the year's cycle, equatorial, polar, and diametric division of the earth; b. with a *cross*: gradual enlightenment to the 4 corners of the earth, salvation; c. with an *orrey*: sovereignty at sea; d. with a *spread eagle*: devotion; e. with a *tripod*: attribute of Urania; f. an allegorical person *kicking a globe*: disdain of the world; g. a globe divided into *two half-moons*: symbol of the Moon (v. Seven).

glove

1. power, protection; attr. of God in medieval plays; 2. nobility: especially of the left hand, which was usually ornamented with a decorated double border, because it served as a perch for the falcon, which the gentlemen often carried themselves to show their rights of the hunt; 3. mystery: attributes of such mysterious characters as thieves, witches, night-riders, etc.; 4. salutation: honour rendered by removing the right glove; a. when approaching a person of higher rank, or an altar; b. (of mail): disarming before a superior, or candour;

5. investiture: in Christian churches an attribute of the ranks from the bishop up: a. the left hand should not know what the right hand does; b. detachment from 'dirty' Mother Earth; 6. anything that 'fits' perfectly; 7. *combinations*: a. an *iron* glove: one of Thor's possessions; b. a glove of *raw-hide*: of boxers: Vergil (Aen. 5, 69ff.; Georg. 3, 20); c. glove and *ring*: in ballads the traditional gift at courting: v. "Binnorie", "Childe Maurice", "Young John", etc.; but also Troil. 3, 3 (or v. Sleeve); 8. *folklore*: a. (like scissor:) must never be picked up by the person, who drops them: it brings bad luck; b. related to parting: if you forget your gloves, and return for them, you must sit down again before taking them and leaving, otherwise you may never return there; c. gloves are an appropriate gift for lovers, especially at Easter: if she wears them to church, she encourages you; cf. also the nursery-rhyme: "The rose is red, the violet blue, The gillyflower sweet, and so are you. These are the words you bade me say For a pair of new gloves on Easter day"; d. the intimate connection they have with the per-

son wearing them is borne out by the fact, that (like hair, nail-parings, etc.) they can be used to work black magic on the wearer; e. white gloves: purity, innocence: often hung in the centre of the garland, carried at the funeral of a virgin; that also accounts for the fact that the Assize Judge wears them, when there are no criminal cases for him; 9. gloves share in the symbolism of *Hand and Fingers* (q.v.); v. *Gauntlet*.

glow-worm

1. often related to the stars: a. "Vesper, amorous glow-worm of the sky": Keats ("To Psyche"); b. "And earth's poor stars (the Glow-worms) lay abroad As thick as Heaven's": predicts a storm: Chapman ("Eugenia"); c. the off-spring of the Pleiades (Pliny 18, 66f.); 2. harbinger of morning: "The glow-worm shows the matin to be near, And 'gins to pale his unfeetual fire": Ham. 1, 5.

gnat

1. something trivial, the opposite of an eagle: Lucr. 1014f.: "Gnats are unnoted wheresoe'er they fly, But eagles gazed upon with every eye"; also Tit. 4, 4; 2. related to slander: "The Gnat that sings the Summer's song Poison gets from Slander's tongue": W. Blake (Aug. of Inn.); 3. related to sunshine: "When the sun shines, let foolish gnats make sport, But creep in crannies when he hides his beams": Err. 2, 2; 4. related to Autumn: J. Keats; 5. a gnat can overcome a lion, but not a spider: Aesop (Fables 133); 6. "Strain at a gnat and swallow a camel": pay attention to small details, which are one's specialities, and take gross unrighteousness, if it serves you: Matth. 23, 24.

gnome

1. miners; 2. influence the bilious temperament, and the element earth (v. Elements); 3. in white magic their King Gob commands them with a magic sword; 4. v. *Dwarf, Goblin*.

goat

1. fertility:

A. sacred to goddesses: a. the Canaanite 'Ashtoreth'; and a kid was the reward of religious prostitutes (hierodules) in the service of her Assyro-Babylonian form, the fertility-goddess Ishtar (Gen. 38, 14); related to this must be the curious prohibition (Ex. 23, 19 and 34, 26) to seethe a kid in his mother's milk; a tablet suggesting a local fertility-rite has been found; added to this was the Hebrew horror at 'mixture' (not yoke an ox and an ass together, etc.); meal-cakes and kids are ingredients of a sacrifice to Ishtar in the Gilgamesh Epic; b. sacred to Aphrodite and Hera; it was the only

sacrifice to the Juno of Corinth ("Acraea"); Aphrodite rides a goat in a sculptura by Skopas (Pausanias 6, 25); c. the goat-nymph Amaltheia fed Zeus on honey; from her skin the aegis was made; d. Athene was also a goat-goddess: assaulted by the goatish Pallas, whose skin she turned into her aegis; e. a common steed for Venus: even Maritime Venus was seated on a Sea-goat; f. the northern goddess Goda (the counterpart of Gr. Britomartes, who was pursued by Minos and escaped in a net): she rode on a goat, naked except for a net (cf. Godiva's hair) with an apple in one hand; she was accompanied by a hare and a raven, and thus rode to her annual spring fertility-love festival; the goat has been explained as a man in goat-skin, the Sacred King (who became the devil of the witch-cult; v. below), the apple as the symbol of his approaching death (and immortality), the hare as the symbol of the Sacred Chase of the king (during which the 'goddess' became a greyhound); in her net she became a fish (another fertility-symbol); the raven relates to the oracles, both of the goddess, and of the king after his death; also Europa may have been abducted by (= have ridden) a goat; h. in several societies there is ritual intercourse between a woman and a goat for fertility (again related to the later 'witches');

B. sacred to fertility-gods: 1. Bull-gods (Zeus through Amaltheia, Dionysus, Odin, Thor, etc.); according to Nonnus the change from goat to bull-cult came about as follows: Zagreus-Dionysus was a horned infant, who occupied the throne of Zeus for one day, the Titans tore him to pieces, and ate him after he had raced through the changes of shape (common to seasonal gods): Zeus with the goat-skin coat, Cronos making rain, an inspired youth, a lion, a horned snake, a tiger, a bull; it was as a bull that they ate him (cf. Mithra eaten as a bull); probably a goat-cult also preceded the bull-cult in Crete, and Pasiphae married such a goat-king (cf. 1, A, f); goat-centaurs may have preceded horse-centaurs; 2. Asclepius and Zeus were nursed by goat-nymphs; 3. Dionysus-Bacchus, and Pan: a. the goat-Pan-Dionysus cult was strong in the earliest times recorded in the O.T.: patriarchs and judges receiving the company of Angels of the Lord generally offered them a kid: Abraham (Gen. 18, 7, though A.V. has 'calf'), Gideon (Judg. 6, 19), Manoah (Judg. 13, 15); moreover the goat became the name for discarded deities ('satyrs'), e.g. in Lev. 17, 7 ('devils'), 2Chron. 11, 15, etc.; b. the goat was greatly honoured in Mendes in Egypt, because he represented their god Pan; c. among the

Greeks he was sacrificed to Bacchus, 'because he destroys the vineyards'; Ovid (*Fasti* 1, 353f.); d. when the gods fled from Olympus before the fury of Typhoeus, Bacchus took the disguise of a goat (Ovid, *Metam.* 5, 329: 'proles Semeleia capro'); 4. Pan is sometimes represented as part-lion, part-goat; he shared the goat-limbs with Faunus and the satyrs; 5. there is a 12th century representation of Arthur as dwarf (= underground vegetation god) riding a goat; 6. the opposite (by later Inversion) of the Cow; 7. psych.: (like Bull:) the Father-symbol;

C. *farther in heat*: a. favourable: black (underworld) goat reins were sacrificed in funeral rites, and given as a 'viaticum' for a dead man to facilitate rebirth by supplying vital heat; b. unfavourable: bringer of death or illness through fever;

D. the *Fiery Crosses* of Scotland (q.v.; originally a fertility-rite, later a call to war; fertility-gods are war-gods): the cross was dipped in the blood of a sacrificial goat before being set aflame;

II. *landscape*: A. occasionally related to the valley, and then represents stupidity; B. related to mountain-peaks (through habitat and horns): a. far-seeing and sure-footed; b. Knights, riding goats; c. related to mountain-inhabiting hermits; d. v. W.B. Yeats below;

III. *related to witches*: 1. descendant of the gods of fertility, e.g. v. I, A, f; 2. the Goat-Master, or the Horned God (the Devil or his representative) was the Master of Ceremonies at the Sabbats, whose fundament the witches kissed (perhaps his testicles), on whose back they rode, and with whom they copulated at the end of the meeting; 3. a composite of totem-animal, Pan, Odin as necromancer, etc.; 4. O.T.: Michal, trying to deceive the killers of David, puts a 'teraph' in David's bed with a bolster of goat's hair; of course, the hair was to resemble David's hair (v. below), yet the whole suggests magic (ISam. 19, 13);

IV. *related to tragedy*: 1. 'tragoidia' as 'goat-song' has been explained: a. the actors were dressed in goat-skins like satyrs; b. a goat was the prize for the best performance; c. a goat was sacrificed at the Dionysia, from which tragedy originated; 2. Vergil ('ludi' in *Georg.* 2, 381) connects it with Gr. 'tragos': it originated in the celebrations of the vine-harvest, when goats were offered to Bacchus, and dances were held on (inflated) goat-skins;

V. *emissary*: 1. the 'scape-goat': v. Azazel; 2. sacred to Hermes as messenger of the Gods;

VI. *Christian*: A. he-goat: a. Satan; b. Amor Carnalis in feminine form (a naked woman,

blindfolded and winged, with bow and arrow) sometimes rides a goat; c. also as the steed of Lasciviousness ('Luxuria', 'Voluptas', etc.), who sometimes carries a dove; d. (a sculpture at the Minster at Freiburg) a naked woman in goat-skin (Voluptuousness) stands beside the Prince of the World; e. the sinners (because of their smell), the damned, who will go to the left (perdition) at the day of reckoning (*Matth.* 25, 33); f. Avarice; g. Synagogue (= Jewry); h. in the Ages of Man: a youth of 20; B. she-goat: a. caprice; b. vagabond; c. lust;

VII. *further general symbolism*: 1. poverty and winter: a. a she-goat is a poor man's cow (cf. the donkey as a poor man's horse); b. for winter: v. IX; 2. agility, elegance: one of the animals that is 'comely in going': *Prov.* 30, 29-31; 3. beautiful hair: "Thy hair is as a flock of goats": of the beloved in *SoS* 4, 1 (= black); 4. stupidity: *iq. Aesop's* "Fables" it fools a wolf (101), but is fooled by a fox (7); 5. freedom: it prefers freedom to any easy food in servitude; *Aesop* (*Fables* 100); 6. sharp hearing: *Hebraica*; and excellent sight at night (*Pliny* 8, 76); 7. sociability; 8. term of abuse for Wales: "Not for Cadwallader and all his goats" (= mountains?); *H5* 5, 1;

VIII. *her.*: 1. a warrior winning by diplomatic and political cunning rather than by brute force; 2. striving after higher things; e.g. with the scroll "Alta Peto"; 3. an androgynous heraldic symbol: a she-goat with a he-goat's head;

IX. *Zodiac*: 1. Capricornus: the winter-solstice; 2. O.T.: a rules over Syria; b. a unicorn (Alexander the Great), but when the great horn was broken, four 'notable ones' sprang forward 'toward the four winds of heaven', with 'a little horn' growing from one of them, which grew exceedingly great (*Antiochus*), who even fought the heavens; 3. Minoan: the waning year: the opposite of the Ram (*Aries*) of the waxing year;

X. *W.B. Yeats*: the Goat-herd: Old Age: living in greater heights, with dreams, visions, has "found the path my goats' feet cannot find"; as such he is the opposite of the shepherd of the valleys;

XI. *folklore*: a. a master-kid running "aneath his lady's bed" prevented Willy's lady (in the ballad) from giving birth; b. goat-riding: (for men and women) is a very widespread rite of initiation into a secret society, related to the inversion of the existing order of society; c. nursery-rhyme: "Little Johnny Morgan, Gentleman of Wales, Came riding on a nanny-goat, Selling of pigs' tails";

XII. shares in all *Horn*-symbolism.

goblet

1. festivity, friendship running into a happy orgy: "What goblet made Hebe shed her dress?"; ref. in J. Keats: 'Ode to Fancy'; 2. feminine symbol of containment, vulva: "Thy navel is like a round goblet" (*SoS*): 'navel' is a euphemism for feminine 'secret' (parts); the 'liquor' = 'mixed wine' = euphemism for semen; 3. used for higher (e.g. sacramental) purposes than a Cup (with which it shares the general symbolism): the wrapping of the Mystic Centre; 4. the human heart: e.g. in *Romanesque art* (with lid); 5. (when containing liquids:) the non-formal world of possibilities; 6. the goblet of Ares: shield; 7. for Heracles crossing the Ocean from the West to the East (v. *Night-crossing*): *Apollo-dorus* (2, 5, 10).

goblin

1. landscape: related to grottoes and groves; 2. they eat little children, and are generally of evil character; 3. typify Hallowe'en; 4. *D. Thomas*: "goblin-sucker": vampire, parasite, embryo; 5. v. *Dwarf, Gnome*.

God

1. emblems: a. of eternity: evergreens, circle, serpent with a tail in its mouth, etc.; b. Cedar of the Lebanon, mountain, olive tree, sea, sea-weed, etc.; 2. wounded gods and goddesses in Homer: a. Aphrodite by Diomedes in the soft part of her lower arm above the wrist (*Il.* 5, 336f.), which caused the "ichor" (the blood of the gods) to flow; b. Hera, struck in her right breast by Heracles; c. Hades by Heracles; d. Ares by Diomedes (with Athene's help).

Godiva, Lady

1. the myth probably refers to an old Spring ritual, which is also found in Norse literature (v. *Goda*, under *Goat*): a lady (the Aphrodite aspect of the Great Triple Goddess), called Eostre (v. also *Hare*), rode on a goat, dressed in a net (and/or her hair), accompanied by a hare; the hare represents good hunting; the net good fishing; and the long hair the loosening of the winter-bounds of the earth, and the abundance of corn; 2. she sometimes held an apple (of death and immortality), or an onion (moon-magic), and was accompanied by a (prophetic) raven; she was supposed to be "neither clothed, nor unclothed, neither on foot, nor on horseback, neither in water, nor on dry land, neither with nor without a gift"; 3. Peeping Tom the Tailor (in spite of the abundance of her hair) could see her "very white legs", for which he was punished (either by blindness, like Tiresias, or by death, like Actaeon); 4. a similar figure is described as a 'love-test' for a girl marrying a prince; 5. the same representation became an icon of lechery.

Gog and Magog

1. O.T.: A. the name: a. related to the name of a Lydian king; b. related to the Sumerian word for 'darkness'; c. or it means 'barbarian', inhabitant of the North (= North of the Black Sea, perhaps the Scythians); B. (*Eze. Ch.* 38-9) identified with Alexander and Macedonia: the second name was later regarded as another enemy (v. 2); Gog, though God's Adversary, was a tool in his hand: he was to fight Israel with all his mighty force, Israel was to be undefended, and yet saved, to prove the power of the Lord (by earthquakes, hailstones, etc.); 2. N.T.: (*Rev.* 20, 8) the peoples living on the four corners of the earth, who will attack the Church before the end of the world, when Satan is released, the Interregnum (after the Millennium); 3. Britain: the name given to the two wooden statues, 14 feet high, in the London Guildhall; they were the survivors of a giant race, descended from the 33 wicked daughters of Diocletian; they were brought to London ('Troynovant') by Brut, who had conquered them, and (as many 'vanquished' giants, monsters, etc.) were made guardians of the gate of the royal palace; the effigies, which had been there at least since Edward V, were burnt down in the Great Fire, and replaced, to be burnt again in an air-raid in 1940, after which new statues were installed again; for their early history v. G. of Monmouth (1, 16).

gold

1. *sun and fire*: 1. the heavens, as the opposite of lapis lazuli; 2. being the noblest metal, it requires all the Elements, and, though belonging to the Sun, the other planet-metals must be in it, too; this knowledge is of great importance for Alchemists; v. III, 3; 3. the Midas story: the gold of the Dawn-sun, which becomes too powerful at noon, is quenched in the water, in which Midas 'bathed' and which also turned all golden (and its banks too) in the sun-light: Ovid (*Metam.* 11, 100ff.); 4. majesty: any king was originally a Sun-king; 5. v. *Golden Egg, Ball*, etc. below;

II. *fertility*: 1. the corn-seed: a. the tears of Freya; b. (with gems) the beautiful necklaces and girdles of fertility-goddesses; 2. the gold-ore veins are the roots of the Tree of Life; 3. the Gold of the Nibelungen is fertility, which decays: unlucky riches; 4. wealth, abundance, leading to avarice;

III. *immortality, incorruptibility* (immunity from rust): 1. purity itself; it is not damaged by fire, only more purified; it is an amulet for wounded people, draws out poison, etc.; 2. Egypt: a. the Gold House, or Gold Room: the world of death and (through the golden grain)

of Rebirth; b. death-masks of the pharaohs were made of pure gold: eternal presence = being detached from the world; 3. there is an ancient belief, that the sun had 'spun' the gold in the earth, while rotating round her, so gold is as divine, as magically powerful, and as immortal as the sun himself;

IV. *heart, blood, love*: A. heart: just as we have the 'sun in the earth', so the heart is the 'sun in man'; B. blood: a. "His silver skin laced with his golden blood": Mac. 2, 3; b. "Their armours that marched hence so silver-bright, Hither return all gilt with Frenchmen's blood": K. John 2, 1; c. in H. Melville's "Moby Dick" we have the sun (Parsees), blood (the whale as the Great Blood Animal), and gold (the doubloon on the mast) together; C. love: related to fertility (II) and such items as Golden Cup below;

V. *spiritual illumination*: 1. the fourth state of spiritual glorification after: a. black = sin and penitence; b. white = remission and innocence; c. red = sublimation and passion; 2. the elusive, hidden treasure, Wisdom; it is perfect at finding (whether as nuggets or as detritus); 3. the medium between the natural and the supernatural;

VI. *alch.*: 1. the finished Work, the Ultimate Wisdom; v. also under Alchemy; 2. the alchemists sold 'aurum potabile', liquid gold, which was a mixture of gold (divine spirit) and silver (human spirit): a general healer, but more specifically a love-potion; references e.g. in 2H4 4, 4;

VII. *her.*: A. according to some: a. excellence; b. intelligence; c. respect; d. virtue; e. dignity; f. related to topaz; B. according to others: a. nobility, elevation of mind; b. generosity;

VIII. *special religious meanings*: A. Hebrew: divine, mystic power; B. Christian: a. divine spirit; b. the glory of faith triumphant; v. Dante's "Paradiso"; c. love; d. the gold offered by the Magus: celestial food (v. Magi); e. the colour of the Virgin's hair: v. Hair, Golden -;

IX. *combinations*: 1. golden apple: discord, immortality: v. Apple; 2. golden hall: a. the Sun = Wisdom; b. on a flag-pole: male and female: androgyne; 3. golden bough: a. the rays of the setting sun; b. needed by a sun-hero before his descent into the Underworld: Aeneas took an oak covered with Mistletoe (q.v.) the Cumaean Sibyl gave him; 4. golden chain: a. honour, dignity, respect, wealth; b. the spirit, binding earth to heaven (v. III, 3), or 'drawing people into heaven'; c. attribute of Hermes as God of Eloquence; d. a 'binding' gift: v. Chain; 5.

golden cup: a. for the Eucharist; b. the Grail; c. female principle: the virgin as recipient of the male god; 6. golden egg: the sun, laid on the waters of chaos (or the great abyss) by the primeval Goose (Bird of Spirit): v. Goose; 7. golden floor: of the palace of Zeus: Homer (II, 4, 2); 8. golden hair: v. Hair; 9. golden shower: Zeus fertilizing Danae with his sunbeams; 10. golden sleep: "Tell me, sweet lord, what is 't that takes from thee Thy stomach, pleasure, and thy golden sleep?" (all used in sexual connotation): IH4 2, 3; 11. golden streets: of the New Jerusalem: Rev. 21, 21; 12. burying gold to incriminate an innocent man has been a trick played since Homer (Ulysses and Palamedes: Ovid, Metam. 13, 60; Tit. 1, 3, etc.); 13. gold and silver mixed: a. skin and blood: v. IV, B, a; b. purity and charity: the necklace of the spouse of the SoS was gold encrusted in silver;

X. *folklore*: a. do not use gold in a mourning-dress (probably to show that 'vitality' is gone); b. for further folklore: v. the objects made of it, e.g. Beads;

XI. v. *Colours and Metals*.

Golden Fleece

1. it is symbolically golden: an attribute to royalty (Sun-fertility-king), because it was used (as Zeus' ram) in rain-making ceremonies; 'gold' then is water, or the golden light of the spring-sun on a young ram; 2. it may be connected with the Sun rising in the sign of the Ram at the Spring Festival; 3. sunshine on rain-bringing "sheep-clouds"; it "hung like a cloud which blushes with flaming because of the rising sun": Apollonius Rhod. (4, 125ff.); 4. the sun carried away from the realm of darkness (Kolchis) to that of Dawn by the Sun-hero; 5. Kolchis may have been the same as Havilah (Gen. 2, 11; Hebr. 'kôl' = 'sand'), 'where there is gold'; 6. it was the bone of contention between Atreus and his brother Thyestes: who possessed the Golden Fleece would be (Sun-)king; cf. Jacob supplanting Esau; 7. a form of 'elusive', hidden treasure, wisdom; 8. sheep (innocence) + gold (supreme spiritual glory): the quest was for supreme strength of spirit through the purity of the soul (cf. the Quest of the Grail and Sir Galahad); 9. conquest of the impossible or ultra-reasonable; 10. for the nature-myth: v. *Fleece*.

golden rod

1. the plants of the genus 'Solidago', most of the species of which are native of America; the only British species occurs in woods and thickets, and is the best garden plant of the species; it has a long cluster of showy flower-heads; 2. it points to hidden springs of water, and treasures of gold and silver; 3. *Zodiac*: the

house of Virgo (time of flowering for most species); 4. encouragement; 5. precaution.

goldfinch

1. gallantry: e.g. Chaucer's "Cook's Tale"; 2. fruitfulness: attribute (with hare and hen); 3. the Passion of Christ.

goldyllocks

1. flower: a. general: a kind of buttercup; b. languishing passion; 2. applied to women's hair, especially of golden colour (v. Hair); 3. the heroine of the nursery tale of the Three Bears.

golem

1. O.T.: an unformed substance (used in Ps. 139, 16); so it may be applied to an unmarried woman, or woman without children; 2. Jewish folklore: an image endowed with life; 3. M.A.: applied to wooden images given life by the saints, protecting their masters against oppression; 4. a heartless and soulless automaton performing its duties.

gong

1. *W.B. Yeats*: the typical Eastern instrument (of religion); the opposite of the conch of Jewish Christianity in Ireland; 2. *D. Thomas*: poem ("Once below a time").

goose

1. *maternity, creation, fertility, sun*: a. Egypt: one of the stories of creation: the chaos-goose cackled to the chaos-gander, the result of which was a golden egg (Sun); the story of the Goose laying the Golden Eggs, and the greedy farmer killing her to have everything inside her (Aesop's Fables, 178) is a reduction of this creation-myth; b. sacred to Héra-Juno as the creative 'breath-bird'; c. associated with the grain-gold: shearing the last grain is "to cut the gander's neck"; moreover, it is often eaten in harvest-banquets; d. typifies the good housewife: 'the blessed fowl': love and watchfulness; it is associated with the dove and peacock; e. if someone removes the eggs of a goose (sometimes as many as 40 in a brood) she goes on laying till she bursts; 2. (*female*) *sexuality*: a. as emblem of love it is sacred (and sacrificed) to Venus at Cyprus; Eros rode on one; b. "Priapus' own pet darling, the goose that all married women dote on": Petronius ("Satyricon"); c. sacred to Dionysus-Eros, and Mars as god of violent love (and fertility); d. prostitute: e.g. Rom. 2, 4; LLL 3, 1; Shakespeare hardly ever mentions the word without sexual connotations; 3. *wind, snow*: a. connected with the rushing wind, probably for its sibilant hiss, which led to 'breath', 'ghost' (v. below) and 'spirit'; b. snow is often explained as an old woman (e.g. Mother Carey) plucking her goose; 4. *breath*: v. 1, b, and 3, a;

5. *speech, eloquence*: a. sacred to Hermes-Mercury as the God of Eloquence, and to Apollo; b. sacred to Peitho, the 'goddess of winning speech'; 6. *soul*: a. the soul itself: like any bird, but v. Barnacle Goose below; b. sometimes the souls of the departed were supposed to be followed by cackling geese, instead of by dogs (acting as psychopomps); 7. *vigilance*: a. Rome was saved from an unexpected invasion of the Gauls by the cackling of the Capitoline Geese; b. these were depicted in Aeneas' shield: Vergil (Aen. 8, 655); from earliest times geese were associated with Rome, also through Mars, who was the father of Romulus and Remus; 8. *winter*: migration; 9. generally *sacred*: a. Zeus (accompanied by Hermes, in disguise as mortal strangers), as guest of Philemon and Baucis, spared the geese whose poor people were willing to serve them; b. Socrates took oaths 'by the goose'; c. tabu as food in Britain: Julius Caesar (De Bello Gall. 5, 12);

10. *conceit, silliness* (though the original meaning of 'silly' = innocent); later inversion: Pliny (10, 26) commends their love (and understanding) of wisdom; 11. *cowardice*: "You souls of geese, That bear the shapes of men"; and "Let there be gall enough in thy ink, though thou write with a goose-pen" (Twelfth N. 3, 2); 12. M.A.: one of the witches' steeds; 13. *her.*: a. one of many resources; b. vigilance; c. self-sacrifice; d. usually represented walking; 14. *special religious meanings*: A. Egypt: sacred to Isis and Osiris-Thoth; v. also 1, a; B. Christian: a. with flames issuing from its mouth: the H. Spirit, the way of life and generation; b. sacrificial food at Christmas (related to the sun) and St. Martin (v. 16, c);

15. *special literary meanings*: A. *Shakespeare*: a. occurs in the cluster disease, bitterness, seasoning, restraint; b. related to pen, writing; c. related to the 'Winchester goose' (syphilitic swelling), blindness, plague, infection; d. related to gall, bitterness, and courage (v. 11); e. sauciness; f. confinement, pillory, hanging; perhaps a pun on 'pen'; B. *V. Woolf*: wild geese: ecstasy; 16. *correspondences*: a. *Zodiac*: related to rain-bringing Aquarius (according to Petronius); b. the Ages of Man (q.v.): a woman of 60; c. patron: St. Martin (November 11), the day on which the wild geese migrate; 17. *Barnacle Geese*: a. their honking cry associates them with the Wild Hunt, the sound of unhallowed souls of the dead; they predict trouble and storm; b. immortality: related to the dispute of the M.A., about whether they were fish or flesh, and so could be eaten on fast-days; v. also Barnacle

Goose separate; 18. *folklore*: a. flight: wild geese flying out to sea predict fair weather; when flying South in August they predict that a hard winter follows; they are also believed to predict events; b. meat: as red meat it is aphrodisiac; c. Green Geese: "The Spring is near, when green geese are abbreeding": LLL 1, 1; young geese of the previous autumn are meant, which were fit for sale about Whitsuntide: 'Green Goose Fair', held on Whitmonday, was a festive occasion; d. brownies (v. Dwarfs) have goose-feet; e. proverb: for goose = pen, v. Calf; f. a royal steed in a nursery-rhyme: "Gray goose and gander, Waft your wings together And carry the good king's daughter Over the one-strand river".

gooseberry

1. name of some varieties: May Duke, Keep-sake, Industry, Careless, Leveller; 2. emblem of the sun, Wisdom; 3. anticipation; 4. regret; 5. proverbial (Eliz.) "not worth a gooseberry": e.g. 2H4 1, 2; cf. "not worth a strawberry" in Troil. 5, 4; 6. D. Thomas: "gooseberry wood": place of bucolic amours.

gopher-wood

1. Hebrew gopher is related to Gr. cypress; 2. Noah made his ark of gopher-wood.

Gorgon

1. *Homer* mentions a single Gorgon on Jove's aegis (Il.), and Gorgon as a monster of the Underworld (Od.); 2. *Hesiod* made the (first divine) split-up into three, of which only Medusa was mortal; their home is in the extreme West; Medusa then is night-darkness put to flight by the Sun(hero); 3. form: a fusion of opposites: a. winged (bird) female figures with snaky hair; b. round face and flat nose; c. the beauty and horror (of night); later classical art represented Medusa as a beautiful woman: either with a cold, or agonizing expression; d. moving herself, she rendered persons immobile (cf. swastika); e. a lolling tongue hangs out beside the immobile protruding tusks; 4. later taken to refer to a mask: her virtue was in her head (which also gave birth to her two sons); 5. it was an extremely powerful magic against the evil eye, thieves, liars, etc.; 6. symbol of the infinite (and apparently opposite) forms in which creation can manifest itself; 7. *psych.*: a. the staring and pursuing faces of nightmares; b. conditions beyond endurance of the conscious mind, killing him who contemplates them.

gorse

1. as a wasteland plant, it represents roughness to Vergil (Ecl. 7, 42): 'horridior rusco'; 2. v. *Furze*.

goshawk

1. the 'goose-hawk' is one of the largest

short-winged hawks used in falconry; the female is considerably larger than the male; it feeds on small mammals, and birds of all kinds; v. Falcon; 2. in ballads he is the male, especially the 'turtledove' as female: "And ye maun learn my gay goss-hawk (fixed epithet) Right weel to breast a steed; And I sall learn your turtle dove As weel to write and read": 'Fause Foodrage'.

gosling

1. young fool: "I'll never Be such a gosling to obey instinct, but stand As if a man were author of himself (= had made himself, without family ties) And knew no other kin": Cor. 5, 3; 2. "Who meddeth in all things may shoe the gosling" (= may waste his time): proverb; 3. v. *Goose*.

gossamer

the light-footedness of lovers and vanity: "O, so light a foot Will ne'er wear out the everlasting flint: A lover may bestride the gossamer That idles in the wanton summer air, And yet not fall; so light is vanity": Rom. 2, 5.

Gotham

1. "As wise as a man from Gotham": proverbially foolish; 2. the men of Gotham (Nottinghamshire), in order to avert the expensive residence of the king (John) in their town, pretended madness to the royal messengers: e.g. they tried to drown an eel in a pond; they built a hedge around a cuckoo to ensure eternal summer; they refused the king passage through the field for fear it would become a public road, etc.; 3. nursery-rhyme: "Three wise men of Gotham, They went to sea in a bowl, And if the bowl had been stronger, My song had been longer".

gourd

1. a common name to indicate hard-shelled (mainly ornamental) fruit of two different species, including the Pumpkin (q.v.); though creeping along the ground it loves heights and grows fast to reach the top of its support; 2. juicy fruitfulness of the desert; 3. as rattles: rain-makers: creation and resurrection; 4. as cups or bottles: feminine container of the elixir of life; 5. Hebrew: resurrection: Yahweh made a gourd (= palmcrust?) grow miraculously over Jonah's head, when he was sitting, waiting for Nineveh to be destroyed, and He made it wither the next day, to show He can extend and withdraw His favours at will; 6. Christian: a. pilgrimage (drinking-bowl), especially attribute of St. James of Compostela; b. pride (swelling); c. attribute of Christ and Raphael; 7. adaptability: it takes any form it is forced to; 8. J. Keats: related to Autumn: swelling of maturity ("Ode to Autumn").

Graces, The

1. originally they represent the (first) division (into three) of the Great Goddess of Fertility: the "Pleasing" appearance of fertile abundance; therefore they are the same as the Three Fates, and they are brought 'out' (in spring) by Hermes-Mercury; in undivided form they are Charis; 2. in classical Greek times they were Aglaia ('brightness'), Euphrosyne ('joyfulness'), and Thalia ('bloom'); 3. anciently there was a disagreement as to their number till Pausanias' days (9, 35): Sparta had two (Kleta = 'the welcomed, desired, called' and Phaenna = 'the brilliant'); Hermesianax said there was only one: Peitho ('persuasion'); Pausanias believed they were originally represented with clothes; 4. they are copied in the daughters of Anius, called the 'Wine-growers': Elais (olive), Spermo (seed, corn), Oeno (wine), the women especially gifted by Dionysus to raise agricultural products (Ovid: *Metam.* 13, 632ff.; Apollodorus: *Epit.* 3, 10).

grafting

1. artificial interference with the natural order; 2. coition.

Grail, The

1. Joseph of Arimathea caught the Blood flowing from Christ's side in the cup, or dish of the Last Supper, which was made from a diamond in Lucifer's forehead, or of Emerald (q.v.); 2. the various legends have in common the object of the Quest: the restoration to health and vigour of a King suffering from wounds, old age, etc., and with whose infirmity the vegetation of his country was linked (v. Sun-King, under King); another point is, that the Questor has to put the right question (about the king, the Grail, etc.); 3. the relations of the object used in the Quest are related to the Tarot-suit: a. Cup (chalice, goblet): Hearts, female; b. Lance (wand, sceptre): Clubs, male; 3. Disc (circle, pentacle): Diamonds, female; d. Sword: Spades, male; 4. the legend is related to all kinds of mourning-rites (= vegetation-rites: ancestor-worship) and ecstatic dances taking place in autumn (especially early November), the hunting and death-season; the legends find their origin in the ancient wailing and ecstatic mystery-rites, and sacrificial meals; 5. the Grail is related to the cornucopia (and the Cauldron, q.v., of Fertility and Inspiration), since at a meal all (innocent) feasters were served magically what they liked; 6. the loss of the Grail represents the loss of the 'Source of happiness' = the loss of the paradisaical state = the death of nature (= Spirit); 7. the Quest = the Treasure Hunt for the Mystic Centre as the source of

illumination; the Round Table with the Grail in the Centre; 8. one of the ways of Spiritual Ascent.

granite

1. hardness (of heart); 2. death; 3. power, worship: v. Stone.

grape

1. shares in Wine-symbolism: intoxication, festivity, hospitality; v. also Vine; 2. fruitfulness: with pomegranates and figs they were the first fruits carried by the spies returning from Canaan (Num. 13, 23 and 20, 5); 3. pleasure, lust: e.g. v. Goblet; 4. sacrifice: wine = blood; the Eucharist; 5. youth; the opposite of the fatal Apple (q.v.) of Death: resurrection; 6. attribute of: a. Moses, Caleb, Joshua, the tribe of Ephraim; b. Christ: as the Lamb of God He is often represented as standing between grapes and thorns; c. Mithra; d. Dionysus-Bacchus; 7. carried by two men in M.A. representations: the Promised Land: the first carrier represents the Jewish people, the second the Gentiles; 8. Hebrew proverb: "The fathers have eaten a sour grape, and the children's teeth are set on edge" (= the fathers have sinned, and the children suffer for it): e.g. Jer. 31, 29f., and Eze. Ch. 18; 9. *grape-leaves*: often used to hide Eve's private parts in public art; the opposite of the male fig-leaves; 10. the *juice* of grapes and mulberries was known to make elephants eager for battle: *IMachab.* 6, 34; 11. *D.H. Lawrence*: v. Rose.

grass

1. humble usefulness; the grass crown was the highest possible distinction conferred by soldiers on a great, rescuing commander; 2. the common people; submission; anciently, among the Germans offering grass to the conqueror was a sign of defeat; 3. evanescence: a. of quick and abundant growth it is soon gone; many references in the Bible: e.g. Ps. 90, 5-6, and 92, 7; said especially of man in Isa. 51, 12 etc.; b. "which is to day and to morrow is cast into the oven": Matth. 6, 30; 4. the flesh: a. "Man is sin and flesh is grass: R. Greene ("The Penitent Palmer's Ode"); b. D. Thomas: in "I dreamed my genesis";

5. love; taking life easy: a. W. Blake: couch for innocent love, without the false inhibitions or jealousies of houses and bedrooms; b. "She bid me take life easy, as the grass grows on the weirs": W.B. Yeats ("Down by the Salley Gardens"); 7. love-thoughts: "And thus, my meadows, which have been Companions of my thoughts more green": A. Marvell ("The Mower's Song"); 8. *under* the grass = death; in Rome grass was laid on the head of the person(s) ordered to make a contract with other nations:

death in effigy: his contract would be ratified by death 'beforehand'; 9. 'hear grass grow': Norse: Heimdall (the guardian of Heaven) had such acute hearing, that he could hear the grass grow (like the donkey);

10. Hebrew proverb: grass has no chance of life, when it grows on the roofs: v. Ps. 129, 6; 11. a weed: "the grass the polyanthus cheques": Chr. Smart ("A Song to David"); 12. *folklore*: grass will not grow: a. on the grave of a person executed while innocent; b. on the graves of criminals; c. the Berkshire White Horse: the place where St. George slew the dragon, whose blood made the ground barren; its age: "Before the gods that made the gods Had seen their sunrise pass, The White Horse Vale Was cut out of the grass": G.K. Chesterton ("The Ballad of the White Horse" 1, 1); d. "If the grass grows in Janiveer, It grows the worse for 't all the year": proverb.

grasshopper

1. though in general the Locust (q.v.) represents the more destructive aspect of the (weaker) Grasshopper, they are often indistinguishable; 2. timidity, fear: "Canst thou make him afraid as a grasshopper?": Job 39, 20; 3. meaningless tittering, dotage: reference to Tithonus; 4. weakness: "the grasshopper shall be a burden and desire shall fail: because man goes to his long home": drags itself along in exhaustion or hunger, at the hour of death, or the end of the world (Eccl. 12, 5); perhaps related to Hesiod: "when they are in the trees men are feeblest", because Sirius parches; 5. man: a. as the opposite of almighty God: "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers": Isa. 40, 22; b. man fleeing before an enemy: the merchants and soldiers (mercenaries) of Nineveh will fly like grasshoppers, "which camp in the hedge in the cold day, but when the sun ariseth they flee away, and their place is not known where they are": Nahdm 3, 17; 6. Greek: nobility; 7. Christian: conversion; 8. careless life: asking nothing, needing nothing: R. Lovelace ("The Grasshopper"); 9. *J. Joyce*: improvidence: the opposite of the hoarder ant; 10. *folklore*: talisman against the evil eye.

grave

1. the great equalizer: "We shall lie all alike in our grave": proverb; 2. the end of worldly glory: "And my large kingdom for a little grave, A little little grave, an obscure grave": R2 3, 3; 3. the end of love: "the Grave's a fine and private place, But none I think do there embrace": A. Marvell ("To His Coy Mistress"); 4. the body: a. an Eliz. preoccupation: "What is thy

body but a swallowing grave": Ven. 757; b. W. Blake: the body as material existence; 5. (part of) the world, in which all life is gone: Babylon, to the Israelites in exile, was a grave (Eze. 37, 12), just as Egypt was a 'furnace'; 6. Bible: with 'sheol' usually referred to as 'pit'; 7. *D. Thomas*: a. (generally) womb; b. a "running grave": time;

8. *folklore*: A. direction: generally east-west, with the feet to the east: at the Last Judgment the summons will come from the East; B. unbaptized children: a. must be buried: in unconsecrated ground on the North-side of the church-yard (since they cannot go to heaven); or they may be buried under the eaves of the church, so that 'heavenly' rain may wash them clean of original sin; b. it is often believed that unbaptized children cannot really die: they are doomed to wander till Doomsday (though safe from Hell); 9. v. *Sepulchre, Burial, Ghoul, etc.*

Great Goddess

1. *origin*: 1. taking the example of natural reproduction (birth), primitive society took a goddess as the main element in the formation of the universe (Creation); this primeval Being was sometimes conceived as a Hermaphrodite, containing within itself mainly female characteristics, Moon-humidity (= the nourishing womb) being of greater importance than the momentary Sun-heat (semen); therefore animals, plants, and symbols, which are at once female and male, are still life-symbols par excellence: androgyne (e.g. scarabaeus, lotus, ansate cross); 2. after the split-up into male and female, *two men* began to play a part in many stories of divine creation: a. the *Serpent of Wisdom* (Ophion, Hagia Sophia, the later Sanctus Spiritus, moving over the Chaos-waters of Genesis), whose red (sun, Easter) egg she ate, and who thus fertilized her (without his becoming the father); the children may be born in an egg (Helena, Castor and Pollux); later the egg-birth was related to bird-disguises of celestial deities (the many bird-transformations of Zeus); b. the *Star-child* (generally Lucifer as Evening-Star), who kills the Serpent, wins the love of the Goddess, is killed (by her), and rises from the ashes (as another serpent); 3. the goddess then acquired her first *triple function*, e.g. in the Osiris-myth: a. as mother: Nut (Goddess of the Sky, represented as a coffin) before actual burial, and Osiris' resurrection as the child Horus; as she was generally identified with Isis, she became Mother; b. sister and wife; c. layer-out (with return to the womb); in this division man has retained his minor role of fer-

tilizer; 4. her *virginity* (she is Virgin-Mother) is renewed every month (as moon-goddess), or once a year (as earth-goddess);

5. as layer-out she often imprisons the Sun(king) in the North (= Darkness, the direction from which the sun never shines in the Northern hemisphere); 6. her *commonest forms* are: a. sow-headed: sows devour corpses, just as she devours her son, the sacrificed Sun (god or hero); b. dog-headed: dogs howl at the moon, and also devour corpses; c. mare-headed: the horse is connected with the moon via the moon-shaped hoofs; 7. as fertility-goddess she may be any corn-goddess, but mainly Barley-goddess; 8. as a sky-goddess she usually has blue eyes and golden hair; she was also in charge of the winds (chthonian beings, having serpents' tails), which function was later taken over by the witches; 9. in the western world (beside the Greek representatives mentioned) nearly all mythical women represent some aspect of the Goddess: a. Deborah, Delilah, the Shulamite: v. below, also for further Biblical representatives; b. Nimueh, Vivien, the Lady of the Lake, Morgan-le-Fay; c. Niamh of the Golden Hair; d. Godiva, the 'Lady on the Milk-White Horse', or La Belle Dame Sans Merci; e. mermaids; f. Snow-white; g. Spenser's Phaedra (Faery Queen 2, 6);

10. the goddess as sow preceded the goddess as mare, but she kept eating her children; at least they disappeared, were raised by others, became the New Year Child, and are raised to kingship by her (e.g. Leucippe eating her son Hippasus, in the names of whom we still detect both 'white' and 'horse'); later this function was often taken over by Sun-gods or heroes, killing their children in 'madness' (e.g. Zeus, Heracles, etc.); 11. later functions given to her: a. sybil, priestess; b. a Church; c. (protectress of) a City, or district; 12. in the subsequent, more patriarchal times the Thunder-child killed (or castrated) the Star-child (e.g. Uranos) by using his mother's sickle, and then he married her, while the original snake became the Anti-God, or Devil;

II. *her relation to the Sun-king-hero*: 1. for her threefold relation: v. I, 3; Greek: kingship is female, sometimes identified with Athena (immortality); 2. mythological remnants of matrilineal descent: A. Greek: a. 'The Returns' relates how Telemachos later married Circe, and the 'Telegony' relates how Telegonos, son of Odysseus and Circe, 'unwittingly' killed his father (who was then taken to Circe's Death-Island) and married Penelope; cf. Oedipus; b. Amphitryon married Alcmene after having

killed her father 'for the sake of his wide-browed oxen' (sun); Alcmene then bore the typical twins (one of a divine, one of a mortal father); c. the women of Lemnos killing their husbands held an annual 9-day purifying fire-festival (Apollodorus 1, 9, 17); d. a curious example of a grandson's (predicted) killing of his maternal grandfather: Perseus, who 'accidentally' threw a quoit at his grandfather's feet, of which the latter 'died instantly' (Apollodorus 2, 4, 4); v. Sacred Heel; e. even realistic Herodotus gives a perfect example of a man (Gupes) attaining kingship through the queen by killing the king (Candaules); f. Darius married the woman his father, Xerxes, had also desired; for her favours she wanted a multi-coloured robe which Xerxes' own wife had given him (cf. Joseph in the Bible); B. Semitic: the 'bina'-marriage, in which the girls live in their fathers' houses and are only periodically visited by their husbands: e.g. Samson-Timnah; C. Norse: in Njal's Saga we read of two women killing one man after another at Midsummer: Berghora and fascinating Hallgerd; 3. she was the prototype of the "Wailing Women" (v. Wailing); she became a goddess like Innini-Ishtar-Aphrodite-Mary, who were Mother (and/or) lovers of the fertility-gods, doomed to die yearly; in popular (misunderstood) myth they often mourned about minor incidents of minor gods or heroes (like Thetis, when Achilles could not get his beloved slave); they are 'deserted women' loving their sons, and are deserted by husbands 'sailing away', e.g. Phaedra - Hippolytus and others in Ovid's "Heroides"; 4. she also became the more complex, intimate, driving force in the hero himself, which made him overcome his lack of self-confidence (Athene and Aphrodite adhorting Odysseus and Aeneas), or undue excitement of a momentary and superficial-conscious state of mind; she also acted as a Muse; 5. her rites are orgiastic, including mutilation (tearing to pieces of the heroes, e.g. Orpheus and Actaeon, or castration, e.g. Attis) and prostitution: both forms of homoepathic fertility-magic; for her effeminate servants v. Juvenal (Sat. 2, 82ff.);

III. *division into three* (degeneration of Multiplicity):

A. the Creation-death goddesses: a. Eurynome ('wide wandering'): heaven and earth: in the Pelagian creation-myth she was raped by the Serpent Ophion, while she was dancing orgiastically on the Chaos-waves; b. Eurybia ('wide strength'): sea: = Thetis = Ceto = Nereis = Electra (also Thunder-goddess); c. Eurydice ('wide

form	universe	moon	goddess of	colour	season
a. maiden, sister/ wife, Selene	upper air	new	birth and growth	white	spring
b. nymph, nubile, Aphrodite	earth	full	love and war	red	summer/ harvest
c. crone, Hecate	underworld	old	death and divination	black	winter/ late autumn

justice'): the serpent-grasping ruler of the Underworld; B. Muses: the Goddess in her orgiastic aspect; even Artemis was called: 'frantic, mantic, corybant'; also Persephone, generally represented as gentle and subdued, is called 'awful' (epaine) in Hesiod (Theog. 728); C. the Charites: goddesses of (Underground) fertility, brought out by Hermes (v. Graces); D. Erinyes (Fates): they are represented as having: a. dogs' heads; b. bats' wings; c. serpent-hair; E. Sappho calls Hecate: "Aphrodite's golden-shining hand-maid";

IV. *the Bible*: 1. the Shunamite (or Shulamite; the modern name of the city is Sulam), named Abishag, functioned as a matriarchal impersonation of the Goddess: she 'ministered' to David till his death (it is specifically mentioned that he did not 'know' her); Solomon was 'crowned by his mother, in the day of his espousals' (another case of a woman crowning a man: Wisdom in Prov. 4, 9); this 'mother' must be the Shulamite, who sat at Solomon's right hand; otherwise Solomon's anger, when his brother Adonijah wanted her, is inexplicable: she would make Adonijah king (1Kings 2, 13ff.), and he therefore asks Solomon's mother Bathsheba to help him; moreover (verse 22) "And why dost thou ask Abishag the Shunamite for Adonijah? ask for him the kingdom also"; 2. influential Queen-mothers: 1Kings 2, 19 (Bathsheba), 1Kings 15, 13 (the Shulamite); Jer. 13, 18 (Jojakim's mother), Dan. 5, 10 (Belshazzar's mother); 3. Sara: v. Asmodeus; 4. Judith (q.v.), with her "private chamber in the upperpart of the house" (8, 5), mourned her previous husbands; 5. the lily-white Susanna, spied on by the lusty elders;

V. *correspondences*: A. animals with the following characteristics: a. colour: white, red(dish), black: pigs, cats, asses, cranes; b. prolific, yet eating their young: pigs, cats; c. eyes shining, or seeing, in the dark: cats, wolves, owls, bats; d. feeding on mice (= 'pestilence':

she is goddess of agriculture): cats, owls, snakes; e. feeding on corpses: wolves, dogs, hyenas, pigs; f. unconcerned about coupling in the open (the goddess hates patriarchal marriage): cats, bees (killing the drones), hare, turtle-dove, dogs; g. connected with the moon: wolves, dogs, horses; h. having moon-shaped tusks (boars) or horns (cows and bulls); i. connected with mountains: wolves, bees; j. connected with the symbol V (= 5): Minerva-Wisdom: cranes, marks on oracular snakes, wryneck, hawthorn; k. connected with the number nine: cranes (q.v.); B. metals (in Greece): silver, copper, gold, tin, and lead (not iron, which was imported from abroad, or from sacred meteorite stones; cf. witches); C. *alch.*: one of the many names of Prime Matter; D. *psych.*: many of those animals (like tiger, goat, cow, etc.) are considered symbols of (repressed) sex feelings; v. also Mother, Terrible - .

Greek

1. devoted to reason, intellectual keenness; 2. hedonism, moderation in living well physically; 3. sharp trader; 4. to the Israelites: paganism, idolatry (especially of fertility-gods); 5. to the Romans: highest culture; 6. to the English: a. a cunning, or wily fellow, a sharper, especially one, who cheats at cards (ref. AYL 2, 5); b. speaker of an incomprehensible language ("It is all Greek to me"); c. wantonness: (Cressida about Helen): "Then she's a merry Greek indeed": Troil. 1, 2; 9. proverb: "When Greek meets Greek, then comes the tug of war" (misquotation from N. Lee: "When Greeks joined Greeks, then was the tug of war").

green

1. earthly, tangibly growing things, *vegetation*: a. ballad: "And the green leaves they grow rarely": refrain of "The Cruel Mother"; b. as the colour of herbs, it used to be the colour of medical academic gowns; 2. fertility (of Mother Earth), life, nature: in Egypt a colour much used in fertility-health-rites: green robes, green

paint for the eye of Horus, etc.; 3. *resurrection, permanence, immortality*: a. Isis is the 'Lady of the Emerald'; also Osiris' colour; b. time and timeless: "The Everlasting Green One"; v. Green Knight, and Green Bed below; 4. *love*: a. the colour of Aphrodite, born from the green sea (but v. Great Goddess for her other colours); b. M.A.: often nascent love; v. green-sickness below; c. related to the snake, knife, phallus; d. Chaucer: lightness in love (the opposite of 'true blue'): e.g. the Squire's Tale; cf. also the song "My Lady Greensleeves"; e. v. Grass for love-thoughts; f. "No white or red was ever seen So am'rous as this lovely green": A. Marvell ("Thoughts in a Garden");

5. the *feminine* colour: a. in Rome, and in Heraldry, related to the (Planet) Venus; but v. Astrology, below; b. "She's in a frock of Lincoln green, The colour of maid's delight": Drayton ("Eglogs" 9); c. "The green is for maydens meete": Spenser ("Shepherd's Calendar" 8); d. Brunhild's hall was of grass-green marble; in battle she is dressed in green and gold; 6. *neutrality*, passivity, indecision: a. the opposite of active red, with which it is often combined, and of which it is the opposite; b. balance, harmony, quiet background; c. love and terror, adaptability, sympathy; 7. *sea*: a. the sea is almost invariably green in Shakespeare: love is "sea-water green" (LLL 1, 2); "this my hand will rather The multitudinous seas incarnadine Making the green one red": Mac. 2, 2; b. green hair is most common in merfolk (sometimes silver or gold); 8. *night*: "The orange bright, Like golden lamps in a green night": A. Marvell ("Bermudas"); perhaps: meditation; 9. *faithfulness, memory*: "Though yet of Hamlet our dear brother's death The memory be green...": Ham. 1, 2;

10. *freshness*, youth, innocence, virtue; 11. *liberty, peace*: vegetation breaks through the soil, throwing off the bonds of earth; v. 6; 12. *joy, hospitality*; 13. *meditation*, knowledge, wisdom, insight: a. the mind transcending the world: "Annihilating all that's made To a green thought in a green shade": A. Marvell ("Thoughts in a Garden"); b. Apollo's laurel; c. Athene (wisdom) often had an emerald on her breastplate; she was given green eyes and green robes: perhaps because in her wooded Cretan background she also had a snake and olive as emblems, and as a protectress of fertility; v. Colour; 14. *expectation*, hope: related to Spring-time;

15. *obedience*: as a secondary colour (= Unity) it combines blue (cosmic, constant love) with yellow (wisdom); 16. the *fairies'* colour: a.

a protective camouflage for a smaller, subdued race, or for outlaws, hiding in the woods; b. fairies are related to the old fertility-cults; 17. *death*, decomposition: a. the colour of mildew; b. connects Black mineral with Red (blood) animal life, as well as life and death; c. Rome: attribute of Mercury as Messenger of Death; d. Scotland: the men of Caithness wore green when they were defeated by the English in the Battle of the Flodden Fields, therefore: fateful; 18. *envy*, jealousy, poison: a. a snake-colour; b. v. Green Eyes below; 19. *melancholy*: "green and yellow melancholy": Tw. N. 2, 4;

20. ignorance, *unripeness*, inexperience: "You speak like a green girl": Ham. 1, 3; 21. Christian: a. in Church-vestments it held no clear position: used for an average day: neutrality; b. hope of salvation, resurrection, victory over death; c. the never-ending fight with evil: v. Knight and George; d. humility, meditation, purity: emblem of the Virgin Mary; e. pale-green: the colour of the water of Baptism; f. a prevalent colour in Christian art, as the bridge between colour-groups; 22. *psych.*: A. usually related to sensations; v. also 6, c; B. a person who likes green, tends to be: a. of a defensive character (in low form: evasion); b. cold, withdrawn, egocentric; c. earth-bound in a quiet way; d. a good neighbour; understanding; e. constant, courageous but not reckless; f. they avoid their own scandal, but may enjoy someone else's (v. 18); g. they see money as a social position; 23. *her.*: ('verde' or 'verdant'; 3rd colour) a. freedom, beauty, happiness, friendship, health, hope; b. according to others: mildness; c. related to the Emerald; 24. *national colour*: of Ireland, as the colour of the island itself and of the Shamrock, worn as a goodluck talisman; a 7th cent. map of St. Beatus shows red for Britain and green for France;

25. *special poetic meanings*: A. F. G. Lorca: a. related to the snake, as the least accessible processes of the human instinct, with connotations of erotic frustrations; related to the moon, the sea, the carnal, dead children, blood, boughs without birds, frozen fruit: sterility, frustration, death, bitter (immature) fruit, which the poet yet chooses, because the ripe fruit is inaccessible: homosexuality accepted, because of impotence towards women; b. the opposite of the rose = feminine love: impotence or repugnance towards it; c. related to homosexual blue, again with connotations of frustration; d. (probably) related to poetry: Pablo Neruda's magazine (in which also Lorca published) was called "Caballo Verde por la Poesía"; B. D. Thomas: a. general life, vital

force; b. "green myth": vital, adult (the same in the green rock of light); c. "green day and night": a 'green thought' (v. 13) or sea-green: Thomas's 'green' changes strongly with the context; d. "green child" = immature; e. "green grave" ("Into her lying down head"): sea and womb (usual combination in Thomas);

26. *correspondences*: A. astrol.: a. anciently: related to Mercury; b. moderns: Saturn: slow planet, endurance, eternally eating and reproducing his children; B. precious stones: emerald, jade, jasper; C. badge: German concentration camps: German criminals (Berufsverbrecher), the 'prominents': though murderers and incorrigibles, they still belonged to the Herrenvolk; 27. *combinations*: A. green *bed*: a. love out in the open; b. eternal, everlasting; B. *Green Castle*: R. Graves: the Seventh Heaven, where Adam rediscovers Eve; C. green *eyes*: (v. also Eye) a. dwarfs and fairies; b. were treasured in Eliz. times for their rareness: "an eagle, madam, Hath not so green, so quick, so fair an eye": Rom. 3, 5; however, v. Blue; c. the green-eyed monster: jealousy: Oth. 3, 3; Mer. V. 3, 2; D. green *bonnet*: worn by a bankrupt person (Europe); E. green-sickness: a. a form of anaemia peculiar to love-sick damsels; b. said of any girl: "Out you, green-sickness carrion! You tallow face!" (Juliet's father talking to her): Rom. 3, 5; c. Sappho: "I am green and pale as grass" (cf. Macb. 1, 7); F. green *stockings*: M.A.: worn by an elder, unmarried sister, at the wedding of a younger sister;

28. *folklore*: a. a fairy-colour: therefore mischief; b. related to Robin Hood: boldness, chivalry, outlawry; c. for a ban on green: v. Wedding dress; d. nursery-rhyme: an unfavourable colour: "Hector Protector was dressed all in green; Hector Protector was sent to the Queen; The Queen did not like him, No more did the King".

gremlin

folklore: the latest of mischievous fairies: they caused disasters to pilots in WWII (though discovered in WWI); their evil influence is undone by carrying an empty beer-bottle, into which they will always creep, and thus are kept from doing harm.

grey

1. neutralization, asceticism, renunciation; 2. (earth) vegetation, resurrection (e.g. Christ); 3. (hair) old age, retrospection, wisdom, relativism, tenderness; 4. (ashes) penitence, mourning, tribulation; 5. (mist) vagueness, imprecision; 6. clouds, concealment; 7. union of opposites: black and white; 8. Elizabethan (often used for 'blue', q.v.): a. "as the sun In the grey

vault of heaven..." 2H4 2, 3; b. Venus' eyes are described as "Mine eyes are grey and bright and quick in turning" (Ven. 139), where 'grey' means 'blue': the favourite colours in women, to go with golden hair; 9. Christian: a. Lenten colour; b. mourning, humility; 10. *character*: a person who likes grey: a. depression, inertia, indifference; one who is unconcerned in financial matters; b. egoism, or egotism; c. a reformer (monastic colour); d. conservatism; e. a woman who subdues her instincts.

greyhound

1. speed, hunting: a. Egypt: sent out by themselves to capture such animals as antelopes; b. the Sacred King, when followed by the Moon-Fertility goddess as Huntress, found her changed into a greyhound in the Holy Chase (v. Great Goddess and Goat); perhaps related to this: the curious story of the good king Pellinor keeping the greyhound of the milkmaid he had made love to in the fields (Malory 3, 3); 2. elegance, grace: one of the animals 'comely in going': Ps. 30, 29-31; perhaps a horse is meant; 3. the Saviour: in Dante (Inf. 2) the Saviour, who will kill the She-Wolf Avarice, and thus deliver Italy; 4. the assistants of Nimrod-Death: Lust, Sickness, Envy, Care: Drummond ("The World a Hunting is"); 5. fawning (sharing Shakespeare's dislike of dogs): "Why, what a candy deal of courtesy This fawning greyhound then did proffer me": 1H4 1, 3; 6. *her.*: courage, loyalty, vigilance; 7. v. Dog.

grief

1. often connected with plague, pestilence, etc.: "A plague of sighing and grief! It blows a man up like a bladder": 1H4 2, 4; 2. *D. Thomas*: a. = the thief of time; b. wife, troubles of life, and thieving time; 3. the name Odysseus is related to 'odyssomai' (I grieve); also Aeneas is related with 'ainos' (awful) because Aphrodite felt 'awful' in that she had lain with a mortal man (Homeric Hymn to Aphrodite).

griffin

1. *general*: A. name: Gr. 'gryps', perhaps related to 'grypos' = hooked, curved (beak); perhaps a Cimmerian symbol; B. forms: a. originally a half-bull (instead of lion) and related to the Cherubs, as guardian of Eden (Gen. 3, 24); b. (or) of Indian origin, first seen in their tapestry (and India is the land of all possibilities); from there it must have spread to Western Asia, where it was a common symbol on seals, etc. about 1500 B.C.; it was known in Greece in the 14th cent. B.C., and was described by the poet Aristeas (9th cent. B.C.); the Asiatic griffin had a crested head, the Greek a mane of spiral curls; c. later general representation: the front of an

eagle (or vulture), the rear a lion (with serpentine tail); sometimes it has horse's ears (fitting the mane), and a large knob on top; d. colours: a. Ctesias (4th cent.): blue neck-feathers and fiery eyes; b. red on the breast, and white wings (Aelianus); c. Pausanias (6, 2) believes they have spots like leopards; 2. beneficent: a blending of two solar animals; if the griffin is composed of a vulture + lion, it may symbolize the Sun-king of Air and Earth; 3. Egyptian hier.: guardian of a treasure; 4. eternal vigilance and wardenship: a. guardians of gold mines in the North, constantly fighting off the one-eyed Arimaspi (Pliny 7, 2); b. guard of the road of Salvation, e.g. when represented as standing beside the Tree of Life;

5. victory (strength and swiftness): a. Athene's helmet had griffins on the side; b. attribute of Apollo and Nemesis; c. can only be conquered by the lion and the elephant (Ctesias); d. steed of the Titan Okeanos (Aeschylus); 6. Christian: a. Christ's sovereignty and dual nature: the divine (heavenly) eagle and the human (earthly) lion; b. Dante: in the Garden of Eden Dante sees the Triumphant Chariot of the Church, which has two wheels (Contemplative and Active Life, Dominicans and Franciscans, etc.) drawn by a griffin (the two natures of Christ): his bird-members are gold (heavenly), the others white (innocence) and vermilion (sacrifice); or the latter colours may refer to SoS 10, 11; c. the Church: two powers; d. the Pope: priest and king; e. Satan, the oppressor of Christians, the thief of souls; f. the steed of Air, who throws down hail, snow, and rain; 7. *Vergil*: the opposite of 'horse': griffins mating with mares is given as equally improbable as deer drinking with hounds (Ecl. 8, 27); 8. *her.*: a. most often found in coastal areas of Northern Germany, perhaps a Polish influence; b. extensive power and knowledge: the intelligence, prudence, and insight of the eagle, combined with the strength of the lion; c. as supporter: exceedingly alert and having acute hearing (horse's ears); 9. *Zodiac*: anciently replaced Scorpio, and was then considered an evil influence;

10. *psych.*: the relation between psychic energy and cosmic force; 11. *combinations*: A. with a ball under its claws: a. enlightenment, protecting Wisdom; b. supporter of a water-goddess; B. two griffins: Enlightenment and Wisdom.

grinding

1. the lowest job, with sexual undertones: "Then let my wife grind unto another, and let

others bow down upon her": Job 31, 10; cf. Deut. 28, 30; 2Sam 12, 11, etc.; 2. *D. Thomas*: the "grinding sea": of life; cf. the worldwide idea of the 'churning' of the sea, e.g. at Creation. 3. v. Mill.

groom

death: "Think then, my soul, that death is but a Groom, which brings a Taper to the outward room": J. Donne ("The Second Anniversary of the Progress of the Soul"); cf. T.S. Eliot's "Footman".

ground-hog

Ground-hog Day: February 2, = Candlemas (q.v.); v. Hedge-hog.

grouse

1. connected with Scotland; 2. wearing its feather in one's hat is a threat, or a challenge to a duel (especially in Germany and Tyrol); 3. *her.*: a. great hunting forefathers; b. a forefather had fought a gallant duel.

grove

1. associated with all kinds of religious, primitive worship of a vegetative nature, e.g. the Druids and the cutting of the Golden Bough (v. Mistletoe); human fertility-sacrifices (v. King, Sacred), etc.; 2. associated with brownies, elves, nymphs, etc.

growth

1. most sun-heroes and gods grow very fast in size and strength: the quick rise of the sun above the horizon; e.g. Zeus, Hermes, Phoebus, Heracles, Cuchulain, etc.; 2. moon, wind-storm, and fertility deities: a celestial sign.

gudgeon

1. a small fish used as a bait (Shakespeare); 2. a credulous fool: Mer. V. 1, 1.

guelder-rose

1. other names: Whitten, Water-elder; 2. in the Celtic tree-alphabet the 12th month (October 28 - November 24); 3. often substituted by the Reed (q.v.).

guillotine

D. Thomas ("Today this insect"): a. cutting sense into 'trust and tail'; b. phallic instrument, mating the snake and the insect, from which the crocodile emerges in the womb of Eden.

guinea

1. *R. Burns*: "the guinea's stamp" = rank, station in life: "The rank is but the guinea's stamp, The man's the gowd for a' that" ("A Man's a Man for a' that"); 2. for the coin: v. Elephant.

guinea hen

1. Gr. 'meleagris': sacred to Artemis; ref. Apollodoros (1, 8, 3); 2. Meleager's sisters, in despair over their brother's death (v. Boar and

Wood) were changed into guinea hens: Ovid (Metam. 8, 540ff.); 3. derogatory for any woman: e.g. Oth. 1, 3.

guitar

1. female body + male neck; androgyne; 2. sound: accompaniment of love-songs; 3. *folklore*: a. a form assumed by witches; b. is played while a pact is made with the devil.

gull

1. sacred to Aphrodite and Leucothea (= 'White Goddess' of the Moon): in that form she saved Odysseus from drowning by giving him a veil to tie round his middle; one of the names of Athena, as goddess of sea-faring: Lycophron (359), Pausanias (1, 5, 3); 2. emblem of the sea (q.v.), travel, adventure; 3. plaintive cry; 4. voluptuousness; 5. gullibility; 6. *W.B. Yeats*: a grey sea-gull is the symbol of the prisoner's own past in "On a Political Prisoner": freedom in wild space; 7. *J. Joyce*: in a drunken dream HCE ("Finnegan's Wake") sees himself as King Mark, cuckolded by Tristan, who sails away with Isolde, the ship being circled by Four Gulls as Scribes (v. Ass) = the Winds, the Annalists of Ireland, the Evangelists, etc.; 8. *D. Thomas*: the music of poetry ("In country sleep");

9. *folklore*: A. they are the souls of drowned fishermen and sailors; B. it is unlucky: a. (often) to kill them; b. if a gull flies against the window of a house; C. proverb: "the gull comes against the rain"; 10. v. *Albatross*.

gum

1. related to tears: "of one whose subdued eyes...Drop tears as fast as the Arabian trees Their medicinable gum": Oth. 5, 2; cf. the 'rheum' of "The gum down-roping from their

pale-dead eyes" (H5 4, 2), referring to exhausted horses, and the eyes purging "thick amber and plum-tree gum" (Ham 2, 2) of old men; 2. semen; 3. "Our poesy is as a gum which oozes From whence 'tis nourished": Tim. 1, 1; 4. *alch.*: the substance of transmutation, because, once spiritualized, it has the power to give spiritual adhesion.

gun

1. violence; 2. surety: "As sure as a gun": proverb; 3. nursery-rhyme: "There was a little one-eyed gunner, Who killed all the birds that died last summer".

gymnastics

invented by Hermes.

gypsum

1. Gr. 'gypsos' = 'chalk'; 2. initiation: in initiation rites it was used to purify, or depersonalize; 3. disguise: used by the Titans to prevent them from being recognized when they mutilated Zagreus-Dionysus; there may be a confusion here: 'Titanoi' (= 'whitechalk men', the Kouretes, who, in the story, guard Zagreus) instead of 'Titanes'; 4. resurrection: when the Titans had nearly devoured Zagreus, Athene intervened, rescued his heart, put it into a gypsum figure, and breathed new life into him; 5. slavery: (Rome) slaves were exposed on platforms for sale, with their feet smeared with gypsum; ref. Tibullus (2, 3, 60), etc.

gyre

W.B. Yeats: a. (following others, e.g. Vico:) civilizations move in spirals ('gyres') of about 2000 years, usually inaugurated by the intercourse of a Bird-god and a woman (Helen of Troy, Mary, etc.); b. v. also the ages of man in Elements and the Moon.

H

1. Hebr. hē (window) or cheth (fence, enclosure); Egyptian hier.: meander (or, sieve); Celtic: white thorn; A.S.: 'hail'; 2. symbolizes: a. Twin Pillars: all binary (complementary) functions; justice/mercy, etc.; b. the Gate to Heaven, the Ladder; c. the Celestial Twins (q.v.); 3. *correspondences*: a. season: May 13 - June 10 (v. Calendar); b. astrol.: Cancer (or, Libra), Mercury; c. body: stomach and tumours; d. Tarot: Justice (or, Archpriest).

haberdasher

(proverbially) possesses small wit: e.g. H8 5, 3.

hackney

1. a drudge; 2. a prostitute (for both: v. Hobby-horse).

haddock

1. the black spots on the pectorals are the prints of St. Peter's finger and thumb, when he took the money for the tribute out of its mouth (on Christ's order): Matth. 17. 27: 2. "to bring haddock to paddock" = to lose everything (proverb).

hag

1. a form of witch as an old crone: a. "Blue meagre hag": Milton ("Comus" 434); b. "How now, you secret, black, and midnight hags": the witches in Mac. 4, 1; 2. in the night they could ride people, especially young men, causing discomfort, and 'nightmares'; they often even prevent young men from marrying, thus precluding fertility (archetype of Terrible Mother); 3. they also ride horses (v. Flintstone with a hole in it as talisman); 4. (Wales) the last sheaf of corn to be cut, is the Hag, which the reaper quickly tries to get rid off (by passing it on to someone else unnoticed); if brought home stealthily, it has to be carefully hung on a nail in the hall.

Hagar

1. the Church in bondage = Synagogue; her son Ishmael then represents the Jews (as the opposite of the Christians): Gal. 4, 22ff.; 2. the mother of the Arabs: the fountain of Zamzam lies between the hills of Marwa and Safa in Arabia; 3. any bondswoman, unjustly oppressed (e.g. a negress mother); Abraham (Ibrahim) acted against Nuzi law, when he sent her packing with her son.

**hail**

1. assault of an enemy, destruction: a. the 7th sign of Moses in Egypt: what is described, however, is a Palestine storm, the like of which does not occur in Egypt; b. hail helped the Israelites defeat the Canaanites, so: terrible judgment; cf. hail "shall sweep away the refuge of lies": Isa. 28, 17; up to Rev. (pass.); 2. quick succession: "As thick as hail Came post with post": Mac. 1, 3; 3. any bad weather: "For thou mayst see a sunshine and a hail In me at once": All's W. 5, 3; 4. hail-stones: evanescence, e.g. Wiv. 1, 3: "Rogues, hence, avaunt! vanish like hailstones, go!"; 5. proverb: "hail brings frost in the tail".

hair

1. *energy*: A. magical power: a. in the Bible: v. Nazarites, Loose Hair, etc. below; b. when a girl became a Vestal Virgin in Rome, her hair was cut, at Tarquin's decree, to be hung on ancient lotus-trees (= androgyne = fertility), so that she could not perform magic spells; the same later applied to girls entering a nunnery; c. witches had all their hairs shaven off, under the pretext of searching for extra tits (e.g. a wart) for 'familiar' to suck; it often made them confess at once; the same held for wizards, and other criminals: all servants of Satan; d. (probably especially the beard) the seat of the conjurer's power (e.g. Err. 5, 1; v. below): to cut it would make him a 'fool'; B. spiritual power: e.g. a full head of hair can mean: 'élan vital', will to succeed, etc.; v. also 6;

2. related to *fire, sun-rays, and sun-heroes*: A. growth of primitive forces in general; B. the hair of a solar (fertility) king was cut before his death: the sun losing his rays (at sundown or winter); the rite was often accompanied by a rebirth-scene (a bath, or bed, e.g. Agamemnon), or binding by the hair to prevent the Sacred Heel from touching the ground (e.g. Absalom); the king was often emasculated first: a. Samson ('sun') was tied to the bedpost by the priestess Delilah (by 7 locks: v. Samson); Absalom was tied to an oak; b. Pterelaus was betrayed by Comaetho ('bright hair'), priestess of the Moon; c. Blathnat tied Curoi to a bedpost, for Cuchulain to kill him and supplant him; d. Blo-deuwedd tied Llew Llaw to a tree, for her 'lov-

er' Gronw to kill him; e. in the 'Laxdaela Saga' Stigandi is betrayed by a shepherdess, who offers to 'search his hair for lice' (Laxd. S. 38); C. the Nazarites (v. also below) had to throw their hair into the fire (Num. 6, 18; v. also Samson above and separate); this act symbolized the destruction by fire of Jerusalem to Ezekiel (5, 2-4); D. remnants of the practice accompanying human sacrifice are abundant: a. the Kouretes (Curetes), young fertility-warrior-priests, periodically cut their forelocks in imitation of the Sun; a similar rite was forbidden for the Jews in later Biblical texts: the cutting of hair at the temples, like the Arabs did in honour of Orontal-Dionysus (e.g. Lev. 19, 27; Deut. 14, 1; Jer. 48, 37 and 49, 32); b. at funeral rites a forelock of hair was offered to the gods of Tartarus (= gods of fertility and resurrection) before the body was burned (e.g. Vergil, Aen. 4, 700ff.); the same sacrifice was made before Aeneas descended into Hades (Aen. 6, 245); c. before the sacrificial animal was killed, hairs from the head were cut off, and thrown into the fire (Iliad and Odyssey, pass.);

3. *fertility*: quick growth and resemblance to corn: "...when in heaven's glowing heat the earth is yearly shorn of her shock of yellow hair": Tibullus (2, 1, 48); A. for men: a. Pan had hairy legs; b. Reuben, who supplanted his father by uncovering his mother (= his father's concubine) was a hairy man; v. also 15, F; c. baldness was considered a 'deformity' by the Hebrews and Romans; B. for women: a. for hair seen as a net/veil of fertility: v. Goat; b. young girls, who wanted to get married, offered hair to Artemis; c. in the El-Bugat rites (Arabic) women wept for the fertility-god Adonis-Tammuz, and cut off their hair; those, who did not want to make that great sacrifice, had the alternative to offer themselves to strangers, either at the market-place, or in the temple ('hierodules'), and the gold received for their favours was to be offered to the fertility-goddess Aphrodite-Ishtar; priests castrated themselves in imitation of the god; d. a woman's hair plaited to make a bowstring for a hero is a common motif; e.g. in Njal's saga Hallgerd refuses it to her husband, who is in mortal danger; his mother is present too, but her hair is not even asked; 4. related to *rain*: Petronius ("Satyricon") mentions the letting down of hair by women, in prayer to the Almighty Mountain God to produce rain;

5. *love*: the quantity of hair is related to the love-potential: "O what love I note In the fair multitude of those her hairs": K. John 3, 4; cf. 15, F; cf. also Moschus (1), Pliny (11, 94); 6.

level-symbolism: a. the hair of the head: spiritual power; b. body-hairs: irrational powers of cosmos, and instincts; 7. related to *time*: in humans its greatest enemy is Time (e.g. Err. 2, 2); beasts keep their hair, but lack 'wit' (understanding), whereas Time itself is bald "and therefore, to the world's end, will have bald followers"; 8. related to *wire*: a general Elizabethan comparison; 9. *external soul*, or seat of one's own soul: a. having once formed a part of the body, the sympathetic connexion persists after its separation from the rest of the body (cf. nail-parings and clothes); this is especially the case with hair from the head (often the seat of the soul); therefore great care must be taken of the way, in which one disposes of hair: it can be used against one in black magic (v. Folklore); b. the typical example of the external soul residing in hair is the case of Nisus: v. 17, C; cf. also Pterelaus' golden hair;

10. *God's providence*: as the care one takes of one's hair symbolizes one's total cleanliness, God's providence is expressed: "as the Lord liveth, there shall not one hair of his head fall to the ground": 1 Sam. 14, 45; 11. *special mythological meanings*: a. the Scamander river flowing near Troy in a winding course, gave hair a beautiful colour: Aphrodite, Athena, and Hera bathed in it, before they entered the beauty-contest; b. one of the reasons, why a woman must cover up her hair in church is, that certain angels take a great interest in the daughters of man, and in church such angels are sure to abound; 12. *special literary meanings*: A. *Aesop*: the story of the man with a young and an aged wife: the former pulled out all his grey hairs, and the latter his dark, leaving him completely bald (Fables 182); B. *W.B. Yeats*: a. binding hair: a magic that will make that "all men's hearts must burn and beat" ("He gives his Beloved certain Rhymes"); cf. 15, A, III; b. in "The Shadowy Waters" Forgael gathers Decora's hair about him: "knitted mesh to mesh we grow immortal"; 13. *letting one's hair grow*: in order to increase special (psychic) powers: a. the Nazarites should not cut their hair(s), and should abstain from wine (Num. 16) until the end of their 'separation'; b. in vows (especially of vengeance) people often let their hair grow, till the vow is fulfilled, in order to concentrate magic power; but v. next;

14. *cutting one's hair*: people normally wearing their hair long, cut it for vows, sacrifices, etc., and v.v. (though cutting is normal for mourning, Gilgamesh let his hair grow in mourning for Enkidu): a. since it is a highly dangerous act (release of magic power) the job

had often to be performed by priests, who were immune (cf. blood-drinking); b. cutting off fertility; c. asceticism; d. purification: a way of purifying oneself after a crime (cf. Pig's blood); lepers who had been cleansed shaved the whole body; E. substitute of human sacrifice: v. 2, D; F. mourning: a. Hebrew: plucking out of the hair; b. "Baldness is come upon Gaza" (Jer. 47, 5) said to the Philistines, who were to be destroyed; c. Rome: women doing so: Ovid (Metam. 3, 506): 'sectos capillos'; d. when all the surviving women of Troy were forced into the Greek boats, the last was Hecuba, who left her grey hair at the tomb of Hector: Ovid (Metam. 13, 425); probably with the subsidiary intention of leaving some part of her (protective) soul behind; cutting hair in mourning is also mentioned by Sappho; G. to prevent magic: a. a captive, pagan woman, desired by a Hebrew, had to be shaved and her nails pared: Deut. 21, 12; b. v. 1, A; H. disgrace: a. those convicted in Elizabethan times were shaved: ref. Meas. 4, 2 (but v. 1, A, c); b. this was still done to women who had committed 'treason' by falling in love with German soldiers in WWII; I. tonsure: a. Egypt: adopted by the priests of Isis; b. Christian: a. reference to Christ's Crown of Thorns; b. (in Durandus' desk-chair symbolism) the head is the spirit, so its hair is the worldly and idle thoughts: therefore the top (sic) has to be removed, but, as a man cannot live entirely without any thoughts of the earth, the lowest part is allowed to remain (leaving little scope for level-symbolism); J. war-mongers: Caesar (who, at least, tried to hide it), the German 'Rasierschnitt', the American crew-cut;

15. *form*: A. *loose hair*: I. Hebrew: a. a woman undergoing the 'trial by water' for suspected adultery (Num. 15) had to have her hair loose (or, uncovered) to prevent her from making counter-magic (by 'bundling' her magic powers); b. normally a Hebrew woman's hair was tied in short hanging plaits, or bunched by a simple band; therefore the loose hair only suited the sinner who washed Jesus' feet (Luke 7, 38ff); II. in the handicap race, instituted by Hippodameia ('horse-tamer', one of the titles of the Horse-Moon-goddess), called the Heraean Games, the girls wore less than knee-length tunics, the right breast bare, and the hair loose; the prize was an olive-branch (peace and fertility) and a share of the Heraean cow-sacrifice; III. virginity: a. Phoebus, in love with the virgin Daphne, looking at her hair, said: "What if it were combed (arranged)?" Ovid (Metam. 1, 498); b. in Christian art flowing hair often de-

notes virginity (e.g. Mary); IV. typical of the Bacchantes (with an emanation of magic) in Ovid, Metam. 7, 257f.: "Medea, with streaming hair after the manner of the Bacchantes, moved round the blazing altars..."; V. mourning: a. at funeral rites it was prescribed for women (perhaps to prevent the errant soul from nesting in it): Vergil (Aen. 3, 65); b. "Then shall neither coil come on my head, or comb come in my hair...Sin' the Lowlands o' Holland has twined (= parted) my love and me": the ballad "The Lowlands of Holland"; c. the Naiads and Dryads mourning over the death of Orpheus: Ovid (Metam. 11, 49): "passosque habuere capillos"; VI. for rain-magic: v. 4;

B. *dishevelled hair*: I. falling on the forehead: a. underworld deities; b. involution; c. war; II. spread out: reference to Medusa: T.S. Eliot ("The Waste Land"); III. conventional sign of bereavement, driving one to distraction: "her hair (dishevelled) about her ears" (stage-direction in R3 2, 2); cf. Ophelia (Ham. 4, 5), and Constance (K. John 3, 4);

C. *long hair*: I. Father Time: his forelock: v. 17; II. Greece: in Homer the Greeks are constantly referred to as 'long-haired'; Apollo is the Unshorn ('akeirekoma'); III. Christian: a. a man: penitence; b. a woman (v. also loose hair in 15, A); virginity, bride; IV. proverb: "More hair than wit": long hair denoting a lack of brains: 16th cent., e.g. Err. 2, 2;

D. *curly hair*: a. one who follows the arts, e.g. learning foreign languages: "tongues" pronounced the same as "tongs" (for curling); b. nursery-rhyme: "There was a little girl, and she had a little curl, Right in the middle of her forehead; When she was good, she was very, very good, But when she was bad, she was horrid"; v. also Curly locks;

E. *baldness*: a. v. the various forms of hair-cutting above; b. one of the consequences of (treatment with mercury of) syphilis: e.g. Err. 2, 2; MND 1, 2: "Some of your French crowns have no hair at all"; also Meas. 1, 2; c. fools: "His man with scissors nicks him like a fool": Err. 5, 1; the type of buffoon who always gets kicked about: Juvenal (6, 171ff.);

F. *quantity*: a. v. 3, 5, and 15, C, IV; b. Esau was a hairy son (and the red son, like Adam-Edom: Gen. 25, 25ff.); c. Reuben: v. 3, A, b; d. "shag-haired lust": G. Chapman ("The Tears of Peace"); e. 'wild man': Enkidu had wavy hair like the goddess of corn, and matted body-hair like the god of cattle (Epic of Gilgamesh);

16. *colour* (v. also indiv. colours): A. *golden hair*: I. sun-rays: all sun-symbolism, and

attribute of light-heroes; II. 'golden lock': immortality: Poseidon gave one to Pterelau; III. of women: a. goddess of ripe corn: e.g. Isis and Demeter; Medea is usually represented as a black-haired witch, but gets 'golden tresses' in connection with the Golden Fleece and as a member of the race of Helios (Sun); b. goddess of Dawn or Dusk; c. Celtic: Niamh, daughter of the gods, who had summoned Oisín to the enchanted islands, from which he returned three hundred years later; d. purity, virtue, wisdom: e.g. Mary; e. attribute of love-goddesses: e.g. Helen (as Selene she is Moon-goddess); IV. Norse: abundance, plenty: e.g. the golden locks of Sif, cut by Loki, and replaced by the Underground Dwarfs working fertility; V. the Germanic women were known to dye their hair blonder: Ovid (*De Arte Am.* 3, 163);

B. *white hair*: the Son of Man in Rev. 1, 14: eternity of his existence;

C. *red hair*: a. demoniacal, Satanic (often with a red or yellow beard): Cain, Loki, perhaps orig. related to Underworld gods: Rhadamanthus is traditionally represented as red-haired; b. Egypt: Set(h)-Typhon had reddish hair; therefore children with red hair required protection by special charms; c. Judas Iscariot had red hair; ref. AYL 3, 4; d. the Danes were often red-haired; e. Chaucer: the Miller in the "Canterbury Tales" had red hair;

D. *violet*: generally connected with goddesses having a vernal festivity, e.g. Aphrodite, the Graces, Muses, Eurydice;

E. *brown-black*: chthonic forces; or dark-haired Poseidon;

F. *green hair*: a. mermaids are given either green or golden hair; b. the daughters of the Thames "with goodly greenish locks all loose untied, As each had been a bride": Spenser ("Prothalamion");

G. *blue*: the sons of Boreas by Orithyia (acc. to Hyginus); v. Bluebeard;

17. *a lock of hair*: A. the Bible: a. the prophets Ezekiel (8, 3) and Habacuc (Dan. ch. 14, Apoc.). were carried through the air by the lock of their hair; b. for the prohibition to cut them: v. 2, D, a; B. the Lock of Horus: one hair on the bald head of Father Time; C. Nisus' purple lock: on the preservation of that lock his throne (and so his life) depended: the typical example of the external soul: Ovid (*Metam.* 8, 8, and *De Arte Am.* 1, 231ff.); D. Scylla, Nisus' daughter, who stole her father's lock for Minos, was changed into a big ominous owl ('Bubo ignavus'), which is called Ciris (from Gr. 'keirō'

= I cut), because of the lock: Ovid (*Metam.* 8, 151ff.); E. Orestes was recognized by Electra, because of the similarity of the lock of hair, which he had put on Agamemnon's grave, to her own hair; F. 'Occasion' (= opportunity) is to be taken by the forelock: the front of her head is full-haired, the back is bald: e.g. Oth. 3, 1; G. a love-fetish: a. for a bracelet of the lover's hair (in this case male) as token of love: v. MND 1, 1; b. a lock taken from a dead lover (male or female): "I'll make a garland o' thy hair Shall bind my heart for evermair Until the day I dee!": the ballad "Helen of Kirkconnell"; cf. also "The Lament of the Border Widow"; H. three hairs: a. solar light, the cutting of which was a remnant of the sacrifice of the solar king, for which reason the number may stand for the triple form of the male genitals: emasculation usually preceded the sacrifice; b. emblem of Christ: his oneness with the universe;

18. *clothes of hair*: probably the original clothes of the nomadic Hebrews, and retained (as a form of regression) for mourners and prophets (who always hankered after the pristine faith of the 'wilderness');

19. *folklore*: A. "a widow's peak": hair growing to a point on the forehead for a woman; it means she will live to be a widow (sometimes accompanied by a long life); B. cutting (v. also 14): a. should be done at the waxing or waning moon, according to whether it should grow fast again or not (Pliny); b. cut at night, it reduces a girl's sexuality; c. for sailors: there is a strong tabu against cutting hair (or pare nails) on board ship: in a calm sea it may raise a storm (also mentioned in Petronius' "Satyricon"); C. combing: causes weather-disturbances: the typical action of the mermaids (q.v. and Mirror); D. magic (apart from the cases mentioned): a. a witch may increase her powers considerably by shaking her hair loose; sometimes by binding it: Judith (10, 3); b. (childlore:) any hair (but preferably of a horse) laid in the hand before a caning, will mitigate the pain of the recipient, and cause the pain to the tormenting teacher; or it will split his cane; c. v. also Horse for horse-hair wigs (for judges); E. clippings: a. must be burnt by fire; b. if a bird picks it up for his nest, it causes headaches; c. a witch may use it for a spell against you; d. if it burns brightly, a long life is ensured.

hair-pin

folklore: a. generally a strongly magical ob-

ject, being at once related to women's powerful hair, and pins; b. lose one and you will lose your lover.

halcyon

v. Kingfisher.

Hallow'e'en

1. October 31: the last night of the old Calendar year of the Celts; 2. the strength of the gods of darkness is greatest then; 3. it fits in with the rites of ancestor-worship held worldwide in autumn; 4. to celebrate the end of summer witches and warlocks go abroad; 5. Irish: the night, in which firstlings were burnt; 6. the night when tricks are played upon people (often with the alternative "trick or treat"), which range from soaping of windows, or tick-tacking them with a button on a string (in imitation of a witches' rattle), to such magical feats as putting a farmer's wagon on top of his house (secretly in the night); 7. people go about in disguise (especially as witches) in order not to be recognized by the evil spirits abroad.

halo

1. irradiating, supernatural power: a radiance around a person in the darkness is a sure sign of godliness: e.g. Vergil (*Aen.* 2, 590); cf. Nimbus, Aureole, etc.; 2. intellectual energy in its mystic aspect: a light which casts no shadow; 3. the cage, the sphere (often made of a glassy substance): every man moving within his predestined mode of being; 4. a halo round the moon: predicts weather; e.g. v. Aratus (*Phaen.* 811ff.).

Hamlet

nature-myth interpretation: Hamlet's father killed by winter-darkness, in a fight for the fertility-priestess-goddess (Gertrude); young Hamlet (the spring-sun courting the spring or dawn-maid, whom he leaves behind and who dies: Ophelia) rises to kill darkness, and thus regains fertility (which accounts for his dubious feelings towards his mother-mistress, who might have made him king); the poisonous swords (like the poisonously flaming mouths of dragons) = cold, or drought, withholding the fertility-rain and killing Spring; he is replaced by another summer-prince; both have the typical Uncle-Nephew relation of the Sun-king in a matrilineal inheritance.

hammer

1. hammer + anvil = androgyne: fertility, creation: a. attribute of Hephaestos, the forger of Underground fertility; b. the creative (poetic) Word: (Is not my word) "like a hammer that breaketh the rock in pieces" saith the Lord: Jer. 23, 29; c. imitation of nature (in sculpture); d. hammer = thought; anvil (or forge) =

brain; 2. instrument of thunder-gods (thunder-rain related to fertility): a. Thor's most valued possession (but which he lost periodically) as: a. symbol of power; worn as an amulet for general protection; b. destruction (of fire and frost giants); c. fertilizer; a symbol used in marriage-ceremonies; b. harbinger of spring, releasing the sun amid storms; used in rain-making ceremonies (with the moving of Thor's chariot) to evoke thunder by imitation; 3. because of its form the 2-headed hammer (like the 2-headed battle-axe, cross, sword, etc.) symbolizes the mountain of Mars, and sacrificial inversion; 4. immortality: placed on graves by the Britons; Germ.: a symbol used at funerals, to ensure resurrection;

5. destiny: attribute of the Gr. allegorical goddess Ananke, impersonating the unalterable laws of nature; 6. divine vengeance: Babylon, which destroyed the nations, and therefore will be destroyed itself: Jer. 50, 29; 7. physical power and strategy: Machabee means 'hammer' (cf. Charles 'Martel'); 8. a persistent thought: "Blood and revenge are hammering in my head": Tit. Andr. 2, 3; 9. manual labour; 10. Christian: a. one of the emblems of the Crucifixion; b. attribute of St. Eloy, patron of smiths; 11. *her.*: a. violence; b. unbending will, c. strategy; 12. D. Thomas: a. ("Before I knocked") phallus striking and shaping the armour (= flesh) of the future child; also (in "When like a running grave") the auctioneer's hammer descending on a maiden's honour; b. flowers are 'hammering' through the ground; 13. v. *Anvil, Smith, Blacksmith.*

hand

I. *general*: 1. strength, power (of God and Providence), e.g. in ancient Christian monuments; in the M.A. it was often put within a cruciform nimbus, and then called the 'divine hand'; coming from a cloud it symbolizes divine intervention; 2. authority of the pater familias, the emperor, or the deity; 3. protection: a. as talisman with a cross, against all kinds of evil influences; b. Islam: the talisman of the Hand of Fatima: a. representing the holy family: Muhammed (= thumb), the Lady Fatima (first finger), etc.; b. divine generosity, hospitality, and power; c. the five Pillars of Islam (= principal religious obligations); 4. generation: often symbolized in gestures: a. the 'fico' (v. Fig) for coition; b. the thumbs pressed together upwards, and the closed fingers downwards (especially when held before the lower abdomen): the vulva; 5. friendship, greeting: v. Gestures, below; 6. labour: one of the meanings of the Egyptian hier.: manifestation, action, donating,

husbandry; 7. *her.*: a. a pledge of faith, a blessing, protection, power, diligence, concord, innocence; b. a red hand: mark of rank; 8. a blessing: a. v. Phrygian blessing; b. by raising the right hand; 9. healing: often by touch: e.g. the King's disease (= scrofula) by a king's hand; v. Gestures, below; 10. *W. Blake*: world's mechanism; 11. *branding in the hand* (or cutting off) for stealing (sheep), e.g. 2H6 4, 2; 12. *right and left*: A. right: a. the virile, rational, conscious, and logical; b. aggressive; c. when placed on the left shoulder: anxiety, hope and martyrdom; d. (Hebrew): South (speaking to the East); e. sit at the right hand: power, e.g. Christ at the right hand of the Father, Apollo of Zeus (Callimachus: H2, 29); B. left: a. the opposite of Right a, and b; b. weakness, decay, death;

II. *gestures*: A. *laying one's hands on something*: 1. blessing; 2. consecration: a. to separate the Levites, and dedicate them to the service of God (Num. 8, 10); also later in the Rabbinical tradition to confer Rabbithood on someone; b. to appoint a person for a special mission (Acts, pass., e.g. 6, 6); 3. transference of guilt: the High-priest laying his hands on the scapegoat, or a sacrifice; 4. healing: N.T. *passim* (e.g. Mark 6. 5); 5. on one's own head: mourning (cf. putting earth or ashes on it): e.g. 2Sam 13, 19 and Jer. 2, 27; 6. on one's mouth: originally the secret of the mastery of resurrection; later any secrecy, silence, the typical gesture of a person initiated into a sacred cult; 7. on one's eyes: clairvoyance at the moment of death; one of the meanings of the Egyptian hier.: clairvoyant action; 8. in the hole of the 'door' of the beloved in SoS (5, 4): sexual excitation; B. *raising one's hand*: 1. to swear: that the hand may wither at perjury; 2. voice and song; 3. distress, surrender, death; 4. circumcision; C. *placing one's hand on one's breast* (heart): 1. a sage; 2. clenched: tearing out one's heart as an offering to a deity, or a beloved; 3. flat over it: adoration, love, salutation; D. *two hands joined, or clasped*: 1. originally to show there were no weapons (like raising the opened right hand): conclusion of a peace-treaty; 2. concord, alliance, friendship, solidarity, love, etc.: (Fred.) "Here is my hand", (Mir.) "And mine, with my heart in 't" (Temp. 3, 1); 3. mystic marriage; 4. Jung: individuation; E. *put at the side*: 1. loose: resignation, declining further activity; 2. on the hips: a. arrogance, challenge, independence; b. with the thumbs forward: reins, water, recognition; F. *with water*: 1. dipping: the one who dipped his hands in the water of the table-dish, was to betray Christ: e.g. Matth. 26, 23; 2. washing: Pilate's protesta-

tion of innocence: this was prescribed for Romans and Jews alike, in order to avoid the consequences of a murder; G. *striking one's hands together*: a. rain-making magic: like rattles, etc.; b. applause; c. unwillingness: Num. 24, 10; H. *fill a person's hand*: appoint him to a post (especially of a priest); I. *cross one's hands*: originally gifts made to fortune-tellers: later any money given in order to receive a favour, a bribe; J. *hands pointing downwards* (Christian): descent of grace (light or virtue) from above to below; K. *grasping straw*: lottery, especially drawing the straws to see whether Christ or Barabas should be released; L. *hand-to-hand dance*: may symbolize the Ariadne-thread, fostering the return from the Labyrinth (q.v.) through resurrection (of vegetative life); or it may be a symbol of the chain: the cyclic movement of life-death-resurrection, especially in mixed company; v. Dance; M. *a hand put between the two hands of another*: swearing allegiance to that person; N. *open hand with fingers widely stretched* (= sun-symbol): protective magic against the evil eye;

III. *combinations*: A. general: 1. Dawn's left hand: the faint glimmer on the horizon an hour before sunrise: FitzGerald's transl. of O. Khayyâm; 2. Hand of Glory: v. Folklore; B. colour: 1. *black hand*: a. threat, vendetta; b. the mysterious Black Hand (evil or winter) residing in the Perilous Castle, who murdered many knights, until Percival overcame him, and broke his evil spell; v. Castle; 2. *white hand*: of Moses: a. a sign (Ex. 4, 6): when Moses put his hand into his bosom it became 'leprous'; b. spring-blossom: "Where the White Hand of Moses on the Tough Puts out, and Jesus from the Ground suspires": FitzGerald's transl. of O. Khayyâm; 3. *red hand*: a. violence, murder, or warning of death; b. sun-symbol; C. material: 1. *golden hand*: of Fortune: K. John 2, 2; 2. *ivory hand*: of Fortune: "Lord Timon's frame, Whom Fortune with her ivory hand wafts to her": Tim. 1, 1; 3. *gilded hand*: bribery: "offence's gilded hand may shove by justice": Ham. 3, 3; 4. *iron hand*: "God comes with leaden feet, but strikes with iron hands": proverb; D. condition: 1. a *cold and dry hand*: a. miserly; b. lacking amorousness; yet the proverb says: "a cold hand and a warm heart"; 2. *moist and sweaty*: lusty: a. (Oth. to Desdemona) "this hand is moist, my lady... This argues fruitfulness, and liberal (= too loose) heart; Hot, hot, and moist...": Oth. 3, 4; b. Adonis' sweaty hand: "The precedent of pith and livelihood": Ven. 26; c. a servant-girl offering her favours for a present: "bring your hand to th' buttery bar and let it drink":

Tw. N. 1, 3; 3. a *withered hand*: when Jero-boam wanted to attack the prophet, his arm was paralyzed; Jesus healed a 'withered hand';

IV. *folklore*: A. general: 1. a 'handfast wedding': the couple concerned join hands and vow fidelity for a year; after that the agreement may be cancelled, or made permanent in church; 2. meeting a left-handed man is lucky, except on Tuesday: the Scandinavian god Tiu (= Tyr), after whom the day was named, was left-handed; 3. cattle should not be struck with the hand: take e.g. an ash-stick; B. *dead hand* (v. also C): 1. the dead hand of a suicide, or one who died on the gallows, is curative: especially for trouble of the neck or throat; or it may cure barrenness of women; usually the gallows were visited secretly in the night; 2. Pliny (28, 11): some believe that the hand of any (prematurely) dead person is curative; C. *Hand of Glory*: wrap the hand of a hanged man in a piece of shroud, draw it tight to squeeze out the remaining blood, and pickle the hand; this Hand of Glory can also make one invisible; the word may originally have been Fr. 'main de gloire', rel. to 'mandragora' = 'mandrake'; D. *Lucky Hand*: v. Fern; E. palmistry: a. for the Fingers: v. there; b. the mounts in the hand: v. the gods whose name they carry.

handiwork

Elizabethan: sexual activity (like 'fair work', 'good workmanship', etc.): "We know his handiwork": K. John 1, 1.

handmaid

1. the Virgin Mary: "behold the handmaid of the Lord" (Luke 1, 38), with reference to the Ps. 86, 16, and 116, 16; 2. she, in her turn, has 5 handmaids: Cecily, Gertrude, Magdalen, Margaret, Rosalys: ref. D.G. Rossetti ("The Blessed Damozel"); 3. the hours of the day: 'ancella' in Dante (Purg. 12, 81).

Hanged Man, The - (Tarot)

1. other names: the Hanging Man, Judas Iscariot; he has been identified with all the Hanging Gods of Fertility (v. King, Sacred -): Attis, Tammuz, Osiris, Dionysus, Odin, Balder, Christ; 2. represented: as a figure half-way between the Magician and the Fool he wears a multi-coloured suit; he holds his hands (tied?) behind his back, or is hiding something from us (e.g. a purse or bag, which, misunderstood, led to the name of Judas); he hangs from a T-cross of living wood, or a cross-bar topping two pillars (q.v.), or from a bar laid across two knotted trunks (also suggesting living vegetation); he almost invariably hangs by one leg only, the other being crossed behind it (forming another cross, or a triangle); his head has a halo round

it; the expression on his face is ecstatic rather than suffering; 3. *denotes*: a. detachment from materialism; a flight to overcome evil; Perseus; b. the discipline of the poet, uniting the Magician's spell and the Fool's divine frenzy; the prophet as well as lunar Pierrot; c. the reverse and suspension of mind; mystical idealism; the Utopian dream-world; d. a solar myth: solstices and the approach of Spring; astrol.: Aries (or Libra) and Uranus; e. a cross surmounting a triangle of water; 4. *T.S. Eliot* ("The Waste Land"): power derived from 'elevation': charity, knowledge, wisdom, fidelity, etc., all characteristics he does not find in the modern Waste Land.

hanging

1. in its original, sacrificial form, 'hanging' included emasculation, crucifixion, etc.; it often was a 'gibbeting' after death; 2. the death of the Sun-king; since it is a consecrated corpse, any part of the body, clothing, gallows, crucifix, stake, etc., are highly charged with magic power (this persisted, when hanging became a punishment); the Hangman was the High Priest, who through this-function, also obtained strong powers; jealous of Kriemhild, Brunhild hangs Gunther, bound hand and foot by her girdle, on his wedding night; cf. the Hanged Man; 3. in general it was a sacrifice to air-gods (for which women were never taken); 4. it is also a sacrificial suicide of a sky-god: Odin, Christ, etc.; often with (or preceded by) a spear-wound and burning; Odin is the Hanged God (to obtain wisdom) and Spear-Brandisher; 5. hanging goddesses and heroines may be the moons hanging in trees e.g. Helen's tree-cult and 'Hanging Artemis'; even Hera was hanged by Zeus as a punishment; v. Pausanias (8, 23); 6. later the actual hangings were substituted in many ways (e.g. cutting Hair, q.v.); clothing, rags, dolls, were hung in trees as 'votive offerings'; 7. still later it was regarded as a luckless death, a form of ignominious punishment; as such the Anglo-Saxons took it over from their ancestral Germanic tribes; 8. in Eliz. times it was the punishment for common criminals; beheading fitted the gentleman; 9. it is the typical way of killing dogs (sometimes cats): a. in proverbs: "There are more ways to kill a dog than hanging", "Give a dog a bad name and hang him", etc.; b. in ballads: e.g. "The Queen Marie"; c. in nursery-rhymes: e.g. about the old dog Barnaby Bright, which is "condemned by the parson to be hanged by the clerk"; d. up to the 18th cent. there are records of official trials about dogs, which had harmed a person and were then sentenced to death by hanging; 10. *psych.*: 'sus-

pension' is the symbol of unfulfilled longing or tense expectation; v. Hanged Man, The -;

hare

I. *sacred to the Great Goddess: life, fertility, resurrection*: 1. general: a. it has triangular teeth; b. Egyptian hier.: elemental existence, the concept of being; c. from of old the hare has been connected with the moon: on clear moonlit nights they gather together and indulge in weird play, silent and bizarre, dancing in circles on their hindlegs, etc.; 2. Egypt: attribute of Osiris, god of resurrection through Isis; 3. in the Bible it is 'unclean'; 4. associated with lunar Hecate, and sacred to Eros (a 'younger' god) in Greece; 5. the Norse love-goddess Goda, riding naked on a goat (q.v.), was accompanied by a hare; 6. related to Easter, the Spring-equinox festival of Eostre (Ostara), a fertility-goddess to whom a goat was sacrificed; the hare was her ritual animal and an egg her fertility-symbol; v. also Godiva; 7. Greek emblem for Autumn, season of harvesting, and in the M.A. an emblem of Spring (with the lily); together: resurrection; 8. sacred to gods of Underworld-fertility; 9. from of old the hare has been a symbol of lasciviousness and fecundity, procreation, 'moral' or 'immoral', since they mate openly; e.g. Ovid (*De Arte Am.* 3, 661); 10. a woman of loose morals: e.g. the quibbles in Rom. 2, 3; 11. a very common transformation of witches: the opposite of the solar cock; v. Folklore, below;

II. *vigilance*: 1. it sleeps with its eyes open; 2. as an Egyptian hier., one of its meanings is 'hearing', 'open eyes'; 3. swift flight; in Gothic art: fleetness;

III. a *royal* animal: connected with Boadicea; perhaps influenced by I, 5 and 6, and v. below;

IV. *resourcefulness*: 1. Aesop: it has the wisdom of the underdog, e.g. demanding an equal share for all animals (*Fables* 37); 2. often a trickster, e.g. in the Uncle Remus stories;

V. *timidity, cowardice*: 1. Aesop: fear; often connected with, and opposed to, the lion; 2. an early punishment for breaking the tabu on hare-eating was loss of courage; Boadicea may have sent the hare hoping the Romans would eat it and become cowards; for another hare on a battlefield: v. Herodotus (4, 134); 3. in a medieval icon a hare puts Cowardice to flight;

VI. *destroyer, but vegetarian*;

VII. *curiosity*, love of learning, exploring; but (perhaps through symbolic inversion) also a symbol of shortness of memory and ignorance;

VIII. *madness*: 1. proverbial: "Mad as a March-hare": a. because of its freakish gambols and rutting: v. also I, 1, c; b. it is wilder in

March as it lacks cover; 2. youthful madness: caught in a net in winter: Mer. V. 1, 2;

IX. *melancholy*: 1. because of its solitariness; 2. in Elizabethan times it was considered the most melancholy of all animals (sometimes with a pun on 'hair'), e.g. 1H4 1, 2; cf. "like your melancholic hare, Feed after midnight": J. Webster (*White Devil* 3, 3);

X. *her*: a. one who enjoys a peaceful, retired life; b. hunting skill; speed; c. continual vigilance; d. fertility;

XI. *special religious meanings*: A, Hebrew: a. contemplation; b. intuition; B. Christian: a. Easter; b. a white hare at the foot of the Virgin: she has conquered the temptations of the Flesh; c. the Church persecuted; d. emblem of Fasting (in an icon); also of Vagrancy; e. on early Christian graves: a. the rapid course of life; or resurrection; b. 3 hares turned so, that they have one pair of ears: the Trinity;

XII. *special literary meanings*: A. W. Blake: "Each outcry of the hunted Hare, A fibre from the Brain does tear" (*Aug. of Inn.*); B. W.B. Yeats: 1. taking over a Celtic myth: a mythical pack of Otherworld Hounds, which are the unshriven souls in the Wild Hunt of the Hare, cannot reach it, since it is a transformed witch, originally the sacred fertility hare; in one of the (imaginary folk-poet) Hanrahan-stories an old man's queen of cards changes into that hare; 2. the collar-bone of a hare is used as a telescope to be able to see things, normally not seen; here: dull bourgeoisie;

XIII. *folklore*: A. seeing one: a. in general unlucky: seeing one running down the main street of a village predicts a fire; b. sometimes, however, it is lucky to meet one: make a wish as soon as it has passed; but sometimes white ones are unlucky (white is connected with ghosts and witches); B. witches: in England it is their commonest transformation; they can only be shot with a silver bullet: when you kill or wound one, you will surely find someone in the village who has just died, or has a similar wound; C. as witches are in charge of storms it is a tabu-word on board ship, and certainly unlucky to have one on board; D. a hare's foot: a. carried about in one's pocket, it averts rheumatism and cramp; b. it is also a talisman for speed; c. a favourite talisman among actors; E. a hare's genitals, as talisman, avert barrenness.

harlequin

1. *general*: a. in the Italian "Commedia dell'arte" the servant of Pantalone, and lover of Columbina; b. in English pantomime: a mute who dances through the world, invisible to the Clown, on whom he plays his tricks, as they are

rivals in love of Columbine, whom he protects from both Clown and Pantalone; he usually wears parti-coloured, bespangled tights and a vizor, is bald-headed, and carries a magic wand of lath; 2. mischievous intrigue and tricks played on others; 3. transformations by magic; 4. a chthonic deity, related to the gods of fertility; 5. the discordant elements in life.

harlot

1. originally the word applied to knaves of both sexes (it is of doubtful etymology); 2. Hebrew: a. prostitutes were often foreigners, hence 'strange woman'; b. idol-worshipper; their religion might require the women to prostitute themselves (as 'hierodules'); therefore later the name was applied to the centre of any religion, or sect, in which one does not believe: Jerusalem, Nineveh, Samaria, Babylon, Tyre, Rome, etc.; 3. W. Blake: "The Harlot's Cry from Street to Street Shall weave Old England's winding sheet" (*Aug. of Inn.*); 4. v. *Prostitution*.

harp

1. large true harps were already found on the tomb of Ramses II (c. 1220 B.C.), and later found all around the Mediterranean, except in Greece and Rome, where the lyre and the cithara were more important; the Irish developed their own harp (with a huge sound-box), the Welsh harp was soon influenced by the French models; the Biblical harp may have been more like a lyre; 2. instrument of wind-deities; 3. related to heaven: a. Druid: harp-sounds released the soul from the dead body and carried it to heaven; b. played by angels: heavenly bliss and harmony; c. the Mystic Ladder to heaven (sometimes a burial-gift); as such it is also connected with the swan (q.v.) as psychopomp; 4. longing for love and/or death: a. Celtic: Tristram ('the sorrowful born': his mother died at childbirth) was a harper (*Malory* 8, 3); he was also the refiner of the arts of hunting and hawking; he got wounded in his 'side' at his first jousts, to be healed by La Beale Esoud; b. a harpist plays an important part in Goethe's "Wilhelm Meister";

5. sadness, human stress and suffering (tense strings): a. in J. Bosch's "Garden of Delights" a man is crucified on a harp; b. a body turned into a harp: in the ballad "Binnorie" a jealous girl drowns her younger sister; a harp is made of the girl's breast-bone, and her hair into strings; the harp is then taken to the king's court, where it sings its accusation, untouched by human hands; 6. related to the White Horse; 7.

music, poetry; 8. related to blindness, accompanied by: a. cunning: "O heard ye na o' the silly blind Harper, How long he lived in Lochmaben town? And how he wad gang to fair England To steal King Henry's Wanton Brown" (= his horse, which the harper did steal, and he got paid thrice for his so-called lost old mare): "The Lochmaben Harper"; b. aristocracy: e.g. "The Blind Beggar's Daughter"; 9. national emblem of Ireland (sometimes of Wales);

10. *her*: a. contemplation, elevation; b. chastity; 11. Hebrew: a. praise of God: instrument of the ecstatic nabis (prophets): 1Sam. 10, 5; b. soothing of strained nerves: David's magic harp overcame the 'spirit of madness' in Saul; c. instrument of the harlot (*Isa.* 23, 16) and orgies (*Isa.* 5, 12); d. sadness: (by the rivers of Babylon): "We hanged our harps upon the willows": Ps. 137, 2.

harp

1. wind-spirit: a. in Homer ("Odyssey") the harpies 'carried off' Odysseus (= he was lost); b. they carried off two orphan-sisters, whose marriage had been arranged by Aphrodite; c. they stand for swiftness; 2. ghost: they occur as tomb-figures; cf. also 1, b; 3. in the development of mythology they are doubtful characters, ranging from the three beautiful daughters of Thaumias and Electra (daughter of Okeanos) according to Hesiod, to the loathsome, greedy, and vengeful monsters in Vergil; they are also considered as the daughters of Neptune and the sea; 4. M.A.: emblems of: a. the sign of Virgo; b. Music; 5. *Dante*: Harpies devour the souls of those who committed suicide as symbols of insatiable misery and despair (*Inf.* 13); 6. *her*: a. they generally lack their sinister aspect, and are represented as half noble ladies; b. they combine faithfulness and compliance, with the power and wisdom of the eagle; c. ferocity under provocation; 7. evil harmonies of cosmic forces; 8. *psych.*: a. personification of vice: guilt and punishment; b. involutive fragmentation of the unconscious ('tearing man apart'); cf. Multiplicity; 9. *D. Thomas*: closely related to angels (e.g. "The Lament"): a. both have wings; b. angels play on 'harps'.

harrow

1. agriculture, fertility; 2. martyrdom; 3. was originally suspended over a coffin, to be used as a chandelier: funeral candles were impaled on its spikes; 'harse' may have been derived from a L. word for 'harrow'.

Harry, Old-

as a name for the devil: a. derived from the

Persian Ahriman, prince of the Kingdom of Darkness; b. the 'hairy ones' in the Bible has been translated by 'devils'; related to 'satyrs'.

hart

1. grace, nimbleness; 2. morning star; resurrection: its shedding its hide and horns typify Christ's resurrection; when it appears suddenly, knights follow it and are plunged into miserable, at any rate unusual, adventures, e.g. Arthur meeting the Ladies of the Lake (Malory 4, 6ff.); 3. sacred to Artemis, Esther, and Christ; 4. one of the substitutes for the Unicorn; 5. Christian: a. piety and aspiration of the soul: "as the hart panteth after the water brooks, so panteth my soul after thee, O God": Ps. 42, 1; b. persecution: (the princes of desolate Zion) "are become like harts that find no pasture and they are gone without strength before the pursuer": Lam. 1, 6; c. immortality: "for the hart when he is old he waxeth young again in his white skin": Malory (17, 9); cf. Deer; 6. O.E.: the hall which Hrothgar had built was called 'Heorot' (hart), probably because of the antlers on the roof; it was unpeopled for 12 winters by the raids of Grendel ("Beowulf"); 7. v. *Deer, Doe, etc.*

harvest

1. sometimes the end of the fertility-king's term of office (sometimes Midsummer); 2. the death of the grain-spirit in various forms: a. an old man; b. an old woman; cf. Hag; c. a corn baby; the last corn cut then meant cutting its umbilical cord; it was often fashioned into a primitive doll; 3. time of the expulsion of devils and witches by bonfires and explosions; 4. rites of ancestor-worship; 5. ripeness to the core; cf. J. Keats: "Ode to Autumn"; 6. old age; 7. Hebrew: a. the harvest of the corn was in April-May, so Pentecost could be a harvest-feast; wine and olive were harvested from August to October, and that was celebrated with the Feast of the Booths; b. type of Judgment-day; 8. v. *Autumn*.

hat

1. thought: related to the head; changing hats = changing ideas; 2. that which 'covers' a personality; 3. according to shape they may be phallic: e.g. the Phrygian cap, the brownies' hoods, etc.; a conical hat is characteristic for a shepherd, a mystagogue or a seer; 4. some confer invisibility (= regression), like Helmet; 5. combinations: a. winged hat: attribute of Mercury; b. "raising one's hat": originally: raising the helmet as a sign of respect and demonstration that danger was absent; c. in a ring: challenge, competition; 6. folklore: A. a tall hat is characteristic of witches or their Master; B. "As

mad as a Hatter": may have been: 'as mad (= venomous) as an adder'; C. hatband: a. often the place, where charms were worn by men, to counteract the evil influences of spirits; b. love-charm for a girl: steal a hatband from the man you love, and wear it as a garter; c. for a man wearing a garter as hatband: v. Garter.

hatch

1. "In at the window, or else o'er the hatch" (= halfdoor): a standing phrase for a wife's infidelity, or the birth as consequence of it; ref. K. John 1, 1; 2. "It is good to have a hatch before the door" (= keep silent): proverb.

hatchet

1. related to woodland; 2. log-fires; 3. carpentry; 4. 'to bury the hatchet': make peace (proverb); 5. v. *Axe*.

hawk

1. general: a. for the use of the hawk in Falconry: v. Falcon, from which it is often indistinguishable (in symbolism); in biology the term is only applied to some 45 species of hawks and 'accipiters'; the female is generally larger than the male; b. the best-known, and the largest, is the goshawk, q.v.; c. at a certain season it changes into a cuckoo (Pliny 10, 11); d. it does not eat the hearts of its prey (Pliny 10, 10); 2. fire, sun, nobility (which it shares with the Eagle): A. Egypt: a. the Royal Hawk is sacred to solar gods and goddesses: Horus, Ra, Sphinx, etc; b. in the Book of the Dead it says: "I (the sun) have risen like the mighty hawk that comes forth from his egg"; c. Egyptian hier. for 'god' (= Sun), or 'solar transfiguration'; d. the penalty for killing a hawk in Egypt was death: (Herodotus 2, 66); B. Greece: sacred to Apollo, whose messenger it is ('kirkos'): Homer (Od. 15, 53lf.); C. nobility: "he hath no mate; his neck is wound with a yellow ring; on his breast is the crest of a former king": John Gray ("The Flying Fish"); D. gentleness: "As gentle as falcon, Or hawk of the tower": Skelton ("To Mistress Margaret Hussey"); cf. Juliet's 'tassel-gentle' under Falcon; may be related to 2, C; 3. blood: it drinks no water, and overcomes all birds; 4. immortality, longevity: in Egypt, on funeral urns, it is the guardian of the liver and gall bladder;

5. soul: a. one of the meanings of the Egyptian hier.; b. (like the eagle) it aspires towards heaven; 6. mind: a. a hawk eating a hare may symbolize the triumph of Mind over Flesh (lower instincts); v. also Yeats below; b. Germanic: 'Vedfolnir' sat between the eyes of the white eagle in the Sacred Ash, all-knowing, surveying heaven and earth; c. sometimes it represents the evil mind of the sinner; sometimes its

opposite: higher thoughts; the first may be influenced by the Kite (q.v.); d. cunning: Loki, in the form of a hawk, released the goddess of fertility Iduna from the attentions of the giant Thiaasa, who appeared before her in the form of an eagle; 7. wind, storm: a. Egypt: the East Wind; sometimes all winds: four-headed; b. the kite is sacred to Boreas; 8. comes to hand: the opposite of the hen; but cannot be lured back by love alone (e.g. Langland: P. Plowman. Bk. 5); 9. vengeance: Ceys's brother, Daedalion, having gone mad because his daughter Chione had been killed by Diana, ran up Parnassus, and when he threw himself down, was changed (by Apollo) into a hawk: "friendly towards no one, he vents his rage upon all other birds, thus causing others to suffer by his suffering": Ovid (Metam. 11, 338ff.);

10. bird of prey, therefore: ferocity, swindler, etc.; representing brute force and violence, it is the opposite of the 'weak' songstress, the Nightingale, who, in this world, is completely at the mercy of the Hawk: Hesiod (Works and Days 203ff.); 11. emy: M.A. attribute in an icon; 12. speed: flies in a straight line; 13. special religious meanings: A. Hebrew: a. 'unclean': Lev. 11, 26; b. providence of God: "Doth the hawk fly by thy wisdom, and stretch her wings toward the south": Job 39, 26; B. Christian: H. Spirit; 14. special literary meanings: A. "Like the haggard (= wild hawk) (the fool must) check at every feather That comes before his eye": like a wild hawk among tame men, the fool swoops upon every occasion for jest, yet must be tactful and wary (Tw. N. 3, 1); B. a haggard (since it was especially the adult female that was to be trained) also symbolizes a wild and intractable woman: "I do prove her haggard": Oth. 3, 3; also Shr. 4, 2; C. Circe may have been related to 'kirkos' (= raven) and thus be related to Sycorax ("Temp."): sus (= swine) + kirkos (= raven or hawk): v. Raven; D. W.B. Yeats: a. logic: a direct swoop to kill; it is the opposite of the Butterfly = intuition; b. ("Another Song for a Fool") a schoolmaster's former existence; c. freedom, refusing to be made 'useful': the difficulty for an artist to live in the practical world and retain his freedom; d. ("At Hawk's Well") the well of immortality (for the rise of which the poet as old man waits in vain, since he falls asleep every time it rises) is guarded by the hawk-woman, by whose orgiastic dance Cuchulain is lured away: a brief, heroic life is better than a timid long one; the hawk stands for: a. fierce nobility; b. its rapacity is part of its grace; c. one of the divine birds and beasts (with the heron, the swan, the uni-

corn, and the 'great beast'), which bring natural energies into the human world (Phase 15: v. Moon); E. D. Thomas: a. devouring lust: the lover as a bird of prey: a rival; b. a "hawk on fire" ("Over Sir John's Hill"): a. bright in the sun, with the dusk below; b. devouring nature (the sparrows are guilty): through it he continues the life-process (and thus the sparrows, too, have infinite worth); c. the flashing and exploding Fire-bird; d. = the hanging judge, and hangman; and condemned;

15. folklore: a. seen in the sky, it predicts fair weather (Nisus' transformation): Vergil (Georg. 1, 404ff.); b. the 'good' hawk sweeping through the hall was one of the omens of a happy life (like the resounding harp): "Beowulf"; c. nursery-rhyme: conceit: "Riddle me ree, A hawk sat up in a tree; And he says to himself, says he, Lord! what a fine bird I be!"; 16. v. *Eagle, Eyes* (for 'sealing'), *Falcon*.

hawthorn

1. the two species in Britain (with minor biological differences) are also called 'may' (esp. the flower), 'hedgerow thorn', or 'white-thorn'; 2. it is sacred to the Great (White) Goddess; 3. death: a. in the Celtic Tree-alphabet (letter H) it comprises the period from May 13 - June 9: the unlucky month of May, when people kept their old clothes (from Greece to Britain); sometimes rags of clothes were put on hawthorn for mourning or propitiation; b. Rome (in Ovid): sacred to the goddess Carnea, it protects against baby-snatching by bird-witches; the reverse may have been true: the hawthorn must not be taken into the house, because she killed children in bird-disguises; later it was the door-god Janus (as her son/husband who was supposed to keep her out: and thus Cardea - Carnea became Janus' mistress, as Iana, or Iuno, the Door-Goddess (v. also Door); c. it is often found where deadly fights are to take place: a. Sir Gawain and the Green Knight (related to 5): hazel and hawthorn, intertwined, stood at the entrance to the Castle of the Green Knight; b. hawthorn and honeysuckle were to be found at the grove, where Palamon and Arcite fought for the love of Emily: Chaucer ("Knight's Tale"); d. destruction of the tree brings great peril to cattle, children, or money; e. it is avoided by bees and butterflies, so it is pollinated only by flies; 4. purification: the time of the cleaning of the temples in Greece and Rome, with Purification-rites, ended at the Ides (15th) of June;

5. sexuality, fertility: A. abstinence: a. as the period was sacred to the Goddess as Virgin (Artemis) sexual abstinence was required; b. a

bad month for marrying: the Great Goddess hates the hedging in of sexuality through marriage; B. indulgence: a. the scent of its blossoms resembles the scent of sexual female excretion; b. Athenian brides wore garlands of hawthorn; c. in Greece it was put on the altars of Hymen (later allegorical deity of marriage); d. in Rome it was connected with the orgiastic Flora-cult: riding out to pluck hawthorn, and dancing round the 'may'-pole (q.v.); torches of it were used by the shepherds carrying off the Sabine women; it supplied marriage-torches since then (Pliny 16, 30); e. Celtic: Olwen ('She of the White Track'), the May Queen of love and vegetation, was the daughter of Yspaddan Penkawr (= 'hawthorn'); she was also associated with the wild apple; f. "Come, I cannot cog and say thou art this and that, like a many of these lispng hawthorn-buds, that come like women in men's apparel" (said by Falstaff to court-women): Wiv. 3, 3; g. v. Folklore, below; 6. related to the moon: a. Moses' burning bush may have been a white hawthorn: 'seneh', probably related to Sinai, and the adoration of the masculine moon-deity Sin; b. sacred to the Virgin Mary as Moon-Goddess; c. according to Shelley ("The Dream of the Unknown") the hawthorn is "moonlight-coloured"; 7. *servitude*: attribute in an icon; 8. *prudence*: a. connected with two-faced Janus; b. for a long time sexual abstinence was equated with prudence; 9. related to *shepherds*: "And every shepherd tells his tale (= counts his flock) Under the hawthorn in the dale": Milton ("L'Allegro"); 10. *her.*: found in the crests of the Tudor princes; 11. related to *bad weather*: "Through the hawthorn blows the cold wind, And drizzily rain doth fall": the ballad "Friars of the Orders Grey"; cf. also Lear 3, 4;

12. *folklore*: A. unlucky: the Crown of Thorns was made of it, and it is related to the fairies: a. it is unlucky to cut hawthorn; b. it is even unlucky to sit under, when fairies are most powerful, e.g. May Day, Midsummer Eve, Hallowe'en, etc.; c. v. 3, d, and e; B. related to fertility and marriage: a. sometimes hawthorn was put in the kitchen and left there for a year; b. marriage-charm: girls used to go out very early to gather the flowers on May Day, and carried them home in silence (otherwise they would not get married that year); c. in older times hawthorn branches were brought joyfully into the house on Old May day (when it blooms); C. protective charm: it protects the house from lightning; D. at Glastonbury, when Joseph of Arimathea thrust his staff into the ground, the hawthorn miraculously grew; the

tree was cut down by the Puritans, but fortunately many daughter-trees had been taken from it, and they still bloom on (Old) Christmas Eve (January 5th); E. as fuel: it lasts well, but must be cut in autumn; 13. v. *White-thorn*.

hay

1. *folklore*: a hay-cart is lucky to meet, when it is coming towards you: a wish must be made; but seen from the back it is a bad omen; 2. *haycock*: D. Thomas ("Into her lying down head"): made by a phallic scythe, and is a 'couch for luxury': that of the Ladies of the White Giant's Thigh; 3. *hayrick*: D. Thomas ("The Ballad of the Long-legged Bait"): the place where the bait (v. Leg) 'is drowned' (in 'dryness'); generally also Omphalos (q.v.).

hazel

1. related to the *Great Goddess*: number 9 (fruits after 9 years); corresponds with the 9th Celtic consonant (sometimes the 10th): the period from August 6 till September 2; with the apple it was one of the most sacred trees, for which the Celts had the death-penalty, if one was wantonly cut; 2. *knowledge, wisdom, poetic art*: a. almost any nut symbolizes wisdom; b. Connla's Well: under the sea, in the land of Promise and Youth; the well was shaded by the nine hazels of poetic art (bearing flowers and fruit at the same time the hazel represents beauty and wisdom); only the divine salmon (q.v.) which lived in the well had the privilege of eating the nuts as they dropped into the water; whoever else ate the nuts, or the salmon, or drank from the water, would be gifted with poetic inspiration, but even the gods were forbidden to approach the well (Boann disobeyed, and as she approached the well, the waters rose in a flood to drive her away, creating the river Boyne); Fionn MacCool, who accidentally tasted the salmon, (when he licked his burnt thumb when frying them) got that wisdom; c. Vergil often relates hazel to poetic inspiration: e.g. Ecl. 5, 21; d. it could also have an unfavourable meaning: the Ancient Dripping Hazel dripped poisonous milk, having no leaves, and was inhabited by divinatory vultures and ravens; Fionn made a shield of it for satiric poetry; v. also Hazel-wand; 3. *love and fertility*: a. Jacob in the O.T. used 'hazel' making his curious magic to get mottled cattle (Gen. 30, 37); the wild almond may have been meant here; b. in Vergil twins of a goat are born amid a grove of hazels (Ecl. 1, 14f.); c. goats were roasted on hazel-spits as offerings to Bacchus: Vergil (Georg. 2, 396); d. Phyllis (a country-girl) loves hazels in Vergil (Ecl. 7, 63); Luturna, escaping from Jove's amorous pursuits, hid in a hazel-tree

(Ovid, Fasti 2, 585ff.); e. the Celtic god of love Aengus (accompanied by white birds with red specks = kisses) held a hazel-wand; 4. *fire*: the tree of Thor;

5. *rain-making*: stirring a spring with a hazel-stick; 6. *healing*: a double hazel-nut prevents tooth-ache; 7. *reconciliation*: Celtic heralds carried a hazel-wand; 8. *death*: a. 'Sir Gawain and the Green Knight' (remnant of a story of the death of a fertility-king): hazel and hawthorn stood, entwined, at the entrance to the valley of the Castle of the Green Knight; b. "So on the morrow they made them biers Of birch and hazel so gay": ballad: "Chevy Chase" (st. 53); c. J. Keats: related to Autumn; 9. *hazel-wand*: A. divinatory: a. finds hidden water; b. finds buried treasure; c. finds murderers and thieves; B. makes a person invisible (like fern-seed, to which it is related); C. Irish heralds carried hazel-wands;

10. *folklore*: A. counter-charm against witches and fairies: a. a branch was often put in a horse-harness to protect it from evil spirits; b. cattle should not be struck with the hand: it is better to take a hazel-branch, which will also scare off witches and fairies; B. fertility: a. its nuts are still connected with love and child-birth, and used in divination on Hallowe'en: v. Nuts; b. in the nursery-rhyme Bob Robin (v. Robin Redbreast for its relation to the Sacred King) lives on a hazel-twig; C. good to make whistles for children; 11. v. *Apple*.

head

1. mind, spiritual life, wisdom; 2. the sun, light, kingship, authority; 3. the Universe (with the half-globe of the crown as the heavens); in the correspondences of the whole body the head stands for the heavens; 4. Oneness; 5. the masculine, virility, fertility: a. Athene sprang from Zeus' head; b. as the seat of intellect is, what specializes man (and immortalizes him), what individualizes him, the head is the masculine opposite of the woman's universalizing womb; therefore so many men's heads speak after death; v. Severed Head below; 6. *her.*: a. honour for special services; b. power; c. a moor's head: reference to the Crusades, or the East India Company; 7. *Zodiac*: governed by Aries; 8. *alch.*: symbol of the vessel of transformation; 9. D. Thomas: the head is sometimes 'maidenhead' (as in Rom.);

10. *Severed Head*: A. the head seen as independent of the body (decapitation after death); B. buried separately: a. hero's heads were buried at strategic points or access-roads to guard a city against invasions: Mabinogion's Bran at Tower Hill; Eurystheus; Adam's at Jeru-

salem; even foreigners can guard a country (e.g. Oedipus, Orestes, etc.); cf. Judith (14, 7): Holofernes guarding Bethulia against his own troops; b. later the actual heads were often replaced by sculpture; C. sacrifice: a. of the castrated or mutilated sacred fertility king (e.g. the Peredur legend); b. for the Germanic peoples it was the head that was offered to the gods (especially a horse's head), the rest was eaten (cf. loins and fat for the Greeks); c. it was generally offered to ward off evil; D. talking: a. sacred heads continue to talk wisdom after the death of the rest of the body, and advise people in times of danger, so: Wisdom; e.g. Arthur, Bran, the Green Knight, etc.; b. in nature-myth: a. the sun, sunk beneath the horizon, still sending out its rays; b. storm winds (celestial battles); c. a fertility-aspect; often buried in, or beside, water-springs, e.g. Pegasus, the rain-maker par excellence; perhaps connected with the oracular quality of the springs; d. life of the soul after death; e. its origin may be ancestor's skull worship, consulted for guidance; c. Orpheus' severed head floated to the shore of Lesbos, was attacked by a serpent (= winter: v. Winter-animals), but Apollo (the returning Sun) drove off the snake and "froze it to stone": Ovid (Metam. 11, 60); Orpheus has also been explained as the (fertile) wind; E. punishment: a. sent by God: the ancient and honourable people of Israel would be cut off: Isa. 9, 15 (and also the 'tail' = the false prophets); b. in Elizabethan times beheading was the punishment for noblemen (hanging for commoners);

12. *further combinations*: a. *Brazen head*: Friar Bacon's head had spoken "Time is, Time was, Time's past"; ref. Byron ("Don Juan"); b. *Headband*: especially for the Greek and Roman headbands: v. Fillet; c. *Head-dress*: like Throne and Palace, etc.: the Centre; d. *Three heads*: a. the Triple Goddess as virgin-woman-crone, mother-sister-wife, new moon - full moon - old moon, etc.; b. the male Trinity of Father-Son-Spirit, or its infernal counterpart (e.g. the three heads of Cerberus); e. *Multiple heads* in juxtaposition may be intensification (instead of the deteriorating effect: v. Multiplicity): e.g. Gemini, Janus, etc.; 13. *folklore*: a. touching wood to avert evil is often replaced by touching the head (perhaps originally in derision via 'blockhead'); b. nursery-rhyme: "King Charles the First walked and talked Half an hour after his head was cut off" (in a variant: seven years); 14. v. *Hair, Eye, etc.*

heart

1. seat of the *emotions*: a. Elizabethan: with the liver and the brains the vital organs, the seat

of vital spirits, and therefore of affections; b. the heart is drained of blood by sighs and groans: MND 3, 2; Mer. V. 1, 1; c. love: a. "Therefore all hearts in love use their own tongues": Ado 2, 1; b. love as unity; c. love as the centre of illumination (represented as surmounted by flames, a cross, fleur-de-lis, crown, etc.); d. grief: "the grief that does not speak Whispers the o'er-fraught heart, and bids it break": Mac. 4, 3; e. contrition: "A broken and a contrite heart, O God, thou wilt not despise": Ps. 51, 17; f. indignation: "Ubi saeva indignatio ulterius cor lacerare nequit" (Where savage indignation can no more tear his heart): inscription of Swift's grave; g. merriment: "A merry heart doeth good like a medicine": Prov. 17, 22; h. falseness: "False face must hide what the false heart doth know": Mac. 1, 7; i. fear: "Why do I yield to that suggestion Whose horrid image...make my seated heart knock at my ribs Against the use of nature?": Mac. 1, 3;

2. seat of the *life-essence*: a. Egypt: at mummification of the viscera only the heart was preserved as essential; b. the centre of vertical man: brain-heart-sexual organs; c. the first part of man to live, the last to die (Aristotle); d. the centre of the 'animal virtues' in man, eaten by a conqueror to obtain the vital power of the vanquished; e. the part especially sacrificed to the gods, and one of the parts of 'divination'; f. the smoke of the roasted heart of Tobias' fish drove away the devils from man or woman (Tob. 6, 7); perhaps an addition to the original 'liver';

3. seat of the *intellect*, or *understanding* (as the opposite of reason): a. alch.: the sun in man (like gold in the earth), understanding using the moon-brain as its instrument; b. the Spiritual Centre (like the Navel), the unmoved mover; c. the Bible: a. apart from the feelings etc., it often stands for understanding (with the bowels as the seat of the feelings); b. "So teach us to number our days, that we may apply our hearts unto wisdom": Ps. 90, 12; d. seat of understanding: "The counsellor heart" (Cor. 1, 1) thus the opposite of Brains = (pure) Reasoning = the supreme authority in the little world of man; e. "So the heart be right, it is no matter which way the head lieth": Sir W. Raleigh, when laying his head on the block; f. "Le coeur a ses raisons que la raison ne connaît point" (the heart has its reasons, which Reason knows nothing of): B. Pascal ("Pensées", 4, 277);

4. the *soul*: "the hidden man of the heart", which is known by God (1 Peter 3, 4); 5. seat of the *will*, *courage*: "Bear, O my heart, thou hast borne a harder thing": Homer (Od. 22, 18); 6. *special religious meanings*: A. Egypt: a. the seat

of intelligence; b. the seat of conscience: after man's death his soul was weighed against a feather (q.v.); B. Greek: emblem of Eros; C. R. Cath.: a. love of god, zeal, divine love (especially when burning); b. repentance, love and devotion, when pierced by an arrow; c. with a woman's head in it: sin against the 9th commandment; d. with a coin in it: sin against the 10th commandment; 7. *her.*: sincerity, reason; 8. *Zodiac*: governed by Leo; 9. *combinations*: a. heart of *gold*: a perfect man: e.g. H5 4, 1; the song "Greensleeves"; b. an *absent* heart: one of the portents of Caesar's death was the finding of a sacrificial animal without a heart: Caes. 2, 2.

hearth

1. home, altar for the home-gods (Penates, Lares); 2. love, fertility, life: a. the sun in the house, related to Hestia-Vesta; b. androgyne: masculine fire and feminine receptacle; c. fire was generally put out at a death in the house; later a sign of mourning; 3. the most sacred place in the house, tended by the master and mistress of the house only (v. Folklore below); 4. hospitality, sanctuary: place of protection for suppliants in the town-halls in Greece; 5. temperance: emblem of temperance as one of the Cardinal Virtues: v. Four (H, IV, 4);

6. *folklore*: A. tended by the master or mistress only: a. a bride was first led to the hearth of her new home; b. "You may poke a man's fire after you have known him seven years, but not before" (proverb); B. *kindling*: at Need-fires (q.v.) all household fires were doused, or the spark needed for this New Fire would not come; that was the only time a fire was allowed to go out; the hearths were rekindled from the new life-giving, and 'saining' flames of the Need-fire; C. *New Year's Day*: one must be careful not to take any fire or light out of the house on that day: it will mean death in the giver's family within a year (life taken out); D. omens: any irregularity in kindling, burning, etc. predicts a similar event in the lives of the inmates of the house.

hearts (cards)

1. in the *Tarot-pack*: the goblet: sacrifice, priesthood, vulva, love, friendship, life; v. also Chalice, Cup, Goblet; 2. the creative *world*; water as prime matter; the prime mover; *knowledge*; T(h)oth and Chthonic Mercury; 3. *friendship*, hospitality, libation; emotional rather than intellectual; 4. *the ace*: strength of *family-ties*; 5. *folklore*: A. a majority of hearts in a deal: a. love, pleasure, mirth; b. children's fortune-telling: good luck; B. in a nursery-rhyme the Queen of Hearts made some tarts, which

were stolen by the Knave, who was forced by the King to return them; cf. the Queen in Carroll's "Alice in Wonderland".

heart's ease

1. = Pansy, q.v.; 2. peace of mind: used in the literal sense in H5 4, 1; 3. a popular tune in Eliz. times: ref. Rom. 4, 5.

heat

1. the source of life, related to Fire, and often believed to be provided by the Centre of the earth, which the sun visits in his Night-Crossing, and transmitted by vegetative life; 2. maturation; 3. libido; 4. in emblems of the sun: represented by wavy lines, alternating with straight ones of light (e.g. in Tarot).

heather

1. a low evergreen shrub ('Canulla vulgaris', also called 'ling') of the heath-family (Ericaceae), but often mixed up with varieties of the 'heath'; the latter comprises the Scottish Bell-heather, the Bog-heather, up to the Mediterranean 'briars' (used for pipes); in Scotland it was used to build huts, provide bedding, etc.; 2. as a *desert-plant*: a. humility; b. solitude; 3. *sacred to*: a. Venus: colour white to red; b. Isis: in Egypt it was a sacred tree (Erica-variety) as it grew round the body of Osiris; therefore also a 'coffin-tree'; 4. when differentiated according to colour: a. the *Red Heather*: connected with mid-summer (often the death of the Fertility-king of the first half-year), with mountains and bees: the goddess Cybele: red and passionate, the goddess as Queen-Bee killing the male in coition; b. *White Heather*: protection against acts of passion; 5. Celtic: connected with Mid-summer, and the U in the Tree-alphabet; 6. Wales: heather-ale was used as a restorative; 7. in flat countries it was often substituted by the linden (v. Lime); 8. *folklore*: cutting heather is a form of rain-making.

heaven

1. considered masculine, active, spiritual, and related to number three; the opposite is the earth as feminine, passive, material, and related to number 2 or 4; 2. the manifestation of god: the blue sky = the veil hiding god's face; the clouds = his garments; light = his ointment; the stars = his eyes; 3. for the Music of the Spheres: v. Music; 4. the Egyptians counted 10 spheres (according to Ptolemy, with medieval additions): a. 7 spheres of the planets; b. the firmament of the fixed stars; c. the crystalline sphere holding the precession of the equinoxes; d. the 10th: the 'primus mobile': it revolves diurnally, and gives motion to the inner sphere of the planets; or it is the solid bar which encloses and

shuts off the universe from the nothingness of the Empyrian;

5. according to the Hebrew mystics there are 7 heavens: a. 1st between the earth and the clouds; b. 2nd the region of the clouds; c. 3rd - 6th the homes of the various grades of angels; d. 7th the abode of God and the seraphim; 6. the Seven Heavens of Cabala: the abode of the Angels; 7. *alch.*: the essence, or most subtle portion, of a body; 8. *D. Thomas*: womb/tomb (in several poems); 9. v. *Paradise*

Hecate

1. the name: "she who works (or succeeds) from far"; the word is not of Greek origin; 2. the Goddess of the Moon, seen as the evil side of the feminine, causing: a. madness, obsession; b. magic (ref. MND 5, 2; Mac. 3, 5, etc.); 3. related to many goddesses representing the (dangerous) aspect of woman: Circe, the grain-goddess Demeter, Night, the hunting goddess (of death) Artemis, Medea, the man-eating Lamia, also Lilith (q.v.) as Accursed Huntress; 4. crossroads were sacred to her, where she could be seen on moon-lit nights, accompanied by ghosts and hell-hounds; the crossroads typify the three principles of existence (v. Diana, for the discussion of the triform goddess, and 6 below); a. dogs were sacrificed, and hanged men, vampires, etc. were buried there; b. "Hecate" (a kind of pillars, like Herms, q.v.) were erected at crossroads and doorways, to ward off evil; 5. other sacrifices to her (at the end of the month): eggs, fish, black puppies, black she-lambs; 6. as triform goddess: a. she presides over birth-life-death, and past-present-future; b. she had three (seasonal) heads: lion, dog, mare; 7. *psych.*: she is The Witch, the Masted Venus (v. Hermaphrodite), the Terrible Mother, and her symbols in this capacity are the key, whip, dagger, and torch; 8. in the later, syncretistic stage of Greek religion she was again endowed with all the Great Goddess features: the Terrible Mother of the Unconscious: she is the living cleavage of the vulva, and the parting goddess of death; Christian churches originally were also often built over caves, grottoes, wells, cleavages, etc.; cf. the importance of the cave (q.v.) in the Mithraic religion; 9. v. *Diana* and the *Great Goddess*.

Hector

by the Elizabethans he was often seen as a blustering braggart.

hedge

1. privacy: "a hedge between keeps friendship green": proverb; 2. secrecy; especially the place of secret, or illicit, love-making, e.g. Jes.

Ben Shir. (26, 15): she "will sit down by every hedge, and open her quiver against every arrow".

hedgehog

1. self-defence; its greatest enemy is the fox, which rolls it into water, forcing it to expose its vulnerable flesh; 2. thief (of vines), rascal; cunning: since Aelian (N.A. 6, 54); cf. Zenobius: the fox knows many wiles, but is caught; the hedgehog knows only one, but that beats all the fox's wiles; it shakes the vine and then rolls on the grapes which will stick on its spines; 3. sun-emblem: a globe with rays; cf. a boar's bristles; 4. related to witches: a. "Thorny hedgehogs be not seen" where Titania sleeps: MND 2, 2; it is mentioned in a list with newts, spiders, black beetles, worms, and other witch-animals; b. v. Folklore, below;

5. related to demoniac possession: Temp. 2, 2; also in Lear; 6. a person who lacks feeling: R3 1, 2; 7. Christian: a. attribute of Fury; b. attribute of Touch; they couple both standing up and embracing each other (Pliny 10, 83); c. attribute of Slander; 8. *her.*: a. resistance; it prefers self-destruction to being caught (Pliny 8, 56); b. provident provider; c. (surmounted by a crown): Louis XII of France; 9. *folklore*: A. related to witches: sucking cows lying out in the fields, sometimes causing blood in the milk; B. weather-prognostication: a. it builds its nest from where the wind comes; v. Plutarch (Cleverly. of Anim. 16); b. (also for the Am. 'groundhog', or 'woodchuck':) it comes out of hibernation on Candlemas (q.v.); if it sees its own shadow (i.e. when the sun is shining) it retires into its burrow, and winter will last for six more weeks.

hedge-sparrow

the common butt of the cuckoo's indelicate prank of planting its young: e.g. Lear 1, 4.

heel

1. the Sun-gods, kings, or heroes, are often vulnerable in the heel only, and ultimately die of a wound there: e.g. by a spear (Achilles), a snake (Ra), a scorpion (Harpocrates), Medea's pin (Talus), Oidipous's ankles were pierced with a brooch by his father (Pausan. 10, 5), mistletoe (Balder), an arrow (Krishna), etc.; the instrument of death has been explained as a symbol for earth (e.g. the snake), or a sun-ray (e.g. spear); when his Heel has touched the earth or sea (sunset) he must die; 2. to protect his Heel the hero frequently wears a buskin (q.v.) or one sandal (q.v.); 3. in the Bible the story of Jacob gripping Esau's heel at their

birth is clear enough; but there are several doubtful passages, where there may be genital-foot associations (v. Foot), or references to ritual killing: a. "... in the days of evil, when the iniquity of my heels shall compass me about..." Ps. 49, 5; b. heels made bare as a punishment by Yahweh (Jer. 13, 22) may refer to the emasculation preceding the ritual sacrifice; 4. weapon: a. man will not only bruise the snake's head, but it shall also bruise the man's heel: Gen. 3, 15, and 49, 17; b. "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me": Ps. 41, 9 (ref. in St. John 13, 18); 5. "light o' love with your heels" = high-heeled = unchaste, loose: Ado 3, 4 (with 'heel' as part of the sexual connotations of Foot).

heifer

1. bride, fertility, giver of nourishment; 2. (like Cow) emblem of the Mother-goddess (in fairy-tales often the god-mother); sacred to Hathor, Io, Isis, etc.; 3. sacrifice: A. Hebrew: a red heifer (earth): a. to obtain the 'water of separation' purifying a man of uncleanness after contact with the dead; b. to expiate an unpunished murder; c. at David's selection (for ref. v. Cow); B. Rome: libation is poured between the horns of a white heifer by Dido (for Juno); Vergil (Aen. 4, 60f); from the carcase of a buried sacrificial heifer bees are born: Ovid (Fasti 1, 363); 4. wantonness, wildness: a. "Egypt is like a very fair heifer, but destruction cometh": Jer. 46, 20; b. Israel is "a backsliding heifer": Hos. 4, 16; 5. the mother-goddess as protectress or founder of cities: according to an oracle Agenor's son, Cadmus, built Boeotia ('land of the heifer'), where a predicted heifer lay down to rest: Ovid (Metam. 3, 10ff.); 6. a white heifer: Jove changed Io into a white heifer to escape detection by jealous Juno, and had her guarded by 'star-eyed Argus' (Io as Moon-cow): "even as a cow she is beautiful"; much stress is laid on the reflection of her horns in her stream-father by Ovid (Metam. 1, 588ff.), who also says she fled to Egypt, where she is worshipped as Isis; there are also many references to Io in his De Arte Am. (1, 76; 3, 393, etc.); 7. v. Cow, and Bull (e.g. for Pasiphaë).

heliotrope (flower)

1. a flower, which turns its head with the sun; 2. Clytie, in her unlucky love for Helios (Sun), was changed into a heliotrope: Ovid (Metam. 4, 255ff.); 3. intoxication with love: its seed is an aphrodisiac (Pliny); 4. the most

effective ant-killer; it has great medicinal powers, esp. against poisonous bites and stings (Pliny 22, 29); v. also *Marigold*.

heliotrope (gem)

= Bloodstone, q.v.

hell

1. composed of the typical discomforts of a people: heat for desert people, cold for people in the North ('Nifflheim'), or discords ('cursing cries and deep exclams': R3 1, 2), or sounds of war (e.g. for Shakespeare's sensitive ear); 2. the Bible: a. Gehenna: Ge-Hinnom, a valley near Jerusalem, where the first-born were sacrificed till Jeremiah's time (v. Sacrifice), and which was later used as a garbage dump with a constant fire; b. the thrice-repeated clause in Mark (e.g. 9, 44): "Where their worm dieth not, and the fire is not quenched" refers to Isa. 66, 24; 3. *W. Blake*: Hell and Fire are the abode of Genius, which, to a conventional, law-bound angel, may look like torment and insanity; 4. v. *Underworld*.

hellebore

I. a coarse perennial herb of the buttercup family, containing poisonous juice; the flower has 5 white, or pale rose, petals (later turning to green); the White Hellebore belongs to another family, but is equally poisonous, and has reddish or green flowers; II. *Black Hellebore*: I. connected with the Helicon (Black H.) and Parnassus (White H.): Pliny; 2. can cause, or cure, insanity; therefore is taken by scholars (esp. future Stoics) for wisdom (Pliny 25, 21; v. also Lucian's "Philosophies going cheap"); 3. a stimulant to the heart (like the fox-glove); 4. calumny, scandal; the Gauls poisoned their arrows with it; a dead scorpion smeared with White H. comes to life again; 5. a witches' flower; it is so powerful that it must be gathered with utmost precaution, the proper incantations, etc.; 6. the Nativity of Christ: blooms at Christmas; 7. fatal to horses and other big quadrupeds; 8. *Astrol.*: a herb of Saturnus, therefore must be purified by the Alchemist, rather than be taken raw; III. *White Hellebore*: Heracles died at the feet of Mt. Oeta, in Trachis, a region famous for hellebore.

Hellespont

1. Helle, daughter of Athamas (sun) and Nephele (cloud), was drowned, when she escaped from her evil stepmother, falling off the ram with the golden fleece, sent to rescue her and her brother Phryxus; 2. was swum nightly by Leander to visit Hero.

helmet

1. salvation: in the Bible, explained as Hope: Isa. 59, 17; Eph. 6, 17; 1Thess. 5, 8; 2.

invisibility: a. the helmet of invisibility was the most valued possession of Hades (= Underworld, hidden fertility); b. such a helmet was Perseus' defence, when he had to kill the Gorgon Medusa; 3. Greek: attribute of Aides (Hades), Athene, Hephaestus; 4. in nature-myths: clouds (invisibility); 5. Christian: emblem of St. George: salvation; 6. *her.*: a. martial prowess, surety in defence; b. wisdom: lofty thoughts, or hidden thoughts, (when the *visio* is lowered); the colour often denotes the kind of thoughts; c. crowned with a wolf's head: courage supplanted by astuteness; d. surmounted by a cross and a fleur-de-lis: salvation; e. with a strange crest: imaginative or restless exhilaration; 7. a *winged helmet*: a. attribute of Hermes-Mercury, and forming part of a Caduceus (q.v.); b. flight (swiftness and poetic thought); 8. shares in the general *Head*-symbolism.

hematite

1. the most important iron-ore, which is connected with 'blood' through the red streak it shows when scratched; it has been used as a gem since Assyrian times, and it is still used as a burnisher by bookbinders, goldsmiths, etc.; 2. vivacity (full-bloodedness); 3. wifehood; it is effective against all disorders of blood, esp. menstruation; 4. *Zodiac*: Pisces; 5. *virtues*: (Pliny 36, 38 and 37, 60) a. stops wounds from bleeding, and relieves pain; b. procures a favourable hearing in court and when sending a petition to the king.

hemlock

1. the two main forms of hemlock (Water, and Poison Hemlock) belong to the carrot-family, have white flowers, and have roots which contain a highly toxic yellowish resin, while also the leaves and flowers are poisonous; they grow in wet open, marshy places, or along streams; they have a mouselike smell; the name: A.S. 'hem' (meadow, border), and 'lok' (or 'lich' death); the plant resembles parsley; Poison Hemlock does not give convulsions and the mind remains clear till the end; it has a chilling effect from the extremities, esp. from the feet upwards; 2. sacred to the Great Goddess in her destructive, or magical, aspect (e.g. Hecate, and later the witches), therefore: A. death, weakness (emblem of Fragility): the Athenians forced those sentenced to death to drink it; Socrates was forced to do so as a corruptor of youth; B. drives men crazy: a. about straying Israel: "judgment springeth up as hemlock in the furrows of the field": Hos. 10, 4; b. "...for ye have turned judgment into gall, and the fruit of righteousness into hemlock": Amos 6,

12; c. it may be the "insane root That takes the reason prisoner" of Mac. 1, 3; d. "My heart aches, and a drowsy numbness pains My sense, as though of hemlock I had drunk": J. Keats ("Ode to a Nightingale"); e. aphrodisiac: mixed with aconite it is given to a lover, to whom the lady then denies her favours in Ovid (v. Aconite); 3. *astrol.*: related to Saturn; 4. *D. Thomas*: ("Altarverse":) poisonous, but at the same time an evergreen, surviving all weathers (= experience);

5. *folklore*: A. associated with the Devil and witches: a. used for spells to evoke demons and evil spirits; b. used to destroy love, cause madness, or paralysis; c. it blasts fertility in men and animals; d. an ingredient of flying-ointment; e. rubbed on youthful testicles it is an aphrodisiac; B. medicinal: a. generally cooling; b. women's breasts rubbed with it from maidhood remain firm.

hemp

1. used for the gallows (cheap binding material), so: fate; 2. when burnt, it gives narcotic fumes, which induced the trance of the Pytho-ness, the priestess of the oracle; 3. rustic life: "What hempen home-spuns have we swaggering here?"; MND 3, 1; 4. hempen weed: a. confidence: when the gardeners see the flowers of that plant appear, they say the earth is in love, and that they can sow with confidence; b. attribute of Recognition; 5. *folklore*: a. used in divination: a girl will see her future husband, if she goes to the churchyard, throws hemp-seeds over her left shoulder, and says an incantation; b. beside curative powers (e.g. it removes worms from ears) it can make genitals impotent (Pliny 20, 97).

hen

1. the female; maternal care: in the Ages of Man a hen typifies a woman of 50, with a rosary; 2. providence: a hen gathering her chickens is the symbol for Christ's vain efforts to save Jerusalem in Matth. 23, 37; 3. perseverance: as an emblem, a hen on her nest; 4. attribute of Grammar; through the series cock ('hic'), hen ('haec'), and egg ('hoc'); 5. the opposite of the hawk: a hen flies from the hand (the hawk comes to the hand); 6. associated with death; 7. proverb: "A whistling woman and a crowing hen, Are neither fit for God nor men"; 8. *nursery-rhymes*: hen was a common term in the 18th century for a girl or a woman, and therefore often is substituted for them in nursery-rhymes, e.g. "I had a little hen, The prettiest ever seen; She washed up the dishes, And kept the house clean...".

henbane

1. a much-branched, clammy herb, with fetid odour when crushed, and yellowish, funnel-shaped flowers, followed by poisonous pods; it grows in waste places and rubbish heaps; the leaves produce a drug, or a smoking mixture; 2. emblem of Imperfection; 3. *folklore*: a. it is extremely poisonous, causing convulsions, temporary insanity, sterility, a deep trance, making people see things; therefore it can be used in harmful spells; b. medicine: a. painkiller, especially for a toothache; it is soporific and reduces swellings; c. as a talisman: gives a cheerful disposition.

herb

1. healing; after killing a serpent, a diviner saw another snake come with a herb (prob. the 'flower of Zeus') and revive the dead one; the healer did the same with Glaucus; 2. appetizer; 3. nobility; 4. rural life: "Of herbs, and other country messes, Which the neat-handed Phyllis dresses": Milton ("L'Allegro" 85f.); 5. poor man's food: "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith"; Prov. 15, 17; 6. O.T.: "bitter herbs": a. to be eaten with lamb and unleavened bread (Ex. 12, 8); b. points to the nomadic origin of Pesach, when only desert herbs were available; c. came to symbolize the bitterness of the bondage in Egypt; 7. Christian: especially powerful, when plucked on Ascension Day; for further qualities, v. the individual herbs.

Hercules

1. the most obvious type of solar hero: the composite Sun-hero, Sacred (Oak) king, and the son of the Great (Barley/Corn) Goddess; the god of windfall and unexpected gain (e.g. Persius, Sat. 2, 12); 2. the typical killer of monsters (= plagues, vices, droughts, floods, etc.) and the Amazons (v. Liliith); 3. nobility: "Ex pede Herculem" (proverb): a great man can be known even from a small part (leg); 4. the individual freeing himself in quest of immortality, expiating sins through suffering heroism; for his self-sacrifice: v. Cremation; 5. related to the Emperor of the *Tarot* pack; 6. in Eliz. times: stock figure of the ridiculous, brawny, boisterous tyrant on the stage, like Termagant and Herod: "... yet my chief humour is for a tyrant, I could play Eracles rarely!"; MND 1, 2; 7. *psych.*: he constantly fought with his mother-imago: Hera's persecutions drove him to immortal fame; already as a child, killing a snake, he overcame the unconscious; from time to time, the Terrible Mother drove him to madness, once causing him to kill his own children

(so Hera was a Lamia, q.v.): that was the moment when he allowed his libido to regress into the unconscious mother-imago, and identified himself with her (as Lamia); his club was cut from the maternal olive-tree; he conquered the Nemean lion in its cave ("grave in the mother's womb"); in the end, however, he gave in, and became a slave to Omphale ('navel'); he submitted to the unconscious.

herd

1. prosperity; but v. Multiplicity; 2. in nature-myth: a. clouds (fertilizing rain) as the 'herds of the sun'; it is the task of sun-heroes to guard them for a while; b. = the herds of Apollo, which some of Odysseus' men violated; 3. the *Monster Herdsman*: the chthonic divinity of wild nature; a common theme in myths, e.g. Humbaba (Gilgamesh Epic), Polypheme (Homer), the man with the club whom Cynon met (Mabinogion).

herm

1. phallic pillars and fetish stones (comparable to the more general Baetyli); in Greek times they were primitive objects of worship, e.g. a meteoric stone was worshipped as "Zeus the Thunderbolt"; Roman herms were supposed to represent Silvanus or Jupiter Terminus, etc.; they were set up along roads, or served to mark boundaries, but were also particularly numerous in Athens; they had later received heads and had phalli in front, half-way up; according to Herodotus they are of Pelasgian origin; 2. some derive the name of the god, Hermes (L. Mercury) from 'herma' = stone, rock; and point out the stones as the origin of the Hermes cult; 3. they became the centre of orgiastic dances in honour of the Mother-Goddess as Crone (e.g. Maia), and then are hardly distinguishable from the Hecateia (v. Hecate).

hermaphrodite

1. creation: a. the God of Creation, linked with the Gemini-type; b. androgynous self-creation; c. Adam before the feminine side (Eve) was taken out of him; cf. W. Blake below; 2. integration: the union of opposites, connected with the number two applied to humans; 3. pure happiness in Oneness: expressed in sexual terms, it can only find a suffering and restless, segregated form on earth; 4. *interpretive mythology*: a. the story of the nymph Salmacis, who was so desperately in love with young Hermaphrodite (the son of Hermes and Aphrodite), that she wanted to become completely one with him: Ovid (Metam. 4, 306ff.); b. Minerva springing from Jupiter's head; c.

many fertility-deities acting as 'couples' may have a hermaphroditic origin, e.g. Mars-Venus, the Vanir, a shifting deity like ancient Roman Pales, etc.;

5. *alch.*: Mercury as a two-headed figure; the Alcahest (universal solvent) or Rebis (double thing): the ultimate transmutation leads to a substance, in which the male and female are completely united (as in God); it is represented in recipes as a hermaphrodite, a two-faced head, a man and woman in coition, or the marriage of a king and queen; if a grain of gold is added, the Stone of Wisdom results (sometimes in powder form), with which one can make gold of baser metal, or the Elixir of Life; the soul of metal has then been transmuted to the Spiritus Mundi, represented by a Phoenix rising from the Vas Hermetica; v. also Mercury, and Fish (under Jung); 6. *psych.*: a. the boy, believing that the female is a castrated male (or, refusing to acknowledge that a woman has not a penis) may become so fearful of being castrated himself, that he becomes a fetishist (transvestite); another reason may be the fear, that the vagina is the instrument of castration, the so-called Vagina Dentata (with teeth), which image may be strengthened by fellatio; b. related to the witch with a broomstick, who "steals" men's penes;

7. *literary references*: A. *Dante*: natural love, as the opposite of Sodomy and of Pasi-phae's kind: "Nostro peccato fu ermafrodito" (Purg. 26, 82); B. *E. Spenser*: symbol of Heavenly Beauty; C. *W. Blake*: a. the original state of man in the Paradisial Rose-Garden (Archetypal Albion), where he "loved himself", and through pride had his second Fall (= the division of the sexes, the fall into vegetation, with a need for reproduction); sex seen as a still warring element, an unsolved contradiction; b. doubt; D. *D. Thomas*: ("A Grief Ago"): "She who was who I hold...A stem cementing, wrestled up the tower, Rose maid and male, Or, masted Venus, through the paddler's bowl, Sailed up the sun"; 8. *emblems* (for a longer list, v. Androgyne): a. lotus, scarab, serpent, palm; b. colour: the "sapphire-blue flower of the Hermaphrodite".

Hermes

1. the prime phallic god; 2. for the figures of Hermes v. Herm and Mercury; 3. Hermes changed into an ibis, when the Olympians fled to Egypt to escape Typhon; 4. he is first of all a wind-god: a. as psychopomp carrying off the souls of the dead to the Hereafter; b. leading

the Graces (agricultural fertility) forth from the underworld (of winter); c. steals from all, yet is the favourite of all gods (as aspects of nature).

Hermit, The - (Tarot)

1. other names: Sage, Capuchin; he represents Ancient Wisdom, Diogenes; 2. represented: an old man with a white beard, who is wrapped in a large cloak with a dark outside (earth) and a blue (or, yellow) inside (heaven); he carries a staff, which is sometimes straight, sometimes serpent-twined, and sometimes forms a wavy line; in his other hand he holds a (six-sided) lantern, sometimes made of clay ('weak' light of all earthly knowledge); in some cards there are mountains (austerity, 'elevation') in the background (sometimes just wavy lines); 3. *denotes*: a. Absolute Wisdom, Knowing the Way; b. the Absolute Search, the Eternal Pilgrim; c. solitary vigilance; d. astrol.: Uranus or Neptune and Leo.

hero

I. *general*: 1. all heroes tend to be solar, cultural, or dragon-killing heroes (the latter usually finders of Treasures guarded by chthonic monsters); they are united in agricultural fertility, related as they are to vital heat, instruction, and killers of natural impediments to fertility; v. also King, Sacred -, and Treasure; 2. they always fight a 'little holy war' with material, external forces, which is at the same time a Great Holy War with spiritual, internal forces; 3. in Germanic legends they are often portrayed with eyes of a snake; v. Serpent; 4. in medieval literature: the Knight;

II. *Light or Sun Hero*: he usually has a radiant face, fair hair, and blue eyes; he is abandoned at birth, taken care of by wild beasts or shepherds, grows miraculously (the sun's quick rise above the horizon), wears impenetrable mail (clouds), has weapons (rays) which never miss their mark, possesses dogs, herds, etc. (air currents, brilliant lights, or rain-bringing clouds); he travels in a horse-drawn (= breeze-drawn) chariot or (sun-) vessel; he often performs tasks for those meaner than himself (the sun working for the earth); at the height of his career he usually becomes insane, killing, capricious, or indolent (the scorching sun at midday or midsummer); he loves maidens (dawn, gloaming, dew, or moon), but forsakes them, or even kills them and wanders on; when the hero is absent from the fight, his companions fare badly (sun-kings, who are powerless, when there is no sun); he is vulnerable only in one spot (normally the Heel), and thus doomed to an early death (at night or winter); but before he dies he has a last moment of glory (sunset or

glorious autumn); he dies in blood or fire, from which death he is reborn after 'sleep': he visits the underworld and returns (at dawn or spring);

III. *Cultural hero* of the type of Prometheus-Dionysus: 1. gives the humans the benefits of (agri)culture, fishing, or hunting; cf. similar functions of the King, Sacred -; 2. introduces magically efficacious dances and songs, and the alphabet; 3. teaches men to make implements; 4. determines the course of rivers, and liberates the fertility-rains, etc.; 5. often leads his followers to a successful war: war-deities (e.g. Mars) generally are also fertility-deities (or started as such);

IV. *literary references*: 1. *R.M. Rilke*: not fame, or greatness, but being true to oneself; self-assurance: harmonious, not knowing the next step (the opposite of Angels); 2. *D. Thomas*: ("My hero bares") a. the poet's ego; b. his hand; c. his phallus;

V. *psych.*: 1. the archetypal hero often fights a water-monster, is swallowed up by it, and then (while the monster swims eastward towards sunrise) cuts off a vital part of the intestines (e.g. the heart); the monster, killed, remains floating as land, and then the hero emerges reborn (cf. Night-crossing); 2. the sacrifice of the hero: inflated personality, as childish self, that must be sacrificed if the libido is to move forward into active life; 3. the dragon-killing: a. the dragon represents the negative mother-image, the Terrible Mother, the hero's resistance to incest, which will immortalize him; immortality will be (re)gained when he overcomes the dragon (who guards the treasure of immortality), which, in turn, is related to the serpent guarding a tree or a rock-cave (both mother-symbols); the dragon has the form of a Bull in Mithraism; b. the dragon is also the Terrible Father, inspiring fear in the son, who wants to supersede him, or to prevent incest with his wife; heroism is the typical son-activity (beside his father's traditionalism); c. killing the dragon is killing the animal nature within oneself, and at the same time assuming within oneself the energy released by the killing; 4. hero-development: a. the trickster-stage: the hero is instinctual, uninhibited, and often childish; types: Reynard the Fox, the stealing young Hermes, Norse Loki; b. the hero as the founder of human culture, often combined with the recklessness of adolescence; type: Prometheus; c. the powerful god-man: the fully grown, or later adolescent hero: the founders of the great religions; d. the Twin-stage: the conjunction of opposites (introvert and extrovert, etc.), which makes the invincible types: Romulus and

Remus, Castor and Pollux; however, they may 'misuse' their power, giving rise to 'hybris' and later death;

VI. v. Archetypes.

heron

1. morning: a. as one meaning of the Egyptian hier.; b. the first bird to salute the dawn; 2. (re)generation of life: a. another meaning of the hier.: the return of Osiris (if 'Bennu' is 'heron' and not 'Phoenix'), from whose heart it sprang; b. after Aeneas had taken, and ruined, the city of Ardea, a heron rose from its ashes: a bird with mournful sound, meagre look, and deathly paleness: Ovid (Metam. 14, 578); 3. provider for its young: like the stork; 4. longevity: like all long-necked birds standing at the water-side;

5. silent memory: a. Germanic Frigga's crown had heron-feathers to symbolize she knew all that happened on earth, but kept silent about it; b. in icons, often with a stone in its mouth, it symbolizes Silence; 6. danger overcome: the tail of the heron (but according to some: of a dove), which had settled on the ship of the Argonauts, was caught by the Symplegades; it was sent by Athena, to whom the bird is sacred; 7. indiscretion: fishing in troubled water; 8. dual nature: amphibious; 9. melancholy: "While the old heron from the lonely lake Starts slow and flaps his melancholy wing": J. Clare ("Emmonsail's Heath in Winter"); cf. also 2, b; Pliny says they suffer at both mating and egg-laying (10, 79);

10. sacred to the Muses: (with the owl) the 'heronsaw' (= young heron) "Fowles that to the Muses' Queen we vow": G. Chapman ("The Tears of Peace"); 11. related to priesthood, generally in an unfavourable sense: v. Yeats and Thomas below; 12. attribute of February; 13. "the eles (eels) foo": G. Chaucer (PoF); 14. *her.*: a. prudence in threatening danger; b. possession of free and rich fishing waters;

15. favourable omen: hearing a heron on the right hand side, sent by Athene, was a favourable omen for Diomedes and Odysseus, when they went out to spy on the Trojans in the night: Homer (Il. 10, 274f.); 16. weather-prediction: a. when they leave the marsh, and fly above the clouds they announce storm: Vergil (Georg. 1, 363ff.); b. "Herons set clamorous gone That rattled up air's triple Region" presages a storm in Chapman ("Eugenia"); cf. Aratus (Phaen. 913); when flying towards the sea screaming: rain; 17. *literary references*: A. *W.B. Yeats* (in the Crazy Jane poems): the bishop has the "heron's hunch" upon his back (v. also Hunchback); B. *D. Thomas*: a. ("Poem in October"): a. priest; b. paternal phallus; b.

("Over Sir John's Hill"): the holy, stalking heron: fellow singer of his elegy of birds; he probably got the idea from Thoth-Hermes Trismegistus, where the heron is secretary to the Gods (through his cousin the Ibis); c. ("Poem on a birthday"): image of the poet, pursuing life's activities; aspiring, killing, and walking in shrouds; 18. *heron-feathers*: were used to ornament a knight's dress, especially when out on a falcon-hunt; this may explain the juxtaposition of "I know a hawk from a handsaw" (= small heron) in Ham. 2, 2.

herring

1. Celtic: shoals of herrings are led by a big Royal Herring, which it is dangerous to kill; 2. 17th century: a man, who looked weak and undone, was said to look like a "shotten herring"; 3. *D. Thomas*: as Fish it shares in the phallic sexual symbolism, so that herring-smelling of the sea is the smell of female secretion of the womb during sexual excitation; 4. proverbs: a. "Every herring must hang by its own gill"; b. "To fish for a herring and catch a sprat".

Hesperides, The-

1. the daughters of Atlas and Hesperides, living in a garden in the West, on a Blessed Island of the Dead, with trees bearing golden apples (of death and immortality), watched over by a dragon; Hercules overcame the dragon, and took the apples; 2. Treasure-hunt symbol, or just a Death-theme: the monster Death has to be overcome, before one can reach the Apples of Immortality, offered by the maidens of Felicity; 3. other explanations: a. Hesperides = eventide; garden = firmament; apples = stars; dragon = Zodiac; Hercules = Sun; b. or the Hesperides refer to the sunset, when the horizon has the green-yellow-red of an apple-tree, and the sun half-sunk, looks like an apple; if you cut an apple transversely you see the 5 seeds, which are the stars of Hesperus, the Evening-Star (sacred to Aphrodite, whose priestess lured the Sacred Sun-king to his death).

hibiscus

1. an exotic (tropical and sub-tropical) genus of the mallow-family; 2. delicate beauty; 3. *D.H. Lawrence*: a rose-red princess; Eve put it in her hair "before she humbled herself"; now misused by Sicilian Bolsheviks by wearing it in their button-hole.

Hick-a-more

nursery-rhyme: an incomprehensible, but powerful something: "Hick-a-more, Hack-a-more Hung on a kitchen door; Nothing so long, And nothing so strong, As Hick-a-more, Hack-a-more, Hung on the kitchen door".

Hickory, dickory, dock.

a counting-out rhyme, using as first line words which resemble Westmoreland shepherds' telling-numbers (for 8, 9, and 10): "Hickory, dickory, dock, The mouse ran up the clock. The clock struck one, The mouse ran down, Hickory, dickory, dock".

hide-and-peek

in the O.T. at a wedding-feast, the bride hid in the garden, and all the guests went out to seek her, in courtesy leaving it to the groom to find her (e.g. SoS 8, 13); this may be a relic of the old marriage by capture, or the garden = vulva, as so often in the O.T. (also in SoS).

high way

O.T.: "we will go by the king's high way": not robbing right and left (with ref. to the king's ways of Edom, etc.: Num. 20, 17 and 21, 22); the King's High Way was supposed to be under the special protection of the king and therefore safe.

hill

1. shares in the height-symbolism of Mountain; 2. place of worship: a. it is nearer heaven, and therefore a ladder to heaven, and a primitive altar; b. related to the burial barrow with ancestor-worship; c. in the last days "the mountain of the Lord's house ... shall be exalted above the hills": Isa. 2, 2; d. place of religious 'adultery'; 3. place of meditation: "Others apart sat on a hill retired In thoughts more elevate, and reasoned high, Of providence, foreknowledge, will, and fate...": Milton (Par. Lost 2, 557ff.); 4. fertility: (cf. the barren mountain) the place, where the vine grows, the place of the sacred dew, etc.; but compared with plain-dwellers, hill-tribes are the possessors of woods, cattle, and minerals; there is an eternal enmity between them: since Gilgamesh's journey to the Cedar Forest;

5. a place of innocent pleasures (especially of love): a. "Let the floods clap their hands: let the hills be joyful together": Ps. 98, 8; b. the beloved "cometh...skipping upon the hills" in the SoS, with sexual connotation; c. "When the voices of children are heard on the green And laughing is heard on the hill": W. Blake ("Nurse's Song"); 6. related to the winds: a. = passions, passage of time, etc.: v. Wind; b. "Great winds blow upon high hills": proverb; 7. freedom from care: related to a shepherd's life: "O God! me thinks it were a happy life ... To sit upon a hill, as I do now, To carve out dials quaintly, point by point, Thereby to see the minutes how they run...": 3H6 2, 5; and Dionysus wanders on the tops of the hills; 8. everlastingness: a. "As old as the hills": proverb; b. v.

Gen. 49, 26; 9. place of echo: "Halloo your name to the reverberate hills And make the babbling gossip of the air Cry out 'Olivia!'" Tw. N. 1, 5;

10. place where help comes from: Ps. 121, 1; 11. Norse: a. entrance to Valhalla; b. the carefree place of the dead; 12. place of battles; 13. combinations: A. Holy Hill: a. in the Bible: Zion (e.g. Ps. 2, 6); b. Dante: related to the Delectable Mountain (heaven); also that of Bunyan; B. Woman (or Folk) of the Hill: Irish Banshee (q.v.), the fairy-folk, the sidh-folk (place of refuge for a subdued, smaller race); C. Hill of Howth: the promontory overlooking Dublin Harbour; it is an ancient burial-site of Irish kings and Queens, with Howth Castle on it: in "Finnegan's Wake" seen as the head of a sleeping giant, whose body is the peninsula; D. the Hill of Doom: on which Ate fell when she was thrown out of Olympus by Zeus; later Troy was built there: Homer (Il. 19, 126), Lycophron (29).

hind

1. grace, elegance; 2. acute hearing; 3. timidity; in an unfavourable sense: cowardice: a. "You are a shallow cowardly hind": 1H4 2, 3; b. "these heartless hinds": Rom. 1, 1; v. Lion; 4. innocence, purity, chastity: a. Dryden: the hind = Catholicism; the spotted, but beautiful panther = Anglicanism; b. "While she, the picture of pure piety, Like a white hind...": Lucr. 543f.;

5. related to Artemis: a. she is sometimes worshipped as Elaphios = 'hind-like'; b. she had hinds before her golden chariot which fed on trefoil-clover: the four hinds = the Great Lunar Year (v. Four); they may have been Northern reindeer because of the horns; v. Pindar (Olymp. O. 3, 29ff.); c. the Artemis-hind cult was supplanted by the Hera-cow cult (cf. the goat-horse sequence); 6. related to Juno: the five hinds with the golden horns (bigger than a bull's), which Artemis-Diana chased in Thessaly, were caught by her except one: Hera-Juno saved the fifth; 7. one's own wife: "Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love": Prov. 5, 19; 8. motherly love: a. in Jacob's prophecy Naphtali would be a hind let loose, producing beautiful young ones; b. because the hind is the symbol of motherly love, the worst picture Jer. could think of was a hind leaving her young behind; c. little stones found in hinds ease birth; 9. emblem of dawn; 'Esther' = 'Hind of Dawn';

10. sure-footedness; 11. wisdom: pursue the hind = pursue wisdom; 12. search for immortal-

ity: the hind which Heracles followed, hid under a wild-apple tree; he followed her to the Hyperboreans, famous in apple-tree lore, so it became the search for the apple-paradise; cf. Hart; 13. for 'swearing by hinds and roes' as probably referring to God: v. Roe; 14. low birth, boors: a. the opposite of the lion of aristocracy: "The hind that would be mated by the lion Must die of love": A'sW. 1, 1 (v. Err. 3, 1); b. "Tis like the commons, rude unpolished hinds": 2H6 3, 2; 15. the Golden Hind: the ship, in which Sir Francis Drake sailed around the world; 16. v. Deer, Hart, Doe, Roe.

Hippocrene

'Horse-well': a spring arising on Mount Helicon of the Muses; so 'to drink Hippocrene' = to get inspiration; according to an interpretive legend it sprang up at the stamping of the hoof of Pegasus; but the horse as such is sacred to the Great Goddess of Inspiration (as Mare-goddess).

hippomanes

1. there are several interpretations of the word: a. the black fleshy growth on the forehead of the foal, which is bitten off by the mare immediately after given birth: "torn from the head of the new-born colt, before its mother took it": Vergil (Aen. 4, 515f.); it has the power of a love-potion (Pliny 8, 66; Ovid: De Art. Am. 2, 100); b. a 'poison' (the slimy secretion) that drips from a mare's genitals, when she is in heat: e.g. Vergil (Georg. 3, 20); "which drips from the yearning mare when Venus breathes passion into unbridled herds": Tibullus (2, 4, 57f.); c. an Arcadian plant (Theocr. 2, 48); 2. as a love-potion its effectiveness is increased by the blood of the beloved; but Ovid warns against the use of it: "do not trust the obnoxious slime of the mare in heat" as a cosmetic (De Med. Fac. 38); it is so potent that it makes all mares and fillies rave in the mountains: Theocritus (2, the Spell); 3. v. Horse.

hippopotamus

1. insensibility; 2. dual nature: amphibious, water, mother; 3. strength and vigour: e.g. in the Egyptian hier.; 4. Egypt: a. sacred to Set, who took that form, when Horus revenged Osiris' death on him (especially revered as such in Hermapolis); b. Taueret (Ta-urat), goddess of maternity, sometimes mother of Osiris; 5. impiety, gross materialism: a. an attribute of Impiety in a medieval icon; b. T.S. Eliot: the luke-warm (dual), hypocritically materialistic, infirm mass of believers of the Anglican Church, who can yet be saved by the Blood of the Lamb; 6. Plutarch: murder, impudence, violence, injustice; they even kill their fathers to copulate with

their mothers: thus the opposite of the stork (Clevern. of Anim. 4); 7. Behemoth, q.v., in Job 40, 15-24.

hoard

1. etym. covers meanings ranging from 'hidden' to 'female genitals'; 2. v. Treasure.

hoarseness

also related to silence: Dante (Inf. C. 1, 63), referring to Vergil, says he was 'hoarse from long silence'.

hobbling

a *hobbling dance*: A. to prevent the sacred Heel (q.v.) of the sun-king from touching the earth; the dance became an imitation of his gait, which was caused by: 1. a dislocation of the hip in a wrestling match with a divinity (or a preceding king); cf. Jacob's wrestling; 2. cutting off the genitals of the sun-king before his death; 3. exaggeration of the gait of an aggressive, ithyphallic man; B. in orgiastic rites of fertility, culminating in the mutilation of the male, followed by: a. the burial ('planting' for fertility) of the genitals; b. the eating of the genitals by priestesses (as sympathetic magic of fecundity); c. imitation of fruit-harvesting (e.g. the grape); C. war-dances: imitation of the partridge-cock (q.v.), who keeps one spurred foot forward, ready to strike; as the partridge is also a symbol of fertility, the dances of B and C are hard to distinguish (in the same way as war-gods and goddesses are also fertility-deities); D. these sacred rites left remnants: a. in a stylized form of those rites in Greek tragedy, which began as a compulsive re-enacting of the lives (and 'walks') of those ancient god-heroes by buskined actors; b. the wriggling of the bottoms of the prostitutes, called 'salmakides' (rel. to 'saleuma' = swinging of buttocks, which is related to the root s-l-m of so many 'kings'); even elegant ladies thought it a compliment to be called 'heilipodes' = dragger of feet.

hobby-horse

1. one of the traditional characters of the old Morris-dance, introduced into England in the reign of Edward III by John of Gaunt from Spain and performed on May-Day, Whitsuntide, etc.; however, they must have fitted in an older tradition, e.g. the Robin Hood festivals on May-Day; a 'horse' was fastened round the middle of a man; later the Puritans (recognizing their religious significance) forbade their performance ("the hobby-horse is forgot": Ham.); 2. they are related to Boreas' matings with mares, and the Centaurs; 3. they connect the witches with both horse and broomstick; and they are related to the May-pole dance; 4. originally rain and fertility-ceremonies, connecting

horse and moon, and usually performed at a change of the season: midwinter, carnival, midsummer; 5. folly: it gets you nowhere; 6. drudge, 'hackney': v. LLL 3, 1; 7. loose woman (also 'hackney'): a. Bianca returning the handkerchief to Cassio: "give it your hobby-horse: wheresoever you had it...": Oth. 4, 1; b. "My wife is a hobby-horse; deserves a name As rank as any flax-wench that puts-to Before her troth-plight": Wint. 1, 2.

hobgoblin

1. shares in the general symbolism of Dwarf, Goblin, etc.; 2. his specific characteristics: a. he often hides in the dark corners, from which he starts children; b. generally friendly, but mischievous; 3. in Shakespeare Puck and Robin Goodfellow are called thus: MND 2, 1, and Wiv. 5, 5.

Hocus-pocus

probably derived from "Hoc est corpus", when the transfiguration of the Eucharist was parodied in the Witches' Grand Master performing a Black Mass.

hoe

1. agriculture, fertility; 2. diligence; 3. election of the Chosen; 4. *her.*: usually the same meaning as Spade: claiming a right to a part of common grounds, with the obligation to cultivate it.

hog

1. filth, impurity; 2. voracity; 3. slothfulness, stupidity: "What can one expect from a hog but a grunt": proverb; 4. selfishness, ingratitude: "The hog never looks up to him that threshes down the acorns": proverb; 5. sensuality: Odysseus' companions were changed into hogs by Circe; 6. plunge into corruption, from higher to lower; 7. special religious meanings: a. Egypto-Hebraic: 'unclean' (originally sacred to the Great Goddess); b. attribute of Dionysus; c. attribute of St. Anthony, who had conquered a hog (= impure desires); 8. v. *Boar, Pig, Sow*.

hole

1. often represented as: a. a stone with a hole in it: for their magical properties v. Cattle and Stone; b. doors with pillars and lintel; c. a wound inflicted, especially at initiation; 2. vulva; 3. opening into another world; 4. the Mystic Centre, the Navel of the World, Heaven; 5. proverb: "If wind blows on you through a hole, Make your will and take care of your soul".

Holland

1. famous for its linen: a. "O she's ta'en out her handkerchief, It was o' the holland sae fine": ballad 'The Douglas Tragedy'; b. John Steward's wife had a "holland smock" in the

ballad 'Childe Maurice'; c. Elizabethan: the finest lawn: the opposite of Dowlas coarse linen; ref. 1H4 3, 3; 2. sailing: "Sae bonny will the Hollan's boats Come rowin' till your han'": the ballad "Young Bekie"; 3. drinking: a. the Dutch taught the English to drink, according to Nashe ("Pierce Penniless"), though in 1530 Rabelais already said "as drunk as an Englishman"; b. "I have learned it (= a song) in England where they are most potent in pottling: your Dane, your German, and your swag-bellied Hollander - Drink, ho! - are nothing to your English": Oth. 2, 3; 4. gluttony and stinginess; 5. rude, uncivilized: "the blunt Hollanders": 3H6 4, 8; cf. a 'Dutch concert': a loud-mouthed, brawling party; 6. *J. Donne*: "Spongy hydroptic Dutch" ('Elegy on his mistress'); 7. Renaissance: a country of new ideas, inventions, and harbour for those persecuted for religion (various forms of protestantism as well as Jews); at the same time: bourgeois puritanism ('talk like a Dutch uncle'); 8. proverb: "The children in Holland take pleasure in making, What children in England take pleasure in breaking"; 9. *childlore*: the word HOLLAND written as a cryptic message on the back of their envelopes: "Hope Our Love Lasts And Never Dies".

hollow

1. the abstract form of Cave (q.v.): mother-symbol, the unconscious, etc.; 2. the inverse of Mountain (q.v.); or Hill; 3. the abode of: a. Death; b. the unconscious; 4. for Hollow Man: v. Man.

holly

1. *general*: a. an evergreen: in Europe the genus was more richly represented in earlier geological times; b. the flowers are white, and male or female on different plants; with the red berries and green leaves forming the most common colour-combination of the Great Goddess; c. the prickly leaves were considered 'male', and the smooth 'female'; d. in the Celtic Tree-alphabet it corresponds with the letter T, and the period July 8 - August 24, = the 8th month; 2. represents the second half of the year, and mid-winter especially: A. Saturnalia: a. Saturn's club was holly, to represent the second half of the year; b. the ass was sacrifically killed with holly in Rome, at the mid-winter Saturnalia; B. related to the Celtic Green Knight: he is the Holly-Knight, following (at the Midsummer's "New Year") the Oak-Knight (Gawain), who was to reign from the Mid-winter New Year; so the Holly-oak (v. next) is the twin of the ordinary oak; in Hector's dream (Quest of the H. Grail 8) Lancelot wears a robe

spiked with holly and sits on an ass; cf. Sir Marhaus bringing happiness and riches by killing the giant sitting under a holly-tree (Malory 4, 25); C. Christmas: a. the early Christians took over the Holly from the Saturnalia, to represent Christmas; b. as such it stands for: a. eternal life: evergreen; b. hospitality; c. penitence: prickly; c. it is even given prevalence over the oak: a. it is connected with the T-sign: Crucifixion; b. the thorns: the Passion of Christ; c. the red berries: drops of his blood: love unto death; d. St. John, connected with the oak (June 24) was followed by Christ, connected with the Holly; 3. harvest: a. corresponds with the number 8 (v. 1, c): increase; so: domestic happiness, and wedding-gift; b. connected with the barley-harvest, but also with the vine: a holly-bush on a stake was a tavern-sign in Chaucer's time (Prol. to the Cant. Tales); 4. the male: in the combination with the ivy, the latter stands for the female, the former for the male;

5. goodwill, friendship: a. Rome: sent as gift at the Saturnalia; b. M.A.: wreaths were sent as tokens of good wishes; c. satiric: "Heigh - ho! sing, heigh - ho! Unto the green holly: most friendship is feigning, most loving mere folly": AYL 2, 7; 6. foresight; 7. *astrol.*: related to Saturn; 8. *her.*: a. truth; b. penitence; 9. *combinations*: a. *holly-branch*: for a curious description of a knight and a lady with holly round their brows: v. Unicorn; b. *holly-berries* (Celtic): a. prolong and renew life; b. source of supernatural knowledge; c. *holly-bush*: J. Joyce: the tree of life, renewal; v. 3, b; d. *sea-holly*: (perhaps = the 'sea-ivy' of Wint. 3, 3) in Eliz. times the root (called Eryngo) was a sweetmeat and an aphrodisiac; v. Sea-holly separate;

10. *folklore*: a. as Christmas-decoration: often even in Christian churches (where mistletoe was not allowed), and sometimes a sprig was kept for a year; b. medicinal and aphrodisiac: potent weapon against witchcraft: (Pliny 24, 72); c. fuel: holly burns 'like wax' when green, but there is a tabu against doing so: it spells death; d. (like the Oak:) a tree growing near the house protects it from thunder and lightning.

holly oak

1. the Quercus Ilex, or holm-oak, different from (but as far as its associations is concerned often mixed up with) the common holly (Ilex Aquifolium); 2. Britain: symbol of the Great Spirit; 3. Ovid: from under a dark ilex-tree the fountain sprang up, into which Byblis was changed, who had a repudiated passion for her brother (Metam. 9, 665); 4. Pliny: longevity: some of the holly oaks were older than the city of Rome itself (16, 87).

hollyhock

1. a species of Malvaceae, similar to the marsh-mallow; it is a native of China; it reproduces easily; 2. ambition: "hollyhocks that aim too high Red into grey and tumble down, Late roses filled with early snow": T.S. Eliot ("East Coker" 2); 3. fruitfulness, fecundity.

home

1. the girl's prison and the woman's workhouse: G.B. Shaw ("Maxims for Revolutionists" 2); 2. the *long* home: O.T.: the grave (Eccl. 12, 5).

homosexuality

associated with the following groups: 1. the Bible: a. the male prostitutes, given the worst name they could think of: 'dogs' (q.v.); b. in Rom. 1, 26 Lesbian women are condemned; 2. Greek: a. the 'aesthetes' (Socrates was also accused of perverting the youths of Athens); b. Sappho on the island of Lesbos; 3. Roman: (ref. to Ovid's Metam.) A. among men: a. Jove for Ganymede; b. Apollo for Hyacinthus (10, 162ff.) and Cyparissus (10, 106ff.); c. Orpheus (10, 83ff.): 'set the fashion'; B. among women: Sappho: 'Lesbians, whose love made me infamous' (Ovid, Her. 15, 201); v. also Transvestite; 4. M.A.: a. especially the Albigensians were accused of it; b. Chaucer: the 'Pardoner': had "a voice, small as a goat's, as if lately shaven; I trow he was a mare or a gelding"; 5. *psych.* (Freud): a. result of a boy identifying himself too much with his mother, combined with a strong hostility towards his father (for the identification cf. the castrati of the Cybele cult in Rome); b. a boy not passing through the complete cycle of oral, anal, and phallic-vulva stages; c. delusion of persecution.

honey

1. *food of the gods, heaven-sent food*: A. O.T.: the Lord would have given 'honey out of the rock' to Israel, if they had been obedient: Ps. 81, 16; B. Greek: a. the nectar of the Gods on Olympus; b. Dionysus was fed on honey; it was also sacred to Hecate (as Queen-bee), and Hermes; c. eternal bliss: used in embalment; d. honey-cakes were sacrificed to Artemis on the crossroads (ref. in Browning's "Artemis Prologizes"); a similar practice, to a similar goddess, must have existed among the Canaanites, because there is a strict prohibition to use honey in the unleavened 'meat offerings' (Lev. 2, 11); e. one of the four libations (with water, milk, and oil); C. Norse: mixed with the blood of the Kvasir (= the saliva of the Aesir and Vanir) it produced: a. the drink of the gods; b. the mead of the poets; D. Christian: the Eucharist;

2. *poetic ecstasy*: a. "Weave a circle round

him thrice, And close your eyes with holy dread, For he on honey-dew has fed, And drunk the milk of Paradise": Coleridge ("Kubla Khan"); even though this 'honey-dew' may be the excretion by aphides on leaves and stems, and other possibilities have been suggested, the association with 'honey' and celestial food is unmistakable; b. v. 1, B, b; 3. *wisdom, spiritual riches*: a. "My son, eat thou honey, because it is good...So shall the knowledge of wisdom be unto thy soul...": Prov. 24, 13f.; v. also 1Sam. 14, 24ff.; b. spiritual self-improvement: the production of honey regarded as a mysterious and elaborate process (e.g. Orphic); 4. *eloquence*: a. "pleasant words are as an honey comb": Prov. 16, 24; b. "And I, of ladies most deject and wretched, That sucked the honey of his music vows...": Ham. 3, 1;

5. *sweetness*: "Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue": SoS 4, 11; 6. *abundance*: "...the Lord sware unto their fathers that he would give us, a land that floweth with milk and honey": Josh. 5, 6; 7. *honour, chastity, virginity*: "My honey is lost, and I a drone-like bee..." (Lucr. 836), and (he) "sucked the honey which thy chaste bee kept" (Lucr. 840); 8. *flattery, deceit*: the lips of the 'strange' woman in Prov. 5, 3; 9. *lust*: deceptive lust, blinding man to the dangers besetting him: v. Barlaam and Josaphat;

10. *slumber*: "the honey-heavy dew of slumber": Caes. 2, 1; 11. *initiation*: the process of the production of honey compared to rebirth, or change of personality after initiation (e.g. Egypt); the curious story of Glaucus being drowned in honey may be related to burial in honey as practised in Babylon: Herodotus (1, 197); 12. food of the *prophet* in the desert: locusts with 'wild honey' was the food of John the Baptist (Matth. 3, 4): a rather tasteless fluid from a tree may be meant here; 13. *D. Thomas*: the heat, the 'boiling' of love and fertility, to be found in the hives (= wombs); 14. *combinations*: A. for honey-dew: v. 2, a; B. honey-comb: (apart from the cases mentioned) a. labyrinth, confusion; b. foresight (storage); C. 'honey-stalks' (= stalks of clover): are fatal to sleep, if taken in too great quantities; ref. Tit. Andr. 4, 4; 15. *folklore*: used in various ways in cosmetics: Ovid (De Med. Fac.); an ingredient in numerous medicinal compounds, and a preservative; 16. v. *Bee*.

honeymoon

originally the Germanic custom of only drinking mead for a month after the wedding, by the relatives of the couple, and/or the couple themselves.

honeysuckle

1. the usual name in England for the commonest species of honeysuckle being "woodbine", both plants have been listed here (in the US 'woodbine' refers to the Virginia Creeper); the plant is noticeable for its fragrance, even when wild; 2. from of old an object of worship, comparable to the Lotus (e.g. found on Nineveh monuments); one of the ingredients of nectar; 3. love: a. woodbine (with Rose and Lily) are Love's emblems in Beaumont and Fletcher's love-song from "Valentinian"; b. "luscious woodbine": MND 2, 1; c. twining woodbines as symbol for two lovers: "Aft hae I rov'd by bonie Doon To see the woodbine twine" (Burns: The Banks O'D.); d. D.H. Lawrence: voluptuousness (woodbine in "Dog-tired"); e. Gr.: a crown of ivy and woodbine; for the lover wooing a maid: e.g. Polphemus wooing Galatea; 4. fraternal love (or strife for love): hawthorn and honeysuckle were to be found at the grove, where Palamon and Arcite fought for the love of Emily: Chaucer ("Knight's Tale"); 5. related to Moon and Pearl, q.v.; 6. *her.*: its leaf: nothing to which I cling is injured; 7. *astrol.*: related to Mars; 8. *folklore*: one way of birth-prevention by a witch is putting up a bush of woodbine: v. ballad "Willy's Lady".

hood

1. invisibility: a. death; b. detachment from the material world, striving after pure spirituality (cf. the veil of the nuns); c. red hoods: v. Dwarfs; 2. spiritual blindness, limited vision: e.g. in T.S. Eliot's "Waste Land" (4), where hooded hordes swarm over endless plains, without a leader, like men walking round in a ring, looking before their feet; 3. *psych.*: a. regression: making psychic content invisible; b. (Jung) the celestial world, the highest sphere (sharing the height-symbolism of Head); 4. *her.*: usually the falcon's hood, to represent the perfected art of the hunt; 5. M.A.: it generally had a phallic cone-shape, related to the Phrygian cap; cf. Cabiri; 6. shares in the further symbolism of *Hat, Head, and Cape*; v. also *Riding Hood*.

hoof

1. *cloven*: a. O.T.: clean animal, if it chews the cud; b. mark of the Devil: fitting the Horned God; c. separation, treachery; 2. v. *Horse* (e.g. for its relation to the Moon), and other animals with hoofs.

hook

1. Love ('amor') was thought to be related to 'amus' = 'hook'; the pendant, worn by Chaucer's Prioress, containing the words "Amor vincit omnia" may express another double

meaning: mixing 'vincere' (= conquer) with 'vincire' (= to bind); the source of the quotation is in Vergil (Ecl. 10, 69): "omnia vincit Amor"; 2. related to eyes: misdirected judgment: "Why of eyes' falsehood hast thou forged hooks, Whereto the judgment of my heart is tied": Sonn. 137; 3. the *baited* hook: of love: "Thy baited hooks shall tangle me no more": Wyatt ("A Renouncing of Love"); 4. the hooks and eyes of memory: Coleridge; 5. male symbol (Freud).

hoopoe (hoopoo)

1. apart from its long, slender, slightly curved bill, and the crest which is raised when the bird is disturbed, it is noticeably fearless of man; during courtship the male feeds the female, and after hatching the young as well; 2. parental care; in Egypt a sceptre surmounted by a hoopoe means virtuous affection; 3. a royal bird, because of its crest; in an unfavourable sense: ostentation, vanity; Pliny (10, 44) stresses its changing shapes; 4. poverty, filth, attribute of Baseness: it feeds like a pig; 5. related to the metamorphosis of Tereus: he was transformed into a hoopoe with a crest ('looking as if ready for war'), when he wanted to kill his wife Procne (swallow, q.v.) and Philomela (nightingale, q.v.); he still cries 'pou, pou' (Gr. 'where, where'); he has been explained as the rising sun.

hop

1. beer; mirth; 2. injustice: it stifles all the plants to which it clings and by growing prodigiously it soon covers a field completely; 3. passion: clinging; yet also: humility and trust; 4. pride: overwhelming; 5. *astrol.*: related to Mars.

horizon

often seen as temples: places, where this world and the other meet, the Land of the Dead, 'Paradise', where corn grows highest, the "horns of the earth"; in Egyptian hier. it is represented as two horn-like mountains, with the sun (egg-shaped) rising between them; cf. also Horn for altar.

horn

1. the difficulties with the symbolism of the word 'horn' mainly arise from the fact, that the horns of animals, and the musical instrument, are the same word, and of the same origin; but generally when the Shofar is mentioned in the Bible, the translation has 'trumpet'; further Biblical references may be to the horn of oil, and the horns of the altar;

2. *power, strength, fertility*: A. related to all the Sun (and Earth or River)-gods: a. in paleolithic paintings; b. on the altars (v. below) to

represent the strength of the Bull-god Yahweh; c. Pan, but also some Jupiters and Apollos; d. the horns (often gilded to stress their reference to golden fertility) of the river-gods: e.g. Ovid (Metam. 13, 894; 15, 565) and Vergil (Georg. 4, 370f.); they were also bull-gods and come near the moon-goddesses of 2, B; e. Minos, the earth-god's creative power; f. Osiris; g. Odin, Thor, Loki, etc.; h. the devils; B. moon-goddesses: a. related to Venus: at the Venalia in Cyprus heifers with spreading horns, covered with gold, were sacrificed: Ovid (Metam. 10, 271); as 'cornuta' she was especially revered in Egypt falling in with Isis-Hathor-Io and all the Moon and Sea-goddesses: e.g. the Christian representations, in which Mary stands on a half-globe (with serpent) from which Moon-horns stick out at the sides; b. connected with female humidity through the Moon: in Ovid (Metam. 9, 783) the moon-horns of Isis shot forth gleams of light: "imitataque lunam cornua fulserunt"; C. fertility: a. Bacchus-Dionysus was 'corniger', later explained as indicating, that insolence and temerity normally accompany intoxication; ref. Ovid (De Arte Am. 1, 232; 2, 380, etc.); moreover the 'horned child' Dionysus was especially revered at Crete, from which came the first wine, and where they had goats with enormous horns; Zagreus is only his Cretan counterpart; for the Dionysus-worshipping horned women of Laphystia: v. Lycophon (1237); b. fruit grows from the horns of the dead Bull in Mithraism; c. v. also 2, B, b, and Cornucopia; D. general power: a. Babylonian kings had themselves portrayed with one or more pairs of (bull)horns, depending on their power; there are Greek coins of Alexander as the son of Amon, with ram's horns; also of some of his successors; b. "All the horns of the wicked also will be cut off; but the horns of the righteous shall be exalted": Ps. 75, 10; in Ps. 92, 10 the "exalted horn" is related to oil; also "There will I make the horn of David to bud: I have ordained a lamp for mine anointed": Ps. 132, 17; several times the horn seems a reference to the phallus, e.g. Jer. 48, 25: "The horn of Moab is cut off, and his arm is broken" (and Job 16, 15), which may refer to the usage, still practiced in the Near East, of emasculating the corpses of the enemies; c. in Zechariah's vision (1, 18ff.) there are 4 horns: 4 powers that scattered Israel, now to be 'frayed' by the 4 'carpenters' (= generally tradesmen, who work in stone, wood, etc.); d. in Egyptian hier.: one meaning is: 'what is above the head', i.e. elevation, glory;

3. *altar*: the horns of consecration: a. the 4

horns at the corners of the altar were seen as the ends of the earth (v. also *Horizon*): the bull (or cow) himself as the earth, and vegetative life (v. *Bull*), and a sacrificial table (especially for vegetative sacrifices); there may be a connection with the Cornucopia, which was often represented as double (so not for drinking purposes); b. the horns of the shew-table (and the incense-table) are described in Ex. 27ff.; they have been explained as God's authority and power, and as a sign that the altar was dedicated to Yahweh; on the horns was to be put the blood of the sacrificial animal 'with thy finger'; v. also *Bull*; c. altars with four horns are extant from the Late Bronze Age of Canaan (1500-1200 B.C.);

4. *salvation, immortality*: a. the durability of the horn suggests eternal life (cf. evergreens); b. the horn of salvation in Luke 1, 69 refers to the powerful Messiah; c. in England stag-horns were placed on graves for immortality;

5. *protection, asylum*: all around the Mediterranean the horns of the altars provided sanctuary: 1 Kings 1, 50; and Ovid (*Metam.* 5, 103) relates that among the 'Ethiopians' altar horns were also gripped for protection; 6. *beginning*: a. Egyptian hier.: "open a path for oneself"; b. the Zodiac-cycle starts with two horned animals (Aries and Taurus); v. also *Jung* below; 7. *fidelity*: a horn of fidelity was sent by Morgan le Fay to Arthur: when a woman, who had been unfaithful to her husband tried to drink from it, its contents were spilled: Malory (8, 34); 8. *phallus* and *cuckoldom*: "the horn, the horn, the lusty horn, is not a thing to laugh to scorn" (AYL 4, 2); cf. also Ado 1, 1; Wiv. 2, 1; LLL 4, 1, etc.; 9. *madness, rage*: a. mad at being cuckolded: e.g. Wiv. 3, 5; b. mad like a horned animal in rutting-time: so mad that they attack anything: "...sure my master is horn-mad...I mean not cuckold-mad; But, sure, he is stark mad": Err. 2, 1;

10. *psych.* (Jung): a. penetration, masculine, active; b. receptacle, feminine; 11. *combinations*: A. *horn-book*: a 'primer' for reading, made of horn, with a sheet in it, beginning with a cross (v. *criss-cross*), then the alphabet, and then some prayers; B. *horn-bow*: Apollo gave Orestes a horn bow to fight the Erinyes; C. *horned demons*: in Dante's "Inferno" horned demons punish the Panderers (especially those, who avariciously sold women) and Lying Seducers (C. 18) by scourging their naked bodies; D. *horn gate*: prophetic dreams leave the City of Dreams through a Horn Gate (cf. *Ivory*): Homer (*Od.* 19, 562ff.); Vergil (*Aen.* 6, 893); E. *horned man*: Cipus, a Roman praetor, sud-

denly grew horns on his head, for which he was honoured among the senators: Ovid (*Metam.* 15, 565ff.); F. *horned women*: seeing how highly the horned goddesses were honoured, it is probable that later misconceptions arose about women punished with horns, who may have been priestesses of Moon-goddesses: a. women in the land of Cos were angry, because Hercules drove cattle through their land, and they reviled Juno; as a punishment they were changed into cows; ref. Ovid (*Metam.* 7, 363); b. Venus punished the Cerastae, a people of her beloved Cyprus, for misusing their altars to kill strangers; ref. Ovid (*Metam.* 10, 222ff.); she changed them into bulls; c. v. also 2, C; G. Siegfried's impenetrable *skin* of horn (obtained by bathing in the dragon's blood) is another instance of a dragon-fighting hero having one dragon-characteristic in order to be able to win in combat; cf. serpent-eyed heroes;

12. *folklore*: a. horns (ground or otherwise) are all prophylactic against poisons, being the natural opponents of serpents (e.g. Unicorn); b. a talisman against general evils, later replaced by the horse-shoe; also the hand-sign imitating horns (raising the fore and little fingers only) has the same effect; in all ages it has been a goodluck amulet over tombs, doorways, etc.; c. in Eliz. times 'horn-rings' (rings containing horn) were peddled for their magical quality; ref. Wint. 4, 4; 13. v. *Antlers*, and the individual horned animals.

horn (trumpet)

1. call to arms, or invocation of help: a. for the Host of Heaven; b. to Holy War; c. when he was in trouble, fighting rearguard actions against the Basques (later changed to Saracens) Roland (or 'Orlando'), from pride, forbade Sir Oliver to sound his horn Olivant for help; 2. blown at the end of the world (or season): a. rallier of the dead at the Last Judgment (e.g. Zeph. 1, 16); b. Norse: blown by Heimdal at Ragnarok (cf. Red Cock, Eagle); until then it was preserved under the H. Ash; 3. *salvation, victory*; 4. attribute of Fame;

5. blown at religious festivals to rally the believers, or to scare off the evil spirits during the ceremonies: e.g. the Shofar of the Hebrews, and sometimes the trumpets blown in R.C. Churches during the Transmutation; 6. instrument of melancholy: who "Poured thro' the mellow Horn her pensive Soul": Collins ("The Passions, An Ode for Music"); 7. as rough music: a. used in orgiastic Bacchanalian rites: e.g. Ovid (*Metam.* 3, 533ff.); b. scares off demons: v. 5; c. fertility-promoter, comparable to the H. Grail: male sound, coupled to female shape

(e.g. in Norse mythology); 8. heresy: especially Roland's horn; 9. Gr.: attribute of the Tritons;

10. Christian: the H. Spirit; 11. "to blow one's horn" = to proclaim one's own cuckoldom in Eliz. stories; ref. K. John (1, 1): "Hath she no husband That will take pains to blow a horn before her"; 12. *her.*: a. hunting, free hunting-rites; b. high pursuits.

hornet

1. the largest species of wasps in Britain; 2. tormentor as punishment: a. the Lord promised to send hornets before the Israelites to chase their enemies (Ex. 23, 28); the translation may mean 'discourage them', but 'hornets' is in the Jewish tradition; cf. also 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"; also Josh. 24, 12; b. Dante: hornets and wasps (hornets = 'mosconi') goad the sinners on the Dark Plain, who were neither good enough nor bad enough (Inf. 3); 3. they breed from the carcasses of horses; because horses are warlike animals (cf. Bee): Ovid (*Metam.* 15, 368); 4. *folklore*: an empty hornet's nest in the room helps to ease birth.

horse

A. *a mount*: 1. of the gods: lightning, sun/moon rays, waves, winds; 2. of the Devil or witches: phallus; related to the hobby-horse and the broomstick; 3. the body, with the spirit as the rider; 4. man + horse = man + animal instinct; cf. Christ on the Ass, Mithra on the Bull, etc., and v. K below; 4. M.A.: a. of Virtue; b. of Love; c. an attribute of Europe;

B. *Sun (sun-king)*: 1. a solar animal, related to the wheel, etc.: cosmos; 2. related to the swan, in that the latter hauls the sun-bark across the waters at night, while the horse pulls the sun-chariot by day; and horses neigh when they die (Montaigne); 3. connected with Helios, etc.; 4. the newly selected sun-king was favoured by a ride in the chariot beside the Matrarchal Queen;

C. *Moon, mother (goddess), magic*: 1. used in divination (it has clairvoyance), magic (v. Horse-shoe, and Folklore below), and is a source of poetic inspiration (v. Hippocrene); 2. sacred to the Triple Great Mother Goddess: a. the hoof is moon-shaped; b. the horse figured in rain-making rites and the instalment of Sacred Kings (v. B, 4); 3. horse + naked woman: a. Pegasus as Moon-horse, used in rain-making; b. horse-flesh was sacramentally eaten by the King after his symbolic rebirth from the Mare-headed Mountain-goddess; c. v. Godiva; 4. the European pony was dedicated to the moon before

the cult of the (imported, larger) horse of the Sun-chariot (perhaps it came with the Hyksos-invaders c. 1850 B.C., and to Greece c. 1500 B.C.); thus the ass became the symbol of de-throned Cronos, or of Pan, Silenus, and other old-fashioned Pelagian gods; there was also a solar Apollo: since his hatred of asses is mentioned by Pindar, it will have been to Cillaean Apollo that the hecatombs of asses were offered by the Hyperboreans (Pyth. Odes 10, 30ff.); 5. witches' drug: the 'hippomanes' (which v. also separate): it was originally used in Bacchanalian fertility-rites, e.g. when Bellerophon was sacrificially killed as sun-king: he retreated before the oncoming women, wild, maddened by hippomanes, whose skirts were hoisted high, and who wore mare-masks; they closed in on him and killed him, letting his spouting blood fertilize their naked wombs; 6. Rhiannon (Welsh Dawn or Moon-goddess) rode past Pwyll (darkness) on a white horse, but was caught later and became a mare herself: then she had to carry visitors to Pwyll's castle (= death?); 7. sometimes a horse replaces the goat's function in witchery: the devil is then represented with horse's hoofs, and the horse as Sabbath-master; 8. the Celtic goddess Epona (goddess of fecundity) presides over ponies, horses, and asses; witches often have hoof-marks in their hands; 9. Germ.: connected with the cult of Frey(r), who may have been a male counterpart of Freya only; 10. v. Folklore below;

D. *earth*: 1. associated with burial-rites and chthonic cults; 2. represents the cyclic movement of the world of phenomena; 3. Underworld Persephone had white horses: Pindar (Olymp. O. 6, 95);

E. *water*: 1. wave-horses: the blind cosmic forces, that surge out of primordial chaos; 2. related to Poseidon (sea, ocean): a. Poseidon had created the horse, but he also hid among horses to avoid being eaten by Cronos (identification of the god and his sacred animal); acc. to Pausan. (8, 8, 2) Rhea substituted a foal for him (as a stone for Zeus) for Cronos to eat; b. he had stables with white horses (for chariots) with brazen hoofs, and golden mane; c. he coupled with Demeter (who had disguised herself as a mare) in the form of a stallion: sea covering earth; d. he is the inventor of horse-racing; e. the horse-hoof shaped moon is the origin of all water, and rules the tides of the sea; f. horses were sacrificed to the sea: Mithradates, in order to incur favours, made chariots with 4 horses put before them precipitate into the sea; 3. there are several horse-kicks which strike foun-

tains: Hippocrene of the Muses (according to one version), Baldur's horse's hoofmarks make wells spring up, etc.;

F. *air, wind*: 1. mediator between heaven and earth; like the Stag and the Eagle; 2. Odin's horse Sleipnir had 8 feet (= storm-wind), and is white or dapple-grey (v. also Folklore below); its 8 legs may be related to 4 people at a bier (Odin as psychopomp); 3. the horses of the 4 winds, governed by the four planets:

- a. Mercury – red (East?)
- b. Saturn – black (North?)
- c. Venus – bay (South?)
- d. Jupiter – white (West?)

4. Centaurs are wind (or cloud) gods; there are many references to storm-horses in Germanic literature;

G. *fire*: 1. fire and lightning combined: Helios, Hector's Xantos ('yellow', 'glaring'), Lampos ('shining'), etc.; 2. v. Sun (B);

H. a highly *sacred animal* with a tabu on eating its meat: 1. Germanic: a general tabu, except on certain days, i.e. only when it was the feast-day of the god, whom it incorporated (cf. tabu on pig-meat: v. Boar); it was considered a delicacy, but forbidden by Charlemagne and later Christians as a pagan ceremony;

2. there was an ancient consecration of horses to idols among the Hebrews; later they were seen as angelic or earthly powers (e.g. Rev.), but it was forbidden to keep many (as Solomon had done), to avoid warlike, and idolatrous, and proud feelings; 3. v. I, IV, 4;

I. *characteristics*: I. *fertility*: 1. general life-force (cf. Chariot), fertility per se: a. they offered horse-sacrifices to the fertility-god Frey; b. Loki propagated in the form of a horse (as purely sexual instinct); c. horse as a theriomorphic representation of lightning: thunderstorms are harbingers of fertility-bringing rain (cf. T.S. Eliot's "Waste Land"); the horse's hoof then gets a phallic meaning; especially a horse's flank keeps off lightning ('like kills like'); d. often the last sheaf of the field(s), containing the Corn-spirit, was considered as a horse, and given to the youngest colt, or the first mare to foal; e. the horse was sacrificed to Mars (= impersonates the self-sacrificing god: cf. Mithra and Bull) for fertility; a similar idea may have been underlying the horse-killing of Virbius-Hippolytus; 2. mother-symbol: a. Pliny says they turn their vulvae to the North Wind (Boreas = a horse) to be fertilized 'without stallions' (8, 67); b. v. C; 3. love: a. a horse as a love-gift: e.g. Polydeuces; b. the lover in the SoS (I, 9) compares his beloved to a "company of horses in Pharaoh's chariots"; 4. lasciviousness: a. "They

were as fed horses in the morning" (= in heat) everybody 'neighed after' his neighbour's wife) Jer. 5, 8; this is probably an added comment to the misunderstood "harlot's house" of 5, 7, = a place of idol worship, but this does not change the symbolic feeling involved; b. Ezekiel talks about the Egyptian "paramours", whose 'flesh' (= phallus) is as the flesh of asses, and whose issue is like the issue of horses (23, 20); c. "Horse of Hector": coition in which a woman lies, or sits, on a man, after the manner of Andromache; the story is denied by Ovid (*De Arte Am.* 3, 777ff.), because she was too big, and he advises this posture only for small women; d. "While lust is in his pride, no exclamation (= reproof) Can curb his heat or rein his rash desire, Till, like a jade, self-will himself doth tire") *Lucr.* 705ff.; v. also *Ven.* 259ff.; Marlowe "Hero and Leander" 2, 141ff.; e. (like the ass) a Pripapic animal: later it shared the devil's symbol of sexuality; f. Renaissance: emblem for lust;

II. *fidelity*: 1. it was a Norse custom to bury the horse with his master, to carry him over Helway; 2. horses weeping over their dead masters: a. for Achilles (*Il.* 17, 426ff.); b. Aethon for Pallas: Vergil (*Aen.* 11, 89f.); 3. as true as a horse: *MNL* 3, 1; III. *sensitivity* (of hearing and feeling): v. preceding; IV. *the strongest useful animal*: 1. an example of a 'superior animal' (v. Fish, the Cosmic -); 2. strength and vanity: "rejoiceth in his strength: he goeth on to meet the armed men. He mocketh at fear, and is not affrighted", etc.: Job 39, 21ff.; 3. in many nursery-rhymes (the best-known being *Humpy-Dumpty*) "all the king's horses" is a symbol of utmost strength; 4. "A Horse misused upon the Road Calls to Heaven for Human Blood": W. Blake (*Aug. of Inn.*); 5. freedom; 6. sure-footedness (=wisdom): the Lord "led them through the deep as an horse in the wilderness, that they should not stumble": *Isa.* 63, 13; 7. innocence and perfection: e.g. D. Thomas;

V. *selfishness*: in Aesop's Fables (nr. 80); VI. *anger*: "Anger is like a full hot horse, who being allowed his way, Self-mettle tires him": *H8* I, 1; VII. *stubbornness*: "You may take a horse to water, but you cannot make him drink": proverb; VIII. *stupidity*: a. a horse and a mule have no understanding, needing a bit and a bridle to be ruled; an ass does not: *Ps.* 32, 9; b. the horse was bridled as follows: grazing with a boar, which befouled everything, he invoked the help of man, who could only help him, if he could mount and bridle him: Aesop (*Fables* 92); c. the most servile of animals: nearest to man in his limitations of bridle and riding-crop, sharing his rider's fate, only in order to revenge himself

on his old enemy: the deer: Erasmus (*Stult. Laus*); d. panicky madness: esp. the mare (e.g. Petronius "Satyricon"); e. "... if not, call me a horse" (or: an ass): contemptuous; e.g. *IH4* 2, 4; f. a horse is proverbially tired; IX. the ruling classes, *vanity*: a. "I have seen servants upon horses, and princes walking as servants upon the earth": *Eccl.* 10, 7; b. the horse "rejoiceth in his strength"; c. earthly power, as opposed to divine power: "Some trust in chariots and some in horses, but we will remember the name of the Lord our God": *Ps.* 20, 7; d. fitting the higher classes only: beggars run their horses to death: *3H6* 1, 4;

J. *her.*: 1. readiness for action; whether for peace or war; 2. Master of the Horse; 3. White horse: the Hanoverian family;

K. *psych.*: 1. the non-psyche, the sub-human, animal side of man, and therefore the unconscious; 2. as an animal lower than man, it represents the lower part of the body (cf. Centaur), and the animal desires that take rise there; 3. intuitive understanding (again shared by the animal); 4. the theriomorphic symbol of Self in dreams; 5. energy, physical and mental; 6. mother-symbol: ambivalent, since it may refer to protection, but also be related to the Terrible Mother as Nightmare (with false etymology); 7. libido, that has passed into the world;

L. *war*: 1. for the Hebrew prophets the opposite of the ass = peace: from e.g. *Ex.* ch. 14-15, where the horses stood for the brute forces of the Pharaoh, up to Jer. 6, 23; v. Ass, for the prophet's predilection of the Ass, as representing Old Times; in David's time the sinews of the enemy's horses were still cut (except of a hundred, for his own chariot: *2Sam.* 8, 4); Solomon was the first to use them fully; 2. Aesop: a good war-horse, underfed in peace-time, will not be a good horse in the next war (*Fables*); 3. "He who shall train the Horse for War Shall never pass the Polar Bar": W. Blake (*Aug. of Inn.*); 4. in Rome the Flamen Dialis was not allowed to come into contact with anything to do with war, and therefore could not even touch a horse; acc. to Pliny the reason was that a horse's gall is poisonous; 5. symbol of victory: e.g. equestrian statues of generals, etc.;

M. *death*: 1. the tree of death: e.g. in the M.A. the bier was called "St. Michael's horse"; and the modern Persian word for 'coffin' means 'wooden horse'; 2. connected with Yggdrasil as the Tree of Death; 3. as psychopomps: related to the Valkyries;

N. *attribute of the Gods*: Dionysus, Pluto and Neptune, Boreas, Mars, Castor and Pollux,

Jupiter, St. George, Helios, Odin, the Muses, etc.;

O. *colours* (v. also Horsemen): 1. *white*: a. related to the Harp; b. omen of death; the Pale Horse of Death (*Rev.* 8, 8); e.g. Erl-king, and in icons; cf. D, 3; c. innocence, intellect, reason, celestial knowledge, the Divine Word, Dawn; d. Christ's mount at the Second Coming; sun-deity; Messiah (also Vishnu and Muhammed will return thus); e. looking for a white horse after seeing a woman with red hair: looking for the Sun-Saviour after seeing Death-Seth; f. the horse of Odin; g. used in divination; h. attribute of: Castor and Pollux, Jupiter, the heavenly host, who war on darkness or evil; i. a horse without any white on it is vicious; the best place for a black horse to have it is on the forehead: a white spot like a star ('cloud'); cf. *Ant.* 1, 3; j. = white-haired old age: "Save something for the man that rides on the white horse" (phrase); k. four white horses were seen by Aeneas on the Italian shore: war (perhaps a Greek settlement in Calabria): Vergil (*Aen.* 3, 537); 1. white and black: life and death: Gemini; m. v. also Folklore; and Grass for the Berkshire horse; n. of the sea: v. E, 2; 2. *black*: Famine: *Rev.*; 3. *red*: war: *Rev.*; 4. *grey*: Welsh devil;

P. *combinations*: 1. *two* horses: the Dioscuri were given white horses (or symbolized by two circles); they are called 'leukopōloi' by Pindar (*Pyth.* O. 1. 66), which may fit them as Morning and Evening Stars: riders in the sky; they are also said to have carried off the two daughters of 'Leukippos' (white horse): Pausan. 3, 16; 2. *four* horses: a. v. Quadriga and Four; b. the four elements: v. D - G; c. intellect: in equity, especially when 'harnessed'; d. in mythology generally the winds (v. F, 3); 3. *winged* horses: a. Pegasus, sprung from Medusa's body, when she was killed by Perseus; mounted by Bellerophon it helped to vanquish the Chimaera; b. poetry: related to the Hippocrene, q.v.; 4. *grazing* horse: peace and freedom; 5. *horse-hair*: a. Athena had waving mane on the top of her helmet (v. also Griffin and Sphinx); b. good-luck emblem for speed; c. wigs of the English judges: give discernment and wisdom; d. thrown into water it comes to life and develops into eels (or an as yet unknown serpent): *Ant.* 1, 3; e. Greek helmets had a horse-hair crest: Ovid (*Metam.* 12, 88f.), even though the horse was the symbol of Troy; f. v. also Folklore below; 6. *horse's head*: a. symbol of Carthage: Vergil (*Aen.* 1, 444); b. a double horse-head on the front of a farm: general protection (intensifying multiplicity); 7. *skull*: nailed to the

ridge of the roof of a farm, brings luck and averts evil (especially Saxon); 8. *horse-taming*: a. typical of the Trojans (Il. pass.); b. "those that tame wild horses Pace 'em not in their hands to make 'em gentle, But stop their mouths with stubborn bits and spur 'em Till they obey the manage": H8 5, 2; Gardiner talks in self-defence of his strong measures with regard to religion; 9. *brewer's horse*: decrepit: noblemen sold their horses to brewers, when they became too old; ref. 1H4 3, 3; 10. *three-legged horse*: a. Devil's mount; b. mount of the goddess of Death (Hel) in time of pestilence;

Q. *literary references*: 1. *W. Blake*: the horses of Instruction (v. also Tiger); 2. *T.S. Eliot*: the "old white horse galloping away in the meadow" ("Journey of the Magi"); Death, the old dispensation, etc.; 3. *W.B. Yeats*: the Shadowy Horses: of Disaster; the horses will come galloping down the hill at the end of the world; 4. *F.G. Lorca*: a. they never reach the town: the impossibility of the basic human naturalness to reach society; b. life of the emotions, directed by the rider; often in the mountains: elevation of the emotions; c. horse of the Dawn (e.g. "Blood Wedding");

R. *folklore*: I. lucky: a. general: Odin's 8-footed horse was white or dappled grey, and is still unlucky to meet in some parts (even horses with white feet); sometimes it is lucky to meet a white horse; b. fertility: a. connected with the harvest and Corn-spirit (v. above); b. to find out, whether a mare is in foal: spit a mouthful of water in her ear: if she shakes her head only, she is; if her whole body, she is not; c. horse-brasses: powerful against the Evil Eye; therefore they are often cast in traditional life-symbolizing shapes: crescent moons, rayed suns, wheels, swastika's, etc.;

II. unlucky: a. if a pregnant woman steps under a horse's neck she may miscarry; b. it is unlucky to have a horse on board ship, because of its relation to witches, who cause storms; c. they are able to see ghost and spirits (cf. Balaam's ass); holed stones are a potent preventive against 'witch-riding' (when the horse is all sweat the next morning); this may be the subject of the following nursery-rhymes: a. "I had a little pony, His name was Dapple Gray; I lent him to a lady To ride a mile away. She whipped him, she slashed him, She rode him through the mire; I would not lend my pony now, For all the lady's hire"; b. "I lost my mare in Lincoln Lane, And couldn't tell where to find her, Till she came home both lame and blind, With never a tail behind her"; witches are notorious tail-snatchers: cf. Burns: "Cutty Sark"; III. medicinal: numerous recipes (e.g. Pliny 28, 41);

IV. *the Horseman's Word*: a magic word (E. Muir believed it was an 'indecent word'), known to a select group of people it tamed the wildest stallion, when whispered into his ear; the word was learned by joining a brotherhood, of which the blacksmith was often the leader; for further taming of a horse: v. Toad; S. v. *Steed, Mare, Nightmare, Chariot, Godiva*, etc.

horse-chestnut ('buckeye')

1. sun-emblem: radiating fire in its spikey burr; 2. luxury; 3. darting, piercing; 4. *folklore*: carried on you, it prevents rheumatism.

horse-leech

unending greed: "the horseleach hath two daughters, crying Give, give": Prov. 30, 15.

horseman

1. bearer of immortality or prophecy; 2. O.T.: a. seeing soldiers on horseback in the sky: a portent of war: 2 Maccabees 5, 2; b. Zechariah's vision (1, 8ff.): probably the same as the vision of the chariots in ch. 6: a man riding on a red horse, standing between myrtle-trees (acc. to Masorettes: ref. to the myrtle in Messiah-contexts of Isa. 41, 19 and 55, 13; LXX has 'mountains standing in the depth'), behind him a red, a speckled (bay), and a white horse: a. sun-horse: seeing the mountains as 'deep'; or the Babylonian sun-god between mountains; b. the horses of the 4 winds, related to the planets: v. Horse; c. usually found in Messiah-contexts; d. associated with Solomon (e.g. on ancient amulets); 3. N.T.: Revelation: a. on a white horse (6,2): spiritual conquest of Christ in time; with bow and crown; probably the same as the Word of God of 19, 11-16, or 'gospel' (he goes out at once, while the others await orders); b. on a red horse: (6, 3) the power of war (as a punishment of God); with a sword; c. on a black horse: (6, 5) starvation, with a "pair of balances" to weigh the priceless grain; d. on a 'pale' (greenish) horse: Death (perhaps plague), followed by Hell (Hades, Underworld) to 'devour' the dead; e. later there is another (?) horseman on a white horse, called Faithful and True: "in righteousness he doth judge and make war" (19, 11), also called the Word of God, followed by an army of warriors on white horses, having as weapons: the sword out of the mouth, and the rod of iron, and the winepress: all emblems of God's punishment; 4. *W.B. Yeats*: the horsemen of the future ("Under Ben Bulbin") will come down from the mountains at the end of the world; 5. *psych.*: the Ego (one's rational self) trying to keep the Id (= the unconscious, primeval impulses) under control in the human 'mind'; 6. *headless horseman*: the Devil or Death; 7. v. *Horse*.

horse-radish

1. Hebrew: ('hazereth' or 'maror'): the usual bitter herb, used ground at the Passover feast, to symbolize the bitterness of the bondage in Egypt; v. Herb, Bitter-; 2. *astrol.*: rel. to Mars.

horse-shoe

1. survival of the elk-horns used as talisman, which have the same form: the crescent moon; if horns are hung down, their force runs out; later the same with the horse-shoe (though this is violently disputed); 2. emblem of the Blacksmith (a magically powerful figure, q.v.), farrier, or horse-dealer; 3. related to the Great Goddess, because of its moon-shape, and because the horse itself is related to her; 4. the same sacred horse is related to Mars, who is an enemy of Saturn, under whose influence the witches are; this may explain how a horse-shoe can be used against witches (though they are descendants of the priestesses of the Great Goddess); another reason may be that they are made of sovereign metal, a powerful deterrent of witches; 5. related to the sexual potency and fertility of Horse, and the magic of iron and fire, plus the moon-shape, thus forming a composite of male and female elements, together a strong life-symbol; 6. sometimes its magic potency can be increased by adding the *hammer*: a. Odin and Loki; b. vulva and phallus; 7. *folklore*: finding one is lucky, especially of the rear leg of a grey mare: pick it up, spit on it, make a wish, throw it over the left shoulder, and walk on without looking back (especially if you hit someone); or take it home, and nail it over the door, or on the mast of a ship.

hospital

the world (Sir T. Browne).

Hot Cross Bun

1. a relic of ancient pagan Spring Festivals; 2. magical and medicinal: it is usual to keep one or two throughout the year (they never stale, only harden and dry): a general protection (e.g. against fire); 3. *nursery-rhyme*: "Hot Cross Buns (2X), One a penny, two a penny, Hot Cross Buns! If your daughters do not like them, Give them to your sons; But if you haven't any of these elves You cannot do better than eat them yourselves"; this song is usually sung by children on Good Friday; but nowadays often all the year round, with hands flat in a pile, putting the lowest on top all the time.

hound

1. smeller-out of truth, inquisitiveness, intelligence; 2. hunting: a. Greek: companion of Artemis; b. Celtic: the white hounds with red ears (wind, servants of the Great Goddess), hunting the stags (souls) across the sky: one

version of the Gabriel Hounds, q.v.; 3. pursuer: a. 'to hound': pursue one's inner passions in the form of desires, related to the Actaeon-Diana myth; ref. Tw.N. 1, 1; b. the Hound of Heaven: God, by whom Fr. Thompson feels pursued and overtaken; c. the Kera are the 'devourers of life', the swift hounds of Hades, which, hovering in the air, swoop down on the living: Apollon. Rhodius (Arg. 4, 1665); 4. the hounds of Spring: "When the hounds of Spring are on winter's traces": Swinburne ("Atalanta in Calydon"); 5. *W.B. Yeats*: the Hound with one red ear: male desire, the opposite of the hornless, white deer of female desire; cf. 2, b, and 3, a; 6. v. *Greyhound and Dog*.

hour

1. the hours are often represented by a flight (movement in space equating movement in time), a bird, or a butterfly (its cyclic movement and evanescence), or by wind; accompanied by Themis, dials, watches, etc.; 2. v. *Zodiac*.

hour-glass

1. measuring out the limited period of time assigned to man: years, Time (even Eternity: through Death); 2. renewal of time; v. Andrew Cross, and X; 3. the negative, inverted aspect of time: a. night: as the opposite of the sun-dial of day; an old sailor's term for it was "night-glass": 8 glasses = 4 hours, measuring out the watches; b. evanescence, perpetual inversion of Upper and Lower worlds, creation and destruction; c. often found on cemeteries and grave-stones: associated with Death; 4. associated with Saturn (through the mistaken Cronos = Chronos), q.v., and Drum, q.v.; 5. attribute of Temperance; 6. *her.*: mortality and evanescence; 7. *D. Thomas*: for the hourglass-shape of the poems in Prt. II of "Vision and Prayer": v. Diamond.

house

1. shelter, security: in my Father's house are many mansions: St. John 14, 2; 2. reflexion of the inmate's life, and his posterity: a. symbol of hospitality; b. "For her (= the strange woman's) house inclineth unto death": Prov. 2, 18; c. Obed-edom's house is blessed by the Lord: 2Sam. 6, 11; d. a house divided cannot stand: Mark 3, 25; e. a house of mourning and a house of feasting is found in Eccl. 7, 2, etc.; 3. correspondence with the universe: a. the roof: heaven; b. the window(s): deities; c. the body: earth; 4. the Mystic Centre: like castle, city, etc.; originally they were often circular (esp. in Greece: earth and sun-disk), built on a mound, etc.;

5. the human body: a. especially the female,

maternal body: with door, passage, or staircase as the vulva, etc.; b. "our earthly house": 2Cor. 5, 1; 6. *material*: a. cedar: a. incorruptible; b. Solomon's house; c. clay: a. evanescence; b. the grave; c. golden: Nero's palace of the Sun, with himself as Sun-king; 7. *combinations*: A. 'Master of the House': Beelzebub (Matth. 10, 25): a. the Philistine God of Ekron (2Kings 1, 2, and 6, and 16), who may have been 'Myiagrus Deus' of the Romans: the god, who sent flies and delivered from them; the Jews changed 'zabab' = offer, to 'zabal' = dung = unclean sacrifice (?); completing the House of Baal was a fertility-rite in Canaan, prob. related to the Tabernacles and Solomon's building the Temple (completed at the autumnal New Year with hecatombs of animals); b. Baalzabul: the Lord of the House may refer to the possessive 'unclean spirit', who returns to the house, according to Matth. 12, 42; v. also Fly; B. the 'House of Mercy' = Bethesda, where the angel at times moved the healing water: St. John ch. 5; C. *household*: the household of Faith: Gal. 6, 10; D. the house with 7 pillars: of Wisdom: Prov. 9, 1; E. House of Bread: Bethlehem (v. Bread); 8. *D. Thomas*: a. "hourless house": = 'pyramid' = poem; b. "lover's house": the child, built by its parents; c. "halfway house": a. autumn: Thomas was born in Autumn; b. half-way through life; c. (from Hopkins) the breaking of the bread; d. between heaven and earth; e. Christ's manger; f. Mary's womb.

houseleek

1. the common houseleek ('Sempervivum', not to be mixed up with the leek = 'Alium porrum') is often found on roofs in Great Britain; it is even planted there to keep slates in position; it propagates itself by offsets in all directions, forming a dense cushion; 2. domestic economy and industry; 3. attribute of Printing: always green; 4. vitality; name: 'always alive': its juices improve seeds soaked in them before sowing (Pliny 18, 45); 5. *folklore*: a. as a herb belonging to Jupiter, it preserves what it grows on from fire and lightning; b. medicinal: against all inward and outward heats.

hugging

killing: related to the bronze robot, Talos, constructed by Daedalus to crush enemies; his fuel was the 'ichôr' (the blood of the gods), which, when let out by Medea, made him lose his power; probably connected with the Sacred King myth, whose godliness was related to his Sacred Heel (q.v.).

Hull

proverbs: a. a beggar's saying: "From hell, Hull, and Halifax, good Lord deliver us": all

three were hard on beggars; b. Hull for women; v. Oxford.

hum!

Shakespeare: 1. in many contexts related to sleep, or death, or both; 2. characteristic utterance of judges: "The sad-eyed justice, with his surly hum...": H5 1, 2.

humming-bird

1. gaiety; 2. courage; 3. jealousy; 4. *D.H. Lawrence*: reduced remnant of a primordial monster; 5. *T.S. Eliot*: ("Marina"): "the glory of the humming-bird": pride.

Humpty-Dumpty

1. *nursery-rhyme*: "Humpty-Dumpty sat on a wall, Humpty-Dumpty had a great fall. And all the king's horses, And all the king's men Couldn't put Humpty together again"; 2. this rhyme used to be accompanied by a game, in which the girls held their skirts tightly about their feet, and then threw themselves backwards, keeping balance without letting go of their skirts; the game (apparently a fertility-rite) may be older than the song, and would explain the awkward position on a wall for an egg (= the feminine principle); early variants exist in most Western European countries; 3. a character in pantomime; 4. *J. Joyce*: a. Lucifer, any Cosmic Fall; b. the breaking of the Cosmic Egg (especially e.g. of Leda), from which the universe proceeded.

hunchback

1. *W.B. Yeats*: a. the opposite of Saint: loaded with the past he wants the Saint to take off his sins; b. the Bishop (in the "Crazy-Jane" poems): fascinated with sin, sterile, deformed, malicious; 2. *D. Thomas*: "Questions are hunchbacks to the poker marrow" ("Altarwise"): a. the poker-marrow = spine, penis, bone of life and death; b. the poker-marrow carries the burden of an embryonic hump; c. ?-marks are hunchbacks to a straight, conventional life; d. the questions are hindrances to the life-force; 3. *folklore*: lucky to touch one.

hundred

v. One Hundred, Two Hundred, etc.

hunting

1. searching out (the Truth); 2. pursuing; 3. killing; 4. the most common *mythological types*: a. the theriomorphic hunt: phallic fertility demons chasing beautiful women: the satyr-nymph relation; often men in animal hides, or crowned with animal horns; b. a Bacchantic host of women, drunk on hippomanes, laurel, etc., or girded with snakes, tear a living animal (or man) apart, and devour it (or him) raw: Orpheus, Pentheus, etc.; the men are often 'curious to see', or 'stray into' female rites and

are thus 'punished'; c. the spectral hunt of the Artemis-Hecate, Dionysus-Zagreus, and The Wild Huntsman type; d. a spectral army of souls slain in battle: battles heard, but not seen: (thunderstorms; e. many solar heroes die in a hunt: Adonis, Siegfried, etc.; 5. *Hunter*: a. Christian: the Devil, one who hunts Evil; b. "Proud Nimrod first the bloody chase began, A mighty hunter, and his prey was man": A. Pope ("Windsor Forest"); ref. Gen. 10, 9; c. in landscape generally related to Hill; 6. *huntsman*: D. Thomas: = time = rider; 7. v. *Hound*.

hurdy-gurdy

v. Angling for Nero playing the hurdy-gurdy in Hell.

husbandman

N.T.: Christ: "I am the true vine, and my Father is the husbandman": John 15, 1ff.

husk

associated with the Prodigal Son (Luke 15, 16): husks were given to the swine, and desired by him; they were the fruit of the Ceratonia Siliqua, which were also eaten by people as the lowest form of food.

hut

1. shelter; 2. related to Tree-symbolism; 3. Hebrew: the Feast of Sukkoth: a reminder of the time in the 'wilderness'; 4. v. *House*.

hyacinth (flower)

1. *general*: a. a flower of the lily-family, which was already highly cultivated (especially in Holland) before the end of the 16th century, when fantastic prices were paid for the bulbs; b. the original is an insignificant plant, bearing a few small bluish flowers on a spike (like a blue-bell); c. the flower which sprang from the blood of the sun-hero is probably the fritillary, not our hyacinth; d. Pliny: grows chiefly in Gaul, is used in dye, and its bulb is medicinal (21, 97); 2. origin of the flower: a. the beautiful youth Hyacinth was 'accidentally' killed by Apollo, when they were playing with a disk: the sun-disk killing the sun-hero at sundown; the flower looks like a purple (mourning) lily, with the letters AI, AI on it: Ovid (Metam. 10, 178ff.); cf. also Vergil (Ecl. 3, 63); b. after Ajax the Great, son of Telamon, and Ulysses had pleaded for the possession of the weapons of dead Achilles, the kings awarded them to the latter; Ajax then committed suicide with Achilles' sword; from his blood sprang the flower, the petals of which are inscribed with letters referring both to the boy (v. a.) and to the man (AJAX): Ovid (Met. 13, 395ff.); but cf. Pausanias (1, 35); 3. resurrection; 4. game, diversion;

5. resignation; faith; resistance to adversity: "Like the hyacinth which the shepherd tram-

ples underfoot on the mountain, and it still blooms purple on the ground": Sappho; 6. love (and its woe): a. one of the flowers (with Lotus, q.v., and crocus) which formed the love-bed of Zeus and Hera: Homer (Il. 14, 348); b. the radiant, doomed life that the woman-lover mourns, exposed to the hazards of the world; c. generally connected with women (in spite of 2): a. "always Sapphire queen of the mid-May": J. Keats ("Ode to Fancy"); b. Helen had 'hyacinth hair': E.A. Poe; d. Aphrodite wears hyacinths in her hair (Sappho); e. the egg Leda found was hyacinth-coloured (Sappho); 7. prudence, wisdom; 8. kindness; emblem of Benevolence, because of its sweet odour and pleasant look; 9. M.A.: connected with topaz, yellow, and mourning;

10. Christian: emblem of the Virgin Mary; 11. *astrol.*: Taurus; 12. *T.S. Eliot*: A. ("Prufrock") recalling things that other people have desired, throwing him out of his self-possession; B. ("The Waste Land"): a. Hyacinthus as God of Fertility, victim of love, from whose garden returning, the girl confronts her companion with emptiness; related to the 'tubers' and the corpse 'planted' (= spiritual rebirth); b. April personified; plus all the preceding.

hyacinth (stone)

1. a yellowish variety of zircon, though of ten garnets are sold by that name, or ferruginous quartz from Santiago de Compostela; anciently it was described as 'blue', which probably means our sapphire; it soon fades (Pliny 37, 41); 2. condescendence, modesty; 3. prudence: it gives second sight; 4. related to January.

Hyades

1. the five stars in the head of the constellation Taurus: they were maidens (sisters of the Pleiades), who nursed the infant Dionysus; or the girls lamenting the death of their brother Hyas, whom Zeus changed into stars for pity: Apollorodus (3, 5, 1); 2. the name: (according to the Romans) 'hys' = pig, so 'piglets'; perhaps priestesses of (or, representing) the Great Goddess as Sow; 3. "the rainy Hyades": Vergil (Aen. 3, 516): when they rise at the same time as the sun, rain will come.

hydrangea

1. a genus (of some 80 species) of the saxifrage family; they have enormous, showy flower clusters; 2. boastfulness; 3. frigidity: its cold beauty is agreeable, but short-lived; 4. heartlessness: they have no scent; 5. remembrance.

hyena

1. *general*: a. O.T.: a. where 'foxes' are mentioned, many translate 'hyenas'; often this is not satisfying, e.g. in the Sun-context of Sam-

son; at times it may be right: "They shall fall by the sword: they shall be a portion for foxes": Ps. 63, 10; *b.* sometimes the 'dragons' of the desert are called hyenas (in modern adapted versions); *b.* the hyena can change sex: when a female hyena has mated with a male, she becomes a male herself: Ovid (Metam. 15, 408ff.); *c.* Pliny: lures the dog to devour him (8, 44); *d.* guides the lion towards his prey; 2. a god among the Egyptians, probably having the same symbolic value of Mother as the Vulture had; 3. falseness, fickleness: *v.* 1, b; 4. avarice: preying on dead matter and corruption; in one emblem a merchant is mounted on one, in another a seven-headed monster has a hyena head to signify Avarice; 5. ghouliness: laughing devourer of corpses; 6. night-prowler, whose eyes have a great variety of colours; it 'fascinates' animals by looking; 7. cowardice; 8. the 'natural enemy' of the Panther: Pliny (28, 27);

9. the most highly esteemed of all quadrupeds by the Magi for marvellous cures, magic, etc. from love-philtres to winning lawsuits.

hyssop

1. O.T.: *a.* the plant is not clearly defined, but it grows on walls and roofs, with fine-haired leaves, suitable for sprinkling; it was prescribed for the Exodus - Pesach (Ex. 12, 22); *b.* used in purifications: *v.* Cedar; *c.* used in sacrifices: *a.* the red heifer sacrifice of Num. 19, 16; *b.* the sparrow-sacrifice in Lev. 14, 4; *c. v.* also Ps. 51, 7; 2. winter: contrasted with the Cedar, with which it appears to have had a mistletoe-oak relation, both symbolizing winter; 3. humility, smallness (again contrasted with the Cedar): the smallest tree "that springeth out of the wall": 1 Kings 4, 33; 4. penitence; 5. decency; 6. Christian: typifies baptism and penitence; 7. *astrol.*: related to Thyme: the one being dry, the other moist; *ref.* Oth. 1, 3.

I

1. Hebr. 'yod' (= hand); Egyptian hier.: parallel; Celtic; yew; A.S. 'ice'; 2. symbolizes: *a.* Axis of the Universe, the phallic Pillar (q.v.); *b.* Self-awareness; *c.* Greek: IAO = Pluto, god of underworld riches; I (= sun) + Alpha (= beginning) + Omega (= end); together IAO = heat; *d.* Celtic: death (connected with yew); *e.* Christian: Iesus in IHS (= Iesus Hominum Salvator, or In Hoc Signo Vincas, or In Hac Salvo) and I.N.R.I. (= Iesus Nazarenus Rex Iudaeorum); 3. *correspondences*: *a.* season: winter-solstice; *b.* *astrol.*: Neptune and Leo; *c.* body: liver; *d.* Tarot: the Hermit (or, the Wheel of Fortune).

ibex

the horns of the ibex, joined by a craftsman, were used to make bows: Homer (Il. 4, 105: Pandaros' bow); these must have been the horns of the Asiatic ibex (which has horns up to 60 inches), and not the small Alpine ibex.

ibis

1. *general*: *a.* the sacred Egyptian ibis was white, with a bare black head and neck, and black in its wings; the penalty for killing one was death (Herodotus 2, 66); *b.* drinker of pure water: it destroys harmful insects and especially serpents; it even had the mission to kill winged serpents, which otherwise would have plagued the country; *c.* when catching fish it lays them in a Circle (like Herons); *d.* it stands with straddled legs, forming a triangle; *e.* when it tucks its head under its wings, it is heart-shaped; *f.* its stride resembles a cubit: the measure used to build temples; 2. dawn: Thoth as ibis-faced baboon: both animals salute the dawn (cf. Heron): spiritual awakening; 3. wisdom: (related to Thoth) *a.* learning, writing (cf. Crane), occult art; *b.* reforming, regeneration (relation Thoth - Osiris); *c.* registers Osiris' judgment of the weighing of the human soul after death: *v.* Baboon; *d.* it announces the Rising of the Nile; 4. aspiration, perseverance; 5. gratitude; 6. associated with the Moon (goddess), and Isis (as Great Goddess) is ibis-headed in the Isiac Table; 7. Greek: Hermes fled the Olympus in ibis-form at the approach of Typhon; Ovid (Metam. 5, 331); 8. Christian:

(inverted sanctity:) carnal desire, filth, laziness; already among the Greeks it was seen as omnivorous, unclean and polluting (term of abuse used by Callimachus for Apollonius Rhod. for defiling Homer's path); 9. *astrol.* Aquarius.

Icarus

1. intellect trying to escape the labyrinth of the phenomenal world; 2. the intellect rebelling against the Spirit (*v.* Vulcan); 3. his wings: functional insufficiency.

ice

1. winter, season of death; 2. abstractions: *a.* the principles of mathematics and science; *b.* the intermediate state between solid and fluid; 3. stultification of the potentialities of water; 4. smoothness; 5. punishment in Hell (beside Fire): *a.* in Dante's deepest Hell people suffer from frost; *b.* "and the delighted spirit (i.e. after death) To bathe in fiery floods, or to reside In thrilling regions of thick-ribbed ice": Meas. 3, 1; 6. feminine chastity: "be thou as chaste as ice...": Ham. 3, 2; 7. *psych.*: the rigid dividing-line between the conscious and unconscious; 8. *alch.*: 'congelatio'; 9. proverb: "If the ice will bear a man before Christmas, it will not bear a goose after".

icicle

chastity: "chaste as the icicle, That's curdled by the frost from purest snow, And hangs on Dian's temple": Cor. 5, 3.

idea

Plato: the essence of all things, which emanates from the divine spirit (existing in the mind of God), separated from matter; the phenomena differ, but the archetypal 'idea' (the 'universal') remains unchanged and can only be apprehended by the intellect; *v.* Cave.

if

"your if is the only peace-maker": because according to the laws of polite quarrelling, a fight could be avoided by saying: "If you said so, then I said so": AYL 5, 4.

image

1. as the power of a nation resides in its idols, they may be taken prisoner by conquerors (and carried, chained, in victory-parades: one of the origins of the large dolls and monsters carried in processions), or they must be

saved before a city is ransacked: e.g. Aeneas carrying off the Palladium; 2. dipping an image into water may be a rain-making ceremony; v. Bathing; 3. Osiris (= fertility) was annually resurrected in an earth image full of grains; 4. *weeping* statues: since Niobe on Mt. Sipylus (where goddesses give birth) weeping in summer (Pausanias 6, 2); 4. *sweating* images are a warning signal; 5. *folklore*: a. what is done to a man's image, is done to him; this can be used for good or bad purposes; b. statues of sports-champions often cure diseases; c. statues of heroes falling on criminals to take revenge is a common folk-theme: e.g. Aristotle (Poetics 9, 12), Theocritus (23, 60), Pausan. (6, 11); 6. v. *Effigy, Doll, etc.*

immortality

"kissing the head of the snake" (= sucking the god's phallus) is a way for a woman to reach immortality; for men the corresponding actions is suckling the goddess's breasts (cf. Heracles suckled by Hera).

incense

1. *general*: A. a collective word for any perfume obtained by burning certain resins, barks, woods, dried flowers, fruits, etc.; gradually its use became limited to 'frankincense' (= Olibanum); Pliny: it is only found in Arabia, which for that reason is called 'Felix'; it is gathered in the heat of summer; Pindar ("Threnoï") says the incense tree is found in the Elysium of the Just; B. when the drops are round they are called 'male' (e.g. Vergil, Ecl. 8, 65: 'mascula tura'); but the most esteemed are breast-shaped drops, formed each by the union of two 'tears'; in Egypt it was used in religious rites (but not embalming); with the Hebrews it constituted a fourth part of the 'incense' of the sanctuary; C. Egypt: a. used in deity offerings with gold and silver vessels, gems, the firstlings, cakes, fruits, wine, and anointed oil; sometimes incense formed the counterpart of a wine-offering; b. Ra was worshipped with incense at sunrise, myrrh at noon, and a compound incense at sunset; c. it was one of the ingredients, with which the sacrificial steers were stuffed before being basted for Isis; D. Hebrew: a. in the A.V. 'incense' is used for two Hebrew words: from later Isa. (40 -) 'lebonah' = 'frankincense', before that 'ketoreth' = any smelling offering, whether flesh or incense, the latter often being an apothecary's mixture with frankincense; b. 'incense' is prescribed in Ex. 30, 7-8, with a prohibition of taking 'strange incense'; for its use in making 'sweet spices' v. Spices; E. gradually pure incense came to replace animal sacrifices; F. though the ancient Greeks did use 'incense'

(theya) with sacrifices and for domestic use (e.g. Homer: Od. 5, 60), after the 8th or 7th century frankincense ('livanos') may have been used, usually mixed with other spices, e.g. in the Orphic rites; incense was sacred to Hermes; G. among the later Romans frankincense was used for religious purposes (e.g. on the heads of sacrificial animals), state occasions (triumphal celebrations), and for specific domestic purposes (e.g. the Lares); H. the introduction in Christianity is doubtful; various church-fathers were against it (one mentions its practical purpose of drowning out other smells);

2. *homage to a deity*: as a form of fire-worship, it was especially offered to sky (or sun) deities: e.g. among the Persian, at Nineveh, to Ra, Yahweh, etc.; its forms a 'ladder to heaven', and stirs the sleeping (fertility) god's nostrils to wake him (daily or yearly) from inaction; 3. dawn, morning: a. "The breezy call of incense-breathing morn": Gray; b. v. 1, B. b; 4. "the prayer of the saints": Rev. 8, 3, or, spiritual goodness in general;

5. *inspirational*: for prayers, meditation, or prophecy; it was also used in divination; 6. *psychopomp*: the ladder to heaven for the souls (e.g. incensing the bier in R.C. burial rites); 7. a fumigation to scare off evil spirits, and establishment of the sole power and authority of the deity; in Babylon men and women fumigated themselves with incense after copulation (Herodotus 1, 198); 8. a sacrifice for thanksgiving, atonement, or to obtain a favour; 9. any perfume, but especially the fragrance of trees and flowers (as natural homage to the deities): "I cannot see what flowers are at my feet, Nor what soft incense hangs upon the boughs": J. Keats ("To a Nightingale" 5);

10. related to the Phoenix (q.v.), which not only builds a spicy nest, but also feeds on incense and the juice of amonum; 11. flattery; intoxication by praise (Mallarmé: 'Le Giugnon'); 12. Hebrew: a smoke-screen to protect the Highpriest from the dazzling Holy of Holies on Yom Kippur; further v. 1; 13. Christian: a. associated with the Virgin Mary; b. a colossal censer is swung in the cathedral of St. James of Compostela once a year (and several times in a Holy Year); 14. *folklore*: a. the 'kohl' or eye-black for Egyptian ladies was obtained from the ashes of incense; in melted form it is a depilatory; b. an antidote to hemlock (Pliny); c. (with nitre) used to scrape off warts (Ovid: De Med. Fac. 85); d. against tumours, etc.

incest

1. source of the human race: a. the primeval mother marries her son, to whom she gives birth

as a virgin without cohabitation; b. the primordial man marries the daughter he has fashioned, to become procreator of the human race, and sometimes of the animal world (= sky-man and earth-women); 2. (sun)heroes are often the sons of Dawn-goddesses, whom they also marry (in later version often 'unknowingly'); the most obvious example is Oedipus, but also Solomon calls his bride (the Shulamite, q.v.) 'sister'; when kingship was transmitted matrilineally the king could only remain in power by marrying his daughter at his wife's death; often an oracle warns against a daughter's son; 3. in later versions the incestuous relation, from which the new sun-child was born, became the cause of abandonment, q.v.; 4. thus there are innumerable cases of incest among the gods, but at a given moment incest became tabu, so that when Byblis (Ovid, Metam. 9, 453ff.) loved her brother, even though she quotes the examples of the gods in her defence, she is changed into a fountain with an ilex-tree as a punishment (also De Art. Am. 1, 283);

5. Myrrha incestuously loved her father; her anguish is fully described in Ovid (Metam. 10, 392ff.); she lay with her father several nights in the dark (cf. Lot and his daughters in the cave), and when he finally wanted to see her face and made a light, he pursued her, trying to kill her; she fled into the country and after nine months, changed into a tree, gave birth to Adonis (god of vegetation): v. also Myrrh; 6. a Germanic example: Siegfried is the product of a sister-wife (Siegmund and Sieglinde) relation; he has Sieglinde as human mother, and Brunhilde as 'spirit-mother'; his wife Kriemhild dreamt of kissing her brother; 7. Celtic: Mordred was the product of Arthur, who had lain with his sister 'unwittingly' (Malory 1, 19); 8. the union of analogous matter (e.g. a concerto for harp and piano): the symbol can work both ways; 9. *psych.*: a. longing for union with the essence of one's own self, for Individuation; especially in the sister-brother relation, also in modern novels; b. the unconscious being mainly the Mother-imago a person may relapse into it, which he may use or fight (feeling it as a kind of incest); releasing oneself completely from the 'mother' was characteristic of the heroes who died soon after the release (e.g. after three years: Christ; and v. Three for the mystic number); what is looked for is not the actual mother but an 'imago', which provides safety and still leaves hunger.

incubus

1. the word means 'to lie on'; according to many Church-fathers an incubus is an angel,

who fell because of lust for women; the corresponding devil appearing to men is a succubus (= 'to lie under'); when connected with a certain witch or sorcerer, it is a 'familiar'; 2. as the dream is sexual, the incubus is often interchangeable with the mare demon; 3. this way children can be born from 'virgins', because the devil (as succubus) steals a man's seed, which he inseminates into the woman as an incubus; the devils are generally fastidious in their choice of semen, only taking the best available; they may also select it from nocturnal emissions or masturbation; 4. nuns are especially subject to attacks from incubi, and women with beautiful hair; as a sin it was on a par with buggery or bestiality, since the devil is of another species; Merlin was the son of an incubus and a nun, a king's daughter (G. of Monmouth: Hist. 6, 18).

India

1. source of fabulous wealth: a. "Her bed is India; there she lies, a pearl": Troil. 1, 1; v. also H8 4, 1; b. sometimes mentioned as "The Indies", meaning both East and West in the same sense; 2. spices: "The spiced Indian air": MND 2, 1; 3. the disagreement between Oberon and Titania was about an "Indian" changeling, from a concubine who was a votress in the service of Titania-Diana-Moon: MND 2, 1.

indigo

1. night, evil; 2. *astrol.*: a. related to Saturn (anciently); b. related to Jupiter.

inexhaustible suppliers

1. the vessel of plenty often having the power of speech (controlled by the mother-goddess, a sun-god, or underworld-deities), which is constantly sought by heroes: earth's riches to be sought every year; 2. examples: a. cornucopia (Horn of Amalthea); vulva; b. circular objects (the year's cycle, Zodiac, etc.); the Round Table, etc.; c. other symbols of containment: ship, ark; d. phallic symbols: the Tree of Life; e. in British tradition the best-known cup is the H. Grail, entering the hall after a clap of thunder as a gleam; it circled the hall (Zodiac), and the Knights, 'struck dumb', found their plates filled with the food they desired (a dish in Welsh tradition); moreover, with the bleeding spear, it restored fertility to the land of the Fisher-king.

inn

1. place of freedom, power without pomp, in humility; 2. Richard II's wife compares her husband to a most beautiful inn: "Why should hard-favoured grief be lodged in thee, When triumph (= Henry Bolingbroke) is become an ale-house guest?": R2 5, 1.

insect

1. short life; 2. reduced primeval monster

with decreased sensibility; they have no breath or blood (in our sense): Pliny (11, lff.); 3. semen: a. conception was sometimes attributed to the accidental swallowing of an insect; cf. the eating of beans; b. Minos was cursed (by his jealous wife, the moon-goddess Pasiphae) with discharging, not seed, but insects, scorpions, serpents, millepedes, etc., eating on the insides of his copartners in lovemaking (a plague of vermin attributed to the sexual potency of the fertility-king); 4. *D. Thomas*: a. an articulated product of metamorphosis, a poem; b. "a wooden insect": an artificial poem; c. poem + 'in-sect': cut in half, the 'intricate image', the incomplete halves forming one synthesis, the words together forming one whole poem; d. "insect-faced": forefathers.

instruments

1. potentialities; 2. desires; 3. action; 4. v. *Implements, Tools*.

intersection

1. conjunction, q.v., communication; 2. inversion, q.v., where a change of direction is induced or sought (often having the 'binding' function of a knot): a. the crossing of fingers or objects; b. in dances over crossed swords or bars: encourage the change to (or, cure of) what is hoped for, generally fertility; 3. any intersection, but especially the motionless point where time and eternity meet.

intestines

1. circulation; 2. *alch.*: the alembic; 3. *folklore* (Rome) of birds and fish: aphrodisiac.

inversion

1. we can force the opposite of a state to become a reality by violent action, e.g. a sacrifice (q.v.): causing death to enforce life (fertility); however, a state of permanent dual antagonism may result, e.g. the Trident as 'inverted' Trinity; 2. nothing in nature just happens; the course of events must be forced, (e.g. the return of the sun at an eclipse, or in spring), either by a similar action (= homoeopathic magic: 'like kills like'), or by the opposite (= inversion); thus continuity in life is assured by regular sacrifices: death permits rebirth; 3. the principle is related to Involution (q.v.), but is a more direct action; 4. *forms*: construction - + destruction; love - + hate; black - + white; insult of a god - + praise; 5. the more terrible a situation, the greater the sacrifice required to undo it; 6. *psych.*: expression of the impossible by contrast; 7. *numbers*: 2 and 11; 8. *emblems*: a. double spirals, quiver of arrows, the Hanged Man; b. the malevolent v. the beneficent animals: toad/frog; scorpion/scarab; rhinoceros/unicorn; basilisk/cock; wasp/bee; he-goat/cow, etc.

invisibility

1. repression, or what is repressed; 2. dissolution; death, or (future) fertility; 3. related to Night Sea-crossing (q.v.) and Devouring (q.v.); 4. *alch.*: 'sol niger'; 5. v. *Hood, Helmet, Ring*.

involution

1. the reverting (often voluntarily) to a previous, less evolved stage of existence (a regression), when the existing situation does not satisfy, in order to get 'a new start'; a 'detour' to overcome an obstacle; it is a more gradual, cyclic and inevitable process than Inversion, q.v.; 2. it has as favourable a meaning at times as Evolution: reverting to death in order to enforce Rebirth, or the return of fertility; 3. materialization, as the opposite of spiritualization; 4. *astrol.*: related to Pisces; 5. modern literature tends to stress 'entropy' which differs from Involution in so far that either a permanently stagnant stage is reached, or one of inane motion (like the military), whereas real Involution (like the dying Phoenix, the grain of corn, etc.) presupposes a death ripening towards a new cycle of Evolution.

Ireland

1. drunkenness: "Ireland sober is Ireland stiff"; 2. laziness: "The Englishman weeps, the Irishman sleeps, but the Scotchman gangs while (= goes till) he gets it"; 3. querulousness: "an Irishman is never at peace but when he is fighting"; 4. superstition; proverbially lucky (rel. to the shamrock); 5. kings and princes all; 6. *emblems*: a. shamrock, bog oak, green grass; b. golden harp, shillelagh (club): c. colour: green; d. high felt hat with a clay pipe in the ribbon.

iris

1. the plant was named after the goddess Iris ('rainbow'), messenger of the gods; she puts to sleep all gods guilty of perjury; 2. related to death and fertility: a. the Triple Goddess in her death-aspect: the 'iris' is then the 3-petalled fleur-de-lis (also called 'narcissus'); b. used in wreaths of Demeter and Persephone; c. with parsley (mourning) it was found in the meadows of Calypso, as a death-flower; d. sacred to Hera, goddess of marriage; 3. hope; 4. light: 'fleur-de-lis' = flower of light; cf. Germ. 'lily' = 1 burn; 5. purity: in Spanish paintings often an emblem of the Immaculate Conception; the Pisidian iris is so sacred that elaborate rites must be performed when it is dug, and the persons doing it must be chaste: Pliny (21, 19); 6. power, royalty: as such it stresses the royalty of Mary, Queen of Heaven; 7. eloquence; 8. *D. Thomas*: related to the Goddess: a. Mary's light-receiving eye; b. goddess of the rainbow, virgin mother of the cross + Mercury as messenger of the gods; 9. *folklore*: (Ovid) the iris from

Illyria was used as a cosmetic (De Med. Fac. 74); 10. v. *Lily and Narcissus*, with which the iris is often confounded.

iron

1. related to the astral world, as the first iron was (believed to be) meteoric; 2. hardness, durability, constancy; 3. cruelty, bondage: e.g. in the Bible: the period in Egypt (the 'furnace'); its discovery was a disaster for mankind (Herodotus 1, 68); the best and worst of ores: used in agriculture and in war (Pliny 34, 39); 4. patience; 5. punishment, the 'rod of iron' as instrument of God: Ps. 2, 9; Rev. 2, 27; 6. related to blood, which is red because of the iron in it; 7. magnetic iron is connected with the sky-gods, which pursue the gods of darkness represented by non-magnetic iron (e.g. Seth); 8. *astrol.*: governs the planet Mars; 9. *psych.*: the Father-Spirit archetype often occurs as small iron (-clad) men in folktales;

10. *special literary meanings*: A. *Dante*: (Inf. C. 8): the walls of the City of Dis in the Underworld are 'like iron'; B. *W. Blake*: a. intellect; b. spiritual warfare (e.g. "America", Prel.); c. the chains of Jealousy; C. *D. Thomas*: the (human) flesh (like all metals); 11. *combinations*: a. iron age: v. Ages of Man; b. iron bed: v. Bed; c. iron chariot: a very murderous weapon: with scythes and spikes at the wheels; d. iron crown: the Crown of Lombardy, made of gold, with a narrow band of iron in it, made of one of the nails of the Crucifixion; used, for example, at the crowning of Charlemagne; e. iron gauntlet: instrument of torture: bilboes, an iron bar with sliding manacles to limit the movements of a prisoner (often on board ship); f. iron hand: of Goetz von Berlichingen; h. iron man: v. Man; i. iron mask: "The man in the iron mask" was a mysterious prisoner in the reign of Louis XIV of France, who, when travelling from one prison to another always wore a black velvet mask; many interesting suggestions have been made, but his identity remains a mystery; j. iron tree: gallows; k. iron wall: ships, as the defence of Britain; g. iron maid of Nuremberg: a medieval instrument of torture: a human-shaped coffin with spikes inward, in which a victim was placed, and which was then closed;

12. *folklore*: A. protection against evil spirits, the most powerful weapon against witches: a. the 'sons of Belial' cannot be "taken with hands: But the man that shall touch them must be fenced (or, 'filled') with iron and the staff of a spear": 2Sam. 23, 6f.; cf. Pliny (34, 44); b. v. horse-shoe; iron is also often 'tapped' to avert evil, instead of wood; c. nails are driven into cradles, and the beds of women in childbirth; or

scissors are hidden in them; d. when suicides were buried on cross-roads, an iron stake was often driven through the bodies to prevent them from rising; the same was done with vampires (who, like witches, are afraid of iron); e. example of the difficulties witches have in passing iron is to be found in Coleridge's "Christable" (Prt. 1), where Geraldine met a gate, which was "ironed within and without"; B. lucky: in general iron objects found on the road (horse-shoes, nails, etc.) are lucky.

Ishtar

1. vegetation-goddess: each year she descends into the underworld to rescue her son-lover, dropping articles of clothing on the way down as a ransom to the porters; at last she stands naked before Queen Arallu, and then returns, picking up her dress again gradually, when she rises to the upper world: a. nudity representing lack of vegetation; b. the phases of the moon; c. any cyclic existence; 2. in her Canaanite form of Ashtarte she is often found in the Bible: exciting horned figures have been discovered, and her cult (and its accompanying religious prostitution) is frequently mentioned; she was often adored together with 'Baal' (= the Lord), but must be distinguished from the Ashera, q.v.; sometimes she is mentioned officially (e.g. with reference to Solomon in Kings 11, 5 and 33), sometimes her name got the pejorative vowels Ashtoreth.

Isis

1. hier. of her name: 'a throne'; 2. she is mentioned throughout this book, e.g. in connection with the Great Goddess, Osiris, the sistrum, girdle, emerald, etc.; 3. in Rome she was mainly invoked against the dangers of the sea (e.g. Juvenal 12, 27f.).

island

1. isolation; 2. solitude, stability, superiority, refuge from surrounding mediocrity; or from the sea of passions; 3. the challenge of the undiscovered: a. "Put forth their sons to seek preferment out: Some to the wars, to try their fortune there; Some to discover islands far away, some to the studious universities": Gent. 1, 3; b. a kind of Utopia, the Earthly Paradise as an island, which has been lost, and if ever found, is never returned from; perhaps related to the next; 4. the Island of the Blessed: an island of women: a. where men (dead, or in a trance) live with (a) goddess(es), sought throughout life; an example is Calypso's island, and the Island of Fair Women, priestesses on burial islands; Poseidon sent his son Lycus there (Apollodorus 3, 10, 1) and Thetis snatched Achilles' body from the pyre and put him there

(with Helena for wife and Patroclus for friend); v. White; b. as the Land of the Dead: the negative Centre; c. sometimes we can equate island women = monster – hero; d. nymphs were turned into islands, e.g. those who slighted Achenous (and one, because he loved her): Ovid (Metam. 8, 575ff.);

5. *Floating Islands*: a. once Delos ("quam vix erratica Delos"), also known as Ortygia ('quail', q.v.); b. Symplegades; c. Aiolos: of the god of winds: Homer (Od. 10, 3); 6. *the City of a Hundred Isles*: "Where Venice sate in state, throned on her hundred isles": Lord Byron (Childe H.'s Pilg. 4, 1); 7. the signs of the *Zodiac* were seen as Islands, as well as Houses; 8. *psych.*: refuge from the menacing 'sea of the unconscious', so consciousness plus will; 9. *literary references*: A. H. Melville: peace and joy, but encompassed by all the horrors of the half-known life; B. Ch. Baudelaire: a. order, beauty, peace ("L'Invitation au Voyage"); b. Venus' love-island, where amid venerable horrors he finds a gibbet, from which hangs his own image ("Voyage à Cythère"); C. J. Conrad: destructive illusion of apartness, whereas it appears that no man is an island; D. W.B. Yeats: retreat from the disorder of the world into the never-never island of love and idleness (in several poems of "Crossways"); E. D. Thomas: isolation in immortality and spiritual death ("Unlucky for a death").

Issachar

1. fifth son of Jacob, by Leah, who said "God hath given me my hire, because I have given my maiden to my husband" (Gen. 30, 18); or, 'I have paid honestly for you': with the mandrakes; 2. agriculture; 3. Zodiac: governs Taurus; 4. *emblem*: a. an ass crouching between its burdens: Jacob's prophecy (Gen. 50, 14); b. colour: black (or blue); c. gem: sapphire (A.V.).

Italy
1. second home of the English: (voluntary) banishment, refuge; 2. according to *Erasmus* (Stult. Laus) they claim: a. erudition; b. eloquence; c. to be the only cultured people on earth; 3. W. Shakespeare: a. "that pleasant country's earth": R2 4, 1; b. Italian courtesans were proverbially charming in his time: "Those girls from Italy, take heed of them" (All's W. 2, 1), and "Some jay of Italy" (Cymb. 3, 4); c. experts in poisoning: e.g. Hamlet; 4. J. Donne ("Elegy written on his mistress"): a. indifferent; b. homosexual; 5. proverb: a. "The Italians are wise before the deed"; b. "Inglese italianato è un diavolo incarnato" (An Italianate Englishman is a devil incarnate); 6. *childlore*: a. written on the back of envelopes as a cryptic mes-

sage: "I Trust And Love You"; b. nursery-rhyme: "Long-legged Italy Kicked poor Sicily Right in the middle of the Mediterranean Sea"; **itching** (tingling)

1. (sexual) desire (to do something); 2. "an itchy palm": mercenary: Caes. 4, 3; 3. elbows itch with joy: 1H4 5, 1; 4. *folklore*: the most usual explanations of sudden causeless itching, tingling, burning in the face, hands or feet, etc.: visitor, surprise, love, money etc. coming.

ivory

1. purity; as such an attribute of: a. the Beloved: "his belly is as bright ivory overlaid with sapphires" (SoS 5, 14), and "Thy neck is as a tower of ivory" (7, 4); b. the Virgin Mary; 2. hardness, resistance: a. "the houses of ivory (= inlaid with ivory) shall perish" (Amos 3, 15) to show the Lord's supreme power; cf. also Ps. 45, 8, and Amos 6, 4: "beds of ivory"; b. Christian: moral fortitude; 3. wealth: e.g. Solomon's Throne: a. it had the sun-disk behind and above, and probably a bull's head at the back; two lions served as arm-rests, and beside it 10 (together making twelve, like the oxen of the Molten Sea); IKings 10, 18; b. M.A.: it came to stand for Mary: ivory as purity, and the gold as perfect love, or her sun-son;

4. *combinations*: A. *ivory gate*: (Greek) the false dreams leave the City of Dreams through the Ivory Gate (cf. Horn); ref. Homer (Od. 19, 562ff.); Vergil (Aen. 6, 893); B. *ivory house*: Ahab's: IKings 39, Amos 3, 15, Ps. 45, 8; C. *ivory palace*: ivory crowned the gables of the Palace of the Sun: Ovid (Metam. 2, 3); D. *ivory period*: Aurignacian, or Upper Paleolithic, characterized by the use of ivory, bone, or antler tools, polychrome cave-paintings, etc.; E. *ivory quiver*: Atalanta's: Ovid (Metam. 6, 402ff.); F. *ivory sceptre*: a. Jove's: Ovid (Metam. 8, 320); b. the sceptre of Aetes, king of Colchis: Ovid (Metam. 7, 103); G. *ivory shoulder*: when Pelops had been torn to pieces and served for dinner by Tantalus, he was put together again, but the shoulder-bone was missing, as Demeter had absent-mindedly eaten it; an ivory one was substituted: Ovid (Metam. 6, 402ff.); thus he became connected with 'dolphin' (q.v.) - porpoise-ivory; H. *ivory statue*: Pygmalion's statue, which came to life, was made of ivory; their daughter was called Paphos, after whom the island was named: Ovid (Metam. 10, 247-297); I. *ivory tower*: a. retreat from the world: shutting one's eyes to reality; b. David's tower; c. the Church; d. emblem of the Virgin Mary; J. *ivory necklaces*: to Demeter's temple (v. also G) came nine maidens with fair robes and necklaces of carven ivory.

ivy

1. *general*: A. it is both male and female: a. male: sacred to vegetation-gods as an evergreen; b. female: its flowers being divided into five parts suggest its sacredness to the Great Goddess; moreover, its clinging, and ultimate stinging, suggests that goddess in her various aspects; c. in Medieval carols ivy and holly stood for Girl and Boy respectively, which represented the sexes contending for superiority at Yule-tide (in songs, poetry, etc.); v. also *Folklore* below; B. it was used to make the colour red, used in male fertility-rites; C. it is the last flower to be sucked by bees (as marshmallow is the first); D. Celtic calendar: the period September 30 - October 27, and the letter G (v. Calendar); 2. *life, vegetation* (evergreen): I. male gods: A. sacred to Dionysus: a. the Basarides waved fir-branches, spirally wreathed with ivy in October for Dionysus, with a roebuck tattooed on their right arms; b. the thyrsus was ivy-twined; this might point to Dionysus being a beer-god before he was a wine-god; c. in the Bacchanalian mysteries ivy was carried in a basket, representing Bacchus born by Selene, when she was thrown into the river in a basket (representation on a Greek coin); B. sacred to Osiris, as vegetation-god; C. sacred to Attis: the eunuch-priests in the service of Attis (and Cybele) were tattooed with ivy-leaves; D. related to the Saturnalia: Saturn's Gold Crest Wren nests in ivy; II. female deities: a. the goddess Cissia ('ivy') presided over the ivy and vine-revels of the waning year, in honour of Athene, whose feast was in the ivy-month; b. the Bacchanals used it to inspire the desired fury; as in the case of Attis, male and female deities and servants tend to mix; c. emblem of Thalia; III. M.A.: emblem of Life, Eternity, and Celestial Joy;

3. *death and immortality, resurrection*: a. sacred to Death, daughter of Night; b. burial flower; c. spiral growth: resurrection; 4. imperishable affections of *love* and *friendship*: a. Greek: given to a bridal couple by the priest to

signify constant love; b. "But first set my poor heart free Bound in those Ivy chains by thee": Beaumont and Fletcher (Song from "The Bloody Brother": "Take, Oh Take those lips away..."); c. "the female ivy so Enrings the barked fingers of the elm": MND 4, 1; 5. tenacity of *memory* (mixed with fidelity and regret of death): on tombs; 6. *ambition*: attribute of *Industry*; 7. immortal poetry: *lyric poetry* (with laurel and myrtle for heroic and pastoral); 8. killing *parasite, ingratitude*: a. it destroys that which it clings to and which helps it to grow; b. "he was The ivy which had hid my princely trunk And sucked my verdure out on 't": Temp. 1, 2; c. in Err. (2, 2) it is used in connection with the 'strange woman' in the husband-elm and vine-wife context; 9. *obscurity*;

10. *intoxicant*: a. in England an ale was made of it, it was chewed for orgiastic purposes, and it was used as lining for other intoxicating drinks; ivy-ale is still used at Trinity College, Oxford; b. a garland ('bush') is hung outside taverns and vintners' shops, because ivy has the power to separate water from wine when these are mixed in a bowl; c. Odysseus gave wine to Polyphemus in an ivy bowl; 11. *her.*: strong and lasting friendship or constant love; 12. *astrol.*: governs Saturn; 13. J. Joyce: a. related to Bacchus (who died and rose again); b. the sprig of ivy in the button-hole was a sign of the followers of Parnell; 14. *folklore*: A. in Christmas decorations it is lucky for women, just as holly is lucky for men; B. protection: growing on a house it protects against witchcraft and evil; if it suddenly withers it is a sure portent of coming misfortune; C. medicinal: a. cure for sick goats (Pliny 8, 41); b. leaves soaked in vinegar can be put on a corn; c. water, in which leaves have been steeped, is good for sore eyes; d. its leaves and berries avert evil effects of drinking too much: it deranges the mind (for prophetic inspiration), but clears it after too much drinking: Pliny (24, 47).



J

1. the use of the j-symbol began in the M.A. (like the dot on the i) to distinguish it from an n, m, etc. in the neighbourhood, when used initially; A.S.: 'year'; 2. it symbolizes the same as I (q.v.); 3. *correspondences*: a. body: lungs; b. Tarot: the Wheel; c. Zodiac: Virgo (or Capricorn).

Jachin and Boaz

1. the two pillars in Solomon's temple; they are described as 'right' and 'left', but it is hard to decide which is which, even if in general the temple descriptions are done from the eye of someone standing inside; 2. traditional view: a. Jachin ('right' = East): 'the Lord may attack', or 'God confirms'; it also stands for Beauty; lunar synthesis; b. Boaz ('left' = West): 'in Him (or It) is strength', or 'Baal is strong'; ref. I Kings 7, 21; Sun, voice, spirit, feeling, volition; 3. according to R. Graves: a. Boaz = the lucky right: spirally fluted, it represents growth, the waxing sun; b. Jachin = the unlucky left: vertically fluted, it represents cursing, decay, the waning sun.

Jack

1. *proverbial: the typical servant*: a. "Yule is come, and Yule is gone, And we have feasted well; So Jack must to his flail again, And Jenny to her wheel"; b. "Jack would be a gentleman, if he could speak French"; c. "Every Jack has his Jill", and "A good Jack makes a good Jill"; v. also Jack and Jill separate; 2. *nursery rhymes*: most songs and accompanying games are related to fertility-rites, e.g.: "Jack be nimble, Jack be quick, Jack jump over The candle stick"; there are several rhymes to accompany boys or girls jumping over candle-sticks, a fertility-rite comparable to jumping over bonfires; 3. a 'knave': "Since every Jack became a gentleman, There's many a gentle person made a Jack": R3 1, 3; a reference to the proverb; 4. a general word of contempt: Cor. 5, 2: "Jack guardant"; 5. *D. Thomas*: "Jacks of Frost": frosty jacks (= penes), with which the Boys of Summer finger the womb-hives; and a play on Jack Frost.

Jack Horner

1. *nursery-rhyme*: "Little Jack Horner Sat

in a corner, Eating a Christmas pie; He put in his thumb, And pulled out a plum, And said, What a good boy am I!"; 2. origin: Jack Horner was steward to the last Abbot of Glastonbury in the reign of Henry VIII, at the dissolution of the monasteries; he had to carry a pie to the king, in which the deeds of twelve manors (one of which was the Mansion of Mells) were hidden; the abbot thus hoped to appease the king; on the way Jack put his finger in the pie, and found the deeds, keeping the deed of the Mansion to himself.

Jack and Jill

1. *nursery-rhyme*: "There were two black-birds Sat upon a hill, The one was named Jack, The other was Jill; Fly away Jack, Fly away Jill, Come again Jack, Come again Jill", and "Jack and Jill Went up the hill, To fetch a pail of water; Jack fell down, And broke his crown, And Jill came tumbling after"; 2. explained: a. two children (in the Edda) had been sent out by their father to fetch song-mead from a hidden mountain-spring; when they had filled their pail, they were carried off by the Moon-deity; sometimes the girl still sprinkles her song-mead for the minstrels; b. many other explanations have been given for their going up the hill, an unlikely place to fetch water, unless it is to gather magical dew-water; 3. any pair of lunar lovers.

Jack and the Beanstalk

1. he steals the treasures (fertility) of a giant (All-Father), a bag of riches (rain, or rain-winds), the hen that lays the golden eggs (sun), and a harp (wind-maker): man stealing the treasures of a god, a common theme; 2. beanstalk: Yggdrasil, the World-Tree; 3. v. number Five.

Jack-o'-Lantern

1. a pale bluish light seen over graveyards and swamps ('ignis fatuus', like the Will-o'-the-Wisp): deceptive attraction; also called Corpse Candle, q.v.; 2. U.S.: the hollow pumpkin with a candle inside, used at Hallowe'en.

Jack the Giant-killer

1. similar to Jack and the Beanstalk: he blew the Giant's trumpet (wind), and stole his three treasures; 2. he owns a magic cap (wis-

dom), a coat (of invisibility), shoes (swiftness) and a sword (rays); 3. explained: a. Jack (= Odin) the Killer of the Giants of Darkness (or barrenness); b. Corineus the Trojan, companion of Brutus, good-natured giant, content to kill all other giants, and be king of Cornwall.

jackal

1. *general*: a. a lunar animal: it feeds on corpses, is a night-prowler, and howls to the moon; b. it hunts up the lion's prey for him; cf. Hyaena; 2. Egypt: a. the Jackal-god Anubis, Guardian of the dead, assisted Isis in collecting the pieces of Osiris (when he was dismembered by Seth), and putting them together again; though devourer at night the jackal can be regarded as a mother-symbol (like the vulture); it may be related to the appearance of the Dog-star (Sirius) at the highest point of the solstice; v. also Dismemberment; b. Tef(e)nut, a rain-goddess, sometimes identified with the Great Goddess, (sometimes androgynous) Mut, and with the harvest-deity Renenutet (Renenet); c. judge; d. maker of tracks (comparable to the Fox); e. later it was sometimes replaced by a Dog; 3. death, carrion-eater; 4. intellect, keenness (of smell); 5. cowardly service: v. 1, b; 6. Christian: a. Christ as psychopomp; b. draws the sun-bark through the night (cf. Swan); 7. *astrol.*: carries the sun through Taurus.

jackdaw

1. ignorance: "in these nice sharp quillots of the law, Good faith, I am no wiser than a daw": IH6 2, 4; 2. vanity, empty conceit: a. in Aesop's Fables a daw wanted to become king of birds with borrowed plumes, but was exposed when they dropped off; b. one daw, because it was bigger, wanted to live among the crows, was not accepted, and became an outlaw with the other daws as well (Aesop); 3. stupidity: sitting on a fig-tree with unripe figs, it starved while waiting for them to ripen (Aesop); 4. thief: Arne was punished for her desire for gold by being changed into a jackdaw, and thus still longs for glittering things: Ovid (Metam. 7, 467); 5. shares the unfavourable meanings of Crow and Kite, but can be tamed: "Where dwell'st thou" ... "I'th' city of kites and crows" ... "Then thou dwell'st with daws too?" - "No, I serve not thy master": Cor. 4, 5; 6. *folklore*: a. they share some of the evil omens of Magpie; b. it is unlucky to see one by itself, especially on the left of the seer; c. sometimes (like magpies) they are kept by farmers as watchbirds, because they chatter at the approach of strangers; they are also harbingers of rain (Ovid: Amores 2, 6, 34).

Jacob

1. sun-hero: a wanderer, with a Sacred Heel, doing work in the service of those below him; he was married to Leah (dawn) and Rachel (moon); his children are the Stars; 2. *Jacob's Ladder*: a. Tree of Life; b. may be related to the ladder of Ra and Horus, by which the blessed rise to heaven; c. M.A.: it consists of 15 rungs (= 15 virtues) held together; d. Dante: it reaches from the Sphere of Saturn (where Abstinence and Contemplation are rewarded) to Highest Heaven (Par. C. 21); 3. *Jacob's Staff*: a. phallus; b. pilgrimage: St. Jacob-James and wandering Jacob-Israel combined.

jade

1. power; 2. purity; 3. *virtues*: a. gives wisdom, impartiality, courage, and charity; b. protects against kidney-trouble; general health-amulet; c. a goodluck-talisman, especially for racing men; 4. *China*: a. all the virtues: given to a first wife (the second gets a diamond); b. immortality: jade tigers and dragons represent the increase and decrease of natural forces; c. masculine Yang; d. dry Elements.

James the Great, St.

1. John's brother; the two brothers were called 'Boanerges' (Sons of Thunder) by Christ; 2. his body, placed in a boat of stone (or marble) miraculously reached Spain; a knight, seeing the boat, was thrown into the sea by his horse shying at the approach of the boat; he was rescued by the Saint, but his clothes were covered by scallops, still the symbol for Spain, but especially the province of Galicia; his head was buried to protect Spain (cf. the heads of Adam, Arthur, Bran, etc.); 3. ruler of Sagittarius.

James the Less, St.

1. the Way of St. James: the Milky Way; 2. ruler of Gemini.

January

1. festivities (usually the first of January, but sometimes Old New Year = Twelfth Night): a. the end of the festival for the return of the sun; v. Janus; b. the Feast of Circumcision; c. the Feast of Fools (q.v.); 2. proverbs: a. "If Janueer's calends be summerly gay, 'Twill be winterly weather till the calends of May"; b. "If the grass grows in Janiveer, It will grow the worse for't all the year".

Janus

1. wholeness: a. past and future: history and (fore)knowledge, related to the double-headed eagle; b. all pairs of opposites: Gemini (q.v.) and Inversion, and mutual sacrifice; c. priest and monarch; 2. mastery of all things; the pri-

mal god of light (stem Di = 'bright'), Dianus, which became Janus in Latin and Zan (= Zeus) in Greece; 3. the Door-god (of the year): v. Hawthorn and Oak; 4. the first hours of the day, the first month after the winter-solstice; 5. the creator of the child in its mother's womb; 6. v. *Door*.

jar

1. rain-charm, source of plenty; 2. burial-attribute: a. Greek: bottomless jars on the graves of unmarried women (the 'thirsty-ones'), who put an end to drought when their own thirsts are quenched; b. Egypt: the viscera removed at mummification were put in the four directions, with a special deity (sons of Horus) to protect each kind of intestines; 3. still movement; 4. v. *Vase*.

jasmine

1. delicate beauty, grace, love; 2. fragrance; 3. amiability, especially the White Jasmine, most referred to in poetry; 4. memory: one of the flowers requested to deck Lycidas' hearse (Milton); 5. separation; 6. Christian: a. heavenly felicity; b. attribute of the Virgin-Mother; 7. *palm* and *jasmine*: "Where to the palm the jasmine cleaves..." there is Adoration of God: Chr. Smart ("A Song to David").

jasper

1. an impure variety of quartz (in essence silica), of varying colour, usually opaque; anciently the term also comprised chrysopase and other types of chalcedony; 2. joy; 3. wisdom; 4. praise; 5. *virtues*: a. provides constancy; b. brings consolation in misery and courage in disappointments; c. strengthens alertness and unselfishness; d. strengthens the stomach; e. the 'smaragdus iaspis' variety helps public speakers: Pliny (37, 37); 6. the Bible: a. on the Breast-plate of the Highpriest it was perhaps green chalcedony, representing the tribe of Benjamin; according to R. Graves the clear green jasper represented Dinah (the female season of rain); b. the colour of God (with sardine): Rev. 4, 3; c. the New Jerusalem is "like a jasper stone, clear as crystal": Rev. 21, 11; 7. Rome: a jasper seal was used by the emperors as a charm; 8. *astrol.*: Virgo or Libra; red Jaspis: Aries.

jaundice

envy or jealousy: "What grief hath set the jaundice on your cheeks?": Troil. 1, 3.

javelin

1. the javelin that never missed its aim (sun-ray): that of Cephalus, who accidentally killed his wife with it: Ovid (Metam. 7, 670ff.); 2. v. *Spear*.

jaw

1. power: a. Samson killed a thousand (= very many) Philistines with the jawbone of an

ass (v. Ass); b. "for thou has smitten all mine enemies upon the cheek bone" (Ps. 3, 7): also "bridling the jaw", or "I will put hooks in thy jaw"; perhaps therefore a slap on the jaw is more degrading than harmful; 2. usually prophetic: the jawbones and navel-strings of the hero-patriarchs were kept in caves, where they asked prophecies of their ghosts; 3. as part of the sacrifice: the portions allotted to the priests ("cheeks and maw": Deut. 18, 4); 4. "marble jaws": the sepulchre: Ham. 1, 4.

jay

1. generally unfavourable: a. Chaucer: "the scornful jay" (PoF 346); b. Shakespeare: image-cluster: jay - clothing - serpents - drunkenness (= 'nose-painting') - deception; c. it was also a symbol for Shakespeare's hatred of make-up; 2. loose or flashy women: a "painted bird"; 3. simpleton, bumpkin; 4. imitator; Heracles was once led to his beloved (exposed with her child) by a jay, imitating the child's cries: Pausanias (8, 12); 5. weather-prediction: when they return late from feeding they predict storms (Pliny 18, 87).

Jehova

1. Gnostic names used as talismans: a. Adonai: empire; b. El: magnificence; c. Elohim: severity; d. Jah: wisdom; e. Jehovah: prudence; f. Zabbaoth: glory and victory; 2. v. *Sephira*, *Spheres*, and *Yahweh*.

jelly

1. human fear: "Whilst they, distilled almost to jelly with the act of fear ...": Ham. 1, 2; 2. *jelly-fish*: a. hunt by night; b. when they float on the surface they predict storms.

jerkin

a leather jerkin: a. a constable's jacket (a 'buff' jerkin): ref. IH4 1, 2; b. ambiguity of thought: "A plague of opinion! a man may wear it on both sides, like a leather jerkin": Troil. 3, 3; c. was a garment worthy of so great a king as Arthur (G. of Monmouth, Hist. 9, 4).

Jerusalem

the Heavenly (New) Jerusalem has a wall with 12 gates, guarded by angels, after the 12 Tribes of Israel: (Rev. 21, 12-14; 22, 1-2): 1. the all-embracing, unifying, 'saved' Paradise-to-be, a new City (q.v.); 2. the temporal cycle of Twelve transformed into the spacial, after the world has ceased to rotate; 3. mainly mineral (fixed, crystalized, the end of growing): the opposite of the first Paradise = vegetative, growing, vital assimilation; 4. *W. Blake*: Freedom.

Jesse

the Tree of Jesse: represented as a venerable old man, sleeping on the ground; from his navel rises a strong twig, which spreads and multiplies into branches, each of which carries the name

of one of the ancestors of Christ on the half-opened calyx of a flower; the principal prophets are included; Mary, crowned, forms the top and she has her Divine Son in her arms; usually there is a crescent on her breast (moon-god-ness).

jester

1. related to Sacrifice: a. as inversion of, and substitute for, the Sacred King, when the latter's time of ritual killing came; b. essentially related to the abnormal, the deformed, both in body and in mind (humour as a discrepancy between reality and its representation: exaggeration, understatement, etc.); 2. for women: the ribald jests spoken by women, e.g. during the Thesmophoria, ensure fertility by sympathetic magic; they are explained as reminders of the jokes told by the old crone in Celeus' house to Demeter (v. Apollodorus 1, 5, 1, and 1, 9, 26); 3. a critic of Church practices and of the Establishment in general (thus related to the Minstrel); 4. his costume: a. a parti-coloured dress ('motley'); duality; b. his cap: a. bells: freedom and warning; rain-making; b. at the end two cow-horns: light and seeing; also a lunar element; c. ass's ears: for this complex symbol v. Ass; 5. v. *Clown*, *Fool*, etc.

Jesus

some sun-fertility hero elements: 1. John was conceived 6 months before Christ (Luke 1, 26); 2. born in the night (cave), followed by a flight (to Egypt) in the night; 3. he returned the same way from Egypt as Moses did, who put his wife and sons on asses (Ex. 4, 20); 4. he miraculously escapes a wholesale slaughter; 5. shepherds were present at his birth; 6. he did menial work as a carpenter; 7. reference to fire: e.g. John the Baptist's annunciation of the Messiah in Matth. 3, 11-12; 8. he was compared to the fertility-symbol of the threshing-floor in Matth. 3, 12; 9. the wonderful production of wine at Cana (St. John ch. 2) showing a remarkable resemblance to Dionysus-Bacchus cults; 10. the threat of being thrust from a cliff (one of the ways of ritually sacrificing the king) in Luke 4, 29; and his final death by hanging, followed by darkness; 11. his crucifixion on a 'tree', his interment in a cave, and his miraculous resurrection after his substitute had died in one of the ways, in which substitutes normally died: hanging, or throwing off a rock ("falling headlong, he burst asunder in the midst and all his bowels gushed out": Acts 1, 18); 12. the multiplication of bread, plus the constant reference to agriculture in the parables; moreover his flesh is still ritually eaten; 13. all nature weeps for his death (cf. Balder): 'The Dream of the Lord'; 14. v. also *Cross*, etc.

jet

1. a dense lignite or anthracite, easily tooled; as ornament or button it was used already in the Bronze Age, and found in abundance in Britain (Yorkshire); 2. since prehistoric Egypt it has been the typical jewelry to wear in mourning; 3. wisdom; 4. *virtues*: it drives off snakes (when burnt), is medicinal, and detects pretended virginity (Pliny 36, 34); v. *Gagates*.

jewel(ry)

v. Gem.

Jew

1. a race remarkable for their contempt of the divine (Roman) powers: Pliny (13, 9); 2. Jewish women were famous as interpreters ('sellers' of dreams): Juvenal, pass.; 3. avarice: forced to constant wandering, by oppressive expulsions as well as by restrictions on property and professions, he could only cling to his hoard.

Joan

once a name for royal ladies, but by Elizabethan times it had already descended to kitchen and cottage maids: a. "Joan is as good as my lady in the dark"; proverb; b. a whore: "Now can I make any Joan a lady": K. John 1, 1; probably also in LLL 3, 1.

John

1. *St. John the Baptist*: 1. took over Gaius's Midsummer-rites: summer solstice-worship, with fire-festivals; v. *Midsummer*, *Bonfire*, etc.; 2. *Zodiac*: rules over Leo; 3. *St. John's Eve*: a. fasting watchers see the apparitions of those doomed to die in the coming year knock on the church door; b. v. *St. John's Wort* (Folklore), and *Troll*; II. '*poor John*': hake dried and salted; one man bragging he is a "pretty piece of flesh" is answered that " 'Tis well thou art not fish, if thou hadst, thou hadst been poor John" (= poor fare): Rom 1, 1; also Temp. 2, 2.

St. John's Wort

1. a low, shrubby plant looking like a little sun, with usually yellow flowers, blooming around Midsummer; 2. simplicity; 3. animosity; 4. *folklore*: a. once called "Fuga Daemonum", because it drives away evil spirits and prevents ghosts from entering a house; b. they must be gathered on St. John's Eve by a girl: it guarantees certain marriage within a year; or by a childless wife, naked, in her garden, which will give her a child before next Midsummer.

joker

1. in *cards*: a. the freebooter dominating the game when used; b. corresponds with the Fool (q.v.) of the Tarot; 2. v. *Jester*, *Fool*, *Clown*.

Jonah

1. the name: 'dove'; 2. the book is full of literary reminiscences, and thus the name may

Joseph

refer to Noah's dove (v. also Mermaid); 3. he shipped for the port of metals, Tarshish (while sent to Nineveh by the Lord); during the storm his guilt was found by lots, and he was thrown overboard to be swallowed by a big fish, remaining inside for three days; he then followed the Lord's command and preached the destruction of Nineveh; the sun-elements of the story are strongly stressed; 4. the belly of the fish as the Underworld, crossed by the sun at night (heroes staying there three days), is brought out by: "out of the belly of hell (or, the grave) cried I" (Jonah 2, 2); 5. seeing he relates to the Sun, shipwreck, the whale, etc. it is obvious he plays a part in Melville's "Moby Dick".

Joseph

1. eleventh son of Jacob, by Rachel; he is usually represented by two tribes: Ephraim and Manasseh; 2. name: a. '(the Lord) shall add to me another son'; b. 'a double' (poplar); c. 'removal of shame'; 3. Jacob's prophecy (Gen. 49, 22): "a fruitful bough, even a fruitful bough by a well; whose branches run over the wall"; 4. a sun-hero: a. blood is represented in his multi-coloured coat (with the story about the lion); b. he is thrown into a pit (cf. Jonah and Daniel); c. he is a wanderer; d. he holds a menial task for a while; e. the abandonment of a woman; f. his sudden rise to glory.

journey

1. the typical activity of the sun(hero): journeying across the sky by day, and making his Night-crossing (q.v.); 2. also typical of: a. the moon; b. wind-deities; c. any cyclic movement in time or space; 3. adventure, desire for discovery or change; 4. on a higher level: a. pilgrimage, e.g. to the Holy Land; b. the Quest for the Centre, and the way out of the Labyrinth (the Dark, the Mother, the Unconscious);

5. related to: a. flying (q.v.), swimming (q.v.), and running; b. (day)dreaming, and sexual exploration; 6. *psych.*: the endless journey for the lost Mother, or the flight from her for fear of incest; 7. *T.S. Eliot*: senseless and fruitless human activity of movement (e.g. "go south in the winter" of "The Waste Land" 1, people walking round in a ring, etc.); v. Involution for "entropy"; 8. *crossing a ford* or other obstacle: passing a decisive stage (in the case of the ford possibly the exploration of the unconscious); 9. *folklore*: some evil omens on setting out: a. looking back (e.g. Lot's wife, Orpheus, etc.); therefore you should never call a fisherman back when he has left; b. if an evil omen has occurred, retrace your steps, sit down, and then start again; c. watching a departing person completely out of sight may be the cause you

will never see him or her again; 10. v. *Underworld* (for the Journey into Hell) and *Night-crossing*.

Judah

1. the 4th son of Jacob and Leah, whose tribe was regarded as the chief tribe, mainly because the House of David sprang from it ('his sceptre shall not depart from Judah'); name: 'I shall praise' (or, 'he is praised'); 2. in Jacob's prophecy (Gen. 49, 11) we also find the reference to the ass's colt, bound "unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes"; 3. *emblems*: a. scarlet; b. a lion (also in Jacob's prophecy); 4. *Zodiac*: governs Sagittarius.

judge

1. being a supreme judge is the prime task of a (fertility) king: the restoration of the balance in nature; 2. in all European countries judges heard oracular information from (or, 'near') a fountain or a well, or from fountain-nymphs: relation with the ultimate judgment in the underworld; 3. *judges after death*: a. Egypt: v. Feather; b. Greek: Minos, Rhadamanthys, and Aiacus settled the disputes there: laws, both human and divine, originate from the cosmic order of the earth itself, so they are the guardians of that (chthonic) Order; 4. v. *Horse (Hair)*.

Judgement, the (Day of) - (Tarot)

1. the card represents St. Michael, who is related to Mercury (e.g. as psychopomp) and Osiris-Thoth; 2. represented: a winged (and haloed) angel blows a trumpet from clouds; a banner (with a yellow cross on a white field) is usually attached to the trumpet; in the foreground below a naked man, woman and child rise from their grave(s) with arms ecstatically raised, or in an attitude of prayer; sometimes the group is repeated in the background, sometimes we see many dressed people and only one naked woman rising from a grave; sometimes the coffins float on water like boats; there are mountains in the background; 3. *denotes*: a. spiritual awakening, the merging of individual consciousness with the universal; b. the Creative Word (Sound) releasing man from his terrestrial limitations ('elevation' by the trumpet-sound and mountains); c. (re)generation (of vegetation); d. *astrol.*: Libra (St. Michael's day on September 29th), or Gemini and Saturn.

Judith

she was to deliver 'Bethulia' from drought, because Holofernes (a drought-monster, or the scorching mid-summer sun) had stopped the springs; her husband had died 'in the time of the barley harvest' (a normal time of death for a Sun-king), killed by 'sunstroke', after which she had remained a widow for 3½ years (= ½ x

7 = halfway to completion; for a king reigning the first half of a period v. Sacred King); to do this she had built "herself a private chamber in the upper part of her house" (8, 5: a moon-goddess of fertility); she carried wine, oil, parched corn, dry figs, bread and cheese (the very products she later mentions as having been taken from the Lord: 11, 12); she arrived at the camp "about the break of day"; Holofernes sat on a throne; the 'canopy' (perhaps gauze against insects) was woven "of purple and gold, with emeralds and precious stones"; after she has told her story, he orders "that she should go in where his treasures were laid up and bade her tarry there" (underground treasures of the sun, where the moon spends the day); she has permission to go in and out of her 'tent' at night (for three nights) and in the valley of Bethulia she "washed herself in a fountain of water" (all moon-goddesses go in for bathing in water, and washing themselves often); the fourth day she joins his meal, and he drank so much wine "as he had never drunk in his life"; when "it was grown late", and she was alone with him, she took his sword (sun-hero weapon) and his "canopy" from the pillar (= the glory of the heavens of sunlit daytime) and cut off his head (a common death of a sun-hero); back in the Jewish city, she showed both the head and the "canopy"; her story strongly resembles the Ras Shamra story of the death of Aqht, avenged by his sister, 'the Maiden' (thus resembling the goddess Anat of the Baal-rite), on Ytpn, into whose camp she comes with a hidden weapon and whom she slays after making him drunk.

Julian, St.

1. patron of travellers: e.g. in "Sir Gawain and the Green Knight"; 2. bounty, liberality: Chaucer (Prol. to Cant. T.).

July

1. the 7th month; it got its name from Julius Caesar; as Roman Quintilis it was the 5th month; A.S. 'Heg-mōnath' = 'hay-month', or 'Mead-mōnath' = 'mead-month' (as the mead was in bloom); 2. *Zodiac*: the sun enters Leo about the 23rd; 3. for the Roman feast of the Nonae Caprotinae (July 7th): v. Fig; 4. Old Midsummer Day (July 6th) is a day appropriate for summer madness: v. Ado 1, 1; 5. proverbs: a. in July the cuckoo (q.v.) prepares to fly; b. "If the first of July it be rainy weather, 'Twill rain, more or less, for four weeks together"; c. a swarm of bees (q.v.) in July is not worth a fly.

June

1. the 6th month; the name was derived from: a. Juno (Ovid: Fasti 6); b. named after the

consulate of Junius Brutus; c. 'iuniores' (with May as 'maiores'); d. A.S.: the 'dry month', or 'midsummer month'; 2. *Zodiac*: the sun enters Cancer about 21st; 3. Rome: dedicated to Vesta; 4. proverbs: mainly weather-predictions, e.g. "If on the eighth of June it rain, It foretells a wet harvest, men sain".

juniper

1. a ministering spirit, comfort, protection (the Hebrew 'rotem' may have been 'bramble'): a. probably the shrub of Hagar in Gen. 21, 16ff.; b. Elijah, sentenced to death by Jezebel, went into the desert, and sat down under a juniper tree, where he was fed by angels: a cake baked on the 'coals' (cf. "Sharp arrows of the mighty, with coals of juniper": Ps. 120, 4); c. in Job 30, 4, juniper-roots are eaten for 'meat' in time of famine; 2. an evergreen: a. remembrance, esp. gloomy: it does not blossom; b. longevity; c. immortality; 3. its phallic shape: fecundity; 4. soporific: Medea cast the dragon guarding the Golden Fleece to sleep by sprinkling her brew with a juniper-spray: Apollonius Rhod. (4, 156ff.); 5. sacred to the Erinyes;

6. *literary references*: a. *W. de la Mare*: (Of all the trees of England) "There's none for smell, of bloom and smoke, Like Lime and Juniper"; b. *T.S. Eliot*: place of restful resignation (probably referring to 1, b): "Ash-Wednesday"; 7. *folklore*: a. the tree saved Jesus' life on the Flight to Egypt, when Herod had nearly caught him, and Mary hid him in the bush; b. smoke from its burning wood (and incense from its burning berries at funerals) keep away demons; c. medicinal (though poisonous): Pliny (24, 36).

Jupiter (god)

1. the lord of the sky, by the side of Pluto, the chthonian god of the underworld, and Neptune, the lord of the deep (unconsciousness); 2. supreme virtues of judgment and will; 3. the superconscious: intuition of the supernatural and recognition of the celestial sphere; 4. *her.*: azure (the blue of the sky).

Jupiter (planet)

1. the largest planet, the royal planet; 2. "the Greater Fortune": a pure, clear, but not very hot planet; 3. it represents: a. the Lord of Thursday; b. the Shepherd of the Sky: it produces the power of nature, expansion and preservation, abundance; 4. *correspondences*: a. metal: tin; b. *astrol.* flowers: oak, orange, peas, dandelion; c. colours: purple (royal), grey, and green; d. animals: the generous kind; e. landscape: palaces, courts of justice, wardrobes; f. *Zodiac*: rules Pisces or Sagittarius, both love-signs; 5. *character*: a. ethereal absorption into cosmic being; b. moral and religious elevation

(example: Pope John XXIII); c. ownership; d. harmony; e. body: influences the solar-plexus, system of nerves, liver (or, arms and stomach, or lungs, blood and viscera); 6. sign: three suns. **Justice** (Tarot)

1. the 8th enigma of the Tarot-pack (of the Solar Way); sometimes the 11th; 2. represented: e.g. an Empress-like woman; full-face, and symmetrical (equilibrium) with a red tunic and

a blue cloak; in one hand she holds the scales, in the other the sword; she is seated on a throne (stability) like the Emperor's (q.v.), and crowned with lance-shaped fleurons; sometimes Justice is represented by a king; 4. *denotes*: a. the inner judgment determining guilt; b. active administration of law; c. the balance of opposites; d. astrol.: Saturn, or Cancer/Libra.

K

1. Hebr. 'kaf' (perh. a bent hand); Egyptian hier.: a throne; Gr. kappa became C (except e.g. in Kalendae); A.S. 'torch'; 2. symbolizes: a. magnetic individuality, strength and vitality; b. nervousness; 3. *correspondences*: a. body: nerves; b. astrol.: Leo, Mars.

kangeroo

1. emblem of Australia, the hopping continent; 2. gregariousness; 3. peacefulness: knowing no beasts of prey; 4. sportiveness; 5. unintelligence; 6. *D.H. Lawrence*: a. sensitiveness; b. the down-urge.

kelpie

1. Scottish: sea-horse, usually appearing as a beautifully harnessed horse on the shore: when it entices a girl (or sometimes a boy) into stroking it, she cannot get loose, and the kelpie carries her off to the water; 2. it sometimes appears as a handsome young man, and then is only recognizable by some water-emblem (e.g. sea-weed in his hair, or water dripping from his clothes); 3. seeing one may mean death; 4. it sometimes helps the millers turning the wheel in the night.

kerchief

1. the handkerchief as symbol of jealousy: v. *Othello*; 2. a kerchief on the head: sickness; ref. *Caes.* 2, 1.

kestrel

1. G.M. Hopkins ("The Windhover"): Christian and priestly, Christ's image in the world; 2. the defender of pigeons: *Pliny* (10, 52).

kettle

1. Medea's kettle: a magic vessel of rejuvenation, restorer of lost youth: a world-pot, the underworld, realm of rebirth; 2. the kettle of inspiration, which contains the poetic mead; when Odin stole it, a few drops fell on earth, making poets spring up here and there; 3. *kettle-drum*: typical instrument of Danish local colour: *Ham.* 1, 4, and 5, 2; 4. v. *Cauldron*.

key

1. mystery, secrecy, discretion: "keep thy friend Under thy own life's key: be checked for silence But never taxed for speech": *All's W.* 1, 1; 2. wardenship, release: symbol of Janus, who opens the door of the sky and releases Dawn;

also given to Mithra; 3. (forbidden) knowledge: a. the key of knowledge: *Luke* 11, 52; b. v. the fairy-tale of Bluebeard; 4. authority: worn, or handed over;

5. a task to be performed (e.g. solving a riddle) and the means of carrying it out; 6. the door to the Underworld or Heaven: a. attribute of Hecate as guardian of Hades and divine psychopomp (cf. *Janus-Peter-Aion*); b. in Church-symbolism: attribute of various saints; c. in a Babylonian funerary chant the gate-keeper of the underworld is requested to 'keep strict watch over him, may his key close the lock' (fear of the return of the dead); 7. phallus, vitality, health (related to the month of June): Shakespeare has a quibble on the meaning in music and the phallus in "Hippolyta, I wooed thee with my sword, and won thy love doing thee injuries; But I will wed thee in another key, With pomp, with triumph, and with revelling": *MND* 1, 1; 8. coldness (esp. of death): "Poor key-cold figure of a holy king": *R3* 1, 2; also *Lucr.* 1774; 9. Hebrew: a. power and trust; b. keys (of the synagogue) as psychopomp: when laid under a dying child, they ease death; c. opener of the womb to deliver a child; d. talisman for the release of rain; e. key to resurrection;

10. Christian: a. attribute of Church: a. the key to the kingdom of Heaven (*Matth.* 16, 19); b. power to absolve sin; c. attribute of Faithfulness; b. Mary as Key (or Seal) of David, opening heaven (*Isa.* 22, 22); cf. Persephone with the Keys to Underworld riches; c. emblem of the Pope as Peter's successor; 11. *psych.*: attribute of Hecate as (Hermaphroditic) witch-god(dess) and Terrible Mother, who 'steals' a man's masculinity by preventing him from marrying; 12. *her.*: a. trust, guardianship, emblem of chamberlains, masters of the cellar, etc.; b. violence, dominion; c. faithfulness, readiness to serve;

13. *combinations*: A. *silver* (v. also Two and Three Keys): a. of Knowledge, or material power: *Dante* (*Par.* 5, 57); b. discernment; c. the power of the subconscious; B. *gold*: a. authority, or spiritual power of the Church: *Dante* (*id.*); b. purification; c. superconsciousness,



Keyne, St.

knowledge; C. *iron*: v. Two keys; D. *male dove* + key: the spirit opening the gates of Heaven; E. *antique* key: sacred to Hades: no escape or return; F. *two* keys (usually crossed): a. St. Peter's: the keys of Heaven and Earth; the golden key opens heaven, the iron key shuts: Milton ("Lycidas" 111); sometimes over a heart: those of Janus; b. the keys of the Parliament on the Isle of Man ("The House of the Keys"): home-rule; c. v. Silver and Gold keys; G. *three* keys: the number of the secret chambers full of precious objects (initiation and knowledge): a. a silver key for what can be grasped by psychological understanding; b. a gold key for philosophic wisdom; c. a diamond key indicating the power to act; H. *key-hole*: a. vulva: cf. SoS 5, 4; b. a place of entrance for demons, witches, etc., which can be guarded by filling it up, or leaving the (iron) key in; 14. *folklore*: a. talisman for prudence, and remembrance of things past; b. finding a key precedes the finding of the treasure (if only after surmounting obstacles); c. medicinal: you can stop nose-bleeding by slipping a (cold) key down the bleeder's back (cf. the current use of applying a key or a knife to a bruise).

Keyne, St.

1. Celtic saint, daughter of a king; 2. Keyne's Well (near Liskard, Cornwall): the first of a newly-married couple drinking its water shall be the ruler of the house.

Kids (stars)

the two stars in Auriga, which rise on April 25, and set on September 27, bring storms: ref. Ovid (Metam. 14, 711), and Vergil (Georg. 1, 205), etc.

kidney

1. O.T.: sacrificial: the kidneys (at least those belonging to bullocks), with the fat and the caul of the liver, belong to the Lord; 2. seat of feelings: "My reins shall rejoice": Prov. 23, 16; 3. constitution: (Falstaff): "a man of my kidney": Wiv. 3, 5; 4. used in divination; 5. aphrodisiac: it means veneri, as the most overwhelming of feelings.

king

1. etym.: 'cyn(g)' = kin, race, tribe; 2. universal and abstract man; his grandeur; 3. stability (e.g. K. John and H5), to which loyalty in man attaches itself, if political thinking is not to become a tale told by an idiot; 4. the principles governing man and his mind, also self-control; 5. connected with love and marriage: a. with the Queen he contracts the 'hieros gamos' (= sacred marriage of Heaven and Earth); b. dalliance: "To bed he goes, as wanton then I ween As is a king in dalliance with a queen": R. Greene

("The Shepherd's Wife's Song"); 6. possessor of divine right and protection: "divinity doth hedge a king"; 7. supreme consciousness; 8. elegance: "comely in going", against whom there is no rising up: Prov. 30, 29-31; 9. the Aged King (= collective consciousness) represents the Past, which will be inverted to future by his returning in time of danger (Arthur, etc.);

10. the 'king of terrors' = "the firstborn of death" = the plague: Job 18, 13f.; 11. *correspondences*: a. the series: king - (All-)Father - hero - Messiah - Mars; b. the series: king - blood - lion - eagle - gold; 12. the king of *cards*: (Tarot) relates to the spirit; 13. *psychic*: related to the Father-image as primal seat of emanating Life-energy and power (and v.v.); the supernatural to the group or the individual child; 14. a *crowned* king: the achievement, victory, or consummation of the preceding; 15. v. *King, Sacred*.

King, Sacred -

I. The ideas developed here presuppose, that a form of matriarchy preceded our mainly patriarchal society: a female line of descent; the Queen, personifying the goddess of fertility, took a sequence of consorts as 'kings'; the latter at once personified the god of fertility, acted as high-priest, and incorporated the fertility of the land.

II. Only the most powerful men were eligible for this office, since any impairment of their health (sympathetically) reduced the fertility of the country. So they were selected by tests of health, which could take the form of Games, or foot-races, in which the queen chased the contestants, or almost impossible tasks were set him (v. further). Their intercourse typified the Divine Marriage ('hieros gamos') of Heaven and Earth. After the test the victor was paraded triumphantly in a *chariot* beside his Queen, or she offered him the *apple*, which would bring inevitable death at the end of his period of office, but at the same time ensured immortality: he had become a god. Just as the queen represented the Great Moon-Goddess (in charge of earth's humidity) the king's office was linked with the sun's heat). He sometimes reigned from midwinter till the sun reached its height at midsummer, when he was killed, and his *Twin* replaced him during the waning half of the year. Or he might reign from Spring (Easter) till the time of apple-fall; he was often represented as stretching between the tropics of Cancer and of Capricorn. The shortness of the period soon began to irk, and it was extended to a full year, which, in turn, became four years = a Great Year = 100 lunations (Olympic Games),

because then the solar and lunar years nearly coincide; or seven years (7 = completion), or 19 years (when the calendars agree still better).

III. Originally the king was not allowed to die a natural death, which might put a blight on the land's fertility. On the contrary, his *voluntary self-sacrifice* was the necessary guarantee of the continuation of fertility (nothing in nature just happens). His blood, especially of the cut-off genitals, was sprinkled on the land, trees, etc. (and his raw flesh eaten by the Queen and her princess-priestesses) to fertilize the land magically.

IV. When (even the longer) periods were no longer to the liking of the king (whose power rose), a *substitute* was found in the form of a child, or a slave, who was given a mock-reign for a few days (at the same time enforcing a needed involution by upsetting all normal standards, e.g. the Saturnalia-Carnaval, q.v.). Still later a 'scapegoat' sufficed (which came to be regarded in a moral light through the sequence health - justice - morality - fertility).

V. A *mock-funeral* was then staged, in which the king was 'buried' in a cave, or beehive-shaped sepulchre; there he stayed during the period his substitute reigned (often three days, but sometimes up to four years): he 'descended into the Underworld', typifying the disappearance of the sun at night or in winter, while at the same time he was supposed to fetch the earth's riches from under the earth, where they lay hidden. When the King-substitute had died, the real king was miraculously revived.

VI. The relation between the Queen and her Consort may also be viewed in a different way: the *New Year-child* comes floating in (from the chaos-ocean, the womb) as the son of the *Great Mother Goddess*; he grows up and the 'Queen' becomes his sister, then his wife, and after his death she is a mourning, laying-out, weeping (rain) crone, showing the Great Goddess (q.v.) in her Triple aspect. He is then reborn from her, and the cycle starts anew. Thus there were weeping-rites at the harvest-festivals (coinciding with the autumn-ancestor-worship) and rejoicing festivals in Spring.

VII. For some reason (perhaps through the foot-phallus substitute) the King had a Sacred *Heel*, which was not supposed to touch the earth. Various explanations have been given as to its origin, but the Heel (q.v.) certainly played an important part in the king's life; just as his hair (sun-rays), the cutting of which often preceded his death; v. *Hobbling, Hair*, etc.

VIII. Some of the tasks set as *tests* for the selection of the king: 1. athletic games, especially foot-races (the sun is a 'swift-footed' wanderer); 2. an archery-test: the sun's rays never miss (e.g. Odysseus, Heracles, Robin Hood); 3. killing, or taming, wild animals: a. a lion; b. (two) bulls: symbol of sun, moon (horn), and fertility in general; often the God-hero was the bull, thus committing self-sacrifice (Mithra); c. wild horse: the Great Goddess as Mare; 4. ploughing and reaping in one day: the more improbable the task, the more likely it is, that it was performed in mime (e.g. at midsummer) to symbolize the king's fertility-promotion.

IX. Another characteristic of the Sun-king is his seasonal *changes of shape*; there is a wide variety of forms; v. *Seasons*.

X. The fertilizing function of sympathetic *coition* is brought out by the fertility-rites characterized by frequent, uninhibited, and indiscriminate sexual intercourse; v. *Coition*.

XI. some forms of the King's ritual *death*: A. related to fire (as Sun-king): a. by being burnt alive on a pyre: Heracles, Elijah; b. by lightning: Capaneus; B. related to blood (even in other forms of death, emasculation might precede): a. being flung of a cliff: Theseus; sometimes with birds tied to them (Strabo on 'criminal' punishment); b. being devoured by wild horses: the Goddess as destructive mare (or priestesses with horse-masks); c. being wrecked in a chariot: connecting blood and the sun-chariot: Oenemaus; d. hanging at a 'tree', a torture at a 'stake', etc., all phallic and vegetative symbols; C. related to water: a. in a bath: Minos, Agamemnon; b. in a pool: Tantalus; D. by a 'serpent-bite' in the Heel: the sun touching the earth (snake) at night, or the serpent standing for winter: Orestes, Achilles, Philoctetes, etc.; E. their death is accompanied by darkness: Protesilaus (Ovid: Her. 13, 23), Christ, etc.

XII. The Sacred King is also linked with the *Quest*-theme. The (aged) king suffers from wounds, and his infirmities create a loss of vegetative fertility, or war. He will be restored (and the Wasteland watered), if the Quester puts 'the' Question (as to what happens, or what purpose the Grail serves, etc.). This story links Tammuz (who brought fertility back from the Underworld, while the land is watered by his mother-wife) with Adonis, and the Grail-stories. Wailing by women for the 'dead' god is a general characteristic. Moreover it relates the male spear and the female vase; the Grail's

sword and dish; the Tarot's Cups (= 'Hearts'), Gold (= 'Diamonds'), Swords (= 'Spades'), and Rods (= 'Clubs'). Festivities usually took place from early November through Christmas to the Saturnalia-Carnaval. They included: a. a Spectral Hunt; b. phallic, theriomorphic, demons and fair women; c. sword-dances. The King is often related to the Fish, and the fish connects with the Dove (Astarte, the badge of the Grail-Knights, etc.). There is usually a mystery in the cult.

XIII. General characteristics of the Sun-king: 1. his *birth*: a. he is born in a cave (underworld, night) at the winter-solstice; b. he is saved from water, floating in a basket (Ark), or is a swimmer at birth (sun-rise over water); c. he is the son-husband of Dawn (v. VI); he may receive his mother's name (e.g. Llew Llaw); d. he is "untimely ripped from his mother's womb" (MacDuff, Posthumus), or twice-born (Dionysus); v. Birth; e. he shows prodigious prowess as an infant: the quick rise of the sun; f. his birth is accompanied by animals and companions, especially shepherds: air-currents, brilliant lights; g. he is abandoned at birth (leaves dawn), e.g. on a mountain-top (and raised by shepherds), or escapes a general massacre ordered by a tyrant (darkness or winter); or he is a 'fatal child' to his father (the preceding sun-king), whom he kills 'accidentally'; h. still in the womb he may already quarrel with his twin: Esau-Jacob, Acrisius-Proetus; 2. his *appearance, weapons*, etc.: a. as a sky-god he has blond hair, blue eyes, and a gleaming countenance; b. he has often unproportioned limbs: short legs and long arms, so he is as imposing when he sits as when he stands: e.g. Hephaistos (as compared with his Twin Mars); this later developed into a characteristic of the Jester; d. he travels in a horse (= breeze)-drawn chariot, or a (sun)ship; e. he wears an impenetrable armour (clouds, mist), and uses weapons that never fail (swords, spears, etc. as sun-rays); his weapons are often given him by his mother (Athena to Perseus); 3. *instructor and promotor of fertility*: a. teacher of agriculture: the cause and effect of sowing and reaping, of wine-growing, etc.; b. he is a teacher of the letters: to store the knowledge obtained and compose a calendar essential to agriculture; c. nourisher of grains and flocks; d. he miraculously multiplies: fecundity and fertility; cf. similar functions of the Hero (Cultural -); 4. further behaviour: a. to women: he abandons maids and wives: he even kills the dawn-dew that produced him, he wanders from the bed of his Dawn-maiden, etc.; b. he serves those lower than himself (sun -

man); c. he is a typical wanderer; d. he changes his shape: daily, or yearly: v. IX; e. he constantly fights chthonic demons, dragons, and serpents, or drought-monsters; f. he goes through a destructive phase of 'madness' (e.g. Heracles); the destructive sun at midday or midsummer; 5. his *death* (v. also XI): a. a great victory often precedes it: the glorious sunset, or autumnal splendour; b. he is betrayed by a woman: Gloaming receiving him in her arms, and then killing him (sunset); c. his hair (sun-rays) is cut before his death; d. he loses control over his (sun)chariot: he dives into the ocean; e. a curse lies on his treasures: autumnal decay; f. he is vulnerable only in one place; g. he is often killed 'accidentally', e.g. by a misdirected disk; h. rebirth after a visit to the underworld (v. V), or escape from certain death: rising and setting; e.g. Jonah from the whale, Ra from the night-serpent; 6. *sun-king triad*: very often the king dies accompanied by two other persons: Mithra accompanied by the two torch-bearers, Semitic Baal by Aziz (Mars) and Monimos (Mercury), Christ by the Two Thieves, etc. The two companions often form opposites: the torch-bearers represent the rising and dying sun, the Good and the Bad Thief, etc.

XIV. some *examples*: A. Aeneas superseded Turnus as Sacred King (though its elements are 'historically' veiled): Aeneas, the stranger from the sea, overcame the bull-king Turnus; there are constant sun-references in the book (12); the 'political' duel was accompanied by elaborate rites; the maze-like way in which Turnus approached Aeneas; the woman hanging herself; Aeneas' arrow-wound in the leg, etc.; for a Germanic example v. Siegfried; B. in the Bible: 1. when Abraham, married to his 'sister', abandoned her to Abimelech, all the wombs in the latter's house were closed; ref. Gen. 20, 18; 2. Jacob's wrestling with a man may have been: a. a dream vision; b. an old story of a river-god he had to fight at crossing; c. Esau (Gen. 32, 11). The result was a shrinking of a muscle (preventing his sacred Heel from touching the ground). The story is used (Gen. 32, 32) to explain an old food tabu: not to eat the 'nervus ischiadicus' (near the loins and the genitals!); according to others it is the 'musculus glutaeus', which could be sacrificed, but not eaten; 3. (grand)sons of Saul are sacrificed (2Sam 21, 9) to regain fertility in Israel at the beginning of the barley-harvest in May; the killing may have taken place on the Temple-Mount in Jerusalem; their mother (priestess) Rizpa kept watch over the bodies, which were left exposed till rain fell; 4. the relation between the death of a king and the

fertility of his country is stressed in Eze 31, 15: "and I caused Lebanon to mourn for him and all the trees of the field fainted for him"; 5. according to Matthew (27, 3-5) Judas hanged himself, but according to Acts (1, 18) "falling headlong, he burst asunder in the midst, and all his bowels gushed out": both forms of death (hanging and being thrown from a cliff) of the Substitute (v. Jesus); C. *nursery-rhymes*: as symbols of fertility we often find stories of miraculous multiplications of food, e.g. King Arthur making a pudding of "three pecks of barley-meal", which was so big, that the whole court could not eat it, and the Queen fried what was left over the next morning (e.g. "When Good King Arthur ruled this land": the 'stealing' may refer to the 'veiled' way of production); the left-overs are always strongly stressed as final proof in miraculous multiplication-stories.

kingfisher (halcyon)

1. *general*: a. though the Alcyone and the Ceyx are two different genera of the Alcedinidae, they are treated as one symbolically; b. the hen builds a floating nest, and hatches a fortnight around the winter-solstice; c. (Pliny) they are seldom seen except at the solstices and at the setting of the Pleiades (autumn); the Halcyon is the leader of the Pleiades; d. it lays 5 eggs (number of the Great Goddess); 2. *myth*: a. Alcyon (who personified a rain-cloud) and Ceyx were changed into halcyons as a punishment by Zeus for assuming his and Hera's name; b. when Alcyon's husband Ceyx had left his home to consult an oracle, he was drowned; Juno sent a vision of his death to his wife in her sleep, and when next day she went to the seaside, she saw a corpse and flew to it in bird form; through the gods' pity, he also became a halcyon; when they nest the sea is quiet because the god of the winds (Aeolus) was their grandfather and gives them this quiet: Ovid (Metam. 11, 410ff., and 743ff.); c. the halcyon is the messenger of Rhea to Jason: Apollonius Rhod. (Arg. 1, 1085); d. it is sacred to Thetis; 3. *quiet*: the 7 days preceding and following the winter-solstice are favourable for navigation (v. 1, b, and 2, b); 4. *connubial faith*: a. they always fly in pairs; v. also 2, b; b. the hen carries its dead mate on its back over the sea, uttering a plaintive cry; c. they cohabit not only for a season but for a whole year;

5. *mourning*: v. 2, b, and 4, b; another reference is to be found in Homer (Il. 9, 563); 6. *modesty*: it only shows itself at twilight: "Halcyon comes in sight Flying betwixt the Day and Night": Marvell ("Upon Appleton House"); cf.

1, c; 7. *T.S. Eliot*: after the halcyon's "wing Has answered light to light, and is silent, the light is still At the still point of the turning world": a reference to 6, and after the momentary halcyon-quiet the life of the world goes on; 8. *folklore*: a. legend: the halcyon was only grey, but became blue during the Flood: when Noah let it out, it at once flew so high, that it scorched its breast and rear feathers, which are reddish; b. quiet: in France it is related to St. Martin, and around his day (November 11) the weather often is fine: "St. Martin's Summer"; c. it shows the direction of the wind: when hung by a thread from the ceiling, it points its beak in the direction of the wind; sailors used it thus on board ship; reference in Lear (2, 2): "turn their halcyon beaks With every gale"; d. it does not moult, and its skin never decays, so housewives had one in their chests for linen and cloth against moths; f. when hung up dried, it averts thunderbolts; g. cosmetic: halcyon-'cream' (= droppings) remove spots in the face: Ovid (De Med. Fac. 78).

kissing

1. the most common form of idol worship: a. in the adoration of Baal: 1Kings 19, 18; b. kiss hands as a sign of ('idoltrous') adoration: of the sun and moon in Job 31, 26ff.; c. Israel kissed the calves of gold: Hos. 13, 2 (perhaps also in 14, 2, which would save one more change in the text); 2. *kissing doors*: protection: the matrons of the Palace of Priam did so before its fall: Vergil (Aen. 2, 490); 3. in ballads and fairy-tales kisses often have the power of breaking a spell, and restoring enchanted persons to their proper shape: e.g. Sleeping Beauty, the Beauty and the Beast, Kemp Owyne, etc.; 4. 'osculum pacis', the kiss of peace, is part of the Catholic church-rites; 5. *Jung*: "it derives more from the act of nutrition than from sexuality"; 6. *folklore*: it is a bad omen for girls to kiss: a. over a gate; b. when seated.

kite

1. though the kite does not essentially differ from the other members of the Falconidae family (e.g. it has a rapid but very graceful flight), it probably owes its unfavourable associations to two facts: a. it is a scavenger (beside eating small birds, fishes, insects, etc.); three or four hundred years ago they were still of common occurrence even in the London streets; yet it reverently abstains from eating funerary oblations; b. it cannot be tamed for falconry; another name for it is 'puttock', which may also refer to the common buzzard; 2. *pride*: originally it could sing as clearly as a swan, but once emulating a horse-neigh it lost its singing quality, and

could not neigh either: Aesop; 3. scavenger: a. death; b. associated with (death)beds, food ghosts, or the devil (e.g. in Shakespearean imagery); c. in a nursery-rhyme it carries the coffin at the funeral of Cock Robin; 4. cruelty: a. rapine and senseless killing (lacking the 'heroic' quality of the other Falconidae): e.g. Mac. 4, 3; b. killer of partridges: "Who finds the partridge in the puttock's nest...": 2H6 3, 2; c. stealer of chickens and drying linen from the bushes;

5. coward: e.g. Chaucer (PoF 349), and Shakespeare; 6. false servant (to the king-eagle): "were it not all one, an empty eagle were set To guard the chicken from a hungry kite": 2H6 3, 1; 7. general meanness: a. a snapper-up of trifles; b. "I chose an eagle, And did avoid a puttock": Cymb. 1, 1; 8. wind: sacred to Boreas (like all hawks); 9. the star Miluus ('kite'), which announces the coming of spring, is the kite who did Jupiter a service at his accession to power: Ovid (Fasti 3, 794ff.); 10. despicable in proverbs: e.g. "ask a kite for a feather, and she'll say, she has but just enough to fly with".

kitten

1. playfulness; 2. wantonness: "wanton kittens may make sober cats": proverb; 3. *folklore*: a. May-kittens are unlucky; b. in nursery-rhymes: for kittens going to St. Paul's: v. Diamond; 4. v. *Cat*.

knee

1. to be born on a woman's knee: a form of substitution of mothers: e.g. Bilhah giving birth on Rachel's knees and Zilpah on Leah's knees; 2. to be born on a man's knee: recognition, or adoption: Joseph's sons in relation to Jacob, and Manasseh's children in relation to Joseph; ref. Gen. 50, 25; Job 3, 12; Isa. 66, 12; but also in Homer (Od. 19, 401); 3. sitting with knees crossed (and/or fingers crossed) was the magic by which Juno delayed the birth of Hercules: Ovid (Metam. 9, 295ff.); 4. two things are proverbially cold: a dog's nose and a maid's knee; 5. they have certain vital principles, which may explain the bending, or touching of knees, by suppliants: Pliny (11, 103).

knife

1. a base, secret weapon; the inversion of the heroic sword; 2. sacrifice: e.g. circumcision: flint knives were used (e.g. Jos. 5, 2f.) far into the bronze and iron ages, in accordance with traditionalism in cultish methods; the same word, however, is used in Ps. 89, 44, for 'sword'; 3. the weapon of vengeance, and sudden defence; 4. phallus: a. in coition = 'death' (a common Eliz. conceit); b. related to the serpent: e.g. F.G. Lorca ("Blood Wedding"); 5. test of a person's innocence: v. Mantle; 6. in

another ballad a baby-boy and his mother are referred to as a 'gowden knife' and 'gilded sheath': "Leesome Brand"; 7. *psych.*: the instinctive forces in man, as the opposite of the 'spiritual' sword;

8. *folklore*: A. a knife is intimately related with its owner; B. good-luck magic: a. it protects a house against witches and fairies when it is thrust into the door, or a person by being carried about (iron is a potent weapon against all evil spirits); b. striking a knife into a pregnant woman's mattress will make the baby a boy (cf. Skillet); C. bad luck: a. a tabu-word at sea, but a knife is often struck in masts for deep-sea fishing (where it acts protectively against witches, who are in charge of the winds); b. when two knives are accidentally crossing at table (or one laid across a fork); c. it should not be a gift among friends or lovers, as it causes quarrel; this evil effect can be undone by giving something in return (e.g. a small coin): "For knives, they tell me, always sever love" (John Gay: "The Shepherd's Week"); d. stirring a drink with a knife will also cause a quarrel.

knight

1. the spirit riding matter; the opposite of the Centaur; as a Hero (q.v.) he is a conqueror of monsters; 2. chivalry: carnal desires inverted into a mystic cult of the beloved (anima) through ascetic denial; 3. *colours*: A. *Green Knight*: a. an apprentice, yet to be initiated; b. vegetative: v. Chapel for "Sir Gawain and the Green Knight"; c. in the ballad-fragment "King Arthur and King Cornwall" the Green Knight provides Arthur with the implements of war to overcome Cornwall (earthly riches), the latter having boasted that he had a beautiful daughter by Arthur's wife; Guinevere had sent Arthur on this quest for the "most beautiful Round Table (= earth) in the World"; d. v. George; B. *Red Knight*: overcomes all trials, and all that is base, through sacrifice; virility; C. *White Knight* (e.g. Galahad): a. the one chosen to conquer, the Illuminated, the Innocent; b. the young spring-sun (or dawn), not yet having scorched the earth, having just come forth from Blackness; D. *Black Knight*: a. sinfulness and expiation; b. involution, necessary to make evolution possible; 4. the *Wandering Knight*: man still trying to master his physical desires;

5. the Knight of the *Swan*: a swan turns into a knight, jumps ashore, marries, has children, and after 7 years disappears; originally the story of a queen, who had 7 children, each with a silver chain round its neck at birth; through the enmity of the king's mother they are set adrift

in a boat, and saved by a hermit (abandonment-theme); when the grandmother tries to kill them, she gets 6 of the necklaces, as one (Helyas) is absent; without the necklaces the children become swans, guarded by Helyas; later 5 of them regain the chains and human forms, but one remains a swan as his necklace had been melted into a goblet (fertility); cf. Swan-maiden, Lohengrin, etc.; 6. knights *riding goats*: may mean saints (the goat connected with peaks of superiority; v. also general Goat-symbolism); 7. the Knight of *Cards*: relates to energy and the ego; 8. Eliz.: it was a custom to 'knight' a person, who could drink deepest: ref. 2H4 5, 3.

knitting

1. related to weaving and spinning, q.v.; 2. *folklore*: forbidden in the theatre: it 'ties up' the show.

knock

1. death: e.g. T.S. Eliot's "Waste Land" (2); 2. *D. Thomas*: a. in general: the knock of birth, copulation, and death; cf. Tapping; b. the heart-beat: e.g. "This Bread I Break"; 3. proverb: "Fortune knocks once at least at every man's door".

knot

1. binding: agreement, love, marriage: cords

with 'knots of love' winding round shields were used by married as well as unmarried women; cf. also R3 4, 3; 2. infinity: they often have the form of a horizontal 8 (Number-symbolism, plus interlacing); immortality; 3. difficulty: entanglement (q.v.); 4. the Knot of Human Death and Fate; 5. enclosure, protection; ring-shaped; 6. individual existence; 7. the *Gordian Knot*: the Labyrinth (q.v.): undoing it is equated with finding the Mystic Centre (same for Solomon's Knot); 8. the *Herculian Knot*: a knot in the bride's girdle (consecrated to Juno), which the bridegroom was to untie (ancient identification of Hercules and Zeus); 9. *folklore*: a. a charm to render a bridegroom impotent, or a woman barren, or birth difficult; of the latter there is an example in the ballad "Willy's Lady" where nine (witches' number) knots prevent the lady from giving birth, put there by Willy's witch-mother (or Terrible Mother); v. also Bride and Bridegroom; b. binding an image of your lover with knotted threads of different colours and carrying it three times round an altar may bind him to you, but it is a tricky business, since the same method is used by witches to cause sinful love; 10. v. *Net*, and *Spiral* or *Sigmoid* (according to its shape).



L

1. Hebr. 'lamed' (an ox-goad); Egyptian hier.: a recumbent lioness; Celtic: rowan; A.S.: lake; 2. symbolizes: a. beauty and violent death; b. religious: God ('El'), or Logos (the Divine Word); 3. *correspondences*: a. body: throat; b. season: January 21 – February 18 (v. Calendar); c. astrol.: Libra and Uranus; d. Tarot: the Hanged Man.

labyrinth

1. the world: a. the Fall of the Spirit into the perplexing world of phenomena, from which redemption is only possible by finding the Mystic Centre; b. related to the Wood of Error, and remoteness from the fountain of life; c. vegetative life (branches and roots): "And still more labyrinthine buds the rose": R. Browning ("Sordello" 1); 2. the underworld: a. the underground tunnels of vegetation, and of the 'labrys' (the double-axe, one of the explanations of the word labyrinth), and of resurrection (as royal tomb, and related to the Caves, q.v.); b. the passage of the sun in the night (Theseus); c. Pliny (36, 19) believes labyrinths were originally Egyptian sun-temples or burial tombs for kings; 3. the starry heavens in their mazy motion: the "Spiral Castle" (sometimes called "Troy Town"); death, from which Ariadne may help the king to escape; a counter-charm is the Easter-egg of Resurrection; 4. divine inscrutability: "Solomon's Knot", a labyrinthine cross, the centre often forming a swastika: rotating, generating, and unifying;

5. the mind: "I fled Him, down the labyrinthine ways Of my own mind": Fr. Thompson ("The Hound of Heaven"); 6. pain: in E.A. Robinson's "Hillcrest"; 7. fury: "What, lost in the labyrinth of thy fury!": Troil. 2, 3; 8. vulva: W.B. Yeats; the hero's challenge to enter: coition; 9. *myth.*: for the description of Minos' labyrinth with the Minotaur in the centre, built by Daedalus: Ovid (Metam. 8, 152 ff.);

10. M.A.: found on the floor of some churches in France (e.g. Chartres) and Italy; variously explained: a. pilgrimage; b. intended to lure the devil inside and perplex him; c. the difficult road for Christ from Jerusalem to Calvary; d. penitential: some pilgrims make the

trip on their knees; in Chartres it is called a mile, because, on one's knees, at an average speed, it takes an hour to do; e. the Labyrinth (= Death) with the Minotaur (= the Devil) in the centre, from whose entanglement we escape through Theseus-Christ; 11. *psych.*: a. the unconscious; b. the weaving patterns of thought of a haunted person; a mental torture-chamber; 12. labyrinth-dance: a. connected with the threshing-floor dances of the Spring-festivals, and the Partridge Hobble-dance, q.v.; it represents the Conquest of Death by Resurrection; the labyrinth then represents the universe, with the Moon-sickle in the centre: the upperworld reflecting the underworld; 13. the Labyrinth shares in the symbolism of *City, Entanglement, Knot, Net, Hobbling, etc.*

ladder

1. general height-symbolism, but especially ambition: a. "Lowliness is young ambition's ladder" (Caes. 2, 1): pretended humility is a means, by which an ambitious man rises; b. D. Thomas: the ceaseless striving of man; c. the gradual acquisition of knowledge; 2. the world: "The world is a ladder for some to go up and some down": proverb; 3. connection with heaven: a. sanctity with the virtues as rungs; b. Ascension; c. Jacob's ladder, q.v.; 4. dreams: according to Freud ladders or stairs stand for the sexual act; 5. surmounting difficulties in the material world; in Egypt it was placed in tombs as a protective talisman; 6. descent: a. Christian: one of the Crucifixion-emblems: descent from the Cross; b. the way to the Underworld, and to danger; 7. *folklore*: walking under a ladder is dangerous because one thus breaks the life-triangle, or disturbs the spirits ascending it to heaven; 8. ladder-symbolism is often typified by the Harp.

lady

1. name for a fairy, q.v.; 2. companion to the Knight, q.v. also for colours; 3. lightness: "Here comes the lady: O, so light a foot Will ne'er wear out the everlasting flint": Rom. 2, 6; 4. the Lady of Kingdoms: the virgin daughter of Babylon, whose "nakedness shall be uncovered, yea, thy shame shall be seen" (Isa. 47, 5); 5. v. Lake for Lady of the Lake, etc.

ladybird (ladybug)

1. associated with beneficial red – fire, but also with sunset; 2. connected with the Scarab (q.v.): a. by the Rosicrucians; b. D.H. Lawrence: "the principle of decomposition which first set the ball rolling"; 3. beneficial for agriculture: it lives on soft-bodied insects (e.g. caterpillars); 4. *folklore*: it is a sign of good fortune, if one lights on your hand or dress, but it must be allowed to fly away of its own accord (and it is extremely unlucky to kill one); it may be helped by the (dubious) words "Ladybird, ladybird, fly away home: Your house is on fire and your children are gone" (or, 'your true-love is gone', an older version); it stresses the red-fire associations; the deeper the colour the luckier.

Lady Day

1. Christian: March 25: the Immaculate Conception of the Virgin (formerly also three other days in connection with the Virgin, one of which was the Nativity); 2. Greek and Roman: the miraculous conception of Hera-Juno; 3. English: (till 1752) New Year; still one of the Quarter Days; 4. *folklore*: proverb: "If Our Lord falls in Our Lady's lap, England will meet with great mishap": if Good Friday is on March 25, there will be a misfortune within a year; this proved true with the deaths of the Kings Edward VII and Georg VI.

lake

1. Egyptian hier.: the occult, the mysterious; probably related to 4; 2. prime matter: v. Water and Sea; 3. giver of fertility; 4. transition of life and death, resurrection, the underwater realm from which the sun rises and into which it sinks: cf. Arthur's sword; 5. Land of the Dead (like Ocean); 6. a mirror for: a. self-contemplation; b. consciousness; c. revelation; 7. *psych.*: source of creative power (as water); a. the uterine waters, related to the New Year child floating in in an ark; b. the unconscious; 8. *Dante*: "the lake of my heart" (Inf. 1, 20); 9. the *Lady of the Lake*: in the Arthurian legends a water-sorceress (sorceresses and witches often live near a lake): a. in earlier poems: Vivien, mistress of Merlin; b. in Malory: Nimue, the good sorceress, who puts Merlin away, and gives Arthur his sword; c. related to the 'Three Queens' at the end; d. the origin is probably the lake lady Morgen (= Morgan le Fay, or Fata Morgana, q.v.), going back to Celtic Rhiannon; 10. Artemis was also called 'Artemis of the Lake' and had many temples in that name (Artemis – Diana as Moon-goddess).

lamb

1. sweetness, forgiveness, meekness: "The

Lamb misused breeds Public strife And yet forgives the Butcher's knife": W. Blake (Aug. of Inn.); 2. docility, weakness; 3. innocence: a. the opposite of Wolf and Lion, q.v.; b. Christ: a. in Isa. he is foreseen as the lamb, which is silent when being shorn; b. in St. John's Passion; c. in catacombs Christ is surrounded by 12 Apostles; 4. sacrifice: in the O.T. it is offered twice daily, and then there is the Easter-Lamb;

5. temperance: "Go to bed with the lamb, and rise with the lark": proverb; 6. God's love, as the opposite of the Tiger = God's wrath, e.g. W. Blake; 7. frolicking; 8. sacred to the great goddess as Juno (in Rome), as Hecate (both white and black lambs), and as Aphrodite; Castor and Polydeuces come to the rescue of distressed sailors with favourable winds, followed by sparrows (sacred to the sea-goddess Aphrodite) after the sailors have sacrificed a white lamb; 9. sacred to Hermes and Dionysus: in Dionysiac rites lambs were sacrificed to underworld-deities to release Dionysus (fertility);

10. *her.*: patience and gentleness; 11. *folklore*: a. no witch or sorcerer can change into a lamb (or dove); b. if anyone climbs a hill at sunrise on Easter morning, he can see the Lamb with the banner in the sun; c. a flock without any black lamb will not prosper, but more than one is unlucky; d. bad omen: when an over-large yield of lambs is noticed, it predicts war; 12. v. *Sheep, Fleece.*

lameness

1. often connected with the Sacred Heel of Sacred Kings (q.v.); 2. Amazons were supposed to break a man's legs to enhance his sexual power; according to Queen Antianara: "The lame best perform the act of love"; 3. connected with the Sun-smiths: Jacob, Talos, Hephaestus, Wieland; 4. v. *Partridge, Hobbling, etc.*

Lamia

1. variants: a. a beautiful queen turned into a wild beast for cruelty; b. a being similar to sirens, but found in caves and deserts in the company of dragons; her attribute is (also) a golden comb; she devours children, or entices young men into her arms to devour them; c. a huge and voracious fish (connecting lamias with dragons and the whale); d. queen of Libya who was in love with Zeus; when Hera robbed her of her children, she started killing all the children she could lay hands on; e. J. Keats (via Burton from Philostratus): changed by Hermes from a serpent into a beautiful girl; 2. O.T. the 'screech-owl' (lilith) of Isa. 34, 14 is a female vampire, a lamia; 3. as Terrible Mother she often 'rides' her victims: a. related to Adam's first

wife, Lilith (q.v.), who later haunted pregnant women, and kidnapped children; b. a descendant of the lamia of 1, d. is to be found in the fairy-tale of Hans und Gretel; 4. *Jung*: anima (v. Mermaid).

Lammas

1. August 1st; 'hlaaf-maesse' = 'loaf-mass': thanksgiving for, and offering of, the first-fruits of the corn; 2. one of the quarter-days, so: a. one of the important witches' Sabbaths; b. rent to pay (still in Scotland); 3. Celtic: Lugh's funeral feast (or mass, or wake), a mourning festival; 4. imprisonment of the Apostle Peter: mistaken association with 'lamb' and Peter's chains; 5. Lammas-flood: the wet season about August 1st.

lamp

1. light: a. presence of a (light) deity, and protection against dark demons; b. intelligence, vision, wisdom; c. spirit: a. Christian: illuminator of the H. Spirit; b. placed before an image of the dead, or his tomb: the soul, which helps to recreate the spirit; d. guidance: "Thy word is a lamp unto my feet, a light upon my path": Ps. 119, 105; e. hope, search for an honest man (Diogenes); f. eternity: among Hebrews a lamp was kept burning all night: perpetuity and prosperity; g. vigilance: the parable of the Wise and the Foolish Virgins: Matth. ch. 25; 2. fire, purity, virginity; 3. love: piety, charity: attribute of Florence Nightingale; 4. beauty and love: "the lamp that burns by night Dries up his oil to lend the world his light": an Ovidian witticism in Ven. 755;

5. self-sacrifice: it consumes itself to bright light to illuminate the world: related to 3, and 4; v. also Meas. 1, 1, and Per. 1. Chor.; 6. source of fortune and wealth: Aladdin's lamp (q.v.); 7. special religious meanings: a. Hebrew: Hannukah, the dedication of light; b. Greek and Roman: attribute of Hestia-Vesta, Psyche, and Isis; c. Celtic: carried at Hallowe'en; 8. street-lamps: civilization, on which the underdog, the heroic poet, hangs himself: Mallarmé ("Le Guignon"); 9. *folklore*: three lamps set in a row: forthcoming wedding, but v. also Candles; 10. v. *Light, Candle, Lantern*.

lamprey

1. an eel-shaped, scaleless fish, which has no jaws, but a round sucker beset with horny teeth; as a parasite it sucks the blood of the host-fish; in the M.A. it was considered a delicacy (Henry I died of eating too many); it has no gills; 2. a lamprey is female only and conceives out of serpents; together they are an emblem of adultery; the seat of her life is in her tail; v. Pliny (9, 29ff., and 32, 5); 3. having no bones (s)he resembles a phallus (or, tongue)

more than other fish: J. Webster (Duch. of Malfi 1, 2); 4. voracity: slaves condemned to death were thrown into a pond with lampreys to be torn to pieces in one moment; 5. ingenuity: shown in escaping through the meshes of the net; 6. its mortal enemy is the conger (Pliny 9, 88).

lance

1. in general its symbolism is the same as that of Spear, q.v.; 2. knighthood: a. connected with St. George, whose lance broke when he killed the dragon; b. connected with the Grail: combined with the Cup it typifies the male and female (v. also Tarot); often the lance is broken which, when restored by the Questor-Knight (or when the Questor asks the right question), will bring back fertility to the Fisher King and his land; the lance stands for the impaired sexual potency of the king, comparable to Osiris' (missing) fourteenth part; the Lance is held upright over the H. Vessel, dripping blood into it (from Christ's side); Galahad heals the maimed Fisher-King with it "by anointing his legs" with the blood; c. anciently a sceptre fitting all deities; 3. war: attributes of war-deities (who are fertility-deities as well); 4. truth, discretion, the distinction between right and wrong; 5. phallus, universal axis, earthly when compared with the celestial and spiritual sword; 6. *her.*: a. courage, martial readiness, defence of honour; b. speed; c. freedom.

Lancelot

his story (originally not forming a part of the Arthurian cycle) interpreted as a fertility-myth: he is the sun-king, who rises from the water (he is "Lancelot of the Lake"), and in a very early version he is an abandoned child reared by a water-maiden in a mysterious realm of 10,000 maidens and no man (Night); he rescues a dawn or spring-maid, perhaps the wife of the spirit of fertility (Arthur) from the king of the underworld, death and darkness (Melian-grance); he is a typical 'wanderer' (across the sky), faithless to the moon-girl, the Maid of Astolat (in the early version he even marries three times); by the phase of the moon just before dawn he fathers another sun (Galahad).

lantern

1. individual light (as the opposite of cosmic light): knowledge (not wisdom); attribute of the Hermit (q.v.); 2. transitory truth, as the opposite of eternal truth, which is lost, and sought (in vain); 3. distraction; 4. *folklore*: a lantern placed on a table in a byre makes the cows miscarry; 5. v. *Lamp and Light*.

lapis lazuli

1. *general*: a mineral with a deep blue colour, opaque, and easily polished; from of old

it has been used for small ornaments and inlaying; as it contains goldlike specks of pyrite, it has generally been compared to a deep blue sky with stars; b. the name: L. 'lapis' = stone (for the Alchemists one of the names of Prime Matter) and 'lazulum' (med. L.) = 'azure' (a word originally of Eastern etym.); c. we may believe that the name 'sapphire' (q.v.) was often given to lapis lazuli in the ancient world; 2. period: a. one of the birthstones of December; b. Zodiac: Sagittarius or Capricorn; 3. related to the heavens: a. nobility, truth; b. happiness; c. ability; 4. *virtues*: A. it brings: a. firmness of character, fearlessness; b. it promotes a sense of colour and harmony; c. prosperity; B. it protects against malign influences, but is especially 'draws the evil out' of the body with which it is in contact, to be evaporated into the air; 5. Egypt: a. the sky-god Osiris is the God of Lapis Lazuli (or, Turquoise, q.v.); b. a talisman against evil spirits; as such it was usually cut in the form of a scarab, or engraved with an eye and a heart; 6. Hebrew: the Stone Tables of Moses were lapis lazuli; 7. Rome: related to love and Venus; 8. Christian: a. chastity; b. worn in bishops' rings.

Lapland

1. the land of unsurpassed witchcraft and sorcery; ref. Err. 4, 3; 2. a Lapland *night*: brightness and serenity: "But an old age serene and bright, And lovely as a Lapland night, Shall lead thee to thy grave": W. Wordsworth ("To a Young Lady").

lapwing

1. a royal bird with a crest; it was so sacred that it was 'unclean' (Lev. 11, 19); 2. craftiness, deceit: a. it lures the enemy away from its nest; according to R. Graves ("White Goddess"): the Disguise of the Secret; cf. Roebuck and Dog; b. "Far from her nest the lapwing cries away" (Err. 4, 2), and "'tis my familiar sin, with maids to seem the lapwing": Meas. 1, 4; c. Zeus took this disguise to tup Lamia, the Serpent Goddess; d. in Egypt the time when the Child Horus was hidden from (involutive) Seth coincided with the disappearance of the lapwing; 3. a stupid, conceited fellow, thinking he knows better than his elders: "This lapwing runs away with the shell on his head": Ham. 5, 2; 4. Celtic: animal of Bran (the Underworld); 5. treachery: "the false lapwing, ful of trechery": Chaucer (PoF 347); 6. Christian *legend*: a handmaid of the Virgin Mary stole one of her dresses, and was turned into a lapwing crying "Tyvit! Tyvit!" ('I stole it'); 7. *folklore*: a. ill-omened: crying "Bewitched" all the time when flying about, it calls evil on those hearing it; b.

they are departed spirits, who cannot find rest; c. in its nest stones are found (called Quirins), which are valued by witches and sorcerers for their marvellous quality of discovering secrets.

larch

1. the Larix of the pine-family is deciduous and the leaves generally grow spirally; its wood is coarse-grained, strong and hard; it is used in ship-building, and (because it does not easily rot in the ground) for telephone-poles, mine-timber, etc.; much of the city of Venice is built on larch; 2. impregnability; 3. stability, independence; 4. boldness.

lark

1. *general*: a. of the many kinds of larks, it is usually the skylark which is meant; b. traditional story: the ugly big eye of the toad, and the exquisite small eye of the lark must have been changed: "Some say the lark and loathed toad change eyes": Rom. 3, 5; c. larks were caught by using a mirror, a piece of red cloth, or a small hawk, so that their view was distracted from the net over them; ref. H8 3, 2; 2. the bird of dawn-day: a. the opposite of the night-dusk bird, the owl: e.g. Cymb. 3, 7; b. the opposite of the nightingale: Rom. 3, 5; c. connected with heaven: "Hark, hark! the lark at heaven's gate sings": Cymb. 2, 3; 4. gaiety, recklessness;

5. activity: a. "the busy larke": Chaucer ("Knight's Tale"); b. "go to bed with the lamb, and rise with the lark"; 6. wisdom: a. one of the guises of Athene; b. "Type of the wise, who soar, but never roam": W. Wordsworth ("To a Skylark"); 7. natural art: a. "Profuse strains of unpremeditated art", rising inevitably in divine rapture: Shelley ("To the Skylark"); b. W. Blake: visionary Inspiration: the first bird to sing; 8. love-bird: morning is the time of love; just as darkness is the time of either love or crime ("did the act of darkness with her": K. Lear 3, 4); as such it is the opposite of the nightingale as night-love-bird (Rom. 3, 5); 9. priesthood: a. Christian: priestly humility; the opposite of the Peacock: though small, it has a sweet voice, is swift, and has sweet flesh: Langland (Pierce Pl. Bk. 12); b. in the nursery-rhyme the lark is the clerk at the funeral of Cock Robin;

10. spring-bird: e.g. D. Thomas ("Poem in October"); 11. treason: Scylla was changed into a lark as punishment for having betrayed her father; 12. *folklore*: proverbs: a. "The larks fall there ready roasted": the sluggard's dream; b. "Lovers live by love as larks live by eels"; c. bile causing a colic effect may be removed by making a ring into an octangle, and the words:

"Away, away, bile; the sky-lark is seeking you" (Greek).

larvae

Rome: the evil souls, who are supposed to move hither and thither to frighten the living; therefore they have been given a name to signify the evil genii, which are also called Lemures; larva was also the name they gave to ghosts in general.

lash

1. punishment; as such the opposite of the sword of purification; cf. Whip, Scourge, etc.; 2. attribute of Hecate, q.v.; 3. with the Crook (of the Pharaohs) a form of Dualism.

lattice

a red-latticed window was typical of an alehouse: All'sw. 2, 3; 2H4 2, 2.

laughter

1. since ancient Gr. poetry, Aphrodite has always been described as 'laughter-loving'; 2. joy; 3. triumph or challenge; often combined with disdain and trickery (the opposite of the Silent Heroes); 4. mystery; e.g. Isaac means 'he laughed' (jishaq): when the Lord announced the birth of a son to Sarah "Abraham fell on his face, and laughed" (Gen. 17, 17; 18, 12f.; 21, 6); 5. madness or stupidity: "Some that will evermore peep through their eyes And laugh like parrots at a bagpiper": Mer. V. 1, 1; cf. Hamlet's instructions to the players in 3, 2; 6. connected with the hyena; 7. *folklore*: generally ominous (challenge of the gods): a. laughter before breakfast: tears before night; b. excessive laughter at any time is an evil omen, but especially of someone, who is normally very serious.

laurel

1. *general*: there are various types of laurel, the most important of which are: a. the Common, or Cherry, Laurel, which was introduced into Europe only at the end of the 16th century, but had soon spread as a garden shrub because of the beauty of its evergreen leaves; b. the "Daphne laureola": the one held sacred to Apollo by the Greeks; c. for the "Laurus nobilis": v. Bay; 2. victory: as an evergreen it stands for immortality: a. the Greeks and Romans gave crowns of laurel to anyone who had distinguished himself in any way; b. laurel especially adorned the letters announcing victory, and the arms of the victorious soldiers (Pliny 15, 40); 3. poetry: a. sacred to Apollo: v. below; b. it stands especially for Heroic poetry: ivy and myrtle standing for Lyric and Pastoral poetry; c. it was used as an intoxicant to induce poetic and erotic fury: 'Daphoene' ('bloody one') was the goddess worshipped in orgiastic

rites by laurel-chewing Maenad-priestesses before serene Apollo took over Tempe; d. in companies in Greece the laurel was passed on to the next person obliged to poetize; 4. prophetic: leaves were chewed by the Pythian priestess: e.g. Lycophrone 6;

5. protection: a. according to Pliny (2, 56 and 15, 40) lightning cannot strike it; for purity and protection it was often put before the doors of Greek houses and in Rome before the gates of the Caesars; "intacta triumphat" = it triumphs untouched; b. protective against diseases and general evil; 6. truce: (Pliny 15, 40) like the olive; 7. fecundity: e.g. F.G. Lorca: a. (with orange-blossom) used for bridal garlands ("Blood Wedding"); b. 'laurel-prayer': to become pregnant Yerma has to say a 'laurel-prayer' twice a day, and St. Anna's at noon ("Yerma" 3, 1); 8. winter: the season of rest, which crowns the year;

9. *special religious meanings*: 1. Greek: a. related to Apollo himself: in a laurel-grove he was purified of the blood of the Python; this event was yearly enacted by a boy fleeing from Delphi to Tempe, and, caught, being led back with song and crowned with laurel; b. perfidy: related to Daphne, who was changed into a laurel to escape being raped by Apollo; he then promised (Ovid: Metam. 1, 525ff.): a. that laurel shall wreath the heads of Roman generals, when they go in triumph to the Capitol; b. that it shall stand at Augustus' portals as his "trustworthy guardians", and keep watch over the civic crown of oak, which hangs between; c. it will be evergreen; cf. Malory (2, 15); c. the laurel was sacred to Diana and Bacchus; the priests of Juno and Hercules also crowned themselves with laurel; d. the entrance to Polyphemos' cave was hung with laurel; e. purification: Juvenal (Sat. 2, 158), Pliny; II. Christian: a. purity, chastity: the crown of virgin-martyrs, but especially the Virgin Queen (sacred to Vesta); b. (as an evergreen) immortality, heavenly bliss; c. one of the evergreens hung in churches at Christmas to welcome fairies; 10. *psych.*: Daphne's rape: (Freud) a girl's instinctive horror of the sexual act; 11. *W.B. Yeats*: ("A Prayer for my Daughter"): the laurel is rooted in a hidden place, and can give innocence, rooted in custom, to the Soul; it is safely hidden against the violent storms of the outer world.

lavender

1. a perennial evergreen, aromatic plant of the mint-family; the common Lavender is a native of the Mediterranean area, preferring stony slopes in open, sunny situations; it yields much

honey; 2. Rome: used to scent baths, chests, and closets; 3. virtue; industry; 4. acknowledgment; also distrust and precaution; 5. *astrol.*: related to Mercury; a 'hot' plant (Wint. 4, 4); 6. *French* Lavender: emblem of Distrust; 7. *Sea-lavender* (a genus of the leadwort family): a. sympathy: it holds sand together with numberless roots; b. it arrests, unites, and holds.

laver

a 'laver of brass' is described in Ex. 30, 18; later, in the Temple the Hebrews had a Sea of Brass, which was Babylonian Apsû: it contained the 'lower ocean', from which rebirth was possible.

lawn

submission: grass kept short and within bounds.

Lawrence, St.

while being roasted on a gridiron he asked to be turned over: "That side is quite done"; sometimes quoted as typifying laziness.

lead

1. weight; density; 2. stubbornness; 3. ignorance: base metal; 4. inertness: 'leaden legs' (1H6 4, 6), 'leaden age' (Ven. 34); 5. death: a. *astrol.*: associated with Saturn, the death-planet; b. *alch.*: related to death, as the opposite of silver = birth; c. *Eliz.*: corpses were enclosed in lead; 6. paleness: Shakespearean association; 7. matter: (*alch.*) a white dove contained in lead = spirit embedded in matter; lead is also another name for Prime Matter; 8. torture: as cloaks, or poured molten down the throat; 9. hypocrisy: Dante (Inf. 23): the hypocrites walk around slowly in cloaks of lead, with beautiful colours on the outside: the "painted people"; 10. records: leaden tablets used for the preservation of records; 11. *folklore*: a. as a base metal it is inefficient against witches, werewolves, etc., which must be killed with silver, and scared off (at least) with iron; b. lead dipped in wine changes colour when the wine begins to go bad (Pliny 14, 25).

leaf

1. people: a. coming and going: "As the generation of leaves, so also is that of men": Homer (Il. 6, 146); b. "Leaves, like the things of man, you With your fresh thoughts care for, can you?": G.M. Hopkins ("Spring and Fall: to a young child"); 2. primitive dress, especially Adam's fig-leaf, which is also often used in classical sculpture as minimal dress; 3. divination: a. the rustling (especially of oaks) interpreted by priests; b. the Sibyl's leaves, on which her prophecies were written, were often dispersed by the wind before they were read; ref. Titus Andr. 4, 1; c. the ballot-leaves of strife: conten-

tiousness; e.g. Pindar (Isthm. O. 8, 43); 4. death: (v. also brown and yellow, below) a. strewing leaves on graves: e.g. Vergil (Ecl. 5, 40); b. "Call for the robin redbreast and the wren, Since ... with leaves and flowers (they) do cover The friendless bodies of unburied men": J. Webster (White Dev. 5, 4); c. compared to ghosts: the West Wind "from whose unseen presence the leaves dead Are driven, like ghosts from an enchanter fleeing": Shelley ("Ode to the West Wind");

5. minute sound to frighten people: "the sound of a shaken leaf shall chase them": Lev. 26, 36; 6. the origin of the symbol of the Western 'spades' in Cards; 7. *D. Thomas*: poems, from the "tree of words"; 8. *colour*: a. *brown*: death: "Brown skeletons of leaves that lag My forest brook along": Coleridge (Ancient Mar., prt. 7); b. *green*: nobility, sound judgment; c. *yellow*: old age: I have fallen "into the sere, the yellow leaf": Mac. 5, 3.

Leah

Dante (e.g. Purg. C. 27): Active Life: the opposite of Rachel = Contemplative Life: the two wheels, on which the chariot of the church rests.

leather

1. resistance: 'have a leather hide'; 2. lack of sympathy: the opposite of the naked touch of bare feet; 3. thrashing: v. Lash; 4. stupidity: thick-skinned; 5. faithlessness: "Their feet through faithless leather met the dirt": E. Young ("Ep. to Mr. Pope" 1); 6. scares demons away; 7. a leather *medal*: farcical, used at Carnaval, etc., or as a reward for inferiority or stupidity.

leaven

1. the strong prohibition against the use of it in the O.T. must be attributed to the use in idolatrous practices (of their own former rites, or those of their neighbours): e.g. Amos 4, 5; perh. also Num. 25, 2; 2. tumescence of the flesh in the oven of "adulterous" behaviour: Hos. 7, 4-7 (text very corrupt); 3. increasing corruption (caused by sour dough): Matth. 16, 6ff. (perh. also Matth. 13, 33); also Ham., Cymb. (3, 4), etc.; 4. malice and wickedness: the Jews had to remove the old leaven at the beginning of Pesah; when unleavened bread had been taken for a week, the new leaven was used (1 Cor. 5, 6 ff.).

Leda

1. a sky-variant of the Pelasgian creation-myth, in which a woman is fertilized by the earth-animal, the serpent Ophion; 2. *W.B. Yeats*: the fertilization of a woman by a God in the form of a Bird inaugurates a new Era: Leda

at the beginning of the Greek Cycle, Mary at the beginning of the Christian Era, each cycle lasting about two thousand years.

leech

1. avarice; 2. intemperance: v. also Horse-leech; 3. *Erasmus* (Stult. Laus): has two tongues: the symbol for people, who impress the illiterate with big words (s. 6).

leek

1. liveliness: an aphrodisiac, and it gives a voice brilliance; 2. *G. Chaucer*: a. elderly youthfulness: "A hoary head and a green tail"; b. "any man that is worth a leek should marry"; 3. the national emblem of Wales: worn on the hat on St. David's Day; the origin is perhaps a confusion with the daffodil, which in Welsh is 'Cenin Pedr' = St. Peter's leek; ref. H5 (pass., but esp. 5, 1); 4. *folklore*: a. the juice of the leek can be used against sores of the skin, infections, poisonous bites, chest-ailments, etc.; b. proverb: "Lovers live by love as larks by leeks"; c. an overdose is a painless form of suicide.

lees

1. dregs, the grosser part of something; 2. *settle* on the lees: a blessing of the Lord: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined": Isa. 25, 6; cf. Jer. 48, 11, and Zeph. 1, 12.

left

1. O.T. 'left-handed' generally means: ambidexter; e.g. Ehud (Judg. 3, 15ff.), and the description of excellent soldiers in Judg. 20, 16; 2. v. *Right and left*.

leg

1. Egyptian hier.: a. elevation, erection; b. founding; 2. motion, speed, energy; 3. victory, supremacy: 'bestriding legs': "His legs bestride the ocean" (Ant. 5, 2), and "he doth bestride the narrow world Like a colossus" (Caes. 1, 2); 4. sun-ray, splendour; 5. genitals: a. the Lord "taketh not pleasure in the legs of a man": Ps. 147, 10; also Ex. 4, 25; Isa. 6, 2; 7, 20, etc.; b. "More belongs to marriage than four bare legs in a bed": proverb; 6. *Zodiac*: governed by Aquarius; 7. *positions*: A. left foot first: unlucky (Greek); B. crossed legs (right over left): a. magic to delay birth; b. prayer: the position of Christ's legs on the Cross; c. M.A. (in art): posture of the crusaders, kings, Knights Templar, and noblemen; 8. *form*: (v. also Folklore) A. very long legs (Occult): a. stirring emotions; b. love of excitement; B. short legs: often a characteristic of sun-deities (v. King, Sacred -); Odysseus, Gareth, the crippled son of Saul, of whom David was afraid, etc.; 9. *trunkless legs*:

transcience: "two trunkless legs of stone Stand in the desert...": Shelley ("Ozymandias");

10. *D. Thomas*: "The Ballad of the Long-legged Bait": the bait is a girl, used to catch a 'fish': in water = an embryo; out of water = a husband; plus Christ's symbol, and Christ as fisherman (= the poet and Christ, the 'caught' husband); she has long legs because they are good bait, and make her a good runner (after, or, away from), and she is Thomas's wife, a Siren, his heat, his flesh, his Muse, and his Anima (catching her he finds himself); he becomes a poet, 'landing' him in enchantment; 11. *folklore*: a. leg-crossing has more or less the same magic good-luck value as keeping one's fingers crossed (at exams, etc.), or touching wood; unfavourable: forbidden at councils of war, causing obstacles to transactions (Pliny 28, 17); b. among nursery-rhymes, leg-riddles are among the oldest (e.g. "Two legs sat upon three legs, etc."); c. proverb: "One pair of legs is worth two pairs of hands"; 12. v. *Foot*.

lemon

1. grief: the golden lemon of the bitter ideal: Mallarmé ("Le Guignon"); 2. mockery; 3. enthusiasm; 4. pleasant thoughts; 5. discretion; 6. (sometimes) fruit of the Tree of Knowledge; 7. *T.S. Eliot*: barrenness: in "Mr. Apollinax" the 'I' remembers the dowager Mrs. Phlucus and Professor and Mrs. Cheetah as a 'slice of lemon'; they are the opposite of Mr. Apollinax's fertile symbols of Priapus and Proteus.

lemures

1. Rome: disembodied spirits; v. Larvae; 2. psychic dissociation.

lentil

1. one of the first plants brought under cultivation; 2. Esau sold his birthright for a red pottage of (Egyptian) lentils: Gen. 25, 34; 3. poor man's food; 4. as cattle-fodder it increases the production of milk.

Leo

A. the fifth sign of the Zodiac, entered by the sun about July 23, formerly the summer-solstice: destructive heat;

B. represented: a sun with a phallic appendix;

C. it represents: 1. reproduction, vital forces; 2. solar power, fire, clear light; 3. the will; 4. feelings and emotions; 5. the spiritual beginnings of man;

D. *period* of: 1. the sun entering Leo initiates the annual flood in Egypt; 2. the time when the Sacred King was to die; 3. Leo is vanquished by Virgo: v. Tarot: Strength;

E. *correspondences*: 1. body: heart, lungs, and liver; 2. colour: dark-yellow; 3. element:

fire; 4. planet: the only sign in the Zodiac ruled by the Sun; 5. landscape: associated with mountains, castles, and palaces; 6. Tarot: a. Archpriest, q.v.; b. v. D, 3; 7. quality: a. fixed, fiery, masculine; b. fortunate;

F. *psych.*: 1. rulers and organizers; 2. independence, firmness of character and emotions; 3. great workers; 4. they have a fiery mind, together with unbending dignity;

G. famous Leo's: Louis XIV, Napoleon, Garibaldi, Bismarck, but also Picasso and Rubens;

H. the sign has been associated with: 1. the Nemean lion; 2. the tribe of Judah; 3. M.A.: Daniel's lions.

leopard

1. *general*: a. it is the same as the panther, with which it is also identified symbolically, but differences are found, because originally the name 'leo-pardus' was applied to an imaginary animal, a hybrid between a lion and a panther; in Reynard the Fox the panther is partly the king's relative; b. it allures men, cattle, and beasts by the fragrance of its breath; even the skin may attract the game, therefore Siegfried's quiver was covered with it (Nib. 16); c. in the Roman arenas they appeared by the hundreds; d. the 'natural' and deadly enemy of the ape; e. a 'superior' animal: with stag, horse, and boar; 2. ferocity: (like the tiger and 'panther') it has the aggressive and powerful aspect of the lion, without the latter's solar significance; 3. swiftness: the horses of Babylon are swifter even than leopards: Habakkuk 1, 8; 4. valour: it dares to attack even a buffalo;

5. night-prowler, and watcher: a. in Egypt Osiris, as the Great Watcher, is represented as a crouching leopard, with an open eye-symbol above him; b. "a leopard shall watch over their cities": Jer. 5, 6; with the lion slaying people, and a wolf spoiling them; c. equated with Argus; 6. destructive: sacred to Dionysus, whose destructive aspect he represents, whereas the goat stresses his generating aspect; but v. also Panther, Lynx, and Ovid (Metam. 4, 25); 7. a lunar animal: a. Hathor in leopard-skin is equivalent to the goddess of Fate; b. attribute of Artemis, as night-prowler; c. in SoS (4, 8) the beloved lives among lions and leopards: cf. Calypso; 8. fraud, jealousy: dark force; 9. lust, sin: one of the meanings in Christian symbolism (v. Bible);

10. *her.*: a. in early heraldry it is often confounded with the lion, and differentiated by its attitude only (perhaps a Persian symbol, adopted by the Crusaders): a. leopard-lionne: the rampant lion; b. lion-leoparde: walking and 'en face'; b. a hard and valiant warrior, who

has engaged in hazardous enterprise; c. power and pride: prefers starvation to eating carrion; d. freedom; e. cunning; 11. *special religious meanings*: A. Egypt: a. Osiris: v. 5, a; b. his skin indicated the high-priestly dignity; c. v. Panther; B. the Bible: a. the four-winged leopard in Daniel's vision (7, 6) probably refers to Alexander the Great (like the Unicorn); b. with the lion, bear, and a fourth it forms the 4 Beasts of Daniel's vision (perhaps metal-correspondence); we see the same combination of beasts in Hos. 13, 6-8 as the forms, in which Yahweh shall punish Israel (Hosea precedes Daniel by a great period); the same combination is again found in Rev. 13, 2; C. Greek: a. sacred to Dionysus: v. 6; b. at the sack of Troy, Menelaus hung a leopard-skin over the door of Antenor's house as a sign that it should be spared; D. Christian: a. sin, Antichrist; b. M.A.: steed of Fury; c. Christ: for the same reasons as Dionysus and Osiris (sweet breath, etc.: v. Panther);

12. *special literary meanings*: A. *Dante*: (C. 1) a. sin; b. Worldly Pleasure, in particular Florence; for the combination with the Lion and the Wolf: v. 5, b; B. *W.B. Yeats*: a. autumn (leopard-coloured trees): "The Madness of Goll"; b. moon-magic, the feminine principle, the physical and magical world as the opposite of sun-realism; C. *T.S. Eliot*: the White Leopards in "Ash-Wednesday": glorious death, as the opposite of the sinister, useless rats' death; the death of the body's desires and emotions (legs, heart, and liver); and worldly thoughts (skull); plus the three Christian Virtues, which have conquered the flesh; 13. *combinations*: a. Leopard + *kid*: lying together they symbolize peace in Isa. 11, 6; b. leopard + *snake*: "Man in whom are met the Leopard and the Snake": T.L. Beddoes ("Death's Jest Book").

leprechaun

Irish: a dwarf (usually an old, wrinkled man), who knows the secret location of wealth (a 'crock of gold'), which he tells when captured and threatened with violence, in order to buy his freedom, although his purse never holds more than one shilling at a time; usually the treasure disappears, when its hiding-place is found; Swift may have been influenced by these 'little people', when he put Gulliver among the Lilliputians.

leprosy

1. to inflict or heal leprosy was the prerogative of the White Goddess of the Moon; 2. throughout the world it is the punishment for eating tabooed food; 3. probably various skin-diseases have been called 'leprosy' (e.g. in the Bible), the most likely being 'vitiligo', a loss of

skin-pigment, which may result from eating foul food; true leprosy reached Europe probably only in the first century B.C.; 4. in the Bible a punishment by the Lord (especially for pride, or reaching beyond one's status): e.g. Miriam (Num. 12, 10), Naaman (2Kings 5), Uzziah (2Chron. 26, 19); v. Colours, D, 3.

letter

1. communication; 2. since a letter is filled with the magically charged symbols of writing, they are numinous, often in an unfavourable sense, announcing betrayal or death; 3. *folklore*: "Sneeze on Wednesday, you sneeze for a letter": v. Sneezing.

lettuce

1. cold-heartedness: a. *astrol.*: owned by the Moon, so it cools and moistens what Mars dries and heats; ref. Oth. 1, 3 (?); b. temperance: as an anti-aphrodisiac, it is a marvellous provoker of chastity: Pliny (19, 38); 2. Hebrew: a. the return of spring, resurrection, redemption; b. characteristic dish of the feasts (e.g. Passover); cf. Radish, Parsley; 3. *folklore*: (both wild and cultivated:) 1. medicinal: wild lettuce (called 'Sleep-wort') is a cure against insomnia; also for headaches, stomach-pains, and digestive troubles, it is an appetizer and counteracts the effects of wine, for which it was eaten at Roman banquets: Pliny (19, 38, and 20, 24ff.); 2. the variety called 'hawkseed' esp. cures eyes: hawks tear it open and wet their eyes with its juice to cure eyesight.

Levi

1. third son of Jacob by Leah, who said: "Now this time will my husband be joined unto me, because I have born him three sons" (Gen. 29, 34); 'Levi' = 'joined'; or, 'to attach to'; 2. priesthood, without land; for the prophecy concerning the tribe: v. Simeon; 3. *emblems*: sword and water-pitcher; 4. *Zodiac*: (with Simeon) rules Gemini; 5. *W. Blake*: Priest, with "instruments of cruelty": Gen. 49, 5.

Leviathan

1. *general*: a. name: etym. unknown; 'to cleave' or 'to bend' has been suggested; b. as it is called the "piercing serpent" (= crossing like a bar?), and the "crooked serpent", it may be related to the Egyptian night-serpent; cf. Jonah's Night-Crossing in the Whale; c. it agrees with the description of Lotan of the mythological poems of the Ras-Shamra texts, where the monster is pierced by the servant of rain-giving Baal in the struggle with Mot, the god of drought and death; it was also known to the Phoenicians; in all these it may stand for the supreme deity's specific enemy: Chaos; 2. it bears the weight of the waters, or represents the

chaos-waters; 3. evil personified: a. the evil, to be destroyed by Yahweh; b. it cannot be caught or be made useful: it has no 'covenant' with man (for the Messiah see further); c. = the 'dragon' (Job, ch. 41); d. rebellion against the creative god: Isa. 27, 1; Ps. 74, 14; 104, 26, etc.; 4. a spirit of seasonal or vegetation myth: a. it returns each year to be killed anew; b. the (preserving and vitalizing force in the) World; 5. food of the faithful at the end of the world; according to apocr. Rabbinical texts the Messiah will catch it at the end of the world, and divide it (with Behemoth) among the faithful as immense store of food; 6. playfulness: Yahweh created it to play with it, to show his enormous power: Ps. 104, 26; 7. originally male and female; form of Duality with the land-monster Behemoth; 8. M.A.: a. in a Hortus Deliciarum we see God the Father fishing with Jesse's rod, and Christ as bait, to catch Leviathan; b. often represented as a crocodile; c. its mouth is often the Gates of Hell; 9. *W. Blake*: 'many coils': the devouring Round of existence (related to Ouroboros); 10. v. also *Whale*, with which (though differentiated) it shares much symbolism.

libation

1. the original (human or animal) sacrificial blood was later replaced by red wine (v. also Ship, for the name-giving); 2. it is used to accompany a curse for the breaker of the covenant in the Iliad; the word 'spondees' is then used, related to 'spondai' = truce; 3. as a ritual of the dead ('choai'); 4. a common form of private or public Greek and Roman rituals of worship; 5. v. *Food*.

Libra

A. the seventh sign of the Zodiac, entered by the sun about September 23rd; it is also called Jugum (the yoke of the balance); B. represented: a pair of scales to typify equilibrium; C. it symbolizes: 1. cosmic and psychic equilibrium: a. of the solar world and the planets; b. between good and evil; c. between Scorpio (desires) and Virgo (sublimation); d. between the spiritual ego (Self) and the external ego; 2. related to the Sword, the Cross, and the number Seven: a. human relations; b. mental and spiritual health; 3. Conjunction, q.v.; D. *correspondences*: 1. the body: a. kidneys (and other balancing organs); b. backbone and marrow; 2. colour: yellow-green; 3. planet: "The Positive House of Venus" as Harmony; 4. landscape: the inorganic world; 5. Tarot: the Chariot; 6. quality: a. cardinal and airy, or, hot and moist; masculine; b. fortunate; E. *character*: a. easy-going, gentle, tolerant, courteous, and diplomatic; but may also be too easily influenced;

b. lover of symmetry, cultured, humanistic; c. empiricist, eclectic, intellectual; d. amorous, loving pleasures, but also lawsuits; e. in a woman: extremely soignée; F. famous Libra-types: Erasmus, Katherine Mansfield, Mahatma Gandhi, Boucher, Watteau.

lichen

1. hardship: it can survive the severest conditions of high altitudes, latitudes, scarcity of food, etc.; it often grows in impossible niches in rocks; 2. solitude; 3. dejection.

licking

1. flattery: "let the candied tongue lick absurd pomp": Ham. 3, 2; 2. licking one's fingers: test of a good cook: Rom. 4, 2; v. Finger; 3. for Taliesin licking his fingers, giving Inspiration, v. Cauldron; 4. bear cubs are licked into shape by their mothers.

light

1. purity, morality (the Seven Virtues), spiritual life (as the opposite of emotions, etc.): "light and lust are deadly enemies": Lucr. 674; 2. intellect, knowledge, wisdom; 3. evolution, the masculine principle, the opposite of the (gods of) involutive darkness; 4. cosmic energy, creative force: the synthesis of All (colours: white); 5. optimism; 6. the past; 7. Christian: a. Christ as the Light of the World; b. belief, grace, and charity; 8. *J. Joyce*: "waves of light": dreams; 9. *D. Thomas*: ("Light breaks"): light = life = language = sound; 10. v. *Flame, Lamp, etc.*

lighthouse

1. warning for danger; 2. on early Christian tombs: safe voyage to Salvation; 3. *V. Woolf*: a. man's remoteness and solitude, yet standing firm with the waves (of time, emotions, etc.) breaking round it; b. (masculine) union of time and eternity, male and female, etc.; the opposite of the feminine rose, which essentially means the same.

lightning

1. deity-weapon, manifestation of the Supreme Deity's power or wrath; yet the Bible makes lightning a weapon both of Yahweh and Satan (e.g. Luke 10, 18); 2. form of divine messenger; people struck by lightning are especially honoured by Zeus, e.g. Semele, Capaneus; places struck were usually enclosed by a fence; 3. phallus, fecundity, inspiration; 4. brevity; 5. Greek: the arrow of the god(s) capable of opening a mountain-side (cloud-mass) and displaying for an instant a wondrous display of gems and gold; 6. *Jung*: a. the soul is often seen as 'liberated' by a flash of lightning (e.g. Paracelsus and the Alchemists): a 'sudden, unexpected, and overpowering danger of psychic condition'; b.

Mercurius as the animal spirit, which from Lucifer's body struck into the 'salniter' (= salpeter = 'prima materia' = Saturn) of God like a fiery serpent from its hole, or as a fierce Serpent, which tyrannizes, raves, and rages, as if it would tear and rend Nature all to pieces (Bohme); it is also related to the quaternities: dry-wet-warm-cold, and sharp-bitter-sweet-sour, and the four colours; c. the lightning of sin; 7. lightning-flash through the clouds: symbol of mythology.

figure

O.T.: gem of the High-priest's Breastplate, probably referring to the tribe of Dan, and perhaps a name given to hyacinth.

Ligurians

1. the Ligurians occupied the ninth Augustan region, with settlements in Massalia, Corsica, etc.; originally they were restricted to regions around Genoa, as a hardy, warlike people, living of hard agriculture and commerce; 2. notorious liars and full of deceit: Vergil (Aen. 11, 700ff.); 3. lovers of abnormal sexual intercourse.

lilac (colour)

1. friendship; as a 'soft', secondary, colour, it shows a tendency to 'male' homosexuality; 2. fraternal love.

lilac (flower)

1. youth, first love, spring; cf. T.S. Eliot's "Portrait of a Lady" and "The Waste Land", where it mainly means spring; 2. fastidiousness; 3. mourning: "When lilacs last in the dooryard bloomed": W. Whitman mourning the death of Lincoln; if any of their kind is cut the other lilacs mourn and are flowerless the following year; 4. *folklore*: unlucky to bring into the house (especially the white variety, like so many white flowers); the purple and red varieties are less dangerous, but they must certainly not be taken to a hospital.

Lilith

1. *general*: A. origin: a. Adam's first (earthly) wife, who left him for the air (the name has been explained as 'night-monster' or 'screech-owl'), rather than submit to him (Talmud); b. derived from Babylonian-Assyrian Lilit, a demoness, who enticed men in their sleep; her male counterpart was Lilu (cf. succubus and incubus); B. correspondences in other mythologies: a. the Egyptian vampire; b. Greek: Lamia; the virile characteristics of the accursed Huntress Hecate; the Amazons overcome by Hercules; owl-Athene; c. Germ.: Brunhild, as the opposite of Kriemhild; 2. *character*: a. a hairy night-phantom, taking the form of a beautiful woman, to seduce and/or destroy men; b. haunter of desolate places, especially in stormy

weather (air-wind demons); c. she is especially inimical and dangerous to children and pregnant women, who can be safeguarded by anti-Lilith coin-charms; d. her own demonic children, the lilim, are ass-haunched; e. (Occult:) connected with the spirit of impurity (Nahe-ma); she is the prepuce (bride) of that impure (uncircumcised) serpent Samael, a storm-demon, tempter of Eve; 3. *psych.*: a. the Terrible Mother, worshipped and feared in childhood, demanding the sacrifice of children, or preventing them by separating her son and his wife; b. the Temptress, who, under a maternal guise, seeks to undo her 'son' and his wife; c. the despised and 'long-forgotten' Mistress, who takes revenge in a man's psyche; 4. v. *Lamia*.

lily

1. *general*: a. there is an enormous variety of lilies, beside the Lily of the Valley, which has been treated separately; as most varieties just go by the name of 'lily' we mention only a few separately; b. the 6-petaled Madonna Lily ('*Lilium candidum*') was the common garden-flower of antiquity from Homer onwards; with the rose and violet it was the most popular flower, e.g. Proserpina was gathering violets and white lilies, when she was carried off by Pluto: Ovid (Metam. 5, 392); c. the 'Rosa junonis' (also called 'Madonna' in the late 19th cent.) sprung from Hera's milk, and symbolizes purity, beside Aphrodite's sensuous rose; d. the Red Lily may be referred to in SoS (5, 13): "His lips are lilies", unless the fragrance is meant; e. in the Bible the 'lily' is often the translation of the non-Hebrew word 'shoshanna' or 'shushan' (which has become Suzan), which really means 'lotus'; therefore Lily-men were the Susians, worshippers of the Lily-Goddess Susannah, or Astarte; it is possible that 'lily' indicates a variety of flowers (of the field), with perhaps in Hos. the real lily; f. the "lilies of the field" of Matth. (6, 28) have been explained as 'Anemone coronaria', the 'poppy anemone' as lilies were not common in Palestine; g. several 'lilies' are no 'Lilia' at all: e.g. the Lent Lily is a Narcissus; the Water-Lily is Nymphaea, for which v. Lotus; for the French Lily v. Fleur-de-lis;

2. *purity*, (connubial) *chastity*, *heavenly bliss*: a. attribute of Christ, Mary (and other Virgin-Mothers), and various saints; b. one of the flowers, which formed the couch of Hera and Zeus (with asphodel, etc.); c. the 'flower of paradise'; d. Clovis placed a lily-flower in his crown, to indicate his purification by baptism and his orthodox faith; e. "the virgin lily": Spenser ("Prothalamion"); f. Gr. 'lily-eyed' =

young; 3. majesty, queenly beauty and grace: a. "he (= Israel) shall grow as the lily": beauty and fertility: Hos. 14, 5; b. "the Lily Queen": Sir. R. Fanshawe ("Now war is all the world about"); 4. *immortality* (it grows again from the seeds remaining in the ground), eternal love, resurrection (the Easter flower);

5. *showiness*; it grows highest of all garden-plants and its neck droops under the weight of its flower; 6. *phallus*, *fertility*: a. it topped the Two Pillars before Solomon's Temple (with pomegranates at the sides); b. Joseph's staff blossomed with lilies in the selection of Mary's husband; c. often represented as standing in a (female) vase: androgyne; d. Freud: male symbol; e. one root sends out as many as 50 bulbs; 7. *desire*: "to those fields Where I may wallow in the lily beds Proposed for the deser-ber": Troil. 3, 2; cf. the many references in SoS: the lover "feeds among the lilies" = the sexual act (2, 1); 8. *repentance*: a. the lily sprang from the repentant tears of Eve; b. "Lilies that fester, smell far worse than weeds": proverbial, but found e.g. in Sonn. 94; as such it is the opposite of the rose, which smells better; cf. also Edward III 2, 1; 9. *grief*, *sorrow*: a. in E.A. Poe it usually stands for sorrow; b. T.S. Eliot connects lily - funeral - Easter - Jesus;

10. *special religious meanings*: A. Egypt: emblem of Upper Egypt; B. Hebrew: a. v. i; b. attribute of Gabriel, and emblem of Judah; c. trust in God; C. Christian: a. with the dove: Annunciation; cf. Eastern lotus + swan; b. flower of the age of the spirit to come, when men will live in the plenitude of love; 11. *special literary meanings*: A. *W. Blake*: spiritual and physical love, given entirely without restriction; the opposite of the rose with the thorns of modesty and jealousy; B. *J. Laforgue*: the lily of God; the opposite of the sensual rose; C. *D. Thomas*: "brand of the lily's anger": punishment for women after the Fall: bearing children in pain ("A grief ago"); 12. *folklore*: a. white lilies are flowers for weddings; but also at funerals, where they typify the purified soul; they sometimes grow of their own accord on the graves of innocent men unjustly executed; b. remembrance: taken to the Tower every year by Eton students, in memory of the murder of King Henry VI, the founder of Eton.

lily of the valley

1. *daintiness*, *sweetness*; 2. *humility*: prefers the shade; 3. return of spring and happiness; 4. attribute of the Virgin to signify Advent; 5. in the SoS the name of the Shulamite (v. also Lily); 6. emblem of Israel; 7. *astrol.*: under the dominion of Mercury; therefore it strengthens

the brain, recruiting a weak memory, and making it strong again; 8. *folklore*: a. = "Our Lady's Tears": they sprang up, where her tears fell on the ground; b. yet sometimes ill-omened: they are (ghostly) white, and hang their heads; planted in a garden they may even bring death to the house; c. distilled it cures the heart, the vital spirits, etc.

limbo

1. *general medieval tradition*: a region of undefined character between Heaven and Hell, for those who had not been bad, but for some reason (generally because they were not baptised) could not enter heaven; the main groups inhabiting it are: a. the limbo of the Fathers, or Patriarchs ("Abraham's bosom"); at his death Christ visited this 'hell' and released the innocent; b. the "Fools' Paradise" inhabited by idiots and children who were unbaptised through nobody's fault (e.g. when they died in the womb); this limbo is sometimes represented as a kind of Earthly Paradise; the severe Dominicans put them in a gloomy place inside the earth, whereas the Franciscans place them in a light region just above the earth; 2. *Dante*: the First Circle of Hell for those, who lived without Baptism or Christianity; the only pain they suffer is that they live in desire and without hope of seeing God; therefore no complaints, but only sighs, are heard; in the light Noble Castle we find Homer and other ancient poets, heroes, and philosophers; the Castle has the seven walls of the Liberal Virtues (Prudence, Justice, Fortitude, Temperance, Wisdom, Knowledge, and Understanding), with the seven gates of the Liberal Arts, and the stream of Eloquence flows around it; 3. *Ariosto*: the Limbo of the Moon is stored with misdirected virtues, flattery, vanity, vows not fulfilled, disregarded counsel, etc.

lime (juice)

added to wine, sometimes on doctor's orders, sometimes by the vintners themselves: "a coward is worse than a cup of sack with lime in it": 1H4 2, 4; Wiv. 1, 3.

linden

1. *general*: a. linden honey has a high nutritive value; b. its wood is a great favourite with woodcarvers: worm-proof; c. its inner bark is rich in fibre, e.g. for paper making (or to make writing-tablets); its tissues were used as antiseptic wound-dressing; v. also Folklore below; 2. in general it is considered a feminine tree, sacred to the Great Goddess (as companion to the male Oak): a. sacred to Aphrodite; as such it was often a substitute for the mountain-heather (v. Heather) in flat countries; b. sacred to Frigga for its fragrance; c. Baucis was turned

into a linden-tree (and Philemon into an Oak): v. Ovid (Metam. 8, 620ff.); d. in Thessaly the mother of Cheiron the Centaur (who was associated with the erotic wryneck) was called Philyra = 'linden'; e. in Greek mythology dryads were 'wedded to' linden; f. as a spring-tree it is a fine cover for love-making, so it is a great favourite among the love-poets of Germany and France; g. women sacrificed to lime-trees for fertility, as men did to oaks; h. Reynard the Fox: the hen Coppen was buried under one; 3. mid-summer: it flowers from mid-May till mid-August; thus it may have replaced the oak at times: a linden-leaf had caused Siegfried's fatal spot, and he was killed under a linden beside a stream; 4. conjugal love: v. 2, c;

5. gentleness, modesty, sweetness, as feminine tree; 6. hospitality; but also the tree under which judgment was pronounced; 7. *linden-leaf*: lightness (Langland, Pierce Pl. Bk. 1); 8. *her.* (often the leaf): tenderness, charm, grace; 9. Hebrew: the holy 'teil-tree' of Isa. 6, 13 may have been a linden-tree; 10. *folklore*: a. its bast, torn into strips, was used for divination (through its connection with Cheiron: v. 2, d); and used for wreaths of honour (Pliny 16, 25); b. protection: linden-trees are intimately connected with the inmates of a house or fortress; they were often clipped so that they formed a protective matting of branches around a house (often affording only little shade): we know that Charlemagne propagated its planting against lightning.

linen

1. *purity*; Pliny: the most beautiful dress-material ('pulchrioriam vestem'); 2. a white linen shirt was put on the Sun-king before he was immortalized on the pyre at the end of his reign; "fine linen" was also used to wrap Christ's body in (Mark 15, 46); 3. priestly dress: a. Apollo's priests wore linen; b. the priests of Isis wore linen clothes; according to Ovid Io was venerated in Egypt as Isis, and he refers to her priests as the "linen-robed throng" (Metam. 1, 747); c. originally a linen dress was characteristic of a priest in the Bible, and it was only changed to 'white' later; 4. the virtuous woman (as the opposite of the wanton in fine silks); but "fine linen of Egypt" lies on a 'strange' woman's bed, as a sign of her generous spending for her lover (with perfumes): Prov. 7, 16;

5. *destiny*: a. a man dressed in linen, with an ink-horn, went through Jerusalem to mark (with the tau-sign?) the righteous for protection, so the others could be killed: Eze. ch. 9;

b. the thread of the Fates was a linen thread; 6. homage: linen-covered hands were raised as a sign of respect; often they carried a crown, an offering, before a celestial personage, as if just having received it, or to ask permission to do homage; this is often found on Christian mosaics and miniatures up to the 17th century; 7. related to music: Apollo's son 'Linus' was the spirit of the flax plant, planted in the sandy soil (his mother Psamathe), and bruised by a tow-mallet (= killed by his grandfather Krotopous = 'pounding feet'); he was a lyre-player; 8. midsummer-bonfires were often connected with the flax-cult; they were: a. accompanied by sad songs; b. accompanied by female sexual domination of men for the goddess who became the flax-spirit (like Linus); 9. *folklore*: a. related to shrouds, which must be made of linen; b. dreaming of linen for a girl means she will marry a clergyman (v. Nut); 10. v. *Flax*.

linnet

1. courtship: a. "When (like committed Linnets) I With shriller throat shall sing The sweetness...": Lovelace ("To Althea, from Prison"); b. "I heard a linnet courting His lady in the spring": R. Bridges; 2. motherly love: (a child) "like the linnet in the bush, To the Mother-linnet's note, Modulating her slender throat": Philips ("To Miss C. Pulteney in her Mother's arms"); 3. *W. Wordsworth*: "The Green Linnet" is the solitary leader of the band of Spring paramours; 4. *W.B. Yeats*: he hopes his daughter will be like the linnet: only "dispensing round The magnanimities of sound"; 5. *nursery-rhyme*: the linnet carried the link (torch?) at the funeral of Cock Robin.

lion

A. *general*: 1. a lion is born in a stupor, and comes to life only after three days by his sire's breath; others, however, say the lion is the only animal with gripping paws which can see when it is born; 2. it sleeps with its eyes open; as a matter of fact, it sees best then; 3. it covers its track with its tail; 4. it only mates with leopards, not with lionesses; therefore Atalanta and her husband, after 'defiling' Zeus' sanctuary, were changed into lions: thus they could never again copulate; but, according to Pliny, a lion immediately detects a lioness's indiscretion with a leopard and punishes her severely (8, 17);

B. *sun*: 1. for the Nemean lion: v. Hercules; 2. he is the subterranean sun: Mithra; the lion is also an attribute of Aion (Time) in the Mithra-service, the opposite of the snake (for the eternal fight of the sun with the serpent-dragon v. Serpent): Time - 'libido'; in physics the lion is

identical with the flow of the energetic process; 3. the solar lion kills the lunar bull; 4. the Young and the Old Lion: the rising and setting sun; 5. the lion often has the conventional solar face in art; 6. in Hebrew one of its names is "ari" = 'fire', so that Ariel = 'fire', or 'lion', of God; 7. in Persia (beside fire) the emblem of the power which abides in the sun; 8. some lion-killing sun-heroes (identification of the killer and the sacrifice; cf. Mithra-bull): Gilgamesh, Heracles, Samson, David, Daniel (who visits the sun in the underworld); Aeneas wore a lion's skin; even Siegfried hunted the (unlikely) lion in Vosges (with wisent, boar, and bear) (Nib. 16); 9. as the sun stands for the torrid heat of summer, killing it may produce coolness and fertilizing rain: Samson later found honey (v. also E);

C. *gold, blood*: 1. the lion fits in the sun - gold - blood series; 2. in Hebrew another name for lion is 'iblia' = 'heart' (blood-centre), 'soul', representing the tribe of Judah; 3. "... as did the former lions of your blood" = forefathers (HS 1, 2);

D. *earth, fertility, underworld*: 1. when it is the opposite of the Eagle; 2. fertility: a. Egypt: lions presided over the annual floods: the sun's entry into Leo; b. we first hear of lion-decorations for the wash-basins in the first Temple, together with cherubs, pomegranates and lilies, as fertility-symbols; lions are often found on fountains as rain-bringers (e.g. the Patio de los Leones in the Alhambra); c. attribute of earth-goddesses: Rhea, Hecate, Ops, etc.; d. attribute of Cybele: when Atlanta and her lover were changed into lions (v. A, 4) they were yoked to Cybele's chariot: Ovid (Metam, 10, 704, and 14, 538); e. attribute of love-goddesses: a lion was Ishtar's cult-animal, and the Greeks invented a story (of a hetaere called 'Lioness' who was tortured for love) to explain its occurrence next to Aphrodite in a statue in Athens (Pausanias 1, 23; though cf. 1, 14); 3. underworld: a hellish beast, with a snake, the basilisk, and the dragon in Ps. 10; hence the Devil (1 Peter 5, 8);

E. *time*: destructive and all-consuming; cf. B, 2;

F. *character-traits*: 1. *nobility*: regal dignity, imperial majesty, a supreme animal: a. it ranks highest in the animal kingdom, followed by the boar, and the dragon (sun and fire); b. Rome: Dante (Inf. 1), probably from Jeremiah; v. "tis The royal disposition of that beast To prey on nothing that doth seem as dead": AYL 4, 3; d. valour: it accompanies men on tombstones, as Dogs on women's tombs; e. monkey-tricks drive it to fury (Pliny 8, 19); 2. *virility*: con-

nected with the torrid heat of summer it also stands for frenzied desire; v. also D, 2; 3. *victory*: an attribute to nearly any statue representing Victory; 4. *strength*: a. Hebrew: especially the hind parts; its head standing for care and vigilance: v. A, 1 and 2; b. Christian: in icons sometimes personified as a woman in a lion's skin; sometimes with Samson's pillar; corresponds with Elijah; c. "Behold, the people shall rise up as a great lion, and lift himself as a young lion" (or, a lion, and a lioness): Num. 23, 24; d. one of the animals which is "comely in going" = with elegant gait, strong, and afraid of none;

5. *health*: as a talisman it brings health; 6. *compassion, generosity, and gratitude*: a. "Brother, you have a vice of mercy in you, Which better fits a lion than a man": Troil. 5, 3; the lion's generosity is proverbial; b. a bone, stuck in a gaping lion's mouth, was removed by shipwrecked Elpis, for which the lion gratefully supplied him with food: Pliny (8, 21); 7. *purity*: a. lions were used in 'virginity-tests': the magic power of virginity would prevent the lions from attacking virgins, and the lion's innate purity detects 'impurity' at once; unicorns, stags, and elephants were similarly employed; b. consecrated to Vesta; another connection with Fire; 8. *vigilance*: therefore often found on doors, as knockers, etc.; cf. A, 2; 9. *the avenging god, or god's people (through him)*: a. "Thou shalt tread the lion and adder: the young lion and the dragon shalt thou trample under feet": Ps. 91, 13; Judah is a lion; b. the Lord seen as a lion who is not afraid of the noise of the surrounding shepherds in Isa. 31, 4, and 38, 13; c. "Thou (= God) huntest me as a fierce lion": Job (10, 16); the Lord "shall roar like a lion": Hos. (11, 11); cf. 1 Kings 13, 24 and 20, 36;

10. *wildness, fierceness*: a. a long lion-passage refers to the greed of the kings of Assyria, who are brought low: Nahum (2, 11-13), e.g. "The sword shall devour thy young lions"; b. "There is not a more fearful wild-fowl than your lion living": MND 3, 1; c. Dionysus drove girls, who refused to join his band, mad in the shape of a lion, a bull, and a panther; 11. *melancholy*: "Yes, lion-sick, sick of proud heart, You may call it melancholy, if you will favour the man, but by my head, 'tis pride": Troil. 2, 3; 12. *pride, ambition*: a. Ambition, especially of the Royal House of France, in Dante (Inf. 1); cf. the leopard and the world also together in Jeremiah; b. M.A.: the steed of Pride; sometimes in the form of a lion-skin on a horse; 13. *rage*: a. "The lion dying thrusteth forth his paw

And wounds the earth if nothing else, with rage To be so o'er powered": R2 5, 1; b. "So looks the pent-up (= starved) lion o'er the wretch That trembles under his devouring paws": 3H6 1, 3; c. M.A.: the type of Cholericus; 14. *sinners*: punishment by god: the lurking, sinful enemy is the young lion in: "The young lions do lack, and suffer hunger; but they that seek the Lord shall not want...": Ps. 34, 10;

G. *correspondences*: 1. directions. etc.: East, Spring, Air; v. Compass and Seasons; 2. period: the first half of the Sacred Year; 3. ages (q.v.) of man: a man of 40;

H. *special meanings*: 1. Egypt: a. emblem of Sef (yesterday) and Tuau (today): time-relation; cf. B, 2; b. South-wind is represented as a four-winged lion; c. dedicated to Vulcanus (fire); 2. fables: a. an old lion has to live by his wits, but cannot fool a fox (also a solar animal) and has even to be helped by him; b. in Aesop we find the lion combined with: a hare and deer, a boar and vulture, an ass, a cock, a fox, a wolf, a mouse (cf. the proverb: "a lion may be beholden to a mouse"), and a frog; 3. Christian: (apart from the traits already mentioned) a. one of the many animals representing both Christ and Satan (as the two sons of Yahweh; ref. Rev. 5, 5); a. this symbol was not used in early Christianity, evoking rather painful associations for those entering the arena; sometimes He is called a lion's whelp (= son of Yahweh: resurrection: v. A, 1); b. Christ as the ever-seeing: v. A, 2; c. He covered His heavenly descent v. A, 3; d. Samson finding honey in the carcass later stood for the sweet fruit of Christ's passion; b. at the feet of martyrs and crusaders: to show they died for magnanimity; c. emblem of contemplation, the hermit, solitude; d. in the lives of saints lions often come to dig the grave of the solitary, e.g. St. Paul the Hermit, Mary of Egypt, etc.; 4. Rome: especially Caesar: a. a portent of Caesar's death: "Against the Capitol I met a lion Who glazed upon me and went surly by, Without annoying me": Caes. 1, 3; Shakespeare had probably 'seen the Lions' of the Tower; cf. F. 1, c; b. Caesar "were no lion, were not Romans hinds": Caes. 1, 3; 5. attribute of Africa;

I. *her*: 1. deathless courage, a soldier's emblem; 2. emblem of England, Scotland, etc. (with different tinctures); 3. (on shields): courage, valour; v. Leopards;

J. *alch.*: the 'fixed' element: sulphur;

K. *psych.*: 1. the wild lion is the type of the latent passions, the dangers of the Unconscious (= 'devouring'); 2. v. B, 2;

L. *combinations*: I. with parts of other ani-

mals: 1. Sphinx (v. also Sphinx and Woman): a. emblem of Thebes; cf. the Calydonian boar; b. Egypt: Aker, the earth-lion, often a sphinx with two heads through which the sun passes at night; cf. the Ra-Apax myth (v. Serpent and Sphinx); 2. androsphinx: a. a lion's body with human head and hands: the union of intellect and physical power; b. W.B. Yeats: the "vast image" with pitiless, blank gaze, the Beast of the Second Coming, which will be violent, a bestial anti-civilization, ending the (Vico) cycle of 2000 years of Christianity; 3. griffin (q.v.): Christ's kingdom on earth; 4. half-lion, half-goat: a. Pan; b. duality: love/hate, good/evil, construction/destruction, evolution/involution, etc.;

II. with other animals: 1. the *Tetramorph* (q.v.): a. the lion = St. Mark, describing Christ's dignity and power; moreover typifying Resurrection and fire; ref. Rev. 4, 7; b. Daniel's vision: with a bear, a leopard, and the 4th beast, corresponding with the materials of the ages (gold); in Hos. 13, 6-8 we have the same three beasts as the forms in which Yahweh would punish Israel (Hos. was pre-exilian, so he precedes Daniel); 2. lion and *leopard* (q.v.): "Lions make leopards tame" R2; perhaps a reference to Richard's royal arms, and the Mowbray crest with a rampant lion (= heraldic 'leopard'); v. also A, 4; 3. the *ass*: a frequent combination, e.g. in fables, in which the lion may stand for the generative heat of the sun, and the ass for its destructive (Typhon-Set) aspect; v. also Ass; 4. *wolf*: a. Circe changed men into wolves and lions; b. W. Blake: a. the wrathful guardian of the Lamb; as such the opposite of the Wolf as the stealer of Lambs; b. Lion and Wolf may also mean the two world-empires of England (lion) and Rome (wolf); 5. *dog*: proverbial ("better a living dog than a dead lion", "better the head of a dog than the tail of a lion", etc.); 6. the *unicorn*: this combination probably has a very long history, part of which may be: a. the antagonism of the two animals occurs in the oldest English history books, is found on a coin of Akanthos, has been recognized on a Chaldean checkerboard, dating from 3500 B.C., etc.; it is said to symbolize the triumph of summer (lion) over spring (unicorn); however, they may also represent sun and moon; b. the oldest Scottish Royal Arms had two unicorns as supporters on one side, and a lion on the other; later one of them became the supporter of the English shield, and it was crowned; after the Hanoverian succession the crown was removed; c. nursery-rhyme: "The lion and the unicorn Were fighting for the crown; The lion beat the uni-

corn All round about the town. Some gave them white bread, And some gave them brown; Some gave them plum cake And drummed them out of town"; 7. *boar*: a. Pelias promised his daughter to the man who could yoke a lion and a boar to a cart, which Admetus did: probably mid-summer and mid-winter (Apollodorus 1, 9, 8); b. an oracle predicted to Adrastus that he would marry his daughters to a lion and a boar, which appeared to be Polyneices (lion), who fought Tyndeus (boar): another time-myth; and it fits the description of the hero as stretching from Cancer to Capricorn; 8. a young lion lying with a calf and a fatling: peace (Isa. 11, 6); also when eating straw like an ox;

III. parts of a lion: 1. its *carcase*: connected with honey through Samson: v. Bee; 2. its *head*: care and vigilance: v. F, 4, a; 3. its *skin*: the distinctive mark of a sun-hero (v. above); it distinguishes him from his 'twin': Theseus, Heracles, Aeneas, etc.; 4. its *paw*: in the Egyptian mysteries the priest who offered the lion's paw, wore the mask of a lion; 5. *two lions*: Egypt: the mountains between which the sun rises (and sets); 6. a lion's *tooth*: W.B. Yeats: "Love (passion) is like a lion's tooth"; indestructible, eternal, and love + hate ("Crazy Jane Grown looks at the Dancers"); but cf. Job 4, 10; 7. a *winged lion*: a. alch.: the element of Fire; b. Sir Galahad ("Quest of the H. Grail"); 8. the *Lion Knight*: Amadis de Gaul, one of the abandoned children who become heroes; 9. a *lioness*: a. Magna Mater (like the Dove): related to Rhea, the All-Mother, Astarte, etc.; b. protection: Rome; c. fierce sexual desire (v. Male); d. produces only one young in her life-time; the cub in the womb tears it to pieces (Herodotus 3, 108); M. v. *Alchemy, Apollo, Hercules, Compass, Seasons*.

lip

1. as an erogenous zone they are directly related with sexuality, and (as pars pro toto) may stand for the beloved: "Take, O, take those lips away That so sweetly were forsworn": Meas. 3, 1; 2. indication of a person's mood: "O, what a deal of scorn looks beautiful In the contempt and anger of his lip": Tw. N. 3, 1; cf. "make a lip at s.o." (Cor. 2, 1) = make a contemptuous face; it also stands for impudence; 3. language, the Logos; 4. eloquence: "True Lips" is the name of Fergus the Eloquent, son of Finn MacCool, who was famous for his sweet voice, and as a seer and interpreter of dreams; a wind-deity; 5. desire for knowledge; 6. in art lips often represent wind, especially the South-west wind (Zephyr); 7. *cover* the (upper) lip: a sign of shame or mourning

(e.g. Micah 3, 7); originally the whole face was covered (e.g. 2Sam. 15, 30) to disguise one's identity for (envious) evil spirits (of the dead, etc.); 8. pursing: a. Persephone gives her Royal Assent by —: (Lucian: Menippus goes to Hell); b. attitudinizing, half-concern, etc.: e.g. Laforgue ('Locutions de Pierrot'); 9. traditionally related to coral and cherries; 10. v. *Kissing*.

lisping

voluptuousness: proverbial: "a lisping lass is good to kiss"; cf. also Ham. 3, 1.

liver

1. a human being: "prithee think There's livers out of Britain": Cymb. 3, 4; 2. seat of the soul: the livers of animals (representing the gods connected with them) or enemies were eaten in order to acquire their innate strength (also as the seat of vital spirits); this was often forbidden for women, who have no souls; 3. seat of passion or lust: a. anger: "I will enflame thy noble liver And make thee rage": 2H4 5, 5; b. lust: "To quench the coal which in his liver glows": Lucr. 47; 4. (also) drinking heats the liver: e.g. Ant. 1, 2; Temp. 4, 1; Mer. V. 1, 1, etc.; 5. seat of strength and power (and feeling): "my liver is poured upon the earth": Lament. 2, 11; cf. the adulterer, whose liver is 'split' in Prov. 7, 23; 6. sacred organ: a. used in divination: the desired oracle was 'read' from the form, colour, and particularities; the diviners had wooden models to compare; the liver is full of (magically powerful) blood; b. the caul above the liver (like the fat and the kidneys) belonged to the Lord at burnt sacrifices; c. the liver of Tobias' fish, roasted, drove away the devil(s) Asmodeus, q.v.; 7. a *white and pale* liver shows that the blood is 'cold and settled' = cowardly: 'lily livered' (Mac. 5, 3), 'milk-livered' (Lear 4, 2); v. also Mer. V. 3, 2; 8. a *vulture* picking out the liver is a divine punishment (v. also Vulture), e.g.: a. Tityos in Tartarus, for having offered violence to Latona: Vergil (Aen. 6, 597); b. Prometheus.

livery

1. subservience: "servants should put on patience when they put on a livery": proverb; 2. the body: a. "the light and careless livery that it (= youth) wears": Ham. 4, 7; b. "Thy youth's proud livery so gazed on now": Sonn. 2; 3. disguise: Compl. 105.

lizard

1. *general*: a. they are 'dry serpents', because they can live without water, and are fond of hot places; moreover some lizards have no limbs; b. as a 'serpent' (e.g. in medieval prints of the Garden of Eden) was often represented

with feet, the lizard shares the symbolism of Serpent, and that of Dragon; e.g. in Dante (Inf. 25) it shares in the reptile-serpent description of the change from man to reptile and v.v.; c. through an incorrect translation of 'anguis' (cf. 'anguid lizards') the lizard was believed to have poisonous stings: "Their softest touch as smart as lizard's stings" (2H6 3, 2); the Gila-monsters are poisonous; d. it is sometimes depicted on the breast of Athene; e. in Zend-Avesta it varies with the serpent as the symbol of Ahriman, the power of Evil (like the snake in Genesis); f. it conceives through the ear, and brings forth through the mouth; g. in old age it loses its sight, creeps into a crevice facing the East and has its sight restored by the sun; cf. the rejuvenation of the Eagle; 2. Egyptian hier.: kindness, benevolence, because of the affection it has for man; in icons it is also an attribute of Affection; 3. regeneration, spring: it sloughs its skin, like a snake; v. also I, g; 4. health;

5. guardianship: attribute in icons; 6. piety: where "lizards feed the moss", there is Adoration of God: Chr. Smart ("A Song to David"); 7. divine inspiration, wisdom, military strategy: v. I, d; their movements on the wall was a common form of divination among the Greeks; Apollo was also 'sauroctonus'; 8. the Logos: v. I, f; 9. idolatry, impiety; having no memory the lizard cannot hatch its eggs, because it does not remember where it has laid them (Pliny 10, 85);

10. malice, disrespect for elders: Abas ('lizard'), son of Hypothoon and Melania (or Celeus and Metaneira) was changed into a lizard by Ceres, who punished him for his railleries about her greediness, when she asked for water to quench her terrible thirst in the search for Proserpine; in Ovid he is called 'stellio' ('lizard'); Metam. (5, 461); 11. shyness: "As a lizard with the shade Of a trembling leaf, Thou with sorrow art dismayed": Shelley ("Invocation"); 12. a lizard, a lion, and a wild ass survive human glory in FitzGerald's transl. of O. Khayyám; 13. *special mythological meanings*: A. Egyptian: a. fecundity; b. devouring heat; cf. Crocodile; B. Greek: a. chariot drawn by lizards: Hermes-Mercury; C. Christian: a. the illuminating influence of the Gospel; b. attribute of the Virgin Mary, who also conceived through the ear; 14. *special literary meanings*: A. F.G. *Lorca*: a lizard taking the sun: inactivity, immobility (e.g. "Yerma" 2, 1); B. D. *Thomas*: (phallic) father; the opposite of the mouth = vulva, mother;

15. *folklore*: a. lizards reduced to powder, and drunk with sweet wine make a fine aphro-

disiac; it occurs in many Magi-prescriptions (Pliny 30, 47, etc.); b. they are directly associated with witches, q.v.

loach

(Pliny) a fish that breeds fleas and lice; ref. 1H4 2, 1.

loaf

1. soft-bosomed loaves (Gr.); 2. phallus: Herodotus (5, 92); 3. v. *Bread*.

loam

"gilded loam": a man with a bad reputation: R2 1, 1.

lobster

1. living within a protective shell, not being influenced (or hurt) by its surroundings, a life without contact; 2. unfeeling, grasping monster; 3. bigotry; 4. chaos; 5. lechery; 6. quality, (salty) sea-animal, with aphrodisiac qualities; 6. often identified with Crab-Cancer; 7. M.A.: attribute of Inconstancy; 8. *T.S. Eliot*: ("Prufrock"): escape: no need to decide or talk, or for contact, no responsibility: Keats's *Nightingale*; v. also 1.

locust

1. often the name Locust is given to the larger insects, and 'grasshopper' to the smaller, less destructive, insects; sometimes there is no difference at all, so also v. Grasshopper; the mothers die after giving birth to a brood; the males die then too; 2. destruction: a. as such the opposite of the generative sun; b. connected with the moon-goddess in her destructive aspect, later with the sun; 3. wisdom: having no king, they yet work in bands: Prov. 30, 24-8; 4. dependence on a greater force: "I am tossed up and down as the locust"; Ps. 109, 23;

5. terrible judgment: a. the 8th sign of Moses in Egypt; cf. Pliny (11, 35); b. the great locust-invasion in Joel (pass.) may refer to invading armies, which, together with the local (moral) ailments (e.g. Ch. 3), in the symbol of the cankerworm, the caterpillar, etc., have laid waste the land, together with 'spiritual drought'; cankerworm, caterpillar, etc. may be synonyms of 'locust'; c. the *Locust-Demons* (Rev. Ch. 9): these rise from the "bottomless pit" and do not eat vegetation, but those who have not been 'sealed'; they perhaps symbolize Evil Conscience; they are "like unto horses, prepared unto battle", with crowns of gold, teeth of lions, breastplates of iron, wings, and scorpion-tails; their king is Abaddon-Apollyon; they may also generally represent: a. (place of) destruction; b. Rabbinical: the lowest part of hell; c. perhaps related to Apollo, one of whose attributes is the locust; d. they may have been suggested by Centaurs, or the Scorpion-men (q.v.);

6. heathens, heretics, false prophets; 7. seduction: three locusts and a scarlet thread were the magical properties with which pharaoh's daughter seduced Solomon, according to the Ethiopian *Kebra Nagast*; 8. Greek: they were kept in a twig-cage for their nice chirps; ref. in "Daphnis and Chloë" (I).

lodestone

1. a lodestone (or 'loadstone', from A.S. 'lad' = way) is a strongly magnetic ore, 'magnetite', black and metallic looking; 2. attraction of any kind, love; 3. sacred stone: many peoples (e.g. the Egyptians) pursue the black magic of evil gods (who are connected with non-magnetic iron) with these 'magnets'; the Greeks connect it especially with Heracles (Pliny 36, 25); 4. sun-emblem; 5. as gipsy-stone it can raise a dust to conceal them from the police; 6. "the lodestone of fellowship is music": Davies ("Orchestra"); 7. indicator of the directions; v. *Compass*.

lodge

1. retreat from the world: "Oh for a lodge in some vast wilderness, Some boundless contiguity of shade, Where rumour of oppression and deceit, Of unsuccessful or successful war, Might never reach me more": W. Cowper ("The Task", 2, 'The Timepiece' 1); 2. solitariness, melancholy: "I found him here as melancholy as a lodge in a warren": Ado 2, 1; cf. *Cabin*.

log

1. for the Christmas log (fire-symb.); its entertainments included drawing the horse Dun out of the mire (with a round game) with a log of wood; 2. *King Log*: Aesop (Fables): when the frogs asked Jupiter for a king, he gave them a log; when they discarded the offer as too spiritless, he gave them a snake, which ate them all; log = peace without making power felt.

Logos

1. an immanent reason in the world; 2. Hellenistic: A. Heraclitus: connected with the principle of universal order in the world, correcting deviations from it, and man's mind forming part of it; it is in the world and inseparable from it; B. Plato: a supreme, intellectual principle outside the world and independent of it (the order in the universe being 'nous'); C. Stoics: the active principle pervading and determining nature and God; the 'logos spermatikos' is the principle of active reason working in dead matter (also in man); 3. Hebrew: a. Yahweh's word at Creation, his judgment, destruction, and deliverance; very nearly the same as Divine Wisdom (feminine); b. later, under Hellenistic influence, the Logos became a very composite idea; it is divine, but not God, it is

light, water, manna, a shepherd, etc.; 4. Christian: Christ as the Son of God, and his message incorporated in him;

5. Gnostic: a mythological figure acting as intermediary between god and the world: one of the sons of God, his Image, one of many aeons; 6. the eternal combat of opposites: life/death, light/darkness, etc.; 7. *John the Scot*: the class of things that both create and are created embraces the whole of the prime causes (= prototypes, Plato's 'ideas'); the total of these prime causes is the Logos.

loins

1. the generative, physical powers in general; 2. the genitals: in the O.T. often in expressions like 'place a hand under the loins': a form of oath on a sacred part (like the heart); 3. sacred: (Greek) of the sacrificial animal the loins, enveloped in fat, were always offered to the gods, the rest eaten (cf. the heads for the Germanic tribes, etc.); 4. 'girded loins' (e.g. in the Bible): watchfulness, alertness, readiness for action (e.g. Luke 12, 35).

Lombard

1. the Lombards held the monopoly of pawn-broking in London till Elizabeth's time; 2. v. *Balls*, Three Golden - .

London

1. a merry nurse: "At length they all to mery London came, To mery London, my most kyndly Nurse": Spenser ("Prothalamion"); 2. "London, thou art the flower of cities all": W. Dunbar ("London"); 3. a monster: "The monster London": Cowley ("Essays in Verse and Prose" 2, 'Of Solitude' 2); 4. wit: "London for wit": v. *Oxford*.

looking

1. there is a tabu on looking at certain things in all myths; reasons may be: a. darkness (winter) forbidden to see light, and v.v.; b. looking at evil petrifies, e.g. in Medea's head, the basilisk, etc.; 2. examples of punishments for looking: a. in myth: Actaeon, Semele, Orpheus, Pandora, Psyche, Tiresias; b. in fairytales: Bluebeard, Peeping Tom; c. in the Bible: Lot's wife; 3. for looking-glass: v. *mirror*.

loom

1. typical feminine handicraft; 2. the mysterious strands of life woven into one span; 3. related to vegetation: a. Circe and Penelope worked at a loom, Circe singing; b. W. Blake: the looms of vegetation; c. v. *Weaving*; 4. the loom on which the body is formed by Enitharmon (as Goddess of Space) = the Loom of Cathedron; 5. fortune, chance: "Her loom doth weave the fine and coarsest web": Southwell ("Time goes by turns").

Los

W. Blake: a. Poetic Instinct, ruler of Time, Sun God (anagram 'sol'): the Eternal Prophet (Time = the prophecy of Eternity); before the Fall he was Urthona; b. his wife is Enitharmon; their child Orc (= 'cor', heart); c. his opponent: Urizen ('your reason', Yahweh).

lot

casting lots was seen as a judgment of the Lord from 1Sam. 10, 20 to Acts 1, 26; perhaps also the mysterious Urim and Thummim were lots; v. *Oracles*.

lotus

1. *general*: a. a popular name given to many plants, the most important of which are: a. 'Zizyphus lotus': a bush from which bread and fermented drink can be made, which is one of the many guesses about the 'lotos' bringing forgetfulness in Homer; b. the Egyptian lotus is a water-lily ('*Nymphaea lotus*'), symbolically associated with the (rising) Nile; c. the sacred lotus of the Hindus is '*Nelumbium nelumbo*'; b. in stylized form the lotus has been used ornamentally by the Assyrians, in the Phoenician stele (which became the Ionic pillar), up to the 20th century; c. it grows towards the sun and opens its leaves at dawn (Pliny 13, 32; 22, 27); d. seed-pods, open flowers and buds are seen at the same time; 2. *the Mystic Centre, the Heart, the Sun*: A. Hindu: a. eight-petalled: the Heart of Being, where Brahma is, and the visible manifestation of his occult activity; Western correspondence: Mandorla, q.v.; regeneration; b. a thousand-petalled: final revelation with triangular formlessness in the middle; Western correspondence: Dante's multifoliate rose, *Paradiso*; B. Egypt: a. Horus (the sun) rises from the expanding lotus growing on the breast of the primeval deep: fire + water creating the world; b. attribute of Osiris; C. Greek: the Cup of the Sun, in which it makes its Night-crossing (q.v.), connected with Hercules (as sun-hero);

3. *resurrection, immortality, evolution*: a. (Tibet): "Om mani padma hum" ('the jewel in the lotus, amen') must be the first words taught to a child, and the last to utter before death, in order to be released from the cycle of rebirth, and rise to the Nirwana-Paradise; b. the wheel of life: past, present, and future at the same time: v. 1, d; c. the annual rise of the Nile, bringing regeneration: v. 1, a, b; d. it often represents the renewal of the sun, rather than the sun itself: renewal, fecundity, the feminine; e. attribute of Osiris in his regenerative-creative aspect; the sun was often painted as born from a lotus, or as a young man with a radiant crown, seated on a lotus; f. in Egypt the lotus

was also represented in a (stylized) boat: resurrection from the Waters of Death; g. a funerary flower among the Greeks, the Romans, and early Christians; Sappho: "the dewy lotus-bearing banks of Acheron"; 4. *sun, fire, light*: a. v. 2; b. consecrated to Apollo; c. Egypt: emblem of the South (as the papyrus is of the North); d. the power of nature through the agency of fire: water = spirit and matter, from which life began; e. = 'the Flower of Light' (life) = 'Fleur de Lyce': the Trinity and Christ; variant of the Lily;

5. *purity*: a. Buddhist: Nirwana, as it is immaculate in stagnant water; b. the highest and purest conceptions, the rising spirit: v. 1, c; c. attribute of Isis (who is often seated on a lotus), corresponding with the Lily of the Virgin Mary; 6. *androgynous*, fecundity: a. forms: either the 'jewel in the lotus' (v. 3, a); or the male bud in the female blossom-vulva; b. self-creation, like the scarabaeus, the serpent, the palm, etc.; c. the union of opposites and internal conflicts: peace; d. (Buddhist:) the lotus is the universal being of the worshipper, and the jewel his individual being; 7. *special religious meanings*: A. Egyptian: royalty; B. Greek: (with crocus, hyacinth, asphodel, etc.) it formed the love-bed of Zeus and Hera on top of Mt. Ida, when Hera was out to mislead Zeus: Homer (Il. 14, 348); therefore it is generally said to have been hateful to Aphrodite as it represents the sexual prison of marriage; C. Homer's Lotus-eaters in the "Odyssey", forgetting the past, may be compared to heroes refusing the Apple (q.v.) of Immortality; D. Rome: with its bright blossoms it is the harbinger of fruit; the lotus is the transformation of the nymph Lotis, when she was pursued by ithyphallic Priapus; Dryope, who did not know this, plucked the flowers, and was changed into a lotus tree (which typifies vigour and youth): Ovid (Metam. 9, 341-365); 8. the *five-petaled* lotus often symbolizes: birth, initiation, marriage, rest from labour, death.

louse

1. a pest: the 3rd sign of Moses in Egypt: they may have been mosquitoes, gnats, or sand-lice, which are all especially frequent in autumn; 2. love: "The two dozen white louses do become an old coat (quibble on a coat of arms) ..., passant; it is a familiar beast to man, and signifies love": Wiv. 1, 1; 3. *folklore*: lice are often sent by witches.

lover (general)

1. the lover ensnared is a folklore-motif: a. a woman holds her suitors up to ridicule, e.g. Penelope; b. the husband catches his wife's

lover (e.g. Ares-Aphrodite-Hephaestus) to prove her infidelity; 2. *R.M. Rilke*: absolute inspiration, the full sacrifice of self: in modern love something is taken away by every kiss; the mother-beloved-relation; Attic love is self-confident, has something left after love, approaches the Hero, if complete; 3. *P. Valéry*: the Poet awaiting his beloved (= Poetry).

Lover(s), The - (Tarot)

1. the card is related to Hercules, or to Adam and Eve; it is sometimes called Marriage; 2. represented: a. a man and a woman holding hands standing right and left of a mitred high-priest; b. a man in vertically divided parti-coloured dress standing between robed women, one wearing a sort of head-cover, the other having loose, blonde hair; a winged Cupid, against a radiant sun, aims an arrow at the man while hanging over him; c. Adam (with the Tree of Life behind him) on the right; Eve (with the Tree of Knowledge behind her) on the left; over them, from clouds, an angel and a radiant sun; 3. *denotes*: a. the Hero's Choice; entanglement; b. the union of antagonistic, but necessarily complimentary modes and forces of existence, creating an equilibrium of power and potency, involution and evolution, superconsciousness and subconsciousness, etc.; c. *astrol.*: it has been assigned to Mars, Libra, or Taurus, or Virgo.

lozenge

1. vulva; 2. v. Bullroarer (= Rhombus); 3. *her.*: a. an unmarried woman, or a widow; b. noble birth; c. justice, honesty; d. constancy; e. v. Checkers.

Lucy, St.

1. she denounced her fiancé, when she was converted (or had pledged virginity); her eyes haunted him, and, being afraid she would harm him, she tore out her eyes, and sent them to him (or, they were torn out by her prosecutors); 2. the relation with the eyes probably came about through the association of her name with 'lux' = 'light'; 3. illuminating Grace: Dante (Inf. 2, 97); 4. proverb: "Lucy light, Lucy light, The shortest day and the longest night": December 21 was considered the shortest day of the year in the Old Style Calendar; the opposite: Barnaby.

lungs

the lungs and breast are ruled by Cancer.

lupine

1. a genus (of over 200 species) of plants of the pea-family; the most common, cultivated by the ancient Egyptians was the 'Lupinus termis': a poor man's food (after steeping it in water, to remove its bitterness); the variety of

the Greeks and Romans was the 'Lupinus albus', which was also eaten; 2. sensitiveness: of all plants the most sensitive to the heavenly bodies and the soil; it follows the sun even in cloudy weather; 3. endurance: even brambles cannot overgrow it; 4. generosity: it enriches the soil; 5. there are some reasons for relating it with the Underworld.

lute

1. androgynous: a gourd-shaped female belly, connected with a phallic neck; 2. instrument of (hopeless) lovers, or the troubadour: a. "...Whereby my lute and I have done": Wyatt ("The Lover Complaineth the Unkindness of Love"); b. "hopeless lovers Whose dirge is whispered by the warbling lute": Dryden ("Song for St. Cecilia's Day 1687"); 3. lasciviousness: a. "He capers nimbly in a lady's chamber To the lascivious pleasing of a lute": R3 1, 1; b. "Her white Belly's Lute she set to his flute": street-ballad; 4. instrument of divine praise: often in pictorial art; 5. like the peacock connected with the earth/air axis: logical thought; cf. swan/harp axis: v. Swan; 6. *Dante*: Adam de Brescia, a forger of money, had the form of a lute by his fat paunch, occasioned by 'dropsy' (Inf. 30, 49ff.).

lycanthropy

1. a human being transformed into a wolf (q.v.); 2. a hysterical state of ravening hunger of pregnant women, a man gone 'berserk', epilepsy, etc.; 3. also related to the idea of the external soul: witches assuming the form of their familiars, metempsychosis, vampires, cannibalism, etc.; 4. a milder folklore-motif is the 'wolf-child': a child grown up among the wolves, and later (re)turning to human society (to stay, or not); v. also Lupercales (under February and Wolf).

Lydia

1. Lydian music: light and festive: Milton ("L'Allegro"): "Lap me in soft Lydian airs"; 2. Lydian living: soft (e.g. Aeschylus).

lying (posture)

1. lying down: safety: I "will make them to lie down safely" (Hos. 2, 18; v. also Lev. 26, 6); not the attitude for defence; 2. lying prone: mourning, e.g. often in Ovid's "Heroides"; 3. v. also *Spread-eagle*.

lynx

1. ferocity; wild nature: Pan wears a lynx-pelt (Homeric Hymn); 2. night-prowler, connected with death: in Egypt related to the feline gods, he represents the deathless spirit (life-force), knowing no fear, and being at home even in a tomb; v. E.A. Poe: "Silence - A Fable"; 3. deceit, ingratitude: king Lynceus of Scythia, when he had been instructed in agricul-

ture, wanted to kill Ceres' servant, who had instructed him, so as to have the honour of the discovery himself; for this he was changed into a lynx: Ovid (Metam. 5, 660); 4. forgetfulness, connected with Bacchus: conquered India gave cluster-crowned Bacchus lynxes, whose excretions from the bladder are turned into stones and harden in contact with the air (Ovid: Metam. 15, 413); they were made to draw his cart (often with panthers-leopards): Ovid (Metam. 4, 25); 5. connected with the Great Goddess: a. as huntress: Venus (in disguise as a huntress) asks Aeneas, whether he has seen her sister "with quiver and a dappled lynx's hide": Vergil (Aen. 1, 323); b. as death-goddess: v. 2; c. for its sharp eyes and because it is a night-prowler; 6. cleanliness: they carry away their excrements and hide them; 7. *D. Thomas*: "lynx-tongue": light and sharp (sight).

Lyonesse

1. one of the fabled Lost Lands (like Atlantis), off the South Coast of Cornwall; 2. region where Sir Tristram was born, and the battle between Arthur and Mordred was fought.

lyre

1. attribute of Hermes-Mercury, who invented it as a child, and gave it to Apollo, who then allowed him to keep the oxen Hermes had stolen; ref. Homeric Hymn to Hermes, 34 ff.; 2. connected with: a. poetry: through Apollo, chief of the Muses (often two lyres), and Erato (love-poetry); b. song and dance: attribute of Orpheus and Terpsichore; c. divination; 3. harmonic union of cosmic forces, ancient emblem for conjugal love, or an agreement between any two persons, or a man and those surrounding him; 4. instrument of the winds, connecting heaven and earth;

5. magic: a. in the hands of gods it can move mountains; b. the walls of Lower Thebes were erected by the magic of Amphion's lyre (which may also have been a harp, or similar stringed instrument), whereas his twin Zethus had to use main-force: Ovid (Metam. 6, 178); 6. connected with sacrifice: with the two horns on the Tabernacle altar and sacrifice in-between (Hebr. 'kinnor' was probably a lyre); 7. in the Mother Goose stories a lyre was used by the White Lady on a White Horse (wisdom); 8. *her.*: a. poetry; b. contemplation; 9. forms and combinations: a. the *seven-stringed* (classic) lyre: the 7 planets, the 7-note scale in music, etc.; introduced by Tarpander; b. the *twelve-stringed* lyre: the Zodiac, the twelve-note scale, etc.; c. lyre + laurel + knife: Apollonian games; d. the same in the hands of a Centaur: Cheiron; 3. 'stringless lyre': a bow; 10. *W. Blake*: the Grecian lyre: a. realism; b. triumph of the intellect.



M

1. Hebr. 'mem' (= water); Egyptian hier.: owl (= earth, the Great Mother); Celtic: 'vine'; A.S.: man (human being); 2. symbolizes: a. transformation, change; b. masculinity (when angular: two mountains, or Pillars, q.v.), or femininity (when rounded); c. Christian: Mary (e.g. a tower of 3 M's), or Millenium; d. O.E. brand on thumbs: manslaughter; 3. *correspondences*: a. season: September 2 - September 30 (v. Calendar); b. body: blood; c. astrol.: Saturn; d. Tarot: Death.

Mab, Queen -

1. the great midwife of the fairies: she has a shape no bigger than can be cut into an agate-stone of a seal-ring; she walks over sleeping men, and forms their dreams, according to their characters and social positions; she also 'plats' (tangles) the mane of horses in the night, and bakes the elf-locks in foul sluttish hairs, "Which, once untangled, much misfortune forebodes" (Rom. 1, 4); she moves in a fantastic coach; 2. as (fertility) queen of the fairies she was later Titania, and originally the Celtic Queen Mebh: a. Cuchulainn fought the Queen of Darkness and Moon; b. v. Bull (B, 8) for the Brown Bull of fertility.

Macaroni

1. coxcomb or fop: from the Macaroni Club c. 1760 in London: a set of flashy, insolent, loose liars, who introduced the diet there; 2. flashy regiment in Maryland in the War of Independence: "stuck a feather in his cap and called it macaroni".

Macbeth

folklore: (among actors) very unlucky to play; the reason is the dangerous Witches' Song. **mace**

1. Egyptian hier.: a. the Creative Word; b. achievement; 2. attribute of Hercules; 3. victory through a crushing blow; it was carried into battle by medieval bishops, as they were not allowed to shed blood with the sword; 4. "touch shoulder": (Eliz.) the sheriff's officer touched the shoulders of a person to be arrested with his mace; fig. in Caes. (4, 3): "O murderous slumber! Layest thou thy leaden mace upon my boy That plays thee music?"; 5.

authority, royalty, office; the most beautiful mace belongs to the City of London; 6. annihilation of the subjective, the assertive in man; 7. related to the *Club, Sceptre, Staff, and Oar*.

mackerel

1. a wrap for bad literature: Catullus (95, 7); 2. *D. Thomas*: with the 'sea-bear' (seal) inhabitant of the 'highroad of water' = the water of Genesis; also found in Yeats; 3. *folklore*: proverbs: a. "bad fortunes are like mackerel at midsummer"; b. "a mackerel sky (= dappled with fleecy clouds) and mare's tails (= long streaks of cirrus) make lofty ships carry low sails (= reeved, against the storm)".

madder

1. as a red dye it has been used since remotest times, e.g. it is found on Egyptian mummies; 2. calumny: even when herbivorous animals eat of it, they have teeth so red as if they had eaten a prey: false appearance is given to an innocent victim; 3. talkativeness.

madness

1. characteristic of sun-deities: the scorching, destructive and involutive aspect of the Sun, e.g. Cuchulainn, Heracles, etc.; the (refined) classical Greek's excuse for the custom of the (no longer understood) child-sacrifice (as substitute, e.g. in the case of Heracles), while the King shammed death in a tomb; v. Nakedness for Lancelot (Malory 11, 9 - 12, 4); 2. term applied to fertility-deities: a. to Dionysus, when he went round civilizing people, and telling them how to cultivate the soil; b. to Christ (and his followers: "God's Fools"); 3. related to midsummer festivals: "Why, this is very midsummer madness": Tw. N. 3, 4; 4. poetry: cf. Shakespeare's 'fine frenzy'; v. *Fool, Clown, etc.*

Maenads

1. in nature-myths: the spirits of fertilizing storms; 2. *psych.*: involutive fragmentation of the unconscious (tearing man apart); v. Multiplicity.

maggot

1. *W. Blake*: immortality: it survives death; 2. *D. Thomas*: a. death and decomposition; b. deathless: having overcome death: "The maggot that no man can slay".

Magi

their *gifts*: A. gold: a. gift to a king; b. love; Langland (Pierce Pl. Bk. 18): righteousness; c. Europe, Japheth; d. Melchior, an old man; B. incense: a. gift to a god, prayers; Langland: Charity and Holy Things; b. Asia, Shem; c. dark Caspar; C. myrrh: a. persecution unto death: it was used as an intoxicant, e.g. it was offered as a pain-killer to Christ according to Mark 15, 23; moreover it was used for embalming (with aloes: John 19, 39); Langland: Pity, Mercy, and Mildness of Speech; b. Africa, Ham; c. brown Balthazar.

magnet

v. Lodestone.

magnolia

1. perseverance; 2. love, beauty, refinement; 3. lofty soul; 4. sensuousness; 5. Nature.

magpie

1. mischievous stealer; 2. chattering: a. when the Pierides wanted to compete with the Muses in song, they were changed into magpies: Ovid (Metam. Bk. 5, pass., but esp. 676); b. (mere) imitator of sounds and speech; yet Pliny believes they secretly ponder on the words, and die of shame when a word is too difficult for them; c. indiscretion: attribute of, and sacrifice to, Dionysus-Bacchus; 3. hypocrisy: type of a bishop, because of its colour; 4. feminine: a. because of its colour, it is connected with Midwinter, and the Great Goddess of Life-in-Death (and Death-in-Life): ambiguity; they lay 9 eggs and have 5 claws; b. G. Chaucer: a young woman 'as jolly as a magpie' ("Shipman's Tale"); c. in the Ages of man it stands for a woman of thirty (with a mirror); d. attribute of St. Oda; e. v. 2; 5. dissimulation: a. it builds a nest near its real nest, to confuse the possible robbers; b. attribute of Dissimulation in an icon; 6. destroyer of vermin and insects; 7. *folklore*: a. legend: it is black and white, because it refused to go into mourning at the Crucifixion, or would not enter Noah's Ark; b. being the bird of both witches and the Devil, it provides favourable and unfavourable omens; c. (nursery-rhyme) "One for sorrow, Two for mirth, Three for a wedding, Four for birth".

Maheer-shalal-hash-baz

1. Hebrew: (Isa. 8, 1-5): "in making speed to spoil he hastens the prey", or "make speed...etc.": the name given to the son of a prophetess, who will win a speedy victory over the Assyrians; a reference to Isa. 7, 14, where a son is predicted to be born of a virgin, and whose name shall be Immanuel; 2. readiness for action.

maiden

1. virginity (a later meaning of the word), innocence; 2. any new start: dawn, spring, promise; 3. grace, gentleness; 4. in myths, maidens slaughtered by a tyrant often represent fertility conquered by floods, drought, frost, etc.; for maidens = (beautiful) fields: v. Graces; 5. The *Scottish Maiden*: an early form of guillotine, used in the 16th century; 6. proverb: "a dog's nose and a maid's knees are always cold".

maidenhair fern

1. another name (of one species): 'Venus' hair'; 2. secrecy, discretion; 3. veiled riches: Pluto-Dis-Hades; 4. v. *Fern*.

maidenhead

1. secrecy: "What I am, and what I would, are as secret as maidenhead: to your ears divinity, to any other's profanation": Tw. N. 1, 5; 2. v. *Virgin*.

Maid Marian

1. (since Tudor times:) the sweetheart of Robin Hood in the Greenwood, dressed as a page, who followed him in all his adventures; yet in the old Robin Hood ballads her name occurs only twice; 2. Mad Morion ('morion' = a kind of helmet) is a character in the Morris Dances, usually played by a boy in girl's clothes; the character stands for an unchaste, masculine, impudent woman, who (yet) was paired with Friar Tucker; perhaps related to the Morrighan, wild Celtic goddess of war; 3. a fertility-symbol (perhaps androgynous, q.v.), which may be a relic of old fertility-rites, held in the Greenwood in prehistoric times; 4. the name was later also given to the May Queen; 5. in Eliz. times the name had become a term of abuse for a loose-living girl; e.g. 1H4 3, 3.

maize

1. personification of the corn-spirit (like barley, etc.); 2. *folklore*: a. extra thick husks predict a severe winter; b. (US) a corn-stalk is hung over a mirror for good luck.

malachite

1. a gem of a fine green colour (copper carbonate); it is a useful guide in prospecting; (easily) polished, it is used for ornaments, mosaics, etc.; 2. prosperity: v. 1, b; 3. longevity, health; 4. success in love: green colour; 5. Egypt: sun-emblem: taismen to dispel evil spirits of darkness and sorcerers.

male

1. some male *symbols*: A. long and penetrating: Aaron's Rod, arrow, club, scepters, cylinders, (fore)finger, sword, plough, thyrsus, etc.; B. anything fiery (sun-emblems): red, sky, lightning, a point in a circle, flint, etc.; C. anything

upright and straight: all kinds of pillars, crosses, trees, omphalos, rock, T; D. prolific and/or strong animals: hare, goat, ram, horse, bull, etc.; E. flowers and fruits: ivy, mandrake, cones, etc.; 2. *personified*: a. creator or fertility deities; b. giants; c. heroes; d. satyrs and centaurs; 3. *male-female* correspondences:

male	female
spirit	matter
dynamic	static
volatile	solid
productive	fecund
individualization	oneness
intentional communication	spontaneous communication

mallow

1. any plant of the Malvaceae-family, but especially the Hibiscus and Malva; many kinds were used for colds and sore throats; 2. mildness; it has great curative powers (Pliny 20, 84); 3. beneficence; 4. rankness: "Hardy and high, above the slender leaf, The slimy mallow waves her silky leaf": G. Crabbe ("The Village" 1, 73f.); 5. O.T.: (with juniper roots) food in time of famine: Job 30, 4.

man

I. man (= human being) correspondences:

a. earth	flesh and bone	the lower extremities
b. water	blood	belly
c. fire	body-heat	(= heaven) head
d. air	breath	breath

2. number Five (q.v.); 3. 'humours': v. Elements; 4. *alch.*: man = Sulphur; woman = Mercury; 5. Hermaphrodite (q.v.): archetypal man (e.g. in Spenser and Blake) was the perfect Hermaphrodite before his Second Fall (into the division of sexes and vegetative life); 6. v. also Planets for correspondence with the parts of the body;

II. man as the *opposite of woman*: A. man-woman-child (Occult): a. man = self-consciousness; b. woman = subconsciousness; c. child = regenerated personality; B. man and woman: one of the things which are too difficult to understand (and the climax of 4 such things) is "the way of a man with a maid": Prov. 30, 19f.; C. *combinations* (v. also Metals, etc.): 1. *Black Man*: a. deity of the underworld (riches of vegetation, or the forces of Involution); b. Christian: Satan; 2. *Brass Man*: a. Talos, a robot made by Hephaestus of 'brass', to guard Crete by making himself red-hot and killing strangers by his embrace; b. manual worker; 3. Man of

Gold: a. Plato: a guardian; b. Midas, or any sun-hero; c. any man of wealth, but esp. the ruler of Manoa (q.v.); 4. *Hollow Man*: a. a man without feeling, an automaton, a 'man of straw'; in T.S. Eliot related to the 'guys' of Guy Fawkes' Day; b. not true: "Lo, how hollow the fiend speaks within him": Tw. N. 3, 4; cf. Ham, 'hollow friend'; c. "like horses hot at hand (* lively at the start) make gallant show and promise of their mettle", but when forced on "sink in the trial": Caes. 4, 2;

5. the *Iron Man*: a. Plato: manual worker; b. indomitable will; c. merciless: 1H4 2, 3; cf. 'iron wars'; d. armoured: of the Archbishop in 2H4 4, 2; e. Spenser (Faery Queen): when Astraea returned to heaven she left Talus, an iron man, behind "always to execute her steadfast doom" (5, 1, 12), wielding an iron flail, with which he dispatched criminals: the executive power of government; cf. Brass Man; f. for the Man with the Iron Mask: v. Iron; 6. *Old Man*: a. an Archetype (q.v.); b. in vegetation myths often the spirit of the Old Year, a state of lack of production (often with a feminine counterpart); c. the Ancient of Days (q.v.): the Creative Spirit; d. the Twenty-Four Elders of Rev. (ch. 4), explained as 12 prophets and 12 apostles; e. modern: a. the age-old wisdom of humanity; b. the collective unconscious; f. psych.: the spirituality of the personality, after the conscious is overburdened with organized matter from the unconscious; 7. the Old Man of the Mountain (Arab. Shaikh-al-Jabal): Hasan-ben-Sabbah, the Persian founder of a fanatical sect, who directed his 'assassins' ('hashish-eaters') from his castle in the mountains; 8. the Old Man of the Sea: a. Proteus ('first man' = Nereus): an oracular Sacred Sea-king, living at Pharos, resembling Glaucus in his transformations (seasons, or sea-changes); b. in one of Sinbad's adventures the Old Man of the Sea asks Sinbad to carry him on his shoulders; the load becomes heavier all the time and Sinbad can only rid himself of the Old Man, who drags him down, by intoxicating the Old Man with wine; an incubus; the burden of the subconscious, etc.; 9. the Old Man and the Sea (Hemingway): spiritualized man (having lost his former physical strength) hunts a spiritual project (a Sacred Hunt, and a miniature Moby Dick), so far that he loses touch with humanity (he loses sight of land); he sustains himself by his spiritualized will and thought (small fish) and has a rich experience; but such an endeavour is futile as far as material gain for humanity is concerned: only the skeleton remains, so the other people can marvel at the magnitude of

the experience, but never grasp its essence completely; as a multivalent symbol, other sets of values are possible, if we equate the subconscious for the sea, and the fish a monster in it, etc.; 10. the *Silver Man*: Plato: the soldier; 11. the *White Man*: sky, sun, or supreme deity; for colours v. also Knight; 12. the *Winged Man* of the Tetramorph (q.v.): incarnation, intuition, knowledge of truth;

III. v. *Ages of Man*, *Archetype*, *Male*, *Female* (for symbols), etc.

Manasseh

1. the name: 'forgetting', or, 'causing forgetfulness': "For God ... hath made me forget all my toil, and all my father's house" (Gen. 41, 51); another example of an elder son being supplanted by a younger through a lower blessing: Gen. 48; 2. gem: amethyst (Gr. wine-stone: against drunkenness: 'forgetfulness'), or agate (v. Gem); 3. *Zodiac*: Libra; 4. plant: vine, or palm; 5. colours: red, white, and black; 6. animal: Unicorn.

mandorla

1. vulva-shaped intersecting circle-segments (usually vertical) given to a deity, especially Christ and the Virgin to show their bodily transition (birth) into the next world; It. 'mandorla' = almond; 2. perpetual sacrifice + regeneration: v. Dualism, Gemini, etc.; 3. in catacombs: perfect blessedness, birth into the next world; 4. position: a. horizontal: the upper and lower world; b. vertical: left/matter and right/spirit; conjunction; 5. in a more general sense any radiation emanating from a saintly person, so including Nimbus, Halo, Aureole, 'vesca piscis' (which should be kept apart): spiritual glory; 6. related to the Spindle of the Magna Mater, the magical Spinners of Threads, the Almond, Lozenge, etc.

mandrake

1. *general*: a. the 'Mandragora officinarum' is a plant of the potato-family, native of the Mediterranean area, with white or blue flowers on a short stem, but thick, fleshy, often forked roots, and with a fleshly coloured fruit; b. in ancient medicine its poisonous properties were used as an emetic, purgative, narcotic (for surgical operations) and aphrodisiac philtre; c. other plants were supposed to have been the 'mandrake': lily, rose, snowdrop, jasmine, melon, plantain fruits, whittle-berries, dwarf brambles, physalis-berries, special grapes, raspberries, truffles, a species of Orchis ('testicles'), because of the resemblance and the smell of sex, and another Orchis, which smells like an ass and has the resemblance to a donkey's ears; d. 'mandragora' means 'baneful to cattle'; e. v. Hand

(of Glory); 2. aphrodisiac and fertilizer: a. its roots resemble (hairy) human legs and crotch; b. O.T.: a. the 'mandrake' (prob. 'Mandragora vernalis') is called dūdā'im in Hebr., which was popularly connected with dōdīm = 'love'; b. Rachel bought some from Leah (who had received them from lusty Reuben) for a night of Jacob's favour (and conceived Issachar); c. in the SoS (7, 13) mandrake is hung around (the door of) the kitchen (like garlic, onions, etc.); c. the Greeks dedicated it to Venus, and called its fruit 'Love apples'; d. later the mandrake was supposed to grow under gallows from the semen (or, urine) of hung men; e. J. Webster (White Devil 3, 2): found near mistletoe ('sacred to physic') and the 'builder' oak; 3. soporific and narcotic: a. "Give me to drink mandragora ... That I might sleep out this great gap of time": Ant. 1, 5; also Oth. 3, 3; b. makes men invulnerable (anaesthetic); 4. madness: when it is pulled out, it groans and shrieks, which drives man crazy: "Would curses kill, as doth the mandrake's groan..." 2H6 3, 2; v. also Rom. 4, 5;

5. soul in its negative and minimal aspect; 6. Christian: the Virgin Mary is likened to its healing root (and as Fertility Queen); 7. *special literary references*: A. W. Blake: vegetative sex, rising from degenerated corpses, endangering the life of the gatherer: children are born almost accidentally ('found') beneath a tree (vegetative life); B. D. Thomas ("Altarwise"): a. man bitten from the fork (loins) of Abaddon (sin); b. it stands for dead men; 8. the mandragora was also a familiar devil, who appeared as a small, black man, without a beard and with loose hair; 9. *folklore*: a. in Brit. in the briony was often taken for the mandrake; b. it increases clairvoyance by sympathetic magic: it shines in the dark; c. witches use it in image-magic, but also good-luck charms were carved from it.

manger

1. Egyptian hier.: a. Amon-Ra, the light and sun-god; b. the city of Thebes; 2. Hebrew: revelation; 3. Christian: a. the cradle of the New Year Child; b. ignorance from which wisdom rises; c. the Mystic Centre of the cave, from which the deity rises (cf. Buddha in the Lotus); d. humility from which charity rises; 4. envy, grudge (the inversion of 3, d): the dog (anagram of God) in the manger.

manna

1. God's word, sweet as honey; revelation; 2. D. Thomas: ("On no work of words"): poetic inspiration, seen as a heavenly gift.

Manoa

a fabulous land, or city, of unbounded wealth: "The Great and Golden City of Manoa"; it was much sought (causing many deaths) in South America in the 16th cent.; its ruler was Manoa = El Dorado = 'the gilded one', who was powdered daily with gold dust; in Britain Sir W. Raleigh was one of the believers in the land as existing on the banks of the Amazon or Orinoco.

manicore

1. a monster described by Aristotle; its name is derived from O. Pers. for 'man-eater' as it prefers human blood; it consists of: a. the head of a man, with a triple row of shark's teeth; b. a lion's body (power and speed); c. a poisonous scorpion-tail and porcupine-spikes, which it could throw over a great distance with deadly accuracy; d. it had a voice of trumpets and pan-pipes; 2. probably a storm-demon, or personification of the scorching sirocco; 3. it was also the name of a heraldic monster with the body of a beast of prey, sometimes with dragon-feet, and the head of a man with spiral or curved horns; it occurs in the bearings of warriors; 4. *psych.*: a beastly rationalist.

mantis

1. the name: Gr. 'diviner'; 2. voracity, cruelty, and greed camouflaged by a hypocritical attitude of prayer; 3. the female eats her male, when he has fertilized her; 4. courage.

mantle

1. enveloping a deity: a. a cloud or mist, hiding the deity's radiance, or protecting man against his or her brilliance; b. the self-contained, unrevealed aspect; the hidden treasures (of the deity's fertility); c. the eternal and infinite; 2. *combinations*: A. *Black* Mantle: of Night: "Night is fled Whose pitchy mantle o'er veiled the earth": 1H6 2, 2; B. Mantle of *Fidelity*: a wondrous boy came to Arthur's Court with a beautiful mantle which would suit a blameless Lady; only Lady Craddock appeared to be sinless; then he killed a boar, and only an innocent man's knife could carve it: the ballad "The Boy and the Mantle"; C. the Mantle of *Prophecy*: Elijah's; D. *Russet* mantle: dawn: "The morn in russet mantle clad Walks o'er the dew of yon high eastern hill": Ham. 1, 1; 3. v. *Cloak, Clothes, Dress and Garment*.

map

image: e.g. in Shakespeare: 'map of woe', 'map of honour', 'map of magnanimity', e.g. "The face that map which deep impression bears Of hard misfortune": Lucr. 1712f. (v. also Tit. 3, 2; Tw. N. 3, 2; 2H6 3, 1, etc.).

maple

1. reserve and retirement: a street and shade-tree; 2. conjugal love, earthly bourgeois happiness; 3. past happiness: glowing autumn colours; 4. transitoriness: soon sheds its leaves; 5. *myth.*: a. Pasiphae seduced the bull encased in an imitation-heifer of maple-wood: Ovid (De Arte Am. 1, 325); b. Evander, king of Latium, led Aeneas to a maple throne: Vergil (Aen. 8, 178); 6. the tree may be akin to the May-pole; 7. *maple-leaf*: emblem of Canada.

marble

1. cold beauty, death; 2. deity, worship, authority: monuments and images; 3. inflexibility; 4. durability, eternity: a. 'write in marble' = for posterity: "For men use, if they have an evil tourne, to write in marble: and whoso doth us a good tourne we write it in dust": Sir Th. More ("Richard III"); b. often connected with (the floor of) Heaven: Jove's council-hall was made of marble: Ovid (Metam. 1, 177).

March

1. in the old Roman calendar there were ten months: January and February were left out as 'dead seasons': so December was the last month, and March the first, named after the god of agriculture and war, Mars; the sun enters the House of Aries about March 21st; presents were given at the Calends (Tibullus 3, 1, 1ff.); 2. *period of*: a. rural activities (North of the Alps): the February activities of the South (pruning, digging, hunting); b. wind-rejoicing; c. drought: "Whan that Aprile with his shoures sote, The droghte of Marche hath perced to the rote": Chaucer (Cant. T.); d. madness: cf. the March hare; 3. *correspondences*: a. in the Bible: Israel in Egypt; b. birthstone: aquamarine and bloodstone; c. colour: red; d. Zodiac: Aries; 4. important dates: A. March 14: in Rome the celestial smith Mamurius Veturius, the god of the Old Year, who made copies of Mars' shield (the 'ancilla'), and who was also represented as a shepherd god (so partially identified with the new Mars), was led through the street, beaten by the Salii, and then thrown out of the city; his female counterpart is Anna Perenna; B. March 15: the Ides of March: a. feast of Anna Perenna as goddess of fertility; b. (also March 27) feasts for Cybele and Attis; c. the day Julius Caesar was warned to 'beware of' (Caes. 1, 2), and on which he was killed; C. March 25: a. celebration of the Miraculous Conception of Juno (Hera); b. Christian: celebration of the Miraculous Conception of the Blessed Virgin Mary, Queen of Heaven; Lady Day (at least, one of them);

5. a March-chick: a precocious youngster. Ado 2, 1; 6. *folklore*: a. legend: the month when God made man: G. Chaucer (Cant. T.: the Nun-Priest's Tale); b. the sun in March breeds agues: 1H4 4, 1; c. (magically) a bad time for cutting hair; d. proverbs: most refer to its changeable weather, e.g.: "A peck (bushel) of March dust is worth a king's ransom" (Heywood).

mare

1. fertility, e.g. Freyja has a horse-form (beside that of a she-goat); for Demeter with a mare's head: v. Pausanias (8, 42); 2. witchcraft: witches can ride a man to death, or trample him to death as a horse; King Edgar's wife was accused of running and leaping with horses and showing herself shamelessly to them; Loki, whinnying like a mare, lured away the stallion which helped the craftsman-giant to build the Wall of Asgard; 3. erotic madness: "surely above all the (sexual) rage of the mare is unsurpassed": Vergil (Georg. 3, 266); Venus herself gave them the spirit, when the four horses of Potnia devoured the limbs of Glaucus; moreover they can even become pregnant by the wind (= desire), preferably powerful Boreas (North Wind); (with sows!) the only female animals which do not refuse coupling when pregnant; for eating a "mare's arse" in a curious series of taunts: v. Njal's Saga (120); 4. *folklore*: a. "Money will make the mare go" is the last line of a nursery-rhyme, in which a man first refuses to lend his mare as she is lame, but does so when he is offered money for it; b. "to find a mare's nest": useless discovery; 5. v. *Horse, Hippomanes and Nightmare*.

Margery

in the 18th and 19th centuries a name mainly used for poor country people, therefore it is often found in nursery-rhymes (e.g. Margery Daw).

marguerite

1. sun-emblem; 2. twelve-petalled: months, apostles, etc.

Marian

for the Maid Marian v. Maid, Mermaid, Muses, Robin, and Anna.

marigold

1. a common name for a great variety of flowers; 2. sun-emblem: a. it opens at day-break, till noon, and then shuts till night; therefore it was also called "Sun's flower" in Elizabeth times; b. "her eyes, like marigolds, had sheathed their light Till they might open to adorn the day": Lucr. 397f; v. also Cymb. 2, 3; c. the flower of mid-summer, fit for middle-aged men: Wint. 4, 4; d. it follows the sun, for which it is also called "Summer's Bride" or "Husband-

man's Dial"; e. "The Pansy and the Marigold The Phoebus Paramours": M. Drayton ("Gorbo and Batte"); 3. constancy, endurance in love (especially of women): a. v. 2, c, and W. Blake below; b. John Gerard explains the name Calendula as given because it flowers in the calends of almost every month; c. it never fades; 4. grief, misery, attribute of despair (especially in love);

5. mercy; 6. comeliness: especially the Corn-Marigold; 7. Christian: attribute of the Virgin Mary: it survives bad weather and storms, opening only to the sun (Christ, or lover) and shutting to the dark (evil): e.g. the street-ballad: "A New Ballad of the Marigolde"; 8. *her.*: a. devotion, piety; b. epithet for Mary Queen of Scots (the ballad of 7 was written for her); 9. *W. Blake*: a. incorruptible and innocent; b. it grows in Leutha's valley (under Puritan Satan) plucked by Oothoon (= the sexual act); taken as Mary's Gold; 10. *folklore*: love: often used in wedding-garlands; 11. v. *Heliotrope*.

marjoram

1. grief: in the ballad "Lady Alice", the lady, seeing the corpse of her beloved Giles Collins, and knowing she will soon die herself, asks for a "garland of marjoram, And of lemon-thyme and rue"; 2. blushes; 3. *myth.*: a. Amarcus, in charge of the perfumes of the king of Cyprus, was so moved at having broken some vases containing them, that the gods, pitying him, changed him into a marjoram; b. the plant grew in the grove of Idalia, where Venus hid the sleeping boy Ascanius: Vergil (Aen. 1, 693); it is an aphrodisiac: "made wanton by marrow-feeding marjoram" (Timotheus); 4. marriage: "Bind your brows with the fragrant marjoram" for marriage: Catullus (61); 5. its great curative powers are known even to animals: as a drug it cures sick storks; and tortoises, after eating a snake, take marjoram as a counter-poison (Pliny and Plutarch); 6. innocence: "With margerain gentle, The flower of goodlihead, Embroidered the mantle Is of your maidenhead": R. Skelton ("To Mistress Margery Wentworth").

mark (target)

'the golden mark': the crown: 2H6, 1, 1.

market-place

1. Anthony, awaiting Cleopatra's arrival, was left alone in the market-place in his Imperial Seat, because all the people ran off to see and smell Cleopatra's boat coming in; 2. proverbs: a. "He that kisseth his wife in the market-place shall have many teachers"; b. "Love is not found in the market"; c. "The market is the best garden".

marriage

1. is often regarded as a death with the phal-

lus-knife as its tool; or handing life to a child is seen as losing it oneself; 2. marriage of gods and mortals is usually short-lived: a. gods desiring mortals: the mortals get homesick for mortal life; on their return they find they have been away for (hundreds of) years: timeless time; b. mortals desiring gods: the gods coming to live on earth find life there disappointing, even for gods (e.g. Swan-maiden, q.v.); 3. the Marriage of Heaven and Earth is the 'hieros gamos', the Holy Marriage producing fertility; 4. proverb: "He is a fool that marries at Yule, For when the corn's to shear the bairn's to bear"; 5. v. *Cotition, Semen, Sex, etc.; Beauty and the Beast, and Beast-marriage; Bluebeard, etc.*

marrow

1. semen and manly prowess: 'He wears his honour in a box unseen That hugs his kicky-wicky (= wife) here at home, Spending his manly marrow in her arms, Which should sustain the bound and high curvet (= a kind of manège-jump) Of Mars's fiery steed": A'sW. 2, 3; v. also Spine and Semen; 2. any lust: (said by Venus:) 'my marrow burning', meaning general liveliness in lust (Ven. 142); cf. Catullus: "the fires have been wasting her inmost marrow" (35), and "melting marrow" (45); 3. the new Phoenix arises from the marrow of the burnt old one; 4. *W.B. Yeats*: a. "marrow-bone": physical life (as the opposite of the mind); the only lasting poetry: "He that sings a lasting song Thinks in a marrow bone"; b. the physical love knowledge, which an old man has, and warty youngsters cannot have: touch "by mother wit Things hid in (woman's) marrow-bones From time long passed away"; 5. *T.S. Eliot*: a. = "the fever in the bones": burning thoughts for something beyond the flesh; b. "the anguish of the bone": the anguish of the skeleton = the fever in the bone = that which goes beyond experience, beyond thought ("Whispers of Immortality"); 6. *D. Thomas*: a. life within the bone of death; b. semen; c. "the twelve-winded marrow": life in time, delivered from its bony circle of time; d. "bone-ladle": the (celestial) phallus.

Mars (god)

1. creation and preservation can only be through (primordial) sacrifice and war; 2. therefore Mars, and most deities of war, male as well as female, are fertility-gods: a. the Mamurius Veturius, the 'Old Mars' was driven out through the streets of Rome as Old Year vegetation (in March, the New Year of vegetation) to make room for the New Mars; b. to Mars a horse was sacrificed in October for an abundant

harvest, and as Corn-spirit, on the Field of Mars; c. farmers sacrificed to 'Mars Sylvanus'; d. this explains the 'naughty behaviour' of Classical Mars in his relation with the fertility-goddess Aphrodite, in which he supplanted the old god Hephaestus; together they formed an androgynous couple like the Germ. Vanir; 3. inversion; 4. jobs connected with Mars (v. also Mountain): a. king, martyr, warrior; b. physicians; c. miner; 5. later (as a proto-devil) his special habitation was the North (e.g. a reference in Chaucer); 6. *Dante*: before Florence was dedicated to St. John the Baptist, its god was Mars, whose torso was preserved (Inf. 13, Par. 16).

Mars (planet)

1. the fourth planet in order from the sun; it is "the Lesser Infortune" (cf. Saturn); it has an eccentric orbit: its "true moving...to this day is not known": 1H6 1, 2; that was before Kep(p)ler; 2. in Egypt the planet was connected with the god Horus, and therefore favourable; 3. the Greeks related it to Mars, and therefore it is: a. the protector of warriors; b. the star of violence and destruction: earthquakes, storms, etc.; c. the star of determined will; d. the star of energy, heat, and radiation; 4. *correspondences*: a. metal: iron; other minerals: bloodstone, asbestos, and brimstone; b. flowers: (generally thorny, or stinging, or hot-spiced plants) chives, onion, mustard, radish and horse-radish, hops, peppers, tobacco, honeysuckle, wormwood, etc.; c. colour: red; d. day: Tuesday; e. animals: a. tiger, panther, wolf, mastiff; b. sharks, stinging serpents, birds of prey; f. places: fireplaces, distilleries, butchers' shops; g. body: face, muscles; h. gift: strength; sin: bad temper; 5. symbol: a ray shooting from the sun: the shield or spear of a god, the phallus; 6. quality: the worst of all: hot and dry, red and black; it dries up rivers; 7. *Zodiac*: it rules Aries and Scorpio; 8. *character*: a. soldiers, sportsmen, technicians, craftsmen (esp. smiths and workers with iron), surgeons, barbers, blood-letters; b. energy and action, courage and determination; c. extravert, impulsive, ruthless, brutal, sexually violent; d. night-walkers, unhappy, malicious mockers; 9. it rules England (with Aries); Montgomery and Nelson were Mars and Scorpio (v. 7); cf. "this seat of Mars": R2 2, 1.

marsh

1. *Dante*: a. the Wrathful are punished by immersion in the Marsh (Styx) in "Inferno" (C. 7), clawing at each other; b. the Sullen and Lazy are completely immersed (so that only bubbles are visible), punished for their inertia in

the time when they "were in the sweet air ('aer dolce') which is gladdened by the sun" (Inf. 1, 122); 2. *W. Blake*: vapour, False Light.

marshmallow

1. the holy plant of Althea, wife of Oeneus, mother of Meleager, who had a daughter of the god Dionysus (Deianeira); 2. the first spring-flower to be sucked by bees (as ivy is the last of the year); 3. healing (cf. also Althea), especially as a soother of irritations; it also keeps serpents away; it is most effective when dug up with a gold tool; 4. emblem of Benevolence because all its parts are good and medicinal.

martin (bird)

1. the commonest is the house-martin, whose ally is the swallow; however, it is smaller, and lacks the swallow's forked tail; its colours are black (on top) and white; 2. when its warning about the danger of the glue on the mistle-toe was not heeded by the other birds, it went to mankind as a suppliant; therefore it is never killed or eaten by man: Aesop (Fables 75); 3. suggestive of domestic happiness (e.g. Mac. 1, 4); 4. (in the same context) a dupe, deception (the king is to be fooled and killed): it builds in places that look safe, but are dangerous; v. Mer. V. 2, 9; 5. connected with witchcraft: in the witches' charm in B. Jonson's "The Masque of Queens": "Quickly Dame ... Spur, spur, upon little Martin, Merrily, merrily make him sail, A worm in his mouth, a thorn in 's tail"; 6. *folklore*: a. a lucky omen if it builds a nest on a house; b. proverb: "the martin and the swallow are God's bow and arrow" (v. Robin Redbreast); or, "God's mate and marrow"; 7. v. *Martlet*, and the *Swift* (with which it is often mixed up).

Martin (name)

a boy called Martin is likely to get the fixed epithet "Pincher Martin" among his schoolfellows (like "Spud" Murphy, etc.).

Martinmas (Martlemas)

1. the feast of St. Martin of Hungary: November 11; 2. it replaced the 'Vinalia', or Feast of Bacchus, a pagan Roman harvest festival, also held on November 11; it still initiates the Carnival festivities; 3. it was a custom to lay provisions or sustenance for the winter on that day; 4. water left exposed in vessels on St. Martin's Eve turns into wine; 5. in Germany it was a feast of sausages; in France it was a goose-feast: in one legend the Saint was annoyed by a goose, which he therefore ordered to be killed and served for dinner; in the greater part of the rest of Europe a sow was eaten; 6. St. Martin is the patron-saint of drunkards and inn-keepers; 7. the weather often turns at about that time; 8. St. Martin's *Summer* = 'Indian

summer': 1H6 1, 2; 9. in the ballad "The Wife of Usher's Well" her three sons came to her on Martinmas "When nights are lang and mirk".

martlet

her.: footless swallow (or blackbird): a. the fourth son of a family, subsisting on the wings of merit and virtue (cf. Alerion); b. cunning, alertness, a good reputation.

Mary

nursery-rhyme: "Mary, Mary, quite contrary, How does your garden grow? With silver bells and cockle shells And pretty maids all in a row"; explained as referring either to a nunnery, or to Mary Queen of Scots.

mask

1. protection: a. (like hood or veil) hiding one's identity: a. used by witches (who often wore little else); b. used by magicians to avoid recognition by the very demons they evoked; wearing masks in funeral processions (Propertius 2, 8, 19): to avoid the envy of the dead; c. by the general public to avoid being recognized by witches and fairies on dangerous Eves (e.g. May Day Eve, Hallowe'en); Eliz. ladies often wore them for that reason when going to such an unladylike place as a theatre; b. Eliz. women also wore masks to preserve their complexion; c. certain masks were worn to cure as well as prevent diseases; 2. identification with the totem-animal, a deity (esp. a 'veiled' fertility goddess); distortion of the voice adds to its effectiveness; 3. in the theatre: impersonation of the god or hero to be represented; a mask was an emblem for Theatre on Roman medals; 4. scaring off evil spirits, or profane eyes (e.g. Medusa); 5. deceit, hypocrisy: a. in the M.A. the devil was often said to be masked; probably a remnant of the totem-masks; b. Neptune is called 'masked' because of the deceitful calmness at sea, which may become deadly storms: e.g. Per. 3, 3; 6. hollowness: in Aesop the fox's comment on seeing a fine mask is: "What a fine head! A pity it has no brains in it!"; 7. *W.B. Yeats*: a. the social self, the difference between one's thoughts and other people's conception of one's personality; a defensive armour + a weapon of attack; b. the heroic ideal we try to live up to; c. the 'persona' of E. Pound: the fancy-dress of a (non-)historical person in whose role the poet speaks (e.g. Yeats as 'Wicked Old Man'); 8. v. *Epiphany, Face, (Painted)*.

mask

1. the world-axe, the Tree of Life; 2. the masculine (phallic) element in the feminine ship (containment), so: pride, energy, etc; with the ship together it is a symbol of androgyny (q.v.);

match

3. *Freud*: male symbol; 4. *D. Thomas*: "Masted Venus": Venus standing upright in a shell, combined with 2 ("A grief ago"); 5. *folklore*: scratching the mast of a ship with your fingernails may calm a storm.

match (lucifer)

folklore: a. v. Candle for lighting three cigarettes with one match; a 'match' was originally a wick of a candle; b. fidelity divination: light a wooden match and hold it straight up: if it turns to you or his house he is faithful, otherwise not.

matron

1. the domineering side of Mother; 2. protection: City, Church, the Earth, Night, etc.

mattress

Cleopatra was smuggled into Caesar's castle in a mattress the first time she seduced him: Ant. 2, 6.

May

1. the 5th month, which used to be the 3rd month in the old Roman calendar (v. March); the name may be derived from the goddess Maia, to whom fertility-sacrifices were made in this month; or from 'maiores', the month celebrating the (elder) ripe years (as June may have been derived from 'iuniores' the younger years): Ovid (Fasti 5, 71ff.); II. *period of*: 1. blooming, resurrection in nature; 2. purification: in Rome purification-rites were held; 3. mourning: since Roman times a month of mourning for the dead, a bad month for marrying; the Lemuria were held in it; 4. in Rome (later) orgiastic Flora-cults were performed; 5. Eliz.: "Love, whose month is ever May": LLL 4, 3; 6. Eliz.: period of games and pageants for amusement: "More matter for a May morning!" (Tw. N. 3, 4) is said when mad Malvolio leaves, and angry Aguecheek arrives; III. *correspondences*: 1. birthstone: emerald (Venus and Hope); 2. Zodiac: (part Taurus:) the sun enters Gemini about May 21st; 3. colour: orange; 4. the Bible: the Promised Land; IV. mythological date: May 13: Hermes leads Persephone back to her mother Demeter: resurrection of fertility (from the underworld); V. festivities: 1. v. May-Day; 2. v. II, 4; 3. "in the wood... Where I did meet thee once with Helena To do observance to a morn of May": MND 1, 1; VI. *folklore*: proverbs: a. "A May flood never did good"; b. "Look at your corn in May, And you'll come weeping away; Look at the same in June, And you'll come home in another tune"; c. "Marry in May, you'll rue it for aye"; cf. II, 3; d. "Shear your sheep in May and shear them all away".

May Day

1. regeneration of nature; 2. fertility-festivi-

ties often were the same on Whitsuntide or St. George's Day ("Green George"); they often took the form of tree-worship; 3. Rome: the feast of Bona Dea, wife-sister of Faunus, who never left her bower; she resembles Cybele; 4. Britain: one of the Quarter Days: a. the rent to pay; b. important witches' Sabbath (especially the Eve); c. formerly festivities of Robin Hood and Maid Marian in the Greenwood started on the Eve and went on all night, to culminate in Maypole-dances on May Day, or processions in which trees, or branches, were carried; d. the Eve was an important Druidic feast of bonfires; Beltane: 'shining, brilliant', 'fire', dedicated to the Celtic Apollonian god Belenus; e. a general holiday with morris-dances (ref. Err. 2, 2): the Milkmaid's delight is in May Day (J. Gay: "Molly Mog"); f. ballad: on the morning of the 1st of May the Elfin-knight blows his horn in all directions, courting the Lady Isabel, but they set each other impossible tasks for courtship, and so they do not get married; cf. the May King and Queen below; g. massacre: all children born on May-Day were set afloat by Arthur to be sure of killing Mordred, who escaped: Malory (1, 27);

5. in Europe: a. the May King and/or Queen were leaf-clad incorporations of the spirit of fertility, sometimes going through the town begging for such fertility-symbols as eggs (with lack of fertility as penalty for not giving); b. sometimes a (false) head (on top of his own) was chopped off as an involutive primordial sacrifice; c. a Sacred Marriage might be contracted, for which the King (q.v.) was elected more or less like the ancient Roman kings at the 'regifugium'; d. groups of young men representing Summer (clad in branches and flowers) conquer, or form a procession with, those representing Winter (clad in moss and straw); 6. *folklore*: a. dew gathered on May Day morning has special powers to preserve beauty, whiten linen, etc.; b. v. also Maypole separate.

mayflower

v. Arbutus.

mayfly

Celtic: at her wedding Dechtire (moon or dawn) swallowed a mayfly and gave birth to the sun-god Lugh; at the May-fly season the trout jump out of the water with a squeak to catch them, from which erotic mimicking 'singing trout' spring dances of water-nymphs in her honour were held.

maypole

1. 'may' = hawthorn, q.v.; 2. pole: the phallic reproductive powers of nature, while the vulva-circle is the regulator, or bridle, of time and motion; together a form of androgyne; in

order to weave the colours correctly on top the streamer-bearers have to perform an intricate Labyrinthine Dance (q.v.); 3. the Mystic Centre, the World-axis, the World-Tree; 4. related to the architectural egg and dart; 5. union of opposites; 6. relic of ancient tree-worship; 7. the *streamers*: a. radiating sunshine; b. the joy and fruit of the marriage of pole and circle (cf. the streamers of a bride's garter); 8. false painting: Hermia to Helena, who (she supposes) has stolen her love: "How low am I, thou painted maypole? Speak!": MND 3, 2; 9. *folklore*: v. Birch.

meadow

1. connected with the river (of life); 2. sadness; humility and patience ("Quest of the H. Grail" 8); 3. dreaminess, or gladness; 4. uniformity: no trees, etc.; limitation; 5. the meadow of ill fortune; 6. lust: "the lecherous meadow that is called Lust": Langland (Pierce Pl. Bk. 10); 7. in the meadow of the soul grow only asphodels: like in the Underworld; 8. the meadows of heaven: the skies.

meadowsweet

1. uselessness; 2. *folklore*: unlucky to bring into the house when flowering: the strong smell might induce a sleep from which one does not awake.

meal

sacred meals tend to follow these patterns: a. one unites oneself with the god, or supernatural power, through the taking of the sacred food or drink ('theophagy' or 'hierophagy'); b. sacred meals, in which people eat or drink together in order to establish an intimate relation (conviviality) or in order to make a covenant, a sacred bond; also the 'agapè' (Hebr. 'haburah'); c. meals, in which people eat with the deities and are thus united with them: e.g. Moses, Aaron, Nabab, and Abihu, and the elders on the mountain (Ex. 24, 9-11); d. meals served to the gods (e.g. the showbreads in the O.T.); v. also Eating, Food, etc.

measuring

1. the Bible: in apocalyptic writings measuring often predicts judgment and destruction (e.g. Isa. 34); 2. a measuring-rod and line is an attribute of Shamash as god of justice; as such given to Hammurabi.

measuring-line

O.T.: a. "Judgment also will I lay to the line": Isa. 28, 17; b. the measuring-line of confusion: Isa. 34, 11.

Medes

O.T.: a. they do not delight in gold or silver (Isa. 13, 17); b. the rod of punishment by the Lord for godless Israel; c. the law of the Medes and Persians: "which altereth not" (Dan. 6, 8).

medlar

1. the fruit improves with rotting: a. e.g. Chaucer's "Reves Tale", Prol.; b. "You'll be rotten ere you are half-ripe, and that's the right virtue of the medlar": AYL 3, 2 (with a pun on 'meddler'); 2. prostitute: "they would else have married me to the rotten medlar": Meas. 4, 3; 3. (of old) an object of jokes: "that kind of fruit As maidens call medlars, when they laugh alone": Rom. 2, 1; 4. *D.H. Lawrence*: "sorb-apples and medlars": a. related to Autumn: parting: Orpheus as Dionysus of the Underworld ("distilled essence of hell"); b. "delicious rottenness"; 5. v. *Sorb*.

Medusa

1. her head is the centre of a symbolic space: destructiveness, consuming whirlwind; cf. Cobweb; 2. related to Coral; 3. *D. Thomas*: a. "Black Medusa": the Terrible Mother ("Altarwise"); b. primal sexuality, sin, the eternal dangerous female; 4. v. *Gorgon*.

Meg

1. in O.E. giantess, demones of disease and plague, thrower of boulders and other huge missiles; later often the name of powerful cannons, e.g. the 15th cent. gun in Edinburgh Castle was called 'Mons Meg', 'Muckle (Great) Meg', 'Roaring Meg'; 2. 'Muckle-mouthed Meg' in Borderballads is a fearsome female: trespassers had the choice of hanging, or marrying her.

melon

1. in his ecstasy *A. Marvel* ("Thoughts in a Garden"): "Stumbling on melons, as I pass, Insnared with flowers, I fall on grass"; 2. v. *Gourd*.

Melusina

1. fairy or nymph from whom the kings of Albania descended; she was the daughter of the fairy Pressine, who shut her father in a mountain to avenge the wrongs done to her mother; for this she was changed into a snake from the waist down every Saturday; she could be released only, if she married a man who never saw her thus; she found one, made him rich, but aroused his curiosity in her ways, and one day he looked (motif of fatal looking) at her purification bath (fertility-moon-goddess), at which she fled in serpent form; 2. later she became a general type of sea-nymph, related to sirens (only having a crown and split tail), who screams three times, when a disaster is about to happen; 3. she gets abnormal children; 4. she erects buildings in one night with the help of a swarm of mysterious workers; the buildings always have a defect (cf. the "devil's bridge" with one stone missing); 5. intuitive genius: a. positive: prophetic, constructive, miraculous; b. negative: infirm, malign; 6. *her.*: a. motherly

love: in the wind she complains of her lost children; b. virginity; c. sea-faring ancestors: the alluring sea; 7. v. *Mermaid*.

member

'the unruly member': the tongue; ref. perhaps to James 3, 8.

menhir

1. etym.: Breton: 'long stone'; 2. deity-image; cf. Herm and Hecate; 3. phallic, masculine; 4. vigilant, protective; 5. sacrificial stake, or image of battle; 6. world-axis; 7. sepulchral monument.

Mephistopheles

1. a word of doubtful etym.; perhaps Gr. 'not light loving'; 2. the negative aspect of the soul that has turned from the All to acquire independence and individuality; 3. in Goethe's "Faust" a hermaphrodite; 4. craftiness, cynicism.

merchant

1. M.A.: symbol of Avarice; 2. proverbially sleeps eight hours.

Mercury (god)

1. the Heavenly Messenger: 'Hermes' = 'interpreter', 'mediator': a. as psychopomp he announces death and accompanies the soul to the Underworld; b. he controls the nervous system (the nerves as messengers) and sleep; c. he brings out the Graces in spring as the fertilizing god of nature; v. Hermes; 2. as a male Hecate he is god of the roads: a. often triform: with three heads (= directions and potentialities); b. he safeguards the roads: v. Herm; 3. phallus, fertility: a. his rapid growth; b. he is the protector of animals: the ram (or lamb)-carrying Hermes as Good Shepherd; c. v. Herm and 1, c; 4. the (Gnostic) 'Logos Spermatikos', the power of the Spoken Word, scattered about the universe; (later) the immanent and transcendent god in the world; cf. Blake below; 5. space: the Lord of the World (v. Four A, 2): celestial and chthonic; divine protector of Alchemy as Hermes Trismegistus (assimilated with Egyptian Thoth); 6. the god of: a. commerce and prudence: he bargained with Apollo over the lyre and flute; b. eloquence (v. 4); c. science, art, skill: the inventor of the lyre, etc.; d. strategy, cunning: he stole Apollo's cows as a child, which also made him patron of thieves, frauds, gamblers, etc.; 7. the paragon of manly grace: "a station like the herald Mercury New-lighted on a heaven-kissing hill": Ham. 3, 4; cf. 1H4 4, 1; 8. M.A.: a. in God: the Holy Spirit; b. in man: conscience, sometimes intelligence; c. the male principle; 9. W. Blake: intellectual contemplation (= 'Tiriell').

mercury (metal)

in Alchemy the Monstrum Hermaphroditus (Gemini): 1. the first humid substance, born from the seeds of all things; 2. 'duplex': an inferior devil and "the philosopher's child"; 3. the first purification: feeling, imagination; 4. the unconscious (fluid and dynamic) and feminine, as the opposite of Sulphur; together they form the caduceus; with salt they form the elementary triad; 5. (as a fluid:) unlimited transformation and penetration; 6. alchemical names for mercury: fool, serpent, sea, lantern, pilgrim, sword, ermine, deer, or fool's cap; 7. v. *Metal* and *Alchemy*.

Mercury (planet)

1. *general*: a. the planet nearest the sun, therefore it has a solar character: intellectual energy; b. the smallest planet; c. the Lord of Wednesday; d. the phallus of heaven: Macrocosm seen as 'Iromaximus'; 2. connected with the god Mercury: A. the messenger: a. intermediary of the elements; b. intelligence, science, and free will: (G. Chaucer) 'children of Mercury': (celibate) scholars; B. protector of merchants and thieves; C. psych. (Jung): a. it rules over the human dreams (Odysseus: Cyclic Hermes); b. the Spirit-Hermes-Nous: hovering in the sky as the Golden Lightning Serpent; c. at once the innermost point and the encompasser of the world, connected with Four as the number of Space (v. also Mercury, God); 3. *correspondences*: a. flowers: mushrooms, lavender, parsley; b. colours: green, yellow; or blue; c. body: physical traits: high forehead, long face, black eyes, thin beard; rules: limbs, lungs, right foot; d. gift: capacity for business; sin: envy; 4. *character*: a. love of speech; b. wit, intelligence, inventiveness, analysis; however, there is a tendency towards superficiality, a lack of solid scholarship; c. good manners; d. mercantile, good fortune at sea; e. the prosperous servant; f. shifty: 'chameleon'; g. unemotional; 5. quality: dry; 6. *Zodiac*: rules Gemini and Virgo: the sexless planet; 7. symbol: cross (dimensions, space) surmounted by a circle (sun), which, in turn, is surmounted by a crescent (moon) or wings (Mercury).

Merlin

1. the enchanter and counsellor of Arthurian romance is an amalgam of many traditions, e.g.: a. the 'unfathered child' (sometimes thought of as begotten by an incubus on a holy nun); b. the demon Asmodeus, Solomon's familiar spirit; c. Scottish Lailoken, "wild man of the woods" and diviner; d. the seer, relative of Uther Pendragon, who disclosed Arthur's royal

parentage; he is connected with the enchanting Lady of the Lake (v. Lake); 2. in the ballad-story of Sir Aldingar a small child (Merlin) overcomes the false king's steward by giving him a stroke "his leggs all by the knee"; as a reward he becomes the steward: traces of the supplanting of the sacred King, and the motif of the younger (brother) supplanting the elder; 3. W. Blake: enslaved Imagination: enslaved by the Lady of the Lake (= matter), like Arthur, q.v. **merlin** (small hawk)

G. Chaucer: "The merlion that peyneth himself ful ofte, the larke for to seke" (PoF 339f.)

mermaid

1. *general*: 1. no distinction has been made between a mermaid or merman, since the essence is a near-human being whose natural habitat is the sea; 2. the old idea may have found a backing in the theory that every beast has its counterpart in the other elements, certainly in water; so we have a sea-cow, a sea-horse, a sea-lion, etc., even a sea-bishop; this theory necessitated the existence of a merman and mermaid; 3. from the archetypal mermaid (sea-mother-generation, etc.) the Aphrodite-story may be a remnant: she has a mirror (self-knowledge, moon-disk, water-surface, or just vanity), a comb (to 'pluck her hair-strings' as a musician, or heartlessness) and golden hair (as sea-weed, or sun-rays on the water); 4. fish-deities are as old as we can go back, e.g.: A. Babylon: Oannes, a civilizing god, who left the sea in the daytime, instructed man in the arts and agriculture, and returned to sea at night; he may be related to the Flood-fish-hero Noah (through Dagon): Dag = fish, and Noah = Oan(nes); Noah is also an agricultural-vine hero; B. Syria: Atargatis (= Philistine Derceto), whose sacred animal was the fish (so 'unclean': not to be eaten except as an offering on certain days), mother of Queen Semiramis, begotten from a human, whom she killed while exposing the child; C. Greek: Sirens, Nereids, and Tritons; D. the Celts have numberless stories about mermaids; E. M.A.: connected with the Marian-cult and the Muses, q.v.; 5. sacred to the mermaid were: the tunny, sturgeon, scallop, and periwinkle (all aphrodisiacs); and the myrtle and palm;

II. *characteristics*: 1. they yearn for a soul (since Christian times); they can get one only through marriage with a mortal; 2. they have the power of prophecy (e.g. in the Nibelungen); 3. they grant wishes; 4. listening to a mermaid's music causes madness, or sends a man to sleep; she then carries him off to a desert place, and wants his love on penalty of death; or she kills him off anyway; a milder form is found in W.B.

Yeats ("The Man Young and Old" 3); 5. they are often considered as the spirits of drowned sailors; 6. they take terrible vengeance when injured or thwarted; 7. their life with human beings: a. she lives on land with a mortal, who has secured her magic cap (shawl, etc.) without which she cannot return to the sea; b. she falls in love with a human being, is his wife for some time, and then, usually because of a breach of a compact, has to leave for the sea again; e.g. the Melusine; c. a mermaid (or man) entices a human being to live with him or her under the sea (for a while); e.g. M. Arnold's "Forsaken Mermaid"; 8. they are musicians, singers, and dancers; 9. they enjoy tempests and are sad in a calm sea; 10. it is generally their songs (especially at night) which portend the storms; 11. (especially mermen) they board ships at night, and weigh them down, sinking them; 12. for the Seal-people: v. Seal;

III. *symbolizes*: 1. power of *song-magic*: a. I "heard a mermaid on a dolphin's back Uttering such dulcet and harmonious breath, That the rude sea grew civil at her song": MND 2, 1; b. they can make the stars shoot "madly from their spheres, To hear the sea-maid's music" (id.); c. v. Mermaid's song below; 2. the power of *seduction*: (seen as Sirens) "O, train me not, sweet mermaid, with thy note, To drown me in thy sister's flood of tears": Err. 3, 2; v. also 3H6 3, 2; 3. sensual pleasure: a. as Siren in Dante (Purg. 19, 7-33; v. Siren); b. as a bestiary-emblem (Physiologus): the 'deceitful lures of the flesh', or matter; 4. (fatal) allurements: e.g. a. "Clerk Colvin" (in a ballad) has an encounter with a mermaid, and a strip from her 'sark' bound round his head gives him his slow death, when he arrives home; b. therefore often the sign of a tavern or inn; the most famous was the literary club in Shakespeare's time; c. v. II; 5. the element *Water*, so: matter, wisdom, (monster of) the unconscious, the lymphatic temperament; 6. *prophet(ess)* of human calamities: in many sailors' stories; 7. M.A.: a. the dual nature of Christ; b. connected with St. Margaret, who triumphed over the sea; coming from Asia Minor she may have been influenced by the local sea-deities; c. often represented with St. Christopher: the man carrying the god, and the fish carrying a woman; d. Alexander had many encounters with merpeople; 8. *printing*: a mermaid is an old printer's sign (now still for Michael Joseph); 9. *psych.*: (Jung:) nixie, melusina, wood-nymphs, lamia, succubus, etc. are all manifestations of the 'anima' (as the opposite of the bird-catching 'animus'): the feminine and chthonic part of the male soul (v. Archetypes);

10. *her.*: a. eloquence; b. seafaring ancestors; 11. modern politics: a scabbled mermaid was the sign of the Polish resistance movement in WW II (perhaps because of the mermaid of Warsaw); 12. *D. Thomas*: merman: a. embryo swimming in the sea of the womb ("Where once the waters"); b. 'fishermen of mermen': poets ("How shall my animal"); 13. mermaid's *song*: a. extreme sensibility to nature and art, beauty personified; b. something non-existent: J. Donne: "Teach me to hear mermaids singing", in a series of impossibilities ("Go catch a falling star"); c. related to Sirius, Ulysses, etc.; 15. v. *Siren* and *Melusina*.

metal

1. the elements of the Underworld: a. wealth; b. war; c. eternity; 2. the senses; the 'base' metals are the fleshly lusts; 3. *alch.*: a. the quintessence of the 'baser' metals must be extracted and transmuted into 'higher' metals = freeing creative energy from the sense-world = liberate them from the planetary influences; b. the rising scale, connected with the planets (metals are terrestrial or subterranean planets):

Saturn	- lead
Jupiter	- tin
Mars	- iron
Venus	- copper
Mercury	- mercury
Moon	- silver
Sun	- gold

c. molten metals symbolize the conjunction of opposites (fire/water, solid/fluid, etc.), related to Mercury; 4. *psych.*: energy solidified, the Libido; 5. in the form of coins, trinkets, keys, etc. they are taken from initiates as representing their fixed habits, prejudices, etc.; 6. for metal-workers: v. Blacksmith; 7. *D. Thomas*: all metals (iron, but also armour, etc.) the (human) flesh; cf. 2; 8. v. individual metals.

meteor

1. from of old meteors have been regarded as a direct communication with, or a gift from, heaven; e.g. the Diana of the Ephesians, 'the image which fell down from Jupiter' (Acts 19, 35) was probably a meteor; 2. they were also thought to be caused by 'exhalations' (vapours) drawn from the earth; ref. Caes. 2, 1; 3. through its connection with heaven it is charged with power, which can be: a. unfavourable: a. an 'astera lampron' was sent by Zeus as an omen to sailors and wide-capped warriors: Homer (Il. 4, 75ff.); b. King Harold's fears increased when he saw the meteor (or comet) at William of Normandy's landing (v. the Bayeux tapestry); b. favourable: folklore: a wish made when see-

ing a 'falling star' will be fulfilled; 4. v. *Aerolite Comet, Star*.

Michael

1. angel of fire or the sun; the name: "who is like the Lord?"; 2. leader of the hosts of heaven; 3. twin-brother of Satan, later his opponent (dragon-fighter); 4. he holds the secret of the mighty 'word' by which God created heaven and earth; 5. he collected the dust from the four quarters and the centre of the earth (together number Five) for God to create Man; 6. protector of the Hebrew nation; 7. on Doomsday he will blow the trumpet; but v. Gabriël; 8. Milton: the angel sent to dispossess Adam and Eve from Paradise; 9. M.A.: the presiding spirit of Mercury; 10. he carries a pair of scales as he leads the souls to heaven, and at the Last Judgment will do so again, with the devil near him to claim his share; 11. emblem: sometimes a shell (pilgrimage to Mt. St. Michel in Brittany).

Michaelmas

1. feast of All Angels and St. Michael: September 29; 2. autumn and harvest festivities, combined with mourning rites of ancestor-worship; 3. England: a. one of the quarter-days, so there is a danger from witches, and the rent to pay; b. election of magistrates; c. customary food: the goose.

midnight

1. the witches' hour: "The iron tongue of midnight hath told twelve: lovers, to bed; 'tis almost fairy time": MND 5, 1; 2. the right time to gather magic dew: "where once Thou call'dst me up at night to fetch dew From the still-vexed Bermoothes": Temp. 1, 2; 3. gloom, solitariness: "Once upon a midnight dreary...": E.A. Poe ("The Raven"); 4. mortification: the Devil carries off Faustus at midnight: Marlowe; 5. secrecy, plots; 6. O.T.: "rise at midnight": to give thanks to the Lord: Ps. 119, 62; 7. Rome: Night = three watches: the 2nd ended at midnight; the third went on till cock-crow.

midsummer

1. anciently about June 21st, now at St. John's (June 24th); 2. the oak kings of the first half of the year were sacrifically killed and/or burned, e.g. Samson, Balder; 3. the Celtic Goddess Danu conquered Ireland at midsummer: the triumph of sunshine and vegetation; 4. Graeco-Roman: the day when Demeter searched for Proserpina carrying a torch; 5. fire-festival: a. bonfires on St. John's Eve, often functioning as Need-fires (q.v.); b. a fiery wheel rolled downhill (it is a good portent if it keeps burning until it is below), or fiery disks thrown into the air; c. processions with torches were held, or people ran about and waved torches; d.

dances or prayers were held around them to make the rain cease and the hemp grow; 6. Christian: water-festival: John the Baptist; 7. England: one of the quarter-days with rent to pay and important witches' Sabbaths; also associated with Robin Goodfellow; 8. on Midsummer Eve eggs were broken to see what next year's fortune would be, and branches were hung over doors for fertility; 9. the period of madness (q.v.).

midwife

1. notorious drinkers: "Like aqua-vitae with a midwife": Tw.N. 2, 5; 2. the fairies' midwife: queen Mab, q.v.

milk

1. the most elementary (and heavenly) nourishment, the elixir of life: a. Christ as the Good Shepherd often carries a milk-bowl; b. the heavenly Milky Lake, shadowed by the Tree of Life, is the source of all life; 2. regeneration; 3. semen; 4. abundance, fertility: in icons flowing from a woman's breast; "the milk of ease" (J. Ford: Broken Heart 1, 2); a woman's milk is the most nourishing next to a goat's; 5. wisdom: also in icons; 6. the milk of concord: Mac. 4, 3; 7. the milk of human kindness, human feelings: Mac. 1, 5; 8. truth, whiteness: "the milky head of reverend Priam": Ham. 2, 2; 9. sacrificial: a. O.T.: a kid may not be seethed in its mother's milk (v. Goat): milk and meat are still separated by the Jews, since it formed part of a Canaanite fertility-cult; b. Greek: one of the four libations: with water, honey, and oil; c. Vergil: warm milk and the blood of the dead was a funeral offering (Aen. 3, 64f.);

10. milk and honey: a. heavenly food; b. abundance: Canaan was promised as a land of milk and honey (Ex. 3, 8); c. sensual pleasure: milk and honey are under the tongue of the beloved in SoS 4, 11; d. given to new-born children; in 1Peter 2, 2 the milk of the word must be fed to converts: perhaps a relic of an initiation-cult, in which the initiated were given milk and honey; 12. *D. Thomas*: "horny milk" ("My world is pyramid"): a. female secretion under sexual stimulus; b. related to the Egyptian cow-goddess Hathor; c. the milk of abundance; 13. *folklore*: a woman's milk is very medicinal in itself (esp. for eye-trouble and poison) and used in numerous compounds.

milkmaid

1. one of the disguises of Loki; 2. robust, though often not too discriminate, love and fertility-symbol: (street-ballad) "But give me the Buxom Country Lass, Hot piping from the cow; That will take a touch upon the grass, Ay, marry, and thank you too"; cf. Chr. Fry ("The

Lady's Not For Burning", 3); 3. *J. Joyce*: the old milkwoman: Ireland; related to Ireland as cow.

Milky Way

1. origin: A. Egyptian: a. the milk of the cow-goddess Hathor; b. corn dropped by Isis in her flight from Set(h); B. Greek: a. milk from Rhea when she was forcibly suckling Zeus; b. milk from Hera when she was fooled into suckling Heracles and put him away suddenly, releasing a spurt of milk into space; c. when Heracles had taken more than he could swallow he coughed it up; d. milk from Venus; ref. in D. Thomas's "The Seed at Zero"; e. a star escaped when Phaeton lit the universe and set ablaze the space over which it passed in its circular course; C. Celtic: "Gwydion's Castle": the track he made while seeking Llew Llaw after his treacherous death at the hands of Blodeuwedd; D. sometimes: sacred fires, or the semen of the gods;

2. function: A. the sacred river on which the divine child (abandoned) comes: v. Ark, etc.; B. path by which the souls ascend to heaven: a. Greek: track to the palace of the gods; b. Rome: the road on which the gods have their palaces, leading to the throne of the Thunderer Jove: "the Palatia of High Heaven": Ovid (Metam. 1, 176ff.); c. Celtic: Llug's chain: the bridge between heaven and earth; d. folklore: "Watling Street" along which the souls pass to heaven; C. Rome: the residence of the immortal heroes, where, disengaged from corporeal ties, they enjoy contemplating the universe; D. Teutonic: Odin's or Holde's Way; E. Christian: a. St. James's Way; b. "Walsingham Way": it points towards the famous shrine of Our Lady at Walsingham.

millepedes

1. the uncanny associations of Multiplicity; 2. Rome: used in aphrodisiacs.

mill(er)

1. fertility: related to corn; v. also Millstone; Zeus, as fertility-god is a miller: Lycophron (435); 2. a wheel: a. the sun: Samson, the sun-hero, was tied to mill-wheels; cf. Ixion; b. the revolving, 'whirling' heavens; c. time; any cyclic movement; d. retribution: "God's mill grinds slow"; 3. (as a handmill) the lowest occupation: a. God shall slay all the first-born: of Pharaoh on the throne "even unto the firstborn of the maidservant that is behind the mill": Ex. 11, 5; b. Graeco-Roman: the work of slaves: "He is mourned at the mill, he is mourned at the mess": both slaves and freemen; 4. speed: "thou didst vent thy groans As fast as mill-wheels strike" (water): Temp. 1, 2; 5. greed:

"Mills and wives are ever wanting" (proverb); in Langland (Pierce Pl. Bk. 2) he occurs in a group of people notorious for extortion; 6. M.A.: the Gospel; 7. *W. Blake*: a. logic, as a feeble protection against Passion; b. 'the mill of the mind': the industrial machine (mill = factory): habitual and uncreative thinking: "These dark Satanic mills" ("Milton"); cf. W.B. Yeats: "An Acre of Grass"; 8. *folklore*: a. as the miller of the village often had the function of banker as well, lending out seeding-corn for shares in the crop, doing well when the rest did not, ("Every honest miller has a golden thumb"), plus his awe-inspiring machinery inside the mill, made people endow him with supernatural powers; they could often be explained only by his being in league with the Devil; all of which gave rise to numerous folk-tales, in which a miller plays a Satanic part; b. childlore: a boy whose first name is Miller, will invariably get the epithet "Dusty" Miller (like "Pincher" Martin, "Spud" Murphy, etc.); 9. v. *Grinding*.

millet

a millet-sheaf in the hand of a woman typifies Preservation.

millstone

1. Germ.: Frode's magic millstone ground by the two giant maidens Fenja and Menja, produced gold, till he became greedy, and it brought forth fire and salt: spring-fertility going through scorching midsummer and ending in barren autumn, etc.; 2. heavy burden; 3. hardness, crusher: "As hard as a piece of nether millstone": Job 41, 24; 4. punishment: Matthew 18, 6; 5. martyrdom; 6. excessive laughter: "Your eyes drop millstones when fools' eyes drop tears": R3 1, 3; also Troil. 1, 2; 7. *her.*: a. determination, quietly going one's own way; b. two stones: mutual converse of human society; 8. proverb: "The lower millstone grinds as well as the upper".

mimosa

1. a large sub-family of the pea-family; they 'mimic' animal sensibility: they make sleep movements under the influence of light and dark as well as mechanical stimuli; therefore they are 'sensitive plants' (esp. the *M. pudica* and the *M. sensitiva*); 2. sensitiveness; 3. fastidiousness; 4. exquisiteness: they have little practical use; 5. emblem of Australia (especially acacias) and South-Africa.

mince-pie

folklore: whoever eats one mince-pie on each of the Twelve Days of Christmas, will have twelve happy months (in old calendars those twelve 'extra' days often typified the other twelve months).

miner

1. he extracts (spiritual) values from an element, like the Fisherman; 2. related to Mars; 3. very often shares the symbolism of Blacksmith, q.v.; 4. in folk-tales the miners are often dwarfs, who possess infinite, but seldom lasting, riches: earth fertility is temporary, though it always returns.

minnow

extreme insignificance: "Hear you this Triton of the minnows", said by Coriolanus of a loud-mouthed insignificant politician: Cor. 3, 1.

Minotaur

1. for general symbolism v. Bucentaur, Monsters, Thread, and Labyrinth; 2. *Dante*: blood-thirsty violence and brutality (Inf. C. 12).

minstrel

1. for general symbolism v. Bard; 2. N.T.: in Jairus' house he is a hired mourner: there were at least two flute-players and one female wailer: e.g. Matth. 9, 23; 3. *G. Chaucer*: those who were drunk and disorderly were taken to jail preceded by minstrels to draw attention to their disgrace ("Cook's Tale"); 4. the shepherds (q.v.) of the Nativity-scene were (accompanied by) Minstrels; 5. the minstrels of God: beggars (e.g. Langland: Pierce Pl. Bk. 13).

Minstrel, The - (Tarot)

1. other names: The Magician, the Magus, The Juggler, Bagattell; 2. represented: a man of varying age, who wears a robe (or a parti-coloured dress); he holds a (phallic) wand (clubs) in his hand and looks at the other suit-emblems lying on a table in front of him; the table is sometimes adorned with rams' heads at the corners; on (or, over) his head he has the lying 8 (math. symbol for eternity), or a hat the brim of which is shaped thus; sometimes he is the mitred archpriest of The Lovers; he sometimes wears a serpent biting its own tail (eternity) as a belt; 3. *denotes*: a. the Magician, introducing us into the Mysteries of the Tarot (the card is the first of the Major Arcana), of Wisdom, of Supreme Art; he is the great 'Enchanter'; b. (super)consciousness; c. the enquirer, the H. Pilgrim; man in his struggle with occult powers; d. the manifestation of the Emperor before his union with the Archpriestess; he has a strong affinity with the (poetic) fool; e. *astrol.*: Mercury (who brings out the mysterious Graces of fertility); sometimes Sun.

mint (herb)

1. virtue; 2. the Bible: a. one of the 'bitter herbs' with which the Paschal lamb was eaten; it also was an ingredient in the Eleusinian Mysteries; b. it grows in such small quantities,

that it was ridiculous of the Pharisees to demand tithes of them (as of anise and cummin): Matth. 23, 23; growing to one ounce in weight, it consumes a pound of water: Sir Th. Browne (Garden of Cyrus); 3. by some of the ancients it is considered an aphrodisiac (e.g. Apuleius: "mentha venerata"), but by others the opposite: the seed is lost in a liquid state of the penis, even preventing erection (Hippocrates); generally considered a restorative; v. also Spearmint; 4. attribute of the Virgin Mary.

mirror (looking glass)

1. reflexion: (*self-consciousness*, the ego, self-realization, examination of the self as disconnected from the surrounding universe, or in the universe; introspection: when a man is instructed and does not act accordingly, he is like a man "beholding his natural face in a glass" (introspection) and as soon as he has looked away, forgets what he looked like (James 1, 23f.); 2. the appearance and disappearance of objects in the phenomenal world: a. Creation: (Aquinas) God contemplates his own mind in his creation "as in a mirror"; b. imagination; 3. *truth, wisdom*: a. emblem of Truth and Prudence (as self-knowledge); b. many gods are shown as contemplating themselves in mirrors; c. Wisdom is "the unspotted mirror of God's majesty": Wisdom 7, 26; d. mirrors used to be made of burnished metal, giving none too clear reflexion: e.g. "now we see through a glass, darkly; but then face to face": the 'glass' may be nature in which God is reflected, or truth (1Cor. 13, 12); e. the devil (or Evil) dares not look in a mirror: seeing itself kills the basilisk; 4. *contemplation*: in Dante (Purg. 27) the attribute of Rachel (= Contemplative Life) is a mirror;

5. *God*: Dante (Par. 15, 62): wherein our thoughts are reflected before they are even formed in our minds; 6. *fertility, love*: a. a fertility-charm in Greece; b. "an amorous looking-glass": R3 1, 1; c. emblem of Lust ('Luxuria'); d. holding a mirror to someone is the job of a lover (or a slave): Ovid (De Arte Am. 1, 305ff.); e. v. *Lorca* below; 7. reflexion of *one's inner self*, feelings, memories: a. unconscious memories: mirrors often reflect things or persons they reflected long ago; b. of inner sorrow: "even in the glasses of thine eyes I see thy grieved heart": R2 1, 3; 8. *soul*: a. a looking-glass absorbs the souls of people looking into them; b. symbol of the multiplicity, mobility, and ability of the soul; c. the door through which the soul frees itself by passing (L. Carroll); 9. *virginity*: a. looking-glasses have traditionally been associated with virginity: e.g.

"crack the glass of her virginity and make the rest malleable": Per. 4, 5; b. tester of chastity; c. attribute of the Virgin Mary;

10. *art*: "hold the mirror up to nature" (about play-acting): Ham. 3, 2; 11. *paragon*: "the glass of fashion" (Ham. 3, 1): someone everybody tries to imitate; cf. H5 2, Chor.; 12. *binary*, like Echo, twins, thesis and antithesis; 13. lunar, *feminine pride*: a. because of its shape; b. it also reflects light; c. emblem of Pride; d. attribute of witches and mermaids; e. effeminacy: Otho was as proud of his mirror as Turnus of Actor's spear (Vergil: Aen. 12, 94; Juvenal: Sat. 2, 99); 14. *seduction*: Pasiphae carried a mirror into the mountains to seduce the bull: Ovid (De Arte Am. 1, 305ff.);

15. *a child*: "Thou art thy mother's glass and she in thee Calls back the lovely April of her prime": Sonn. 3; also Lucr. 1758ff., and R3 2, 2; 16. *life*: a looking-glass is often held before the mouth of a person dying to see if (s)he still breathes (e.g. in W.B. Yeats's "Countess Cathleen"); 17. *W. Blake*: the mirror of God = man; 18. *F.G. Lorca*: the mirror of love; the Great Mirror: blue heaven, life, of which the negative correspondence in the earthly paradise is the sea (El Lucifer azul) and the moon; 19. *folklore*: a. soul: if you look into a mirror you do not see yourself, but your soul; therefore a mirror must be veiled, or turned, after a death (q.v.); b. often a mirror 'smokes' before it shows the past, present, or future; c. making faces at yourself scares the (D)evil in you off; done on three successive nights it cures warts; d. breaking a mirror means seven years of bad luck; e. among actors it is unlucky to look into a mirror over someone's shoulder, so that both are reflected.

mist

1. (like cloud) a veil of a (supreme) deity; 2. the cause of fertility: a. "And there went up a mist from the earth and watered the whole face of the ground": Gen. 2, 6 (A.V.); b. Cabala: a rising mist is the female principle in nature desiring the male; 3. 'mist of fire': state following the cosmic state of chaos = Earth; 4. state of indeterminateness: between formal and informal, between air and water, etc.; 5. related to the merfolk and Thetis (in Homer rising from the sea "like a mist"); 6. care: "If the heart of man is deprest with cares, The mist is dispelled when a woman appears": J. Gay ("The Beggar's Opera" 2, 3); 7. *R. Browning*: "mist in the face": approaching death ("Prospice"); 8. proverb: "When the mist comes from the hill, Then good weather it doth spill; When the mist comes from the sea, Then good weather it will

be"; 9. v. *Fog and Cloud*.

mistletoe

1. *general*: a. semi-parasitic evergreen plants belonging to the Loranthaceae (mistletoe) family; the traditional mistletoe of literature is the *Viscum album*; in Great Britain it is generally found on apple-trees, only rarely on the oak, with which it is usually associated; but it is most revered when found on oak; also poplars, willows, lime, mountain ash, and maple function as hosts; when growing too profusely it may kill its host; b. especially in winter its yellowish green leaves, and the yellow flowers (appearing later in winter) contrast sharply with the naked trees; it has white berries filled with a viscous, transparent pulp, used as bird-lime ('bird-lime twig'); c. it is planted on the oak by thunder; 2. the plant is the oak's genitals: the juice of its berries is the oak-sperm, having regenerative powers; lopping off the mistletoe is a form of (ritual) emasculation; the spermal viscosity of the berries is the life-vehicle; 3. it is related to the death of the oak-fertility-king: a. Aeneas visiting the Underworld (= the sun-hero's 'death', while his substitute really dies) held a mistletoe to ensure a safe return: winter-bloom sustaining the sun(-king) through the darkness of winter and ensuring the sun's return in spring; however, some reject the idea of the mistletoe being the Golden Bough (among other things) on the grounds that it is described as "like a mistletoe"; b. Germanic: of all nature the mistletoe was the only thing that had not promised to kill or harm Balder, and so was used by his enemy; it killed Balder in revenge for being slighted as too unimportant to take the oath; or it had not sworn, because it was between Heaven and Earth; c. Druid: substitute-sacrifice: the mistletoe was cut with a gold (sun) sickle (moon) from an oak of 30 years' growth, on the 6th day of the moon (when it is strongest); the mistletoe indicated that the tree was sacred, as the lightning had singled it out; the cutting was followed by the sacrifice of two white bulls, whose horns had never been bound before (full fertility), and prayers for prosperity: Pliny (16, 95); d. some suggest that it may have been the 'May-tree', whose daughter was the May-Queen: the male leader (Hercules-type) of the orgiastic rites had 12 archer-companions, performing an annual green-wood marriage with the Maid Marian-Queen; mistletoe, then, was one of his fertility-emblems; 4. its powers: a. regeneration: it cures sterility, has phallic powers and thus restores family-life; b. (by sympathetic magic) it can be used to discover hidden treasures of gold; c. it prevents all kinds of poison;

5. it *symbolizes*: a. immortality: it is an evergreen, and, with the oak, covers the full round of the sun in a year; b. as a parasite it may first enhance what it kills later; c. the binary: the Celestial Twin: the leaves and berries grow in pairs; d. atonement, goodwill, reconciliation (of opposites); e. fire: (Rome) it contains the seed of fire, since it is planted by lightning; f. snare: when it came into existence, the martin realized the danger of its glue, but its warnings were not heeded by the other birds; Aesop; g. witchcraft: a gloomy forest, fit for witchcraft, is described as "Overcome with moss and baleful mistletoe": Tit. Andr. 2, 3, 6; *folklore*: a. Heal-All: 'sacred to physic' (J. Webster); b. bringer of fertility: (as Christmas decoration) carrying (sun-)fertility through its period of weakness; c. the Kissing Bough (a typical English custom): a girl standing under it cannot refuse to be kissed; sometimes a boy is then allowed to pluck a (symbolic) berry; sometimes it ensures marriage; d. as an amulet it promotes conception in women; e. peace (Scandinavian): a bunch hung outside the door denotes a safe welcome; e. protective: against lightning, witches, and evil spirits; 7. v. *Balder and Bough*.

mitre

1. origin of the bishop's mitre: a. it resembles the fish-head masks of the priests of Assyrian Ea-Oannes; perhaps it was later adopted by the Jews as an emblem of authority; Christ is also a fish (ichthys) god; b. it was anciently worn mainly by women; c. it may also have been derived from a conical Phrygian headdress, which was split up into tiara and mitre; d. etym.: Gr. 'mitra': headband or headdress; 2. later explanations: a. the two horns of Moses; b. the Old and the New Testament; 3. other form: Dionysus-Bacchus wore a mitre in the form of a serpent: eternal youth and rejuvenation.

mocking-bird

1. mimicry; 2. courage in the defence of its nest; 3. *T.S. Eliot*: "Will heat move Only through the mocking-bird Heard once?" ("Landscapes" 2).

mole (animal)

1. blindness: a. in Egyptian mythology it stands for blindness; b. blind humanity: Wint. 4, 3: "I will bring these two moles, these blind ones, aboard him"; 2. idolatry, lies; held in the greatest awe by the superstitious Magi for divinatory purposes; 3. wisdom from the underworld, fertility: seed touched by its forequarters is more fertile (Pliny 18, 45); 4. avarice: a mole is a steed for Avarice in a medieval icon; 5. industry: cf. Ham. 1, 5; 6. keen hearing:

"Pray you, tread softly, that the blind mole may not Hear a foot fall": Temp. 4, 1; Pliny 10, 88; 7. connected with witches as a worker in darkness: "The ant, and the mole sit both in a hole, And frog peeps out o' the fountain": B. Jonson ("The Masque of Queens"); 8. destruction, death: a. frequents burial places and ruins; b. in the day of the Lord the people will throw their idols "to the moles and bats": Isa. 2, 20; 9. earthiness; 10. *molehill*: a. "to be set on a molehill": derision: "Come make him stand upon this molehill That rought (= reached) at mountains with outstretched arms": 3H6 1, 4; b. (later in the same play: 2, 5) King Henry sat on one, wishing for death and the end of the unnatural war, envying the simple shepherd's life; c. pride and ambition: Middleton ("A Game of Chess" 4, 4); d. victim of man-oppressed earth, who kills the mole for presumption: Per. 1, 1; 11. *folklore*: used in many (magical) prescriptions, and ominous.

mole (skin mark)

1. universally a mark for recognition of long-lost relations: e.g. Cymbeline recognizes one of his sons thus; 2. knowledge of a secret mole is proof of having intimate (carnal) knowledge of another person: e.g. a "cinque-spotted" mole "like the crimson drops I the bottom of a cowslip" was the proof of Iachimo having enjoyed the pleasures of Imogen's intimate company: Cymb. 2, 2; 3. *folklore*: a. luck: hairs growing from them are often regarded as good luck signs; b. the position on the body shows which planet influences over the personality; c. they show the future, or prominent characteristics; 4. *Birthmark*.

moly

1. *Homer*: the herb given to Odysseus by Hermes (since mortals cannot uproot it), to break the enchantment of Circe and return his companions to their human form: antidote (Od. 10, 302-6); its root is 30 feet long; 2. *Ovid*: the "god's name" for a white flower on a black root (Metam. 14, 292); even though Homer and Theophrastus gave it that colour, the Greeks also said it had yellow flowers (Pliny 25, 8).

monkey

1. imitation: attribute of Comedy; v. also Aesop's "Fables", 49; also attribute of Art (imitation); 2. dancing: according to Aesop the best dancer of the animals; 3. maliciousness, petty theft, or petty-mindedness in general: the baser forces of man in a small way; 4. the sanguine temperament: in the 15th cent. "Livres des Heures" the Sanguine Temperament of man has a monkey (= element air) as an attribute; in

another a falcon (also the element air); 5. lasciviousness: "were they... as hot (= lecherous) as monkeys": Oth. 3, 3; also "Goats and monkeys" (Oth. 4, 1) as symbols of lust; v. also Langland (Pierce Pl. Bk. 3); 6. flattery, hypocrisy: attribute of Dissimulation; 7. meddler: "on meddling monkey or on busy ape": MND 2, 1; 8. inconstancy: attribute; 9. avarice: in one medieval psychomachia (with all female personifications) Avarice is seated on a monkey, facing the back;

10. melancholy: "As melancholy as a sick monkey" (standing phrase); 11. pride: in one of Aesop's "Fables" a monkey is so preposterously proud that it is fooled by a fox; 12. idolatry: emblem; 13. misdirected love: when monkeys produce twins, they smother one to death through love, while the other becomes healthy through neglect: Aesop; 14. anciently: a. Egypt: held in great veneration; from Egypt they crossed to the Island of Pithecoussa, named after them; b. Rome: a bad omen to meet one, when leaving the house; 15. *W. Blake* (especially the Baboon): in his Heaven he sees monkeys, as Established Religion, devouring each other ("The Marriage of Heaven and Hell"); 16. v. *Ape and Baboon*.

monolith

1. Egyptian hier.: a. associated with Osiris, since the reassembling of his members was accompanied by the erection of a monolith; b. the meaning of 'to last'; 2. solar; 3. masculine, procreation (like menhirs); 4. resurrection, eternal life; 5. unity: the opposite of the world 'fallen' into disintegration; 6. primitive life.

monster

1. primordial life; 2. the cosmic forces at a stage one step removed from chaos, from the non-formal potentialities; 3. heroes (Knights) fighting monsters exacting tribute (e.g. the Minotaur, St. George's dragon, etc.): a. cosmic: the primordial sacrifice (q.v.), the evil demiurge and redemption; b. social: a state oppressed by a tyrant, plague, drought, etc. (the tyrant is often impotent, causing the lack of fertility); c. psych.: the predominance of the baser forces in man, to which his 'finer' side is sacrificed: they are fought by his spiritual side (= 'Knight'); 4. heroes rescuing maidens from monsters: the hero striving to dethrone the (Sacred Sun-)King by killing him as a 'monster'; he is the maiden's father, and by marrying the daughter he becomes King himself; 5. very often these legends are connected with the number Seven (years, victims, etc.): conquering the evil influence of the planets (= the instincts and baser forces); 6. the Libido, or products of the

unconscious; 7. instincts which hinder man to see truth, heightened desire, improper intentions, etc.; 8. forms: a. the head animal and the body human: the base forces in man carried to their logical extreme; b. the body animal and the head human: mere predominance of the animal side, baser nature; 9. *v. Dragon, Giant, etc.*

monument

tears seen as monuments: "Poor wasting monuments of lasting moan": *Lucr. 798*; *v. also 2H6 3, 2.*

moon

1. as an elementary symbol it stands for opposing values: female and male, fluid and volatile, constancy and inconstancy, etc.;

2. *sex* in mythology: 1. female: A. Egypt: a. the 'left eye' of Horus, whereas the right eye is the sun; b. the cow-goddess Hathor, later identified with Isis; c. the seat of one of the furies: she was placed on the moon, so that no misconduct on earth could escape her; B. Babylonian: Ishtar; C. Greece: the Tri-form goddess (New, Full, and Old Moon), most clearly related with the Virgin, Woman, Crone phases of the Great Goddess; she is also Termagant = 'Trivagant' = 'thrice-roving'; sometimes she is dual: Diana of the Crossways; a. the Virgin Artemis (Cynthia, Diana, Phoebe), the Fatal Huntress; her 'manly' characteristics may have caused the moon to be considered as bisexual, androgynous: either the original view, or a synthesis of these female and male characteristics, of which the 'male' are remnants of a more matriarchal society; or because the moon is sometimes considered the Egg of the World; the phase corresponds with Kore, the celestial aspect; b. Selene (Helena, Luna) kissing the sleeping fields (Endymion); this phase corresponds with earthly Aphrodite; c. Hecate: the crone of witchcraft; the infernal, underworld aspect; corresponding with Demeter; d. (later) daughter of Hyperion and Theia; she was the greatest divinity next to the sun; Macrobius held, that all deities could be related to those two; some of the 'Orientals' honoured her as Urania; D. Christian: the Virgin Mary as Queen of Heaven; II. male: A. ancient Semitic: the god Shajar, called Ab in his paternal aspect, Wadd ('loving') as his 'anima' (perhaps a remnant of the preceding female form), and Warah as 'wanderer'; B. Egypt: Ah (as later Khonsu), associated with Thoth, awakener and pathfinder; C. Babylonian: the great god Sin, whose sacred abode was Mt. Sinai; he is the 'father' of Ishtar; his worship greatly influenced the Hebrew religion (e.g. the observation of the Sabbath); he later merged with Marduk; D. the 'Man in the Moon': *v. below*;

3. *abode of the dead*: a. Greek (and Egyptian): abode of those who had been good on earth (especially the New Moon); they enjoy perfect tranquility, and give oracles to those still on earth; its terrifying shape serves to scare off those who have no right to dwell there; b. Gnostic: the celestial ship carrying the departed souls; 4. a cup containing *ambrosia*, or mead of the gods (*v. also Jack and Jill*); 5. the *door* (Diana = Iana = fem. Ianus): the dividing-line between what is unchangeable (above it) and what is transitory (below it);

6. *maternal, feminine*: a. women (and the sea) move with a lunar rhythm: passivity; b. the matrix, casket, symbol of containment, fecundity; c. enveloping, protective: the Church, the Nation, etc.; d. matter (in alch. one of the names of Prime Matter), to which the Sun gives form; e. soul, psyche; f. the unconscious, the occult side of nature, (beside the fiery, active side of the sun) of the manifest world; g. as mediatrix (*v. 5*) she distributes rain, fertility, etc.; so the moon is connected with water (again Prime Matter): moon-goddesses are often represented as 'bathing' (e.g. the Actaeon-myth); h. the phases of life: periodic creation and recreation (*v. also W.B. Yeats below*); i. guardian of memory and hereditary qualities; j. the Full Moon eases childbirth (since Greece);

7. *fluid*: a. it influences all the fluids in the human body (beside menstruation), so also the 'humours' in man; if she would not shine, our bodies would dehydrate; b. it influences the fluids on earth (beside the tides, rain, etc.): lobsters, oysters, leaves, etc. grow at the rising moon, and decrease at the waning moon; c. adaptation; 8. *lunacy*: a. the dismemberment-myths (Osiris, Zagreus, Pentheus, Orpheus, Actaeon), generally performed by women in a bacchantic frenzy, may be related to the phases of the moon; b. in the Bible the moon is believed to regulate the periods of epilepsy (a form of 'lunacy'); c. "It is the very error of the moon, She comes more near the earth than she was wont, And makes men mad": *Oth. 5, 2*; d. imagination, poetic inspiration (*v. Jack and Jill*), a poetic 'frenzy';

9. *magic*: a. Hebrew amulets were usually moon-shaped: "their round tires like the moon": *Isa. 2, 18*; b. medicinal herbs gathered at moonlight are the most potent: "all the simples (= herbs) that have virtue under the moon": *Ham. 4, 7*; c. "Fairy elves, Whose midnight revels, by a forest side Or fountain some belated peasant sees, Or dreams he sees, while overhead the moon Sits arbitress": *Milton (Par. L. 1, 781ff.)*; d. connected with ghosts: "What may this mean, That thou, dead corpse, again in

complete steel Revisit'st thus the glimpses of the moon, Making night hideous": *Ham. 1, 4*; besides, moonlight provides immortality; e. moonbeams are fairies' food; 10. *constancy*: in the Bible: of death, promises, etc.: "as long as the moon exists"; 11. *inconstancy*: "O, swear not by the moon, the inconstant moon, That monthly changes in her circled orb, Lest that thy love prove likewise variable": *Rom. 2, 1*; 12. *chastity*: as Virgin-goddess (especially the Crescent): a. "the chariest maid is prodigal enough If she unmask her beauty to the moon": *Ham. 1, 3*; b. "Queen, and Huntress, chaste, and fair...": B. Jonson ("Cynthia's Revels": Hesperus's Hymn); 13. *anti-chastity*: (as Aphrodite) a. "The moon, methinks, looks with a wat'ry eye: And when she weeps, weeps every little flower, Lamenting some enforced chastity": *MND 3, 1*; b. the New Moon was often a time for marriage, e.g. for Theseus' marriage (*MND 3, 1*); 14. the *Shepherd* of the Stars, the awakener and assembler;

15. *death* (another aspect of the Great Goddess): a. four moons in the sky, and a fifth whirling around "the other four in wondrous motion" portended K. John's death (*K. John 4, 2*); b. "the moon is down" in Macbeth inaugurates Duncan's death (*2, 1*); c. in D.G. Rossetti's "My Sister's Sleep" there was a halo round the moon on the night of her death; 16. *disasters*: a moon as 'blood' is a sign of the coming of the day of the Lord (*Joel 2, 31*), and is often accompanied by the sun's eclipse and falling stars predicting earthly disasters (e.g. *Rev. 6, 12f.*); 17. *silence*: "amid the friendly silence of the still moon": *Vergil (Aen. 2, 255)*; 18. *music*: the phases of the moon may have influenced the shape of musical instruments; 19. the *alphabet*: a. the phases of the moon may have influenced the characters of the Hebrew alphabet; b. corresponds with the Greek vowel alpha;

20. Christian: a. the Virgin Mary; b. the Church: reflecting the light of Christ; c. Synagogue: as the opposite of the Church, and bound by New Moon festivities; d. the Crucifixion of Christ's humanity, whereas the sun symbolizes his divinity; e. the Limbo of the Moon: on it are treasures wasted on earth (broken vows, etc.: *v. Limbo*); 21. *alch.*: a. Prime Matter; b. the volatile: mutable; c. silver; 22. *astrol.*: a. the female principle as well as lustral water, the mystic centre of the H. Grail; b. Zodiac: rules Cancer; c. Ptolemy: governs the diseases of the stomach, the womb, the 'left-hand parts', sometimes melancholy; d. correspondences: a. humour: cold, moist; b. colour: white; c. metal: silver; d. gem: opal or pearl; e.

day: Monday; f. plants: seaweed, melon, cucumber, mushroom, peony, water-cress, water-lily, pumpkin, strawberry, primrose, sorrels, wild thyme, violet, and poppy; g. places: sewers; h. gifts: imagination, travel, carelessness; sin: laziness; 23. *psych.*: (Jung) certain aspects of the unconscious: the sun is a type of God, the moon of man: because of its changefulness (mortality, death);

24. *special literary meanings*: A. *W. Blake*: Beulah, the Passions, Love, Ideal Marriage, a beautiful and enduring reflection of the True Light; B. *W.B. Yeats*: the Phases in man and Mankind (*v. also Elements*): phase 1: darkness, human life cannot exist; phases 2-8: man's incarnations are dominated by animal happiness; phases 9-11: tragic, handsome heroes dominate ('cat-o-nine-tails of the mind'); phases 12-14: terror of approaching extinction of body, yet increasing physical beauty: 12. the hero's crescent: he must grow though 'helpless as a worm'; 13: the soul at war with its own being; 14: frenzy of the soul about to die in the labyrinth of itself; phase 15: pure subjectivity, when nothing is apparent, but dreaming Will and the Image that it dreams; then contemplation and desire, united into one, inhabit the world, where every beloved image has bodily form, and every bodily form is loved; this love knows nothing of desire; in this phase human life is not possible: body vanishes (perfection is impossible in the world); the interpreting gyres reverse: pure soul, the dancer (organic unity) emerges; phases 17-22: reformer, merchant, statesman, learned man, dutiful husband and wife; phases 23-28: spiritual revelation, period of the Hunchback (*26, q.v.*), the Saint (*27*), and the Fool (*28*); C. *J. Joyce*: isolation: wanders companionless; D. *F.G. Lorca*: the poet moves in a perpetual night, haunted by the terror which supposes the arrival of inimical dawn; he always describes moony nights: feminine but barren, since the moon is the only 'door' which is open to the beloved (the other, in one poem, a girl but she lies dead), full of cold images, petrification (e.g. frozen fruit), death; the moon is "a stone without seed"; E. *T.S. Eliot*: lunar synthesis: moonlight changes, dissolves and gives coherence, e.g. to disconnected images, especially of memory; the opposite is the Fog ("Rhapsody"); F. *D. Thomas*: moonshine: a. illicit mountain-distilled spirits; b. imagination; c. "signal moonshine"; the ninth month, or zero hour (zero = womb and moon); "conceiving moonshine": fertility; d. sterility: a 'seedless stone'; e. regularity, order of life; f. guardian of dreams, romance; g. marks the pas-

sage of Time and Death;

25. *red moon*: a. in B. Jonson's "The Masque of Queens" a sign of the activity of witches; b. v. 16 for disasters; it generally predicts war; 26. *Man in the Moon* (v. also 3): A. *Dante* followed the medieval tradition that it was Cain going with a bundle of thorns to sacrifice (e.g. Par. C. 2); B. nursery-rhymes: a. he was banished to the moon for strewing the church-path with thorns to hinder people attending mass; ref.: "The man in the moon was caught in a trap For stealing the thorns from another man's gap. If he had gone by, and let the thorns lie, He'd never been Man in the Moon so high"; the 'bush' (and lantern) he is so often represented with, refers to this bush of thorns; b. on good authority, from both nursery-rhymes and street-ballads, we know that he drinks claret; 27. *lunar*: A. animals: all those which appear and disappear: e.g. amphibians, snail (in and out of its shell), those of varying shapes; furthermore night-prowlers, etc.: v. Great Goddess; B. objects: a. passive or reflexive: e.g. mirror; b. those of shifting shape: e.g. fan; C. way: intuitive, imaginative, magic (as the opposite of the solar way: reason, reflection, objectivity); cf. Tarot;

28. *folklore*: I. weather-prediction: A. according to Vergil (Georg. 1, 427ff.) the waning moon predicts: a. heavy rain when there is a mist between her vague horns; b. wind: when reddish; c. fair weather till the end of the month when it is clear at the 4th rising; B. according to the ballad ("Sir Patrick Spens"): "Late late yestere'en I saw the new moon, Wi' the auld moon in her arm": portends storm; C. new moon: a. coming in on a Saturday or Sunday: foul weather and bad luck; b. with the horns pointing upwards: either a flood (the moon seen as carrying water), or dry weather (the curve catches the rain and holds it); D. two moons in a single month: a month of bad weather; but in May: rain for a year and a day; E. proverbs: a. "Pale moon doth rain, red moon doth blow, White moon doth neither rain nor snow"; b. "The full moon brings fair weather"; c. "When round the moon there is a brugh (= halo) The weather will be cold and rough".

Moon, The - (Tarot)

1. other name: the Cross-roads; 2. represented: the moon in the sky is represented realistically, or as a crescent with moonface in profile, set in a circle from which (yellow, red, and blue) dewdrops fall (sometimes clearly inverted); there are two towers, generally square, occasionally round; there are two dogs (one of which is) howling at the moon (the other

asleep); there is a landscape with water, near (or, in) which we see a lobster-like crab (Cancer); 3. *denotes*: a. involution, regression to a more primitive state (the crab eating away what is transitory), in order to make a fresh start; change, inconstancy, a Choice; b. meditation, the rejection of Reason; imagination; c. the phenomenal world held in a lunar synthesis, Symbolism; d. *astrol.*: Cancer, sometimes Gemini, or Aquarius and Venus.

moonstone

1. a feldspar showing a bluish to white iridescent lustre, or a milky opalescence; 2. intelligence, pensiveness; 3. charm: a. promotes harmony in a family, and protects it against misfortune; b. aids memory; c. protects sea-travellers; d. in waxing moon: a potent love-charm; e. in waning moon: endows one with the gift of prophecy; 4. *Zodiac*: governs Cancer.

moonwort

1. a small fern, also called (Botrychium) 'lunaria', because of its moon-shaped pinnae; 2. forgetfulness; 3. bad fortune; 4. it opens any heart (v. 5); 5. *folklore*: a. it turns mercury into silver; b. it eases childbirth (v. next); c. it opens locks and draws out nails; woodpeckers know its virtue: when a nail obstructs their nests, they lay moonwort against it and thus draw it out easily.

morning

1. in man: a. childhood, youth; b. any propitious time; 2. in mankind: pristine happiness, Paradise: "Now morn her rosy steps in th' eastern clime... Milton (Par. L. 5, 1ff.); 3. bringer of health, freshness, and wealth: a. "the healthy breath of morn": J. Keats ("Hyperion" 1, 2); b. "the breezy call of incense-breathing morn": Gray ("Elegy" 17); 4. releaser of the treasures locked in darkness in myth; 5. renewal of love; 6. morning *dreams* are true dreams: ref. 1H6 1, 2; 7. a *red morning* betokens "Wrack to the seaman, tempest to the field, Sorrow to the shepherds, woe unto the birds, Gusts and foul flaws to herdmen and to herds": Ven. 454ff.; 8. the *weeping morning*: in Shakespearean myth the sun takes leave of dewy Aurora; ref. Ven. 2; 9. *W. Blake*: the Radiant Dawn of Love (Böhm's 'Morgenroth'), whose symbol is the lark (the opposite of the Nightingale of Night-Love); 10. *morning-land*: usually the (Near) East, but sometimes Egypt (e.g. Apollonius Rhod. 4, 267).

moor

1. maternal love; protective covering; 2. humility, service; 3. friendship; 4. a parasite: Err. 2, 2; v. Ivy; 5. boredom.

moth

1. destroyer: sinful Ephraim will be destroyed by Yahweh as by a moth: Hos. 5, 12; but it does not touch a garment worn at a funeral (Pliny 28, 6); 2. corruption: Matth. 6, 19; 3. a parasite, an idle person living at another's expense (said especially of women): a. (about Penelope) "all the yarn she spun in Ulysses' absence did but fill Ithaca full of moths": Cor. 1, 3; b. (about Desdemona): "a moth of peace": Oth. 1, 3.

mother

1. life-principle, indifferent towards individual human suffering; 2. link of generations, blood-relationship (as the opposite of paternal Law and Obedience), destiny, wisdom; 3. material life, source of the water of life; symbols: water, cave; 4. the nocturnal side of life: symbols: night, womb; 5. the left side: heart; 6. death: "return to Mother Earth"; symbol: vulture; 7. the Terrible Mother (v. Archetypes); in a ballad: "the Cruel Mother" (though with tears) has to kill her illegitimate twin sons ("The Lass of Lochroyan"); 8. *psych.*: a. the unconscious is first and foremost a Mother-imago, which explains why its inhabitants are seen as monsters: to frighten a man off from incest (q.v.); b. the first mother-imago is the anima (the feminine part in man); it follows the Great Goddess (q.v.) in the phases of mother - sister - beloved; 9. v. *Female, Woman, etc.*

Mother Hubbard

in a nursery-rhyme an old woman devoting her time completely to her dog in his devious ways (probably a witch-familiar relation): "Old Mother Hubbard Went to the cupboard To fetch her poor dog a bone; But when she came there The cupboard was bare And so the poor dog had none"; one of her strange adventures: "She went to a tailor's To buy him a coat, But when she came Back He was riding a goat".

motley

1. formerly a calf-skin for jesters and fools; etym. probably related to the word 'mote' = speck; 2. v. Vice for its original connection to that morality-character; ref. Ham. (3, 4), where we also find "a king of shreds and patches".

mould (implement)

1. nature: "Natura il fece, e poi ruppe la stampa" (nature made him and then broke the mould): L. Ariosto (Orl. Fur. 10, 84); 2. mother: "the honoured mould Wherein this trunk was framed": Cor. 5, 3.

mountain

1. the realm of meditation (height-symbolism): a. mysticism: the opposite of the plains of reality; b. communion with the blessed; c. wisdom; high thought, but still on earth (W.

Blake); d. the mind: threatening: "O the mind, mind has mountains; cliffs of fall Frightful, sheer, no-man-fathomed. Hold them cheap May who ne'er hung there": G.M. Hopkins ("No Worst, there is none"); 2. solitariness: a. "The Mountain of Salvation": refuge from the outer world, from the everyday mediocre existence; sometimes like Island; b. place of pilgrimage; c. sterility: the opposite of the fruitful Valley; d. related to the sun, resurrection: a. the place of its birth: "Night's candles are burnt out, and jocund day Stands tiptoe on the misty mountain tops": Rom. 3, 5; b. the place where it dies: the Mountain of the West is the realm of death; c. light: the opposite of the valley of darkness and death; 4. world-axis: the contact between heaven and earth; the Tree of Life: a. the ladder to heaven; b. the (macrocosmic) spinal column; c. the place of revelation: Sinai, Horeb;

5. heaven: the Mountain of Heaven as the opposite of the Cave of Hell (archetypal): a. the Delectable Mountains (e.g. in Bunyan), related to the Holy Hill in Dante, which drop sweet wine (= celestial love, salvation); b. "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it": Isa. 2, 2f.; c. the vault of heaven, on which rests the throne of the God of Creation and fertility: "El-Shaddai" = the God of the Mountain, the God of the 'High', or (as the highest) an astral god (in the O.T. perhaps Saturn); for the Astral Bull-God El-Yahweh v. Bull; d. Greek: the celestial home: Olympus, Parnassus-Helicon; burial-places of heroes (also in the Bible; perhaps Isaac's sacrifice on the mountain is related to this); entrance to the other world; e. Norse: Valhalla; in Njal's Saga a warlock disappears into a mountain (14); 6. the Omphalos, the Navel of the World: a. the centre of the habitable world; b. attached to the umbilical cord, which, in turn, is attached to the foetus through which earth draws her increase; c. the "Mountsalvat" of the Grail-legend, the 'polar mountain', always difficult to find (cf. the Centre of the Labyrinth); the symbol is often complemented by: fleur-de-lis, star, crescent, cross, steps, crown, circle, triangle, number Three, letter Z (= Zion), or R (= Regeneration); 7. fertility: a. for El-Shaddai v. 5, c; cf. "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon": Ps. 72, 16; cf. 'Enlil of the Mountain' (Gilgamesh); b. mountain-tops were sacred to Pan; c. place of abandonment (or birth) of fertility gods and heroes: Zeus, Oedipus, Dionysus; d. scene of eternal youth,

and of frenzied Bacchic orgies (Pentheus); and the 'abominations' in the O.T.; e. sexual ecstasy: T.S. Eliot's "Waste Land" (1): "there you feel free"; 8. place of worship and witness of the eternal power and faithfulness of God (Mt. Moriah); 9. freedom: "Thou shalt be as free As mountain winds": Temp. 1, 2;

10. peace: "The mountains shall bring peace to the people, and the little hills, by righteousness": Ps. 72, 3; 11. the mountain of congregation: Babylon, in her pride, wanted to ascend to heaven, and sit "upon the mount of the congregation, in the sides of the north": in the North was the mountain of God: Isa. 14, 13 (also Ps. 48, 2); 12. the mountain of affection: Ado 2, 1; 13. the Mountain of Hell: a. in the literature before the Romantic movement (especially in times of Classical art) the mountain was generally considered as a hideous malformation of a world ruined by sin; b. "sae dreary wi' frost and snae" is the mountain of Hell in the ballad "Daemon Lover"; 14. the Mountain of Purgatory: when Satan's Fall from Grace created the tunnel of Hell, the Mount of Purgatory was formed at the same time: Dante;

15. the home of giants, dwarfs, or fairies: the "Mountain of Stone", the exterior of which is for the living, and the interior for the dead or immortal: a. related to the Celtic fairy-hills; b. related to the legends of heroes asleep inside mountains, one day to emerge, either to save, or renew the world; c. symbol of Entanglement; cf. 5, e; 16. *alch.*: a. the 'hollow mountain' = the philosopher's oven; b. Prime Matter is often considered to come from the mountains, where things are undistinguished and indistinguishable; 17. *her.*: a. solidity; b. freedom; 18. *combinations*: A. two mountains: a. = Two Pillars: v. Pillars; b. two worlds: dualism of light/dark, life/death, etc. striving towards the binary; c. the mandorla: the intersection of the circles of heaven and earth; d. the gate to heaven has as 'posts' two mountains of brass: Zech. 6, 1; e. Parnassus, where also Deucalion landed after the flood: Ovid (Metam. 1, 316); f. Gilgamesh: twin-peaked Mashu, guarding the rising and the setting sun, with Men-Scorpions guarding it; B. *snow-covered* mountains: a. nobility; b. abstract thought; cold reasoning.

mourning

mourning-rites: a. tend to coincide with harvest-festivals as a form of ancestor-worship: they are associated with death of fertility and the hope of resurrection; v. also Weeping and Wailing; b. many rites at an actual death are based on the fear of jealousy of the newly dead

(v. Death, Grave, Corpse, etc.): people either mimic their union with earth (e.g. Sackcloth), or disguise themselves (e.g. mourning-veil).

mouse

1. its 'natural enemy' is the weasel; 2. *sacred*: A. O.T.: a. at times they were eaten sacrificially; b. 5 golden 'emeralds' (variously explained: from haemorrhoids to plague-boils) and five golden mice were given to the Israelites as a trespass-offering by the Philistines, when they wanted to get rid of the 'plague': 1Sam. 5, 9 and ch. 6; B. Egypt: sacred to Horus (sun-god) and Isis (who took the shape of a mouse in flight from Seth); C. Greek: sacred to Apollo: (Apollo 'Smintheus') a. as god of medicine; mice are connected with disease and its cure; b. oracular; c. as fertility-god; the punishing implements of the god who normally protects the crops from destruction; d. he sent mice to indicate the place, where Troy was to be built (according to some); mice were also kept at Athena's temple against plague and sudden invasions of mice; D. one of the seasonal changes of Sacred (Fertility) Kings; E. sacred to the Great Goddess (q.v.): a. night-prowlers: the night-mice of Cinderella's coach changed magically into the White Horses of Dawn at approaching the Sun; their livers increase and decrease with the moon; b. connected with another Great Goddess favourite: cats; c. fecundity; the most prolific of all animals, conceiving by licking or tasting anything salt; e. destruction, death; f. connected with fairies: also the 'ere-mouse' (= bat) of MND 2, 2; 3. M.A.: *the devil*; 4. *gratitude*: it gnaws through the ropes of the net in which a lion is caught, because it had been left alive by the lion before: Aesop (Fables 39);

5. *vanity*: in Aesop; 6. *cleverness*: a. it outwits a cat (Aesop 94); b. it prefers hard life in the country which is safe, to the dangerous luxury of town-life: Aesop (41); 7. *drunkenness*: at least since Chaucer: e.g. the "Knight's Tale" and the Prologue to the "Wife of Bath's Tale"; perhaps related to the next; 8. *drowning*: "piteous they will look, like drowned mice": 1H6 1, 2; cf. the proverb: "Pour not water on a drowned mouse"; its characteristic death, another feature it has in common with cats and witches; 9. *humility, insignificance*: "The best-laid schemes o' mice and men Gang aft agley": R. Burns ("To a Mouse");

10. *silence*, maker of the least sound: a. "not a mouse stirring": Ham. 1, 1; b. "Dun's the mouse" = keep dark, quiet: e.g. Rom. 1, 4; c. proverb: "as quiet as a mouse"; 11. *poverty*: "As poor as a church mouse" (proverb); 12. a

term of endearment for a woman: a. "Pinch wanton on your cheek, call you his mouse": Ham. 3, 4; b. "Ay, you have been a mouse-hunt in your time" (= woman-hunter): Rom. 4, 4; 13. *untidiness, madness*: "your mind is chasing mice": (= 'wool-gathering'): standing phrase;

14. *folklore*: A. omen: a house suddenly overrun with them, or their sudden disappearance, means death in the house; when a country is suddenly infested it means war; B. cures esp. diseases and disorders caused by witches; C. character: girls who are afraid of mice are also afraid of men; D. external soul; E. the *Shrew-mouse*: a. cause of diseases: of the limbs (e.g. lameness) if it creeps over a person or animal (especially out in the fields); b. it cannot cross a path trodden by man: it will die instantly; this is often extended to field-mice in general, and explains why they are often found dead along paths without any visible cause; F. nursery-rhymes: a. a mouse marries a (h or b)umble bee, while "a cat came fiddling out of a barn"; b. in several rhymes it is referred to as 'spinning', which may mean they have originally been spinning-rhymes; c. "Three blind mice, see how they run! They all ran after the farmer's wife, Who cut off their tails with a carving knife, Did you ever see such a thing in your life, As three blind mice?"; d. for a mouse running up the clock: v. Hickory, dickory, dock; e. Micky Mouse occurs in many counting-out and ball-bouncing rhymes: arrogance.

mouth

1. Egyptian hier.: the power of speech, the Creative Word (also symbolized as a mouth with a sun-disk); 2. duality: a. closed, it forms a line: male; or the phallic tongue is visible: the Centre, the point in the circle; b. open it forms a circle: vulva; 3. connected with the life-forces of fire (both: energy): creative and destructive (Hell represented as a fire-breathing dragon's mouth); 4. door: Egypto-Hebraic; 5. traditionally connected with roses; also the place to carry silver coins in Greece (e.g. Aristophanes: "Wasps"); 6. as it is placed below the other features it symbolizes the downward movement of Creation; 7. *Dante*: the place where Love ends (it starts in the eye); 8. *character*: a. its size is related to the amount of self-assertion; b. a 'sweet' mouth: a lecherous disposition; ref. Gent. 3, 1; 9. *mouth-organ*: its music scares off fairies (q.v.).

mud

1. the emergence of matter; 2. union of receptive earth and transforming water; 3. the opposite of marble: "Life is made up of marble and mud": N. Hawthorne ("The House of the Seven Gables", 2); 4. sinking into mud: v. De-

vouring; 5. *Dante*: mud covers the Arrogant (Inf. 8).

mugwort

1. 'Artemisia vulgaris': dedicated to Artemis as fish-goddess, or 'Elithyia' goddess of birth; and related to mermaids in Scotland; 2. happiness; 3. *folklore*: a. traveller's aid: carrying it about, one does not get tired; b. (Pliny) who wears it cannot be harmed by poisonous medicines, or wild beasts, or the effects of sunstroke (25, 81); c. it protects against witchcraft and thunder; 4. v. *Wormwood*.

mulberry

1. in the time-myth of Pyramis and Thisbe the latter found the former's dead body under a mulberry tree ("And Thisbe, tarrying in mulberry shade, His dagger drew, and died": MND 5, 1), and since then its berries are red: Ovid (Metam. 4, 90ff.); 2. sacred to the Great Goddess: a. there is a curious passage in Vergil (Ecl. 6, 22), which relates that, when Silenus was bound, drunk, by two lads who found him, the nymph Aegle painted his face and temples with crimson mulberries; b. ballad: "as the dow flies over the mulberry tree" is the refrain of The Riddling Knight; symbol of the love of the three sisters; c. Bottom (in MND) was fed mulberries in fairy land; d. wisdom, oracular: consulted by David (2Sam. 5, 23f.); e. related to war: the juice of grape and mulberry was used to make elephants eager for battle: 2Maccabees 6, 34; f. kindness and sharpness combined; its slow-growing timber becomes hardy, yet darkens (mellowing) with age; 3. slowness: flourishes late; therefore also wisdom: blossoms when cold weather is over and then quickly ripens (Pliny 16, 41); 4. related to silk: silkworms were reared on mulberries.

mule

1. a king's mount: at his coronation Solomon rode on David's mule (e.g. 1Kings 1, 33); far into the Renaissance white mules were in great demand for gentle ladies; 2. Hector's body was carried back to Troy on a mule-cart: Homer (Il. 24 pass.); 3. cardinal's steed: Erasmus (Stult. Laus. s. 58); 4. the mule later shares much of the unfavourable ass-symbolism: a. pride; b. stubbornness (proverbial, but blatantly untrue); c. hypocrisy; d. heresy, Jew; 5. mutual help among underdogs: "One mule scrubs another"; 6. sterility: though it has all the (im)proper organs and takes pleasure in copulation it is incapable of reproduction; yet an amulet from it can make a woman conceive; 7. durability: a mule's hoof is the only material not rotted by the Styx; 8. faithful worker: the story of the pensioned mule urging the others on while the Parthenon was built (Plutarch).

mullet

1. one of the punishments of adulterers: "quosdam moechos et mugilis intrat": Juvenal (Sat. 10, 317); it is blindly lascivious; 2. the swiftest of fish; its mortal enemy is the wolf-fish; 3. stupidity: it has the ostrich trick of hiding its head in sand; yet the Grey — is clever in escaping the hook; 4. *Red* — : the most appreciated of fish; it is an antidote to poisons (e.g. a woman's menstrual blood).

multiplicity

1. as a loss in unity, it is generally a form of disintegration, degeneration, regression, so unfavourable; 2. in most mythologies we presume that a progressive fragmentation into multiple deities took place; e.g. the Great Goddess first became divided into three (the Graces, the Kore-Aphrodite-Hecate phases), still later into nine (e.g. Muses); ultimately we see a return to unity: e.g. nearly all Egyptian goddesses were identified with Isis; 3. multitude (as a dispersal in space) is related to the time-fragmentation of transitoriness (movement in space equals movement in time, and v.v.); 4. *alch.*: transformation from the volatile (= multiple) into the fixed (unified) and v.v.; 5. sometimes multiplicity has a cumulative effect, e.g. suggesting fertility (especially when a unified pattern is retained); e.g. an apple = unity, but a pomegranate (divided into cells) = fertility; the same may be true of jewels, together forming a treasure (e.g. Brisin-gamen, Venus' girdle) = fertility; 6. in *psych.*: a. the unconscious in a state of fragmentation; b. the Maenads, Erinyes, Bacchantes, harpies, sirens, etc. can therefore be regarded as tearing man's inner wholeness to shreds; cf. many-headed dragons, Cerberus, etc.

mummy

1. life: "Life, verily, is nothing but a kind of embalmed mummy, which preserves the mortal body from the mortal worm" (Paracelsus); 2. liquor derived from mummies was used for medicinal or magic purposes; ref. Oth. 3, 4: "it (= the silk handkerchief) was dyed in mummy"; 3. often strangely related to lovers: "We shall never be a single mummy beneath the ancient desert and the happy palm-trees": Mallarmé ("Tristesse d'été").

Murphy

among schoolmates a boy called thus will get the fixed epithet "Spud" Murphy; cf. "Shiner" Wright, "Pincher" Martin, etc.

murrain

fifth 'sign' of Moses in Egypt.

muscles

exaggerated interest in extremely muscular men may point to homosexual tendencies, e.g.

Michaelangelo's athletes in the Sistine Chapel. **Muses**

1. originally the Great Goddess in her incarnatory aspect (v. Great Goddess, serpent, etc.); 2. then the first division into Three took place; Meditation, Memory and Song, who watched over (blessing or cursing) incantations; the Muses are the offspring of earth and the Graces of heaven (Bucolic Vestinus); 3. finally the fragmentation into nine took place (v. Multiplicity), with emasculated Apollo supervising them; most authors agree they are the daughters of Zeus and Memory; Theocritus ('Thyrsis') relates the Muses (and Oak) to shepherds' songs, and Pan (and Pine) to the goat-herd; 4. Wales: the Virgin Mary regarded as the Cauldron (q.v.) of Inspiration, the receptacle of the H. Spirit; 5. Ireland: the Virgin identified with the Celtic goddess of poetry St. Brigit; 6. Scotland: the Bride of the Golden Hair, the Bride of the White Hills (whose symbol is the swan) and Mary; 7. M.A.: also Marian (perhaps related to the Dark Mary from Egypt), the 'mermaid' (q.v.), the 'merry-maid'; 8. *Milton*: in the beginning of "Paradise Lost" he invokes the Trinity as his Muse.

mushroom

1. related to the sun-god: they are the ritual tinder of the Ixion-wheel (v. Wheel); 2. anything ephemeral; 3. related to fairies, since they grow overnight as if by magic: produced by elves at midnight: Temp. 5, 1; 4. suspicion; poison: Agrippina (the Younger) poisoned her husband Claudius with a mushroom (Juvenal, Sat. 5, 147f.); 5. bad news; 6. wanderer; 7. an aphrodisiac; 8. *astrol.*: connected with Mercury; 9. *D. Thomas*: a. embryo, growing in the dark (of the womb); b. female breasts; 10. v. *Toad-stools*.

music

1. religious: (related to fire and smoke) a. in the O.T. it is used increasingly in the official service; b. the most effective trance-inducer among the nabfs ('prophets'); c. v. *Rough Music* below; 2. the great healer: a. general restorative: e.g. Lr. 4, 7; Ham. 3, 4; b. cure for madness: used by David to scare off the 'evil spirit' who possessed Saul; cf. "the best comforter to an unsettled fancy": Temp. 5, 1; c. the poet-lawyer Thales (Thaletas) stopped the plague at Sparta by his music; d. it can even restore the dead to life: "Music, awake her: strike": Wint. 5, 3; cf. Per. 3, 2; 3. related to fertility: a. nearly all fertility-deities have their (rain-making) instruments: the general rhombus and rattles, the sistrum (Isis), the cymbal and timbrels (Cybele), the lyre (Apollo), etc.; b. a min-

strel playing caused the miracle-working ecstasy in Elisha (2Kings 3, 15ff.), which produced water in the desert; 4. creative: a. Harmony rising out of Chaos; b. creation caused by pre-Hellenistic goddesses with lyres; c. often connected with the foundations of cities: Apollo is the weaver of their foundations: Callimachus (H2, 57);

5. death: e.g. the Harpist as symbol of the death-wish; 6. the Music of the Spheres: the planets revolve in concentric circles, causing a swish, or hum, in the air, every planet having a different pitch: the Celestial Music, heard only by the gods; their orbits resemble a lyre, whose strings are curved in circles: earth to moon: one tone; moon to Mercury: semitone; Mercury to Venus: semitone; Sun to Mars: one tone; Mars to Jupiter: semitone; Jupiter to Saturn: semitone; Saturn to the fixed stars: minor third; therefore the Pythagorean scale ran: C—D—E—E—G—A—Bes—B—D (before another scale with quarter-tones was used); 7. will: Schopenhauer: the pure manifestation of Will; 8. mockery: "I am their musick" = I have become the subject of their satiric songs: Lament. 3, 63; 9. *material*: a. metallic instruments: for nobles and warriors; related to heights; b. wooden instruments: for the common people, shepherds, etc.; related to valley and hills;

10. *Rough Music*: a. needed when the balance of nature (Fate — Themis — Justice) had been upset by an offence (especially sexual): processions were formed of people with anything that could produce loud sounds (kettles, pans, etc.) in order to scare off the spirits of ill-luck evoked by the offence and still hovering about; b. rough music was also needed to drown out ill-omened sounds at a sacrifice, e.g. Apollonius Rhod. (1, 1136), Pliny (28, 3), etc.; c. to waken the sleeping god of fertility; e.g. Apple-Wassailing (q.v.).

musk

I. the *perfumes*: 1. the strong-smelling secretion of a special gland in the male musk-deer, living in the forests of the Himalayas, Siberia, and North-west China; the musk of other animals is not used commercially; 2. as it has a resemblance to the smell of female secretion under sexual stimulation, it appeals most to men; but cf. Wiv. (2, 2) where Mistress Quickly praises Mistress Ford's suitors as "smelling so sweetly — all musk —"; II. the *musk-rose* ('Rosa moschata') a rambling rose with usually white flowers: 1. mentioned various times in MND, e.g. as one of the flowers on which Titania sleeps: "sweet musk-roses" (2, 1); 2. they have the special protection of the elves: Titania

orders some of the elves "to kill cankers (= worms) in the musk-rose buds": MND 2, 2; 3. caprice; 4. attribute of the Virgin Mary.

mussel

1. ballad: "when ... mussel grow on every tree..." = never ("Jamie Douglas"); 2. medicinal: regulates all kinds of body-functions, cleans ulcers, bites, etc., and aids vision.

mustard

1. fertility, abundance: something very small becoming very big (some kinds grow to 3 or 4 yards): the parable in Matth. 13, 31ff.; the idea also occurs in the Talmud; once sown, it is even hard to eradicate; it is extremely wholesome; 2. patience: "Good Master Mustardseed, I know your patience well": MND 3, 1; 3. faith; 4. indifference; 5. the shrubs are visited especially by goldfinches; 6. *astrol.*: governed by Mars.

mutilation

1. fertility-rite: to imitate (and accompany) the decline of the sun, or the harvesting; for men also identification with the Great Mother Goddess; 2. proof of manly courage at puberty (sometimes similar practices for girls); in degenerate form the childish German duelling scars: vanity; 3. mourning: to identify oneself with, or make a covenant with, the dead; later substituted by hair-cutting or clothes-rendering; 4. a covenant of friendship (becoming 'blood' brothers), or to enforce a curse on an enemy; 5. punishment for men wandering into women's Mysteries; 6. often mutilated heroes are wanderers (as sun-heroes), e.g. those deprived of sight (Oedipus or Lear) wander in darkness before resurrection; 7. the *parts* usually sacrificed: a. the genitals: v. Emasculation; b. women's breasts: e.g. for Syrian Aphrodite; c. gauging out of eyes; however, 'eyes' was often a euphemism for genitals; 8. *Dante*: mutilations and clefts in the bodies are the punishment of the Sowers of Scandal and Schism, which tear 'mankind' apart (Inf. 28).

mutton

1. female flesh: hence a sheep-biter (originally a dog) came to mean a sly, sneaking fellow, but especially a secret woman-hunter; 2. 'laced mutton': a courtesan (Gent. 1, 1; v. also Meas. 3, 2); a. slashed bodices; b. 'lace' = make incision in a bird (q.v.) before cooking; 3. dead: "as dead as mutton" (phrase).

myrrh

1. *myth.*: Smyrna (= Myrrha), on Aphrodite's instigation, loved her father incestuously (Anchises), and bore him a son (Adonis); to escape her father's wrath she was changed into a

myrrh-tree, and it is her tears (from the tree) that still anoint us: Ovid (Metam. 10, 312ff.; and De Arte Am. 1, 285); 2. sacred ointment: one of the 'principal spices' (often mixed with oil); e.g. Ex. 30, 23ff.; 3. used in embalming: (with aloes): St. John 19, 39; as Fatal Gift (q.v.) of the Magi: persecution unto death; 4. purification: oil of myrrh was used to 'purify' Esther (Ishtar) in the first period of six months (in the second period 'sweet odours' were used); this might refer to the rain-season and the season of flowers and fruits; 5. intoxicant: used in wine, it was offered to a person condemned to death, often by the aristocratic women of Jerusalem: Mark 15, 22; 6. aphrodisiac: a. in the O.T. women wore a little pouch of myrrh-grains on their skins, even at night: SoS 1, 13; b. it is found in the "strange woman's" bed: Prov. 7, 17; c. 'juicy myrrh' was used as a component of face-cream: Ovid (De Med. Fac. 88ff.); 7. chastity: it is also an anti-love philtre; 8. Egypt: myrrh was offered to Ra at noon (incense, q.v., in the morning); 9. Christian: a. natural good and wisdom; v. Gifts; b. the Virgin Mary.

myrtle

1. sacred to the *Great Goddess* (white or rose blossom): A. sacred to Aphrodite: a. it grows by the seaside: Vergil (Georg. 2, 112); b. Aeneas veils his temples with his mother's myrtle: Vergil (Aen. 5, 72); c. Ovid relates how Venus spoke to him "and from her myrtle (for she stood with myrtle binding her hair) she gave me a leaf and a few berries" and he felt their intoxication (De Arte Am. 3, 53ff.); d. Venus makes bowers of myrtle on her three-day festival: "Pervigilium Veneris" 2; e. Venus ran to a myrtle-grove when Adonis went on the boar-hunt: Ven. 865; v. also Pausanias (2, 32); f. it surrounded her temple in Rome; g. Jewish brides (when virgins) wore myrtle garlands; in Britain, too, myrtle was used in bridal wreaths before orange blossom became the fashion; h. Cretan Britomartis 'hated' it because it entangled her in her flight from Minos: Callimachus (H3, 200ff.); B. sacred to other sea-goddesses: a. the grotto to which Thetis used to ride naked on her dolphin, and where Peleus possessed her (after she had gone through her transformations: v. also Dolphin) was in a myrtle-wood, full of the two-coloured berries (cf. the two-coloured poplar); b. sacred to sea-nymphs in general; v. also Mermaid; C. sacred to Proserpina: a. Dionysus bribed Persephone with myrtle to release his virgin-mother, the Moon-goddess Selene, from Tartarus; b. "In myrtle arbours on the downs The fairy queen, Proserpina, This night by moonshine leading merry

rounds, Holds a watch with sweet Love"; Th. Campion ("Hark, all you ladies, that do sleep"); D. the Volscian warrior-maid, leader of a troop of horse, had in her hands a quiver, and the pastoral myrtle, topped with steel; her protectress was Diana: (Vergil, Aen. 7, 817); it also typifies war in Alcaeus; E. however, the plant was odious to Hera (since Aphrodite wore it at the Beauty-contest) and forbidden at the feasts of the Bona Dea;

2. connected with the *Underworld-Hell*: a. v. 1, C, a; b. Zech. 1, 8: "I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom": the evergreen myrtles form a hedge around the residence of the gods, and are rooted in the Abyss ('tehom') under the earth; c. used to dispel the odour of the fire of hell in habdalah (ceremony at the close of the Sabbath); 3. *death*: a. (with cornel) used for deadly spears: Vergil (Georg. 2, 447f.); b. resurrection and immortality: life in death; c. in the Celtic tree-alphabet it is connected with the 13th month (November - December), the last month of the reign of the Sacred King (letter R); 4. end of an epoch: a. Greek emigrants carried myrtle to denote a phase of life ended (and to obtain Aphrodite's favour: fertility); b. the branches of the Feast of the Booths were of cypress and myrtle (= the eye) in remembrance of their Exodus from Egypt;

5. *supplicants* in Athens wore crowns of myrtle; 6. *life, nature, happiness*: a. emblem of initiation into Dionysian rites; b. crowns of myrtle were given to the household-gods, the Lares; c. Nature, "waving wide her myrtle wand, She strikes a universal peace through sea and land": Milton ("The Hymn"); 7. *peace*: a. emblem of the union of the Roman and Sabine peoples; b. in Isa. 55, 13 the prophet says that myrtle will grow instead of briar, as a sign of joy, peace, and fertility; 8. *triumph, victory*: a. winners of games in Athens wore myrtle crowns; cf. Pliny (15, 38); b. Christian: conversion; 9. *justice*: in Athens also magistrates wore myrtle crowns;

10. *prophecy*: a myrtle branch was passed around at a Greek banquet as a challenge to prophesy, to sing; v. also Pliny (15, 36); 11. *pastoral poetry*; also attribute of Academy; 12. *protection* against lightning: the soft (= pliant) myrtle is safer against thunderbolts than the unwedgeable and gnarled oak: Meas. 2, 3; 13. *purity*, mastery of the impulses: dedicated to the Virgin Mary; Pliny (15, 36): sacred to Venus Cluacina ('Cleanser'), so used in purification rites; 14. *W. Blake*: love;

15. *folklore*: a. good luck: connected with

love, marriage, and fertility; therefore it is best planted by a woman, who must spread her skirt over it and 'look proud' (also with rosemary and parsley); b. love-magic: young girls must drink an infusion from the leaves to increase their beauty.

mystery

1. secret initiation into a select group, often accompanied by symbolic death and rebirth; Biblical references in Wisdom 14, 23 (and 28): they "use hidden sacrifices, or keep watches full of madness"; 2. all great Mysteries are related to fertility, and thus to death-and-resurrection (and v.v.); therefore the mysteries tend to be characterized by: a. an ecstatic 'madness': enforcement of Involution by homoeopathic magic (death of the grain is necessary for its

possible resurrection); b. secrecy: Nature's growth and Death are the Great Mysteries; hence fertility-deities are usually 'veiled'; c. a death-sacrifice, either human (e.g. Pentheus, Orpheus, Christ, Sacred King), or animal (the god in animal-form: Dionysus as bull or goat), followed by a communal meal or drink (e.g. barley-water for Demeter); d. wailing and weeping (q.v.); e. a procession: most fertility-deities are wanderers, both male and female: Dionysus as well as Demeter; 3. for a description of Bacchanalian rites: v. Ovid (Metam. 3, 533ff., and book 4); 4. *Shakespeare*: a. prostitution (pass.); b. "Painting, sir, I have heard, is a mystery" (Meas. 4, 2); but also here the reference is to a 'painted woman'.



N

1. Hebr. 'nun' (= fish); Egyptian hier.: water; Celtic: ash; A.S.: 'need'; 2. symbolizes: a. entrance to a new phase or way; initiation; b. physical existence, the phenomenal world of water; c. magnetic powers (N for North Pole); 3. *correspondences*: a. season: February 18 – March 18 (v. Calendar); b. astrol.: Saturn and Aquarius (or Scorpio); c. body: liver and nerves; d. Tarot: Temperance.

Naiads

1. the nymphs who give life and perpetual movement to springs, rivers, etc.; 2. oracular, being connected with the future in the Underworld: a. they give prophetic powers to those who drink from their waters; b. they prophesy through (the interpretation of) their purling sounds; cf. the rustle of the leaves of prophetic trees.

nail (body)

1. grasping; long nails are the attributes of seductresses or other evil genii; 2. long nails may also point to absence of manual labour: aristocracy, leisure; 3. *nail-parings*: a. magically charged: if an Israelite desired a captive woman, she had to shave her head and pare her nails, so that she could not work evil magic on the man and tempt him to religious adultery; b. purification: (of priests, or those cured of 'leprosy') the blood of the ram of consecration was put on the tip of the right ear, and on the nails of the right thumb and big toe: purification of hearing, action, and movement (e.g. Lev. 14, 17); c. Norse: the nails of the (hated) dead were not pared, since in Nifhel their nails were used to build the ship Naglfar; 4. *nail-marks* on a woman's body (especially her breasts, navel, thigh) in the form of a peacock's foot, or a tiger's claw, are proof of a man's love; 5. *folklore*: a. shape and the number of specks on nails are ominous; b. nail-paring must be done on certain selected days, e.g. not on a Sunday if a girl wants to marry (perhaps a remnant of the Greek prohibition to pare nails at a festival of the gods).

nail (implement)

1. world-axis, phallus, etc.; cf. e.g. Spear; 2. tenacity, support, safety; God has given us "a

nail in his holy place" = a fixed and safe abode (Ezra 9, 8); probably a tent-peg is meant; 3. Sacred Kings were wounded in their sacred foot (q.v. and Heel) annually in the crucifixion: symbolic of the poisoned arrows; 4. Norse: an iron nail with a piece of flint in it was used to produce sacrificial fire: it typifies the stone which lodged in Thor's forehead as a result of his battle with Hrungnir; 5. Christian: a. three nails: Crucifixion emblem; b. a block of wood full of nails is often seen hanging from Christ's belt: his passion; 6. drive a nail through a person's head: Jael did that to Sisera (Judg. 4, 21); cf. Caliban's story to Stephano (Tp. 3, 2) and driving a stake through the heads of vampires, etc.; 7. *her.*: suffering; 8. *folklore*: a. being iron, nails protect against witches and lightning; b. a covenant by two people can be 'nailed down' by driving a nail into a tree, which can only be removed by common consent; c. it is lucky to find a nail on the road, especially a rusty one (rust itself has magical powers), like almost any other iron object (cf. horse-shoe).

nakedness

1. *purity, truth, innocence*: a. M.A.: 'nuditas virtualis'; b. "Craft must have clothes, but truth loves to go naked": proverb; 2. *mekness, poverty*, being stripped of one's possessions or defence: a. "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord": Job 1, 21; b. when the voluntary poverty of St. Francis met with his father's opposition, he appealed to the bishop, and stripped himself naked, to return all possessions to his father; at his death he again asked to be undressed before dying; ref. Dante (Par. 11); c. in Mark (14, 51f.) a mysterious young man, who had followed Jesus from afar when He was captured, narrowly escaped being captured himself, leaving a "fine garment" in the hands of the enemy; d. "Thrice is he armed that hath his quarrel just, And he but naked, though locked up in steel, Whose conscience with injustice is corrupted": 2H6 3, 2; e. v. Smock-wedding; 3. *protest*, especially as a rebel against an unnatural state in society: a.

Isaiah in Isa 20, 2–5; b. as a protest against the adoration of images: "Therefore I will wail and howl, I will go stripped and naked": Micah 1, 8; c. v. 2; 4. *fertility* (usually in dances): a. a rain-making rite; b. Moses saw people dance naked ("to their shame") around the Golden Calf (= the Bull-God Yahweh); c. cure of sterility: cf. vulva-exposure; d. a remnant of these rites is found in the witches' Sabbaths, where they generally only wore a veil or a mask: the hidden treasures of fertility (v. Veil) or the impersonation of a natural force (with depersonalization, or disguise of one's own identity); e. v. also Ishtar (for nakedness as symbol of lack of vegetation), St. John's Wort, and Woman;

5. *ecstasy* (created further by dance and/or drink): a. the 'prophets' (Nabfs), when prophesying in their ecstatic manner, often stripped completely (ISam. 19, 24); thus David acted at the transportation of the Ark to Jerusalem, which Michal objected to (v. Window, and Dance); b. enforced Involution (q.v.) to promote fertility; a protest against Dionysian orgies is found in Lament. 4, 21: "Thou shalt be drunken, and shalt make thyself naked"; c. related to madness: e.g. the man possessed by Legion in Luke 8, 27; anciently knights often went through a period of madness (q.v.) connected with nakedness (not in the knightly sense of being without armour): e.g. Tristram (Malory 9, 18); 6. *shame*: A. as a punishment: a. O.T.: for the adulteress: her clothes will be taken away (a supreme insult among the Hebrews) and she will be derided (e.g. Lam. 1, 8; Hos. 2, 5ff.; Eze. 16, 39; 23, 29, etc.); the adulteress here is also the woman 'whoring after' native or neighbouring religions (which, indeed, had religious prostitution as fertility-promotion); b. O.T.: all captive women could legitimately be treated thus: "I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame"; next, dirt was cast on them, and thus they were made fun of; that picture (also shown on Babylonian buildings: it was a general practice) is described with great relish by many prophets (almost as great as the "dashing in pieces" of the enemies' children); c. in Dante nakedness is the punishment of many kinds of sinners in Hell, even of those who were neither good nor bad, on the Dark Plain; B. the Hebrew horror of nakedness: a. the shame of 'being naked before the Lord': e.g. Gen. 3, 10; Ex. 20, 26, etc.; b. the nudity of the images of 'idolatry' in itself was an abomination to the Hebrews: "The sight whereof enticeth the fool to lust after it, and he loveth the lifeless figure of a

dead image": Wisdom 15, 5; c. the orthodox Jews were horrified at the Greek 'gymnasium' in Jerusalem (IMaccabees 1, 15), where the youths of the Israelites had their foreskins operated upon, so as to be indistinguishable from the 'heathens';

7. *immodesty, shamelessness*: a. M.A.: 'nuditas criminalis': lasciviousness and vain exhibition; b. Dante complains of the fashion of Florentine women who exposed their breasts in the street: "L'andar mostrando con le poppe il petto" (Purg. 23); 8. *the dead*: the shades of the dead are supposed to be naked; so Morpheus appeared to Alcyon in the form of her deceased husband Ceyx (v. Kingfisher): "sine vestibus ullis": Ovid (Metam. 1-1, 654); this may be related to the unsexing after death; 9. *mourning*: the rending of one's clothes is a later form of denuding oneself for mourning; it was the custom for women to wear hair-cloth under their breasts (even the hired, professional waiters) and the men only a loincloth (v. also Sack-cloth); moreover, unmarried girls (normally shut up) showed themselves outside the house, they came 'forth', and some 'walked on the walls' and some sat at the windows at least, so that they were clearly visible (to the god of the skies); the latter may have been prostitutes (q.v.); ref. 2Maccabees 3, 19; all these rites have been explained as: a. a way to distract the envy of the dangerous ghosts; b. a way to identify oneself with the dead to avoid the ghost's hostility; even though officially the ghosts go to that dull place 'sheol', where they have no power (v. Underworld), people may have preferred to remain on the safe side;

10. female warriors generally expose one breast: the Amazons (= 'one breast') had one naked breast: Penthesilea's was bound with a gold belt; also Camilla in Vergil (Aen. 11, 647); 11. in deity-images: the upper part of their bodies is often naked (the visible upper portion of the universe), whereas the lower limbs (earth-fertility and decomposition) is hidden; 12. v. *Clothes*, and *Woman*.

name

1. the soul, an inherent part of a person's life-power; therefore it is essential 'to have a name': the purpose of the building of the Tower of Babel was "to make a name" (Gen. 4, 11), and thus to prevent being scattered; v. Tower; 2. in magic it is of vital importance to know the name: a. of the being one fights: in exorcism one must know the name of the particular evil spirit which possesses a man, and to pronounce it (from Babylonian times); therefore Christ asked: "What is thy name? And he

Naphthali

answered, saying, My name is Legion: for we are many": Mark 5, 9; b. of the deity whose help one wants to invoke: if one knows the name of a god, one has his magic power at one's disposal; therefore the Egyptians often kept the gods' names secret, so as not to scatter their magic power; that made Moses ask God's name: Ex. 6, 3; cf. Pliny (28, 4); Moses' power was largely derived from his knowledge of the Lord's name: e.g. "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehova was I not known to them": Ex. 6, 3; 3. people often found it safer to have a public name, and an individual, secret one, which could not be used by enemies; even cities had such names (Pliny 3, 5); 4. on entering a new station of life a new name is given, or a name is added: e.g. at R.C. Confirmation, at marriage (for women), etc.;

5. names carrying the power of the things they stand for, the names of gods (and the devil) must be replaced by safer names, e.g. the Ineffable, the Host of Many (Hades), the Evil One, etc.; 6. *folklore*: a. choice: the choice of a child's name is of the greatest importance; it was often chosen by opening the Bible at random and taking the first name of the sex one comes across (leaving the choice to God); naming a child after a person meant that it was to 'inherit' that person's qualities: so one must not choose a dead brother, etc.; b. tabus: keep a child's name a secret until it has been baptized (before that it is most liable to witches' influence), etc.; c. among sailors: it is unlucky to re-name a ship: e.g. the Lusitania; 7. v. *Word*.

Naphthali

1. the 6th son of Jacob by Bilhah, Rachel's maid; 2. the name: 'wrestling': Rachel said: "With great wrestlings have I wrestled with my sister and I have prevailed" (Gen. 30, 8); or, 'the struggle of God'; 3. agriculture; 4. *emblems*: a. (African) deer: "Naphthali is a hind let loose: he giveth goodly words" (Gen. 49, 21); b. colour: wine; c. gem: amethyst (acc. to R. Graves: Dark green malachite); d. direction: the west and south (Moses' blessing in Deut. 33, 23), though his tribe (with his brother Dan's) lived in the North; e. season: ploughing, harvest; 5. *Zodiac*: governs Capricorn.

Naples

1. Vergil's own (?) epitaph: "Mantua me genuit, Calabri rapuere, tenet nunc Parthenope. Cecini pascua, rura, duces" (Mantua bore me, the Calabrians carried me off, Naples holds me now. I sang of pastures, farms, and leaders); 2. Eliz.: related to venereal diseases: Troil. 2, 3: "The Neapolitan bone-ache"; there is also an

obscure reference in Oth. 3, 1; 3. proverb: "See Naples and then die".

narcissus

1. the name: 'to numb', 'to put to sleep'; the flower was named after the son of the Naiad Liriope and the river-god Cephissus (Ovid: Metam. 3, 342ff.), who pined away for love of his own reflexion; the flower that grew out of his body is white and red (colours of the Great Goddess); it flowers 3 times, coinciding with the 3 periods for ploughing; 2. vanity, self-love; 3. self-contemplation, introspection; in a Cosmic sense the world (or God) contemplating itself (himself); 4. madness: its painfully sweet smell may cause madness; 5. sacred to the Erinyes: a. wreaths were worn by the Fates; b. M.A.: attribute of Revenge; 6. Christian: triumph of divine love over worldliness, sacrifice over selfishness; 7. *P. Valéry*: complete spiritual enjoyment of self; self-sufficiency; search after knowledge, undisturbed by exterior forces, nor transmitting knowledge to others; 8. *virtues*: a. a pain-killer: garlands of narcissus offered to the Furies numbed the criminals; b. a vulnerary; c. a cosmetic (Ovid and Pliny): narcissus-bulbs are good for removing skin-blemishes and hardening; 9. v. *Iris*.

navel

1. the Mystic Centre, the axis of the world, the root of the cosmic mountain; 2. the Omphalos, the centre of the earth: to calculate the centre of the earth Zeus had two eagles fly in opposite directions, which met at Delphi; an omphalos was set up there guarded by two eagles; for the Jews: Jerusalem; 3. a deity-throne, especially of the earth-goddess; 4. androgyne: a. as a hub: male; also the circles of the sun; b. as a round hole: vulva; in the A.V. translation of SoS 7, 2 the word 'navel' is the translation of a Hebrew word meaning: (female) secret (parts), a euphemism for vulva; v. also Goblet; 5. fertility: a. Heracles' spinning-wheel was an omphalos; b. the sanctuary of the fertility-hero Orestes was an omphalos; so was the Palatium in Rome; c. Classical Greek: seat of female passion; 6. order, peace, tranquility: the still Centre; 7. prophetic: a. related to the oracle at Delphi; b. the navel-strings and the jawbones of hero-patriarchs were kept in caves, where they were asked to prophesy; 8. the vital centre: (Coriolanus denouncing the people's cowardice): "being pressed to th' war, Even when the navel of the state was touched (= threatened) They would not thread the gates": Cor. 3, 1; 9. humanity: ghosts have no navels; 10. destiny: as the navel-string controls a person's destiny, it must be guarded carefully (like the afterbirth, q.v.).

neck

1. strength; stubbornness; 2. execution: a. the gallows or beheading: "I'll give thee his neck": 1H4 2, 1; b. a millstone hung round the neck of one who gives offence to children and is thus drowned; 3. stepping with arched neck = haughtily (since Greek); 4. the pains and smouldering fire of love enter keenest deep down beneath the nape of the neck: Apollonius Rhod. (Arg. 3, 762f.).

necklace

1. unified multiplicity: fertility: a. Greek: at her wedding Aphrodite presented Harmonia with a famous necklace, made by Hephaestus, which conferred irresistible beauty on its wearer; b. Norse: Brisingamen, q.v.; c. significant attribute of fertility-goddesses: the repetition of lower sexual parts in the upper half of the body; 2. riches; 3. light: attribute of sky-goddesses: Dawn, morning and evening-star, moon, rainbow, etc.; the necklace which Ishtar wears consists of the 'jewels of heaven'; 4. female: a. neck = sex; b. necklace: erotic link or bond; 5. protection: in Egypt a necklace with counterpoison was worn as an amulet; it was given as a protection especially to women; 6. necklaces of gold were given to foreign soldiers, of silver to Roman citizens: Pliny (33, 10).

nectar

1. some Greeks believed that nectar was food instead of drink (e.g. Alcman); 2. according to R. Graves: oil, wine, honey, chopped cheese, and meal.

need-fire

the new fire which must be remade annually; this was done on an important Eve (most commonly at Midsummer or Beltane, qq.v.), and it was produced by rubbing two (oak) sticks; all household-fires were put out first; the fire was then carried to the various households; while the fire was still burning men and women leaped over the flames (for fertility) and the cattle were driven between the fires, or, when the fire had died out, the cattle was driven over the ashes to avert diseases, plague, famine, etc.; an extra Need-fire might be needed during the year in case of an epidemic.

needle

1. phallus, its symbolism analogous to Obelisk, stone column, spear, pin, nail, etc.; 2. feminine: a. symbol of marriage: "Needles and pins, needles and pins, When a man's married his trouble begins": proverb; b. Cleopatra has no connection with the famous Needle, except as the symbolic receptacle of the phallus; 3. the North (as the needle of the compass): e.g. "Sometimes my erroneous needle does decline,

But yet, so strong the sympathy, It turns, and points again to Thee": John Norris: "The Aspiration"; 4. *psych.*: in dreams: the intellect with which e.g. insects (theriomorphic form of the libido) are pinned down (repressed); 5. needle's eye: a. for the Camel passing through it: v. Camel; b. Dante: "thus did he, by asking, put the thread through the needle's eye of my desire" (for knowledge) (Purg. 21, 36f.); c. W.B. Yeats: related to reincarnation; cf. "Veronica's Napkin", "Cuchulain Comforted"; 6. *folklore*: being pricked by a needle is a warning: the glove which Tarquin found before entering Lucrece's chamber, had a needle in it that pricked him when he picked up the glove, which should have warned him to return: Lucr. 316ff.; 7. related to *Tailor*.

negro

1. the children of darkness; 2. *psych.*: a. the primitive and emotional self as animus (v. Archetypes); b. the collective unconscious; c. the (Terrible) Father; d. the darker side of a person's personality, his 'baser' passions.

neighing

1. expression of lust: Jer. 5, 8; 13, 27; 2. pride, boasting: (description of a night-battle:) "Steed threatens steed, in high and boastful neighs Piercing the night's dull ear": H5 4, prol. 1.

Neptune (god)

1. god of the sea as well as a deity of heaven: god of the Upper Waters: clouds, rain, fertility; 2. god of the Fall; 3. horse-god: he created the first horses; 4. *psych.*: the deepest layers of the soul (sea = subconscious), sometimes negative (raising storms: destructive).

Neptune (planet)

1. the planet of the 8th order from the sun; its discovery (in 1846) coincided with the invention of ether and gaslight; 2. related to Neptune: a. regeneration; b. bestower of intuition (subconscious); 3. extra-sensory perception: the five 'old' planets are the five senses; 4. 'Zeitgeist' influence rather than individual: it takes 15 years to pass through one sign; 5. the absorption into something great and wonderful, but also modern dictatorship swaying the masses; 6. the cosmic conscience; 7. its colours symbolize wholeness: a. red: the father's power; b. blue: the mother element; c. yellow: the child: new life; 8. general *correspondences*: a. period: the Bronze Age; b. Zodiac: Pisces; 9. its *influence*: a. impressionability: fantasy and imagination, genius; b. inclination towards mysticism, vagueness; in bad form: confusion; c. confidence men; d. in bad form: frauds, deception, people of doubtful character; e. drunkenness, drugs.

nerve

1. Rome: euphemism for phallus; 2. *W. Blake*: commerce (the whole nervous system); 3. *D. Thomas*: through spine to phallus from the hand (wrist): masturbation.

net

1. the Net of Heaven spans heaven and earth, and maintains world-order (Themis), acting as a fence to prevent trespassing: a. thus we live 'under the net', and 'sin' upsets the equilibrium of the universe, which has to be restored by a sacrifice; there is no escape from the Universe (and its law); b. the net is the typical weapon of heaven (and its Supreme deity), the opposite of the Hero's sword: Yahweh has the usual sun-and-lightning weapons (swords, arrows, etc.) but also the general Near Eastern attribute of the net, with which he caught the chaos-monster; he uses it in Job, Hos., Lament., etc.; c. Sumerian: justice and science, as two aspects of Shamash (Sun) with his net of rays; 2. death: a. Clytemnestra caught Agamemnon in a net to kill him; b. Germ.: the net of death in which Ran(a), the goddess of the Wild Sea, caught the drowned sailors; c. "going on death's net, whom none resist": Per. 1, 1; 3. resurrection: as a consequence of world-order: e.g. the Egyptian mummies were wrapped in a net; 4. fertility and love: a. priestesses wore nets at the spring-carnival, so the net which caught Ares (god of war and fertility) and Aphrodite, may have been her own, though forged by Hephaistos, the underworld-smith of earthly riches (fertility); b. Britomartis (a companion of Artemis) was the inventor of the Net; her Northern equivalent was Goda (v. Goat), who also wore a net in a Spring-festival (v. also Godiva); cf. Callimachus (H3 190ff.); c. Rebekah probably means 'net', 'snare' (e.g. Gen. 24); d. the magic of Love which "cast me into the hopeless net of Love-joy(s)": Ibycus; "in the desires we hunt with the secret nets of Aphrodite" (another lyric);

5. craftiness, 'ensnaring', especially the net for the feet to prevent escape: e.g. Lament. 1, 13; Eze. 12, 13, etc.; 6. magical authority; 7. *psych.*: a. a (often unconscious) being tied to an unchanging situation (v. Knot); b. fishing in the water of subconsciousness; 8. *W. Blake*: a. the silken net of matrimony; cf. the golden Cage; b. the net of Religion and Restraint; especially outward religion; c. matter; 9. *W.B. Yeats*: a. the net of right and wrong (cf. 1 as Themis-justice); b. instrument to catch the girl (fish); 10. for the net as a weapon of the Roman retiarius-gliadiator v. *Trident*; v. also *Entanglement* and *Devouring*.

nettle

1. envy; slander; Cruelty-emblem; 2. repentance: "di penter... l'ortica": Dante (Purg. 31, 85); 3. courage: when grasped firmly, it does not sting; 4. love: a. aphrodisiac: nettle, hellebore and cyclamen form an excellent composition for a love-philtre; but Ovid (De Arte Am. 2, 417) prefers pepper mingled with the seeds of nettle; b. M.A.: the glow of Vice (= unlicensed impurity); 5. death: nettles through about graves; ref. Tit. Andr. 2, 3; 6. danger: "Out of this nettle, danger, we pluck this flower, safety": IH4 2, 3; 7. enemy: "Better be stung by a nettle than pricked by a rose" (= better be wronged by an enemy than by a friend); proverb; 8. *astrol.*: a. ruled by Mars, its quality being hot and dry (perhaps a reference in Oth. 1, 3); b. nettle-tops were eaten in spring (compensating hot and cold and dry and wet) in order to consume the plegmatic superfluities in the body; 9. *folklore*: a. connected with thunder; protection against lightning; b. sign of good soil; c. the most powerful nettles are those on which the sun never shone; d. cures: (generally: 'like kills like') fevers, rheumatism, etc.

St. Nicholas of Myra

patron-saint of: 1. children: on a visit to an inn he saw the innkeeper serve children's meat; he found three corpses cut up and pickled, blessed them, and they lived again; as Northern Santa Claus he shows great affinity with Wodan; accompanied by a negro servant in Holland he shares in much Black and White symbolism; 2. virgins, brides: on three successive nights he secretly threw three stockings filled with gold into a neighbour's window, in order to save the neighbour's daughters from having to earn their dowers in a sinful way; 3. the poor: when his parents died he gave all his money to the poor; 4. sailors (travellers): on a voyage to the H. Land he quieted a storm; 5. pawnbrokers, merchants: the three stockings of 2 became three purses or balls, the emblem of pawnbrokers (v. also Ball); 6. scholars: ref. Gent. 3, 1: "... and St. Nicholas be thy speed"; 7. Aberdeen; 8. Russia; 9. "St. Nicholas' clerks": thieves (ref. IH4 2, 1), either because Nicholas = 'necklace' = noose for hanging, or because of the golden balls and purses.

night

1. darkness, death, winter: (Egypt) the dead pass through the night to resurrection; 2. evil, passivity, involution: a. Hebrew: adversity, tumult, and uncertainty; b. the night-air is unhealthy: "O hateful, vaporous and foggy night" (Lucr. 771), and "thou furnace of foul reeking smoke" (Lucr. 799); 3. primeval darkness pre-

ceding the creation of all things; 4. the feminine, fertility: a. a lustful female overcoming and ravishing the sun; b. (Egypt) the mother of all things, even the gods; 5. mystic: (St. John of the Cross:) the state of the soul in which it attains union with god; 6. hearing: "The night has ears"; 7. *psych.*: the subconscious; 8. *W. Blake*: the Age of Experience; 9. *Mallarmé*: 'Pure Night': the protective cover of the Absolute, which surrounds the dead poet in his glory; 10. *P. Valéry*: ("Poesie"): absolute contentment; 11. v. *Darkness*.

night-crossing

1. the night sea-journey of the sun(hero) in a chest, bark, cup, etc., which is accompanied by all kinds of hazards; he often has a woman with him; he may also be devoured by a water-monster in the West, make the night-travel to the East, and light a fire in the belly of the monster as he feels hungry; he then cuts out a piece from the monster's heart, and it 'lands' him on the coast; often all his hair is burnt off by the glow inside the fish; he often frees those whom the monster had devoured before; thus the Night-crossing comes very near the Descent into Hell; cf. Jonah and Christ; 2. most seafaring gods and heroes are thus solar symbols, usually travelling withershins; 3. *psych.* (Jung) the sea-monster (or Night itself) is the Unconscious (both maternal symbols) into which the ego plunges, followed by temporary death (= Descent into Hell, also of Odysseus, Aeneas, and Dante); 4. the moment before rebirth: e.g. a. the period of stagnant inertia in the "Rime of the Ancient Mariner"; b. in the R.C. Church a period of Retreat and Atonement, from which the New Man will be born.

nightingale

1. *myth.*: a. Philomela, fleeing to Athens from Tereus' rage after she had served him her sister's son Itys to eat, in order to revenge her sister's rape (v. Swallow) was changed into a nightingale, crying "Itu, Itu" (= 'willow': Ovid (Metam. 6, 438-674); in nature-myth the event has been explained as dawn-clouds greeting the sun; in the Gr. original it was Procne who became the nightingale; b. Aedon, having killed her child Itylus by mistake, was turned into a nightingale, lamenting her child nightly in early summer; 2. *legends*: a. she leans her breast against a thorn to remember her sorrows: ref.: Pass. Pilgr. (20, 9); or (Persian) the bulbul fell in love with a white rose and sang till he died on its thorn, staining it red with blood: inspiration for love-poetry; b. Christian: when it is going to die, it starts singing at dawn, and keeps on singing, more beautifully all the time, and by the

ninth hour, it dies; c. anciently it was believed that it is the female nightingale that sings, not the male; ref.: Rom. 3, 5; d. the nightingale mourns the death of her nestlings under the shade of the poplar: Vergil (Georg. 4, 511); 3. herald of *spring*: a. "in summer's front doth sing; And stops her pipe in growth of riper days": Sonn. 102; b. the nightingale and the cuckoo sing both in the same month; Sappho: "the lovely-voiced harbinger of spring", sent by Zeus; 4. *night-love* bird: a. as such the opposite of the lark = the bird of dawn (and morning-love): Rom. 3, 5; as the opposite of the Owl: worldly love v. Church love; b. wakefulness: "all but the wakeful nightingale; She all night long her amorous descant sung": Milton (Par. Lost 4, 602f.); c. briskness in country-love: ballad ("The Brown Girl"): "I am as brown as can be, My eyes are black as a sloe; I am as brisk as a nightingale and as wild as any doe";

5. poetic *escape*: ecstasy carrying one beyond the present: J. Keats ("Ode to a Nightingale"); the robin and the nightingale do not live long in a cage; 6. unrequited love, yet inspiration to love-poetry: v. 2, a; 7. the devil's *deceit*: Oth.; 8. *superstition*: in medieval icons; 9. the eternal flow of song: "Still are thy pleasant voices, thy nightingales, awake; For Death, he taketh all away, but them he cannot take": Cory ("Heraclitus"); 10. *T.S. Eliot*: a. ("Sweeney among the Nightingales"): betrayal: their song and 'liquid siftings' accompany both Agamemnon's heroic death, and Sweeney's sordid murder; b. ("Waste Land"): related to the desert, which it fills with 'inviolable voice'; the barrenness of Waste Land, but with the inevitable return of Spring-water; 11. *D. Thomas*: the "din and tale" of the nightingale: death; 12. *Fed. G. Lorca*: blood, which is 'singing through the veins' (Lament for I. Sanchez Mejías).

nightjar

folklore: a. a bird of evil omen: (like the owl) a night-bird with an uncanny cry; b. they are often considered to be the souls, especially of unbaptized children; c. L. 'Caprimulgus' = 'Goat-milker' or 'Goat-sucker': they suck the udders of goats and cause them to go blind.

nightmare

1. (R. Graves: "The White Goddess" p. 26:) "The Night Mare is one of the cruellest aspects of the White Goddess. Her nests, when one comes across them in dreams, lodged in rock-clefts or the branches of enormous hollow yews, are built of carefully chosen twigs, lined with the white horse-hair and the plumage of prophetic birds and littered with the jaw-bones and entrails of poets. The prophet Job said of

her: 'She dwelleth and abideth upon the rock. Her young ones also suck up blood'; 2. Graeco-Roman: a. connected with the mare-headed Goddess Hecate; b. connected with Typhon = sirocco; c. connected with the twin-giants Ephialtes and Otus (grand-sons of Hecate): the incubus, the orgiastic nightmare, stinging and outraging a woman who lies on her back; v. Incubus and Succubus, with which the Nightmare became identified; the belief in the incubus dates at least from Hebrew 'Zohar'; yet we had better connect the nightmare with the feelings of terror at sexual assault, and the incubus with its pleasurable feelings; d. connected with the lamiae; 3. Northern: Odin was invoked against them, and, in Christian times, St. Swithold; 4. connected with the number nine: e.g. "the nightmare and her nine-fold": Lear 3, 4; 5. *psych.*: repressed sexual desires, especially Incest.

nightshade

1. the name of a number of plants of the Solaceae-family with extremely poisonous berries and foliage; the Deadly Nightshade ('*Atropa belladonna*') is the most poisonous British plant; 2. death, darkness; 3. witchcraft: it makes men 'conceive things which are not'; 4. skepticism, and an attribute of Truth; 5. forgetfulness: "ruby grape of Proserpine": touching the forehead with it brings forgetfulness: J. Keats ("Ode on Melancholy"); 6. *astrol.*: governed by Mars; 7. *folklore*: a. related to witchcraft: because of its sinister appearance and the fact that it grows near ruins; b. it forms an important ingredient for witches' "flying-ointment".

nimbus

1. cruciform: reserved for the Trinity; cf. Aureole and Mandorla; 2. circular: a saint; 3. square: a. the cardinal virtues; b. M.A.: living persons: popes, sovereigns, etc.; 4. six-sided: a. one degree below a saint; b. Giotto's "Poverty": a woman in a torn and patched dress with a cord round the middle; 5. black: Judas.

nine

1. *completeness*, perfection, truth, end of a cycle (before the return to unity): a. Pythagoras: the treble triad: the extent to which numbers can go: all others are embraced, or revolving in it; b. it always reproduces itself: $2 \times 9 = 18$; $1 + 8 = 9$; $3 \times 9 = 27 = 2 + 7 = 9$; etc.;

2. related to the Great Goddess: A. *moon*: a. Pythagoras: the number of lunar increase or wisdom (whereas 8 = solar increase); b. the number of the orgiastic moon-priestesses devouring the Dionysus-bull; c. Artemis-Diana chose nine-year-old nymphs as her companions;

it is also the number of pre-marital chastity; B. *sea*: a. the ninth wave is traditionally the largest; b. Phyllis ran to the sea nine times, when Demophoon did not come to her: Ovid (*De Arte Am.* 3, 37); c. flood: Deucalion's ark remained on the water for nine days: Apollodorus (1, 7, 2); d. the 60 daughters of Okeanos, choir-girls of Artemis, were 9 years old: Callimachus (H3, 14); C. *motherhood*, fertility: a. months of human pregnancy (however, ten lunations, as shown sometimes in the Bible); b. the Eleusinian mysteries celebrating Demeter (fertility of motherhood) lasted nine days; c. Germ.: Heimdal had 9 (gigantic) mothers; for a curious androgynous story of a man behaving like a woman every ninth night, v. Njal's Saga (123); D. the *arts*: a. the fragmentation of the goddess into Nine Muses; b. the synthesis of all colours; E. *death*: the Underworld, Hell: a. the Styx imprisons certain classes of the dead in Nine Circles of the neutral Dark Underworld of Hades: e.g. suicides for love (among whom Dido), and the famous warriors: Vergil (*Aen.* 6, 440ff.); Dante, too, has 9 Circles of Hell; b. (Rome) nine days after a funeral a sacrifice was made to the dead; c. Christian: Hell has nine gates: 3 of brass, 3 of iron, and 3 of adamantite stone; moreover, the Hell-hierarchy has a division into nine, copying the 9 choirs of the angels in Heaven; d. stories of seven years' drought vary with nine years'; F. *witchcraft*: a. the magic formulae generally had to be pronounced nine times, actions repeated nine times, etc.; e.g. Ovid (*Metam.* 14, 58), and cf. the Christian 'novena'; b. the cat, the witches' most common 'familiar', can be incarnated nine times: it has 'nine lives'; c. v. also Witch, and Blood (N, I, 3);

3. (later) a *masculine* number: a. the Sabines had nine gods; b. Lars Porsen(n)a swore by nine gods; c. *the Nine Worthies*: King Arthur, Charlemagne, Godfrey de Bouillon, David, Joshua, Judas Maccabeus, Alexander, Hector, and Julius Caesar; d. for "Nine tailors make a man": v. Tailor; 4. the number of man (Mystic): a. Neptune: the hidden and mysterious forces in man; b. Sagittarius: higher thoughts and philosophy; c. man, the Metaphysician; d. the balance between the spiritual and material; e.

body active
life-soul x neutral
spirit passive

5. the Three Worlds: a. heavens, hells, and the three rings of re-incarnation, or fertility; b. Norse: subdivided into 3 x 3 worlds; cf. 2, E; 6. *T.S. Eliot*: ("The Waste Land"): "the hour of nine": a. in modern times: the beginning of af-

fice-hours: spiritual death; b. reference to Luke 23, 44: "there was darkness (brown fog) over the earth till the 9th hour"; 7. *folklore*: a. it is fatal for musicians to write 9 symphonies: Beethoven, Schubert, Dvorak, Bruckner (Bruckner wrote 10, but called one Number 0); Mahler called his 9th "Das Lied von der Erde"; b. another deadly nine: of Diamonds (q.v.).

nineteen

1. sometimes the Great Year (e.g. among the Hyperboreans, according to Diodorus) is 19 revolutions of the sun, and 235 lunations, because then a greater approximation of the Solar and Lunar Years is reached than in the four-year division (v. Four); 2. death: it meant the end of the reign of a 'Year' (and so: death) of the Sacred King (v. King); 3. the number of socket-holes in the megalithic temple in Stonehenge: this may refer either to this, or to 12 months + 7 days = a year; 4. Hecuba had 19 children, according to Homer (*Il.* 24, 496), but 20 according to Simonides; the latter was explained (by the Greeks themselves) as 'a love for round numbers'; 5. a lucky number: both 1 and 9 are lucky.

Nobodaddy

W. Blake: a. "Nobody's Daddy": the opposite of the Father of All: the Father of Jealousy = Urizen; b. to the question why religion is a mystery, he answers that Woman (= the Cause of the Fall) wants it so.

nodding

a nod of Zeus' head is the surest sign of his unalterable, irrevocable will: Homer (e.g. *Il.* 1, 525); 'numen' is related to Lat. 'nuere' = (divine) 'nodding'.

noise

1. punishment: in Dante the noise of cries and whirlwind is a punishment for those who are outcasts from Heaven and Hell because they were neither good nor bad; as an additional punishment their naked skins are tormented by horns and wasps; 2. *folklore*: when a girl dreams of noises, it means she will marry a tradesman or a sailor.

noon

1. the opposite of darkness: "O dark, dark, dark, amid the blaze of noon, Irrecoverably dark, total eclipse Without all hope of day": Milton ("Samson Agonistes" 80ff.); darkness at noon: Christ's death; still the time when the devil tempts most (cf. Ps. 91, 6); 2. the top to be reached: e.g. also of the moon: "To behold the wand'ring moon, Riding near her highest noon...": Milton ("Il Penseroso" 67f.); 3. "Love's night is noon": Tw. N. 3, 1; 4. sacred to Pan, who then rests after the chase: Theocri-

tus ("Thyrsis"); 5. *correspondences*: a. in man: middle age; b. season: summer.

North

1. darkness: the sun never shines from the North (in Western civilization); a. winter; b. death; c. night; d. mystery; 2. the Polar star and world-axis: a. furthest bounds of the universe: "she would infect to the North Star": *Ado* 2, 1; b. W.B. Yeats: the Tree of Life with Polaris as the Rose (q.v.); c. v. Corona Borealis; 3. place of god: A. Hebrew: a. God works from the North, where Job seeks and cannot find Him: "On the left hand (= North), where he doth work, but I cannot behold him"; also Ps. 48, 2: the Mountain of God is in the North; b. God's vengeance comes to Israel in the form of nations 'from the North'; this may apply, if the Assyrians and Babylonians came by the North-route, but in later Jer. Babel's down-fall again comes 'from the North', so = 'from Yahweh'; c. "Promotion cometh neither from the east, nor from the west, nor from the south": Ps. 75, 6; B. Celtic: the place where the White Goddess of the Moon imprisoned the dead sun-kings: there the sun never shines or returns; C. Christian: the Gate of Heaven (perhaps also because Ezekiel's vision came from the North); 4. the place of the Devil: a. the region of Lucifer's pride, of unbelievers, etc. (cf. Isa. 14, 12f.); there the frigidity of sinners is combined with the dragon emitting flames and smoke (e.g. *Eze.* 1, 4); b. also the region where Mars (perhaps as proto-devil) lived; ref. in G. Chaucer (*Cant. Tales*);

5. *W. Blake*: a. the region of instinctive thought, of the Spirit; b. Jesus came from Galilee to Jerusalem; c. since the Fall: frozen solid, winter; 6. *A. Tennyson* ("O, Swallow, Swallow"): a. it is dark and true and tender in the North; the place where the swallow's nests are made; b. the sun of summer in the North is brief; 7. *folklore*: a. the region of death: if a mother's head is pointing to the North when the baby is born, it will be lucky, because the baby will be born towards the South (Sun, life, etc.) then, so: away from death; b. proverb: "Three great evils come out of the North, a cold wind, a cunning knave, and a shrinking cloth"; c. v. Church.

nose

1. inquisitiveness, meddling; 2. snobbery; 3. innocence: "The big round tears Coursed one another down his innocent nose In piteous chase": *AYL* 2, 1; 4. the power of beauty: "Le nez de Cléopâtre: s'il eut été plus court, toute la face de la terre aurait changé" (If Cleopatra's nose had been a bit shorter, the whole face of

the world would have been changed): B. Pascal ("Pensées" 2, 162);

5. plainness, clearness: "As plain as a nose on a face" (proverb); 6. corresponds with the phallus in the lower limbs; 7. a *hooked* nose: a. characteristic of the White Goddess; b. the most famous hook-nosed man was Julius Caesar: "I may justly say, with the hook-nosed fellow of Rome...": 2H4 4, 3; 8. *colour*: a. "One may know from your nose what pottage you love" (proverb); b. blue: "I have seen a lady's nose That has been blue, but not her eyebrows"; Wint. 2, 1; c. red: a. (childlore) a girl whose nose is red is in love; b. nursery-rhyme: "Nose, nose, jolly red nose, And what gave thee that jolly red nose? Nutmeg and ginger, cinnamon and cloves, That's what gave me this jolly red nose"; 9. Christian: a. external: Divine unity, and the 'I am' in man; b. internal: Divine duality: breath and spirit;

10. *folklore*: a. in nursery-rhymes we often find 'nose' in devil-contexts; b. putting one's finger, or hand with outstretched fingers, etc. at the nose: contempt (of sexual origin); the same for nose-wrinkling (Montaigne); c. you wring a person's nose to make him come to after a faint by arousing the blood-circulation; ref. 2H6 3, 2; 11. for O.T.: v. *Nostril*.

nostril

1. seat of the breath of life: "God breathed into his nostrils the breath of life; and man became a living soul": Gen. 2, 7; also Gen. 7, 22; 2. anger: a. the blast of Yahweh's nostrils (wind and storm): Ex. 15, 8; b. smoke or the blast from Yahweh's breath in 2Sam. 22, 9 and 16; c. the seat of Yahweh's wrath: where Nahum (1, 3) has "the Lord is slow to anger", it literally says "he has a long nose" = a long breath (?), so that he can hold his breath (= fury) for a long time before striking; 3. Mithraic: garlic rose from the dead Bull's nostrils; 4. *W. Blake*: Passion.

nothing

1. annihilation, death as a state of transformation; 2. chaos, from which the world of appearance arose, the matrix in which fancy creates: "And as imagination bodies forth The forms of things unknown, the poet's pen Turns them to shapes and gives to airy nothing A local habitation and a name": MND 5, 1; 3. life: "It is a tale Told by an idiot, full of sound and fury, Signifying nothing": Mac. 5, 5; 4. *Mallarmé*: the Absolute: the reality into which the poet finally enters and loses himself; 5. v. *Zero*.

November

1. name: the ninth month in the (old) Roman calendar; 2. *period of*: a. agricultural

activities: a. taking pigs to the oak-wood; b. killing pigs or an ox; b. it represents: cold, gloom, death; 3. birthstone: topaz; 4. *Zodiac*: Sagittarius (entered about 21st); 5. colour: blue; 6. festivities: A. November 1st: "All Saints' Day": Sir Gawain leaves on his quest for the Green Knight the day after All Saints' Day, which (in the poem) is described as the end of the fertile year, which fits in with the rites of ancestor-worship then held; v. Samhain; B. November 11th: a. St. Martin's Day: v. Martinmas; b. Rome: Feast of Bacchus, the Vinalia; c. (still) generally the beginning of the Carnival festivities.

number

1. as all numbers derive from one (unity), the farther a number is from one, the more fragmented it is in matter: involution (however, v. Multiplicity); 2. *odd and even* numbers: A. odd: a. Pythagoras: active, masculine, aspiring, good, the limited, 'fire'; b. Plato: Olympic; c. Vergil: the gods like odd numbers (Ecl. 8, 75); d. the witches' number: there is even a tabu for them on even numbers, e.g. "Thrice and once the hedgepin whined" (Mac. 4, 1); but their favourite numbers are three and nine (and multiples): "weary seven-nights nine times nine", and "thrice to thine and thrice to mine, and thrice again to make up nine" (Mac.); B. even: a. Pythagoras: passive, feminine, receptive, the unlimited, the sea of primordial matter; b. Plato: demonic; c. M.A.: heaven has an even number (ref. e.g. Rev. 7, 4-8), but hell is numberless (ref. Job 10, 22); 3. *prime* numbers: irreducibility; the higher the number the greater the complexity; 4. *repetition* of a number: a. stresses the quantitative power; b. detracts from its spiritual dignity; c. 666 = the Beast of Rev.: 6 is inferior to 7;

5. *fusion*: a. by mystic addition: e.g. $374 = 3 + 4 + 7 = 14 = 1 + 4 = 5$; b. by succession: e.g. 21 reduces conflict (2) to its solution (= unity: 1); 6. *multiplication*: often increases the power of the original number, e.g. 5 = erotic, so 15 and 25 are erotic too; 7. the *Golden Number*: for a given year between 1 and 19 (inclusive) to designate the year of the moon in its 19-year calendar cycle; this number is used to determine Easter; 8. *Pythagoras*: 0 = circle: a snake biting its own tail: God before creation, infinite possibility; 1 = dot in the circle: the central or circumferential fire, the beginning of creation; 2 = broken line: polarity, resistance, primordial matter; 3 = equilateral triangle: active unity of duality, source and prototype of all that has been created; 4 = square: material forms and detached units, the tetractys; 5 = five-pointed

star (q.v.): spirit (1) having power over matter (4); 6 = six-pointed star (q.v.): structural unity of the cosmos and e.g. man: both are built on three main principles; 7 = equilateral triangle inside a square: divine power in material form (a high Initiate and Divine Messenger); 8 = octagonal: 4 + 4: order in matter, justice, harmony, friendship; 9 = the treble triad: the extent to which numbers can go: all others are embraced, or revolving in it; 9. Cabala: a. the Creator (Ainsoph) = 1, married to Zero (0), which produced the numbers 2 through nine; b. the numbers 1 - 10 represent the Descent (Fall) of the Eternal Spirit into the world of phenomenal manifestation;

10. *folklore*: a. odd numbers are lucky (especially 3, 7, 9, 13); b. one occurrence (whether good or bad) tends to evoke two more; c. the 7th and 9th year in a man's life bring great change and great danger: therefore the most dangerous year is 63; d. counting is a dangerous action (e.g. v. Star); e. rhyming numbers: One, two, buckle my shoe; Three, four, knock at the door (or: shut the door); Five, six, picking up sticks; Seven, eight, lay them straight; Nine, ten, a good fat man; Eleven, twelve, dig and delve (or: men must delve); Thirteen, fourteen, maids a-courting (or: maids are courting); Fifteen, sixteen, maids in the kitchen; Seventeen, eighteen, maids in waiting; Nineteen, twenty, my plate's empty; f. nursery-rhymes: a. in counting magpies, crows, buses, etc.: "One for sorrow, Two for joy, Three for a letter, Four for a boy, Five for silver, six for gold, Seven for a secret, that's never been told, Eight for a letter from over the sea, Nine for a lover as true as can be" (there are variants, e.g. "Five for a sweetheart, six for a kiss, Seven for an evening full of bliss"); b. "One's none, Two's some; Three's many; Four's a penny; Five's a little hundred"; 11. v. individual numbers, Binary, etc.

nut

1. mystery, hidden wisdom: almost all nuts, but especially the Hazel, q.v.; 2. fertility, hidden riches, but especially marriage and childbirth: a. Rome: the bridegroom must scatter nuts (Vergil: Ecl. 8, 30); nuts are also connected with the love of the boy-concubine, who, when his lover marries, is supposed to give nuts to the slaves, 'as he has played with nuts long enough' (Catullus); b. testicles: 'nut-cracking': coition, especially between a small man and an overbearing female; c. v. Folklore below; 3. bitterness with a sweet kernel: a. M.A.: Christ's Passion and its sweet fruit; b. 'As sweet as a nut': phrase; 4. depth: "I went into the

nut-orchard": Cabala: contemplation of the Merkabah (the throne of God with the choirs of angels as described in Eze. 1) in the 'nut-garden' ('Ginet Egoz');

5. soul; reincarnation: a soul can be reborn by becoming a nut, and then be eaten by a prospective mother (Greece); cf. Bean and Fish; 6. Celtic: a. connected with the 9th month: August-September; b. the letter C; 7. cosmetic: since Tibullus we have known that women (and men) have coloured their grey hair with a die made from the green husks of nuts; 8. madness: through head = 'nut': "to be off one's nut"; cf. 'a screw loose', or derived from a different meaning of 'nut'; or, an inversion of nut = wisdom (cf. owl); 9. *nuthook*: constable: "The nuthook's humour": Wiv. 1, 1;

10. *folklore*: a. fertility, love: plentiful crops of nuts mean many births in the parish, usually boys; b. the devil: sometimes the devil is associated with nut-gathering: he collects nuts himself, and carries a bag for the purpose; c. nursery-rhyme (perhaps a reference to the visit of Juana la Loca to the court of Henry VII): "I had a little nut tree, Nothing it would bear But a silver nutmeg And a golden pear. The King of Spain's daughter Came to visit me, And all for the sake Of my little nut tree".

nutmeg

1. *G. Chaucer*: nutmeg was put in ale ("Sir Topaz"); 2. *D. Thomas*: "serve the plagued groom and bride": a. ceremonial spice: cf. Nut 2, a; b. an aphrodisiac; c. abortive (?): the 'child' is "love's plague".

nymph

1. name: (prob.) Gr. 'bride', 'doll', 'veiled one', inner labiae of the vulva; 2. beautiful female divinities of lower rank, mostly connected with fertility (-bringing) aspects of nature (forests, clouds, marshes, rivers, lakes); thus they were originally connected with the Sacred King (v. King), whom they are believed to have chased while he underwent his seasonal changes, instead of the Nymphs changing form to 'escape his ardent attentions', e.g.: a. Zeus chasing Metis, or Nemesis; b. Peleus chasing Thetis; c. the Python chasing Leto (Latoa, Leda); d. Silerius (beside riding an ass) is also represented as nymph-riding, which may mean he is carried off by one; thus probably a variant to the goddess-priestesses handing the Apple of Immortality (v. Apple); 3. her sacred animal was often the swan; 4. as priestess (or representative) of the Great Goddess she attends: a. birth and fertility; b. dissolution and death; 5. they are great dancers and singers; 6. when accompanying gods they often function as their

concomitant ideas, their 'anima' (female energy); cf. Indian sakti; 7. *Paracelsus*: "regio nymphidica": the undeveloped stage (nymph = pupa) of the individuation process: a. temptation; b. transitoriness; c. multiplicity and dissolution;

cf. *Chrysalis*, etc.; 8. *Jung*: an independent and fragmentary expression of the feminine character of the unconscious; 9. noble families often claim descent from a nymph, e.g. v. *Melusina*.



O

1. Hebr. 'ayin' (= eye) is a breathing, not a vowel; Egyptian hier.: non-existent; Etruscan: a circle with a dot; Celtic: furze; A.S.: 'inheritance'; 2. symbolizes: a. all symbolism of Cup (q.v.), e.g. fertility, chaos-water, wisdom; b. all symbolism of the Circle (q.v.); c. perfection: e.g. "Giotto's O": the perfect circle this painter could draw freehand; 3. *correspondences*: a. season: the spring equinox (v. *Calendar*); b. astrol.: Virgo and Mars (if omicron) or Saturn (if omega); c. body: liver, heart; d. Tarot: the Fool; 4. *special references*: a. "This wooden O": the theatre (Prol. to H5); b. star, a small circle or spot: 'yon fiery oes and eyes of night': MND 3, 2; v. also LLL; c. a cipher, nothing: "Thou art an O without a figure": Lear 1, 4; v. also Zero; d. when the Greek poet Philoxenus, living in banishment for refusing to praise the poems of the tyrant of Cythera, was requested to return, he only answered by a series of concentric O's on the page, as a flat refusal; e. lament: "Why should you fall into so deep an O?": Rom. 3, 3.

oak

1. the various kinds of oak have been collected under one heading, as they are generally undistinguished, so Hebr. 'terebinth' has been given here; in Europe generally the *King* of the Wood; 2. *strength*: a. the roots are as thick, and go as far down towards Tartarus, as the branches go up to heaven, so it is not to be uprooted by storms: Vergil (Georg. 2, 291ff.; Aen. 4, 445); therefore also the tree is an emblem of deities ruling in the Upper and Nether worlds; b. "Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks": Amos 2, 9; 3. (often an evergreen) *longevity, immortality*: a. its leaves are eight-lobed and flaming in autumn: regeneration and life-fire (v. also 6); b. in some myths it is the first tree created, and the human race sprang from it (cf. Alder); c. coffins are made of oak; d. the Yule-tide log; 4. related to the *Sun-king* (and his death), *majesty*: a. he was crowned under an oak; b. gallows, crucifix, etc. of the (emasculated) King were made of oak (e.g. an emblem of the Crucifixion

of Christ), or it formed the fuel for his funeral pyre; v. also Mistletoe and Balder; c. the oak is connected with Midsummer, originally the time of death of the Oak-king, who was followed by his Holly-twin; v. also Holly; in the Celtic Tree-Calendar it represents the 7th month: June 10 - July 7; d. his weapon was often an oak-club: e.g. Heracles; e. oaths were made under it, and justice dispensed; f. sacrifices were offered under it; e.g. the ref. in 8, a;

5. sacred to the *Great Goddess*: a. to her priestess the Sacred King was married; b. sacred to Cybele, Rhea, and Artemis; c. sacred to the Erinyes as goddesses also of fertility and the Underworld (as triform Moon-goddess); d. Circe's island was full of oak; e. the grove of Diana Nemorensis, near the lake of Nemi, was the old site of the ritual marriage of the priestess and the oak-king (also of his death); later it remained a haunt of lovers: Ovid (De Arte Am. 1, 259ff.); f. the Ciconian Maenads, who had killed Orpheus, were turned into oaks: Ovid (Metam. 11, 3ff.); 6. *fire, fertility*: a. material for the midsummer bonfires: v. also 4, b; b. it attracts lightning: an attribute of thunder-gods like Yahweh, Jupiter, and Thor: all fertility as well as fire-gods; c. oak-trees must be felled with double-axes: Jupiter's thunderbolt of fertility, attracting rain (with thunder); d. the Golden Fleece in Colchis was nailed to an Oak; 7. *turning-point, world-axis, and door*: a. Midsummer, when the Oak king was killed, is the day on which the year 'hinges'; the souls of the Kings were often taken to the unmoved-mover Goddess of the Silver Castle (v. Aurora Borealis), around whom the universe 'mills' or 'hinges'; v. also Hawthorn (3, b) and Porter; b. hospitality: esp. for the Celts; c. door to heaven; 8. *oracular*: a. in the O.T. oaks are regularly represented as oracular: e.g. Abraham's oak of Mamre near Hebron (Gen. 13, 18; A.V. often has 'plains' for 'oak'); later oak-divination and worship were forbidden: "they shall be ashamed of the oaks which ye have desired": Isa. 1, 29f.; cf. Hos. 4, 13, Eze. 6, 13; b. the mast of the ship warned the Argonauts of danger; but v. also Apollonius Rhod. (1, 525ff.); c. the oaks of Dodona indicated that Jupiter had granted a

wish: "The high oak trembled and branches moved without wind": Ovid (Metam. 7, 629f.); 9. *wisdom* (of the elders): a. Norse: councils sat under oaks as the abode of departed spirits; b. "Those green-robed senators of mighty woods": J. Keats ("Hyperion");

10. *faith, courage*: a. 'heart of oak'; b. a garland or crown of oak was originally the prize of soldiers who had rescued one taken prisoner; later for any glory in battle (e.g. in Cor. pass.); 11. *closeness*: "as close as oak": a. close-grained; b. a close-fitting door; 12. *man*: a. Philemon, who, in his poverty, had entertained Jupiter and company unawares, was changed into an oak (at his request) instead of dying, beside his wife Baucis, who changed into a linden tree: Ovid (Metam. 8, 620-724); b. an oak-trunk (with the branches lopped off) represents the human body, on which the trophies, the armour, and the arms of the vanquished king Mezentius are hung in Vergil (Aen. 11, 5, and further); c. v. also 3, b; d. the Arcadians were Sons of the Oak ('eggenoi dryos'): Lycophron 480; 13. *building*: G. Chaucer: "the bilder oak" (PoF 176); 14. *ship*: masts, oars, etc. (e.g. Eze. 27, 6);

15. *her.*: a. pride, beauty, power; b. possession of woods; c. oak-leaves: military distinction (v. 10, b); 16. *astrol.*: related to Jupiter; 17. 'felled oak': terrible judgment: Isa. 1, 30; 18. *W. Blake*: deep-rooted, flourishing, and stubborn Error, rooted especially in England; 19. *W.B. Yeats*: "the blasted oak" ("Words for Music perhaps"): special magic potency: a. for curses; b. for sheltering the pre-Christian lovers;

20. *folklore*: a. felling an oak is an ominous action under any circumstance; b. it shrieks and groans as it falls; c. it is not struck by lightning; but if it is struck, it means a special (selective) honour; d. protection against witches, though they themselves use oak-wreaths, e.g. to adorn the Holy Goat's Moon-horns; e. testimony: oaks were planted to mark boundaries; they were called "Gospel Oaks", because parts of the Gospel were read there; f. royalism: 'oak-apples' were the symbol of the Royalists after 1660, since Charles II had hid under an oak in 1651; g. The Oaks: the Derby-races for three-year old fillies; 21. v. *Acorn*.

oar

1. material progress (water = matter): e.g. at the founding of temples, the king made the round of the site with an oar in his hand; 2. creative thought; 3. the creative Word as source of all action; 4. attribute of Saturn; 5. v. *Mace*, and *Paddles*.

oats

1. pastoral poem or song: a shepherd's pipe can be made of its stem; 2. Rome: a degenerate form of wheat (Pliny 18, 44; cf. Vergil: "barren": Georg. 1, 154); oatmeal porridge was the staple-food in Germania (cf. 'Oats' entry in Johnson's Dict.); 3. youthful excesses ('sowing wild oats'); 4. proverb: "A famine in England begins at the horse-manger" (= when oats become dear),

obelisk

1. phallus, regeneration, fertility: related to Stone, Pillar, Pyramid, etc.; v. also Needle; 2. sun-ray, finger of god, eternal life, solar ascension; v. Pliny (36, 14); 3. penetration: light as the penetrating spirit; 4. support of the sky; 5. space: the four sides of the four directions, and the zenith (pyramidal top); 6. general protection against evil spirits.

oboe

1. plaintive, pastoral music; 2. phallic, masculine principle (according to form); 3. cf. *Flute and Horn*.

ocean

1. the Greeks had one word for Ocean and Sea, therefore v. also Sea; often = 'horizon' (e.g. Aratus); 2. a great stream, or snake, encircling the earth; 3. separation of the nether world and heaven, and transition from the solid (earth) to the formless (air); 4. desolation unbounded; 5. death and regeneration: the Abyssal Abode, where the sun is born and dies every day; 6. the cosmic forces in unending movement; 7. 'portable oceans': the tears (Crashaw); 8. *W. Blake*: (being water) the sterile waters of materialism, spiritual death; the Ocean of Time and Space; 9. *Mallarmé*: 'le hasard' of the vast Infinite which confronts the poet; 10. *P. Valéry*: existence, unknown, uncharted, but real, with Mallarmé's idea rationalized; 11. *D. Thomas*: the home of the whales (q.v.): vast, and womb-projected.

octagon

1. regeneration: used for baptismal fonts and fire altars; 2. further: v. *Eight*.

October

1. the 8th month of the (old) Roman calendar; 2. *period* of autumn, harvest, and resowing; 3. birthstone: opal of tourmaline; 4. *Zodiac*: Scorpio (entered October 22nd); 5. *colour*: green-blue; 6. flower: carnation, fringed gentian, and autumn leaves; 7. tutelary god: Mars.

octopus

1. related to the Spider's web and the Spiral: the Mystic Centre, and the unfolding of creation; 2. as a monster it shares in the symbolism of Dragon and Whale; 3. it changes col-

our with its surroundings, and is a crafty robber of bait; 4. *D. Thomas*: a. a child in the womb; b. a gestating poem (in the skull).

Oedipus

1. in Oedipus we see most of the sun-hero qualities personified: a. he is an abandoned child; then becomes a wanderer; b. he kills his 'father' (the king of the Old Year), and marries his 'mother' (Dawn, spring); c. he 'solves the riddle' = releases the waters of fertility; cf. the Questor asking the right question; d. he is inevitably blinded: the 'eye' of day (sun) disappears; or eye = testicles, so emasculation of the Fertility-king (v. Eye); e. he is sometimes represented as accompanied in his darkness by his 'daughter' (the maid of gloaming or autumn); 2. apart from other heroes in Greek mythology, having some, or most of his characteristics (e.g. Daphnis, son of a Nymph exposed under a laurel), we also constantly find typical Oedipus-themes in ballads, e.g. where "Edward, Edward" has killed his father, and is going to roam the world, leaving his wife and children, only wishing for his mother the 'Curse of Hell' because "Sic counsels ye gave to me, o!".

ogre

1. the Terrible Father, which figure may have been the origin of the myth of Saturn devouring his children as soon as Rhea gave birth to them; destruction as the inevitable outcome of creation; 2. the Devouring Terrible Mother (q.v.): fear of incest, etc.; 3. prehuman savage life.

oil

1. riches; 2. light: a. as such part of the R.C. Chrism (v. 6); b. the grace of God; 3. consecration and preservation against corruption: a. for high priests, kings, etc.; b. for the dead; 4. joy: the opposite of the Ashes of mourning: Isa. 61, 3; 5. peace; 6. cunning: the unfavourable meaning of smoothness; 7. Chrism: the oil of purity (of conscience) and enlightenment, + the balm (sweet-smelling virtue, or good reputation, or faith); 8. universally used: a. before a dance and athletics: to keep out the cold and by massage loosen the muscles; also given as prizes at Games; b. before sexual intercourse, coronation, etc. as an incentive and dedication; c. witches before going to a Sabbath did so with an ointment, which caused irregularity of the heartbeat (e.g. hemlock and aconite), or excitement (e.g. belladonna); especially when rubbed on legs and vagina, the ointment could penetrate into the bloodstream; a potion may have been added, and all together may have produced the feeling of levitation; 9. *D. Thomas*: life-giving: the opposite of the wax of death; 10. v. *Anoint* and *Ointment*.

ointment

1. love, coition; 2. purity: v. Fly (1); 3. heroism; 4. hospitality; 5. luxury; 6. O.T.: in Hebrew the word for ointment provides a pun with 'name'; therefore they are often found together: e.g. Eccl. 7, 1, and SoS 1, 3; 7. v. *Oil* and *Anoint*.

oleander

1. a shrub with beautiful flowers and poisonous leaves; they are dangerous to quadrupeds, but protect humans from snakes; in wine it excites but its root is soporific; 2. beware; its honey causes madness (Pliny 21, 45).

olive

1. *peace*: a. "To a messenger who carries an olive (branch; or: wears an olive crown), the people throng to hear the news" (of peace); Dante (Purg. 2, 70f.); b. M.A.: attribute of Peace and Concord; 2. *fertility*: A. sacred to the Great Goddess(es): a. to Leto-Latona as fertility-goddess: she gave birth to Apollo and Diana reclining on a palm and olive-tree: Ovid (Metam. 6, 335); b. sacred to Athena, who planted it at Athens, which was considered an even greater gift than Poseidon's horses; "truthful Minerva's berries": Ovid (Metam. 8, 654); wisdom: conn. with Plato's Academe (Milton); c. Medusa's rejuvenation broth was stirred with an olive-branch: Ovid (Metam. 7, 277); B. sacred to fertility-gods: a. Jupiter; yet it has an inveterate hatred for the oak; b. Hermes invented its cultivation: the cultivated olive cannot breed, but must be grafted on a wild olive; c. sacred to Heracles and Apollo; Odysseus appearing before Nausicaa had only an olive-branch to cover his nakedness (identification); d. connected with the (phallic, Hercules) top-joint of the thumb: the seat of virility (v. Fingers); e. sacred to Faunus: after weathering a storm sailors hung votive offerings to Faunus in an olive-tree: Vergil (Aen. 12, 766); C. connected with the Spring-equinox and the drying-up of winter-floods: a. Hercules' club which is also said to have been oak; b. the leaf in the bill of Noah's dove; D. used in Hebrew libations: on sacred stones (e.g. Gen. 28, 18), or phallic pillars (Gen. 35, 14); E. connected with children: "thy children (shall be) like olive plants round thy table" (with your wife as a vine): Ps. 128, 3; 3. *prosperity*: in the O.T. the most desired food: the 'fatness' of the land; 4. *faith*, righteousness: a. the righteous is as a green olive-tree in the house of God: Ps. 52, 8; b. it was used for the lights in the Tabernacle, and as an ingredient of the 'principal spices' of the Tabernacle;

5. *victory*, honour: a. fetched from the land of the Hyperboreans by Heracles for the Olym-

pic games in honour of Zeus; the winner then got the title of 'Heracles-Zeus'; b. given to the winner of the Heraean games: v. Hair, 15, A, II; given for peace and fertility; c. olive-wreaths were also given to the winners of the foot-race in Vergil (Aen. 5, 309); cf. the bay-wreaths for the winners of the boat-races; d. the highest reward to any citizen in Greece; 6. *beauty*: "His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon": Hos. 14, 5; 7. *dedication*, anointment (q.v.): a. to anoint kings, priests, etc., but also guests: hospitality: Ps. 23, 5; b. two olive-trees stand on the sides of a menorah in Zechariah's vision (ch. 4); the two anointed ones who would rebuild the temple (the king and high-priest); 8. *pride*: pride in strength and quiet endurance, but broken in a storm (like the oak, the opposite of the pliant reed): Aesop (Fables 141); a fruit with no leaves typifies grossness; 9. the *New Year*: a. Greek: used as a besom to expel evil spirits (wild olive): the demons of the Old Year often took the form of flies; b. Celtic: connected with the first month (with birch): December 24 - January 21; also used for New Year bonfires;

10. *rescue*: a. Odysseus' weapon against the Cyclop's eye was an olive; b. later at Charybdis Odysseus could grasp an olive before the ship went down (Athena's protection); 11. medicinal: mixed with betony it avoids drunkenness; 12. *astrol.*: related to the Sun; 13. "The Olive Land": Egypt; Horus was called the child of the Olive Tree; 14. *W.B. Yeats*: a. symbol of images (= the only reality, self-born): "miracle-bred out of the living stone"; b. symbol of heavenly glory, intransitoriness: "nor accident of peace nor war Shall wither that old marvel" ("Colonus' Praise"); 15. *wild olive*: a. bitter, because it is the metamorphosis of the Apulian shepherd who mocked dancing nymphs and cried sharp, boorish, and vulgar insults at them: Ovid (Metam. 14, 517ff.); b. allopathetic against snake-bites; beside 9, a, several other meanings of the olive apply to the wild olive as well.

one

1. unity, the Mystic Centre; 2. the Supreme Being: creative and preservative; 3. phallus, the masculine principle, activity; 4. light, revelation, spiritual unity, the non-manifest point; 5. *Pythagoras*: a. Essence; b. Reason; 6. Cabala: the 'I am', the first Sefira (q.v.), the Spirit and the Word; 7. correspondences: a. colour: red; b. *astrol.*: Sun and Aries; 8. Christian: The Deity; 9. *psych.*: a. occurs rarely; b. hermaphroditic unity of Paradise preceding the duality of good and evil; 10. v. *Numbers, I, etc.*

one hundred

1. perfection; 2. military unit: a. Rome's 'centuria'; b. Lear's knights; c. Pipers led the troops at Culloden Moor (1746).

one hundred and eleven

J. Joyce: plenitude.

one hundred and fifty three

Peter caught so many fishes (St. John 21, 11); the ancient world believed there were 153 kinds of fish, so he caught one of each kind.

one hundred and forty four

favourable: a. its sum is 9; b. it consists of multiples of 10 and 4 + quaternity itself.

one hundred and ten

110 years: a. a canonical number; b. 21 lustra of 5 years; c. the ideal age to die: a. (originally Egyptian:) Joseph died at 110 (Gen. 50, 22), and so did Joshua (Josh. 24, 29); b. also in the Oracula Sibyllina of the Etruscans.

one hundred and twenty

1. Hebrew: a large crowd, big enough to choose a council (of twenty-three); 2. a strong magical number: a. 1 x 2 x 3 x 4 x 5; b. the number of years the body of Father Christian Rosencruc had lain undecayed and undiscovered in his tomb.

one hundred and two

the number of Pilgrim Fathers (28 of whom were women).

one thousand

1. absolute perfection: the cube of 10; 2. the Infinite: the higher numbers are only multiplications of it.

onion

1. unity: the component parts from one organic whole: a. the Primal Cause, deity-emblem; cf. Lotus and Rose; b. the cosmos in perfect living equilibrium; c. immortality; 2. light: most varieties are sensitive to length of night and day; 3. *astrol.*: related to Mars; 4. *folklore*: a. they grow when the moon wanes, so they are powerful against moon-witch agents; and like all strong-smelling herbs or tubers they scare off all illness-bearing evil spirits; keeping them in the house is usually sufficient (even if not cut); b. they are disliked by snakes; c. schoolboys to be caned rub a raw onion on the palm of their hands: it deadens the pain; if they can rub it on the cane, it will split; d. aphrodisiac: Ovid (De Arte Am. 2, 421); clears eye-sight, cures bites, gives a healthy complexion, and is soporific (Pliny 20, 20).

onyx

1. *general*: a. a variety of quartz, a striped agate with layers of black and white (with brown and red bands it is called sardonyx); b. the name: Gr. 'claw' or 'fingernail' was original-

ly given to onyx-marble, which resembles the colour of fingernails; c. the best material to cut cameos from; 2. *period*: Zodiac: related to Capricorn, Cancer, or Leo (sometimes to Aquarius); 3. it symbolizes: a. dignity; b. clearness; c. quarrel; 4. *virtues*: a. it gives happiness in marriage and friendship; b. it protects against accidents: worn in breastplates by travellers; c. it scares off nightmares; 5. the Bible: a. in the Breastplate of the High-Priest it is connected with the tribe of Joseph-Ephraim; by the Occultists with Dan; b. the names of the tribes of Israel were engraved on the two stones of the ephod (Ex. 28, 9); the Stones of Memorial; 6. Christian: black onyx is used for rosaries: a. it curbs the passions; b. it strengthens spiritual thoughts and devotion; 7. *onyx eyes*: Father Christian Rosencruc is said to have had onyx eyes (ref. W.B. Yeats: "The Mountain Tomb").

opal

1. in ancient times it ranked second only to the emerald; 2. *period*: the month of October; b. Zodiac: Pisces and Libra; 3. *virtue*: a. it gives hope, self-confidence and prophetic power; b. it increases happiness in love, faithfulness and tenderness; c. it purifies thoughts, and protects innocence; d. it recreates the soul; prayers and pardon; e. it is a preservative against poison and air-contagion; f. it drives out grief; g. it prevents fainting, heart-ache, and evil affections.

oracle

in the O.T. the oracles of God (still mentioned in Romans 3, 2) came mainly: a. as judgment of the priest; b. through the mysterious Urim and Thummim (light-erudition and completeness or perfection): probably two small stones of different sizes or colours were cast and chosen as a divine ordeal; later they may just have been ornaments for the 'Breastplate' of the High-Priest, but they were believed in till after the return from exile in Babylon (Ezra 2, 63); c. through the ephod (if they had this separate ephod); d. the phallic staffs, later regarded as idolatry: "My people ask counsel at their stocks, and their staff declareth unto them" (Hos. 4, 12); e. through casting lots: e.g. to find out who is guilty in Jonah (1, 7); also 1Sam. 10, 20; Prov. 16, 33, etc.; f. by making arrows 'bright': Eze. 21, 21; g. by means of visionary or ecstatic nabis; h. by dreams, perhaps evoked by staying the night in a sanctuary; i. by teraphim, which were at the same time household gods: e.g. Gen. 31, 19ff., where Rachel had stolen her father's teraphim; j. from the rustling of the sacred Oaks, q.v.; k. by pouring a drop of oil, or throwing bits of wood into a cup filled with water, and then 'read' the divine answers;

l. by liver-inspection (hepatoscopy): Eze. 21, 21; m. by necromancy: e.g. 1Sam. 28, 7ff.; n. a certain event was predicted, and if that happened, it was divine will: e.g. the servant of Abraham choosing Rebekah in Gen. 24, 12ff.

orange (colour)

1. fire: a. the holy spirit; b. pride, ambition; 2. heat: a. lust, marriage; b. hospitality, benevolence; c. health, vigour; 3. passionate red tempered by yellow (earthly) wisdom; 4. in impure form: a. the Devil; b. malevolence, egoism, cruelty, ferocity; c. desperation; 5. *her.*: (later addition) endurance, strength, worldly ambition; 6. *astrol.*: assigned to the Sun (sometimes to Jupiter); 7. *Buddhist*: the Lord Buddha chose orange as his colour, because it was formerly worn by condemned criminals (cf. Spanish yellow); 8. v. *Yellow* and *Saffron*.

orange (plant)

1. as a golden fruit it is celestial: perfection and infinity; 2. feminine (round shape): a. generosity; b. fertility: v. 6, a; c. chastity: attr. of the Virgin Mary; Claudio doubting Hero's honour in Ado, calls her a 'rotten orange'; 3. jealousy: the count is "civil as an orange, and something of that jealous complexion": Ado 2, 1; 4. *F. G. Lorca*: symbol of love (for its colour): a. he says the sea has no oranges; b. with laurel used for bridal garlands in "Blood Wedding";

5. *astrol.*: related to Jupiter; 6. *folklore*: a. fertility: it is an evergreen, and blooms and bears fruit at the same time; e.g. J. Webster (D. of Malfi 2, 2); b. also in Britain the most usual flower in marriage-wreaths nowadays; often thrown to the bridesmaids later; c. witchcraft: it symbolizes the victim's heart; d. nursery-rhyme and game: "Oranges and lemons, Say the bells of St. Clement's; You owe me five farthings, Say the bells of St. Martin's; When will you pay me? Say the bells of Old Bailey; When I grow rich, Say the bells of Shoreditch; When will that be? Say the bells of Stoney; I'm sure I don't know, Says the great bell at Bow; Here comes the candle to light you to bed, Here comes the chopper to chop off your head"; explanation: a. referring to the efficacious way in which Henry VIII disposed of his discarded wives; b. the bells accompanying a condemned person to execution.

orb

1. completeness, perfection; v. further Ball and Globe; 2. (with a sceptre) dominion over the world; 3. sun, or any star (e.g. Mer. V. 5, 1), or what is now called its orbit.

Orco

1. *Ariosto*: sea-monster that devours mortals

(Orl. Fur.); 2. *W. Blake*: (anagram for Cor = 'heart'): a. the Spirit of Youth and Revolt; b. the Child of the Poet and Inspiration (= Los and Enitharmon); c. he is crucified by his own parents for a while, but breaks loose, and directs the American and French Revolutions.

orchard

1. death: e.g. the place where Hamlet's father was murdered; 2. *D. Thomas*: the place where the ark containing the Bait (v. Leg) 'dies'; 3. *v. Garden*.

orchid

1. name: Gr. 'orchis' = testicles, because of the usual shape of the tubers; 2. feminine because of its charm, and because of the strongly developed 'labiae' of some varieties; 3. luxury; 4. *astrol.*: governs Cancer; 5. the (also British) 'orchis mascula' or 'satyricon': a. (esp. the dog-stone variety:) a powerful aphrodisiac; b. = the 'long purples' of Ham. 4, 7, with its hidden reference to a phallus; "purple orchid" was a euphemism for penis in the Nineties.

organ (musical instrument)

praise of god: "the sacred organ....Notes inspiring holy love, Notes that wing their heavenly ways To mend the choirs above": Dryden ("Song for St. Cecilia's Day 1687").

orgasm

1. Jove once maintained to Juno that a man; she has more pleasure in love-making than a woman; she disagreed, so they asked the seer Tiresias, who had enjoyed both sides, and he agreed with Jove: Ovid (Metam. 3, 316ff.); 2. *v. Coition, Floating, Flying, etc.*

orgy

1. etym.: Gr. plural 'orgia' = 'performance': religious rites (usually involving initiation), but also applicable to studies, e.g. philosophy; 2. its function (in the modern sense): regression and involution: a. to escape from Time to Pre-Time; b. return to Chaos, in order to enforce Evolution: often held in winter, or just before spring, to re-enact and aid regeneration of fertility from chaos; c. (modern:) regressive failure to accept a (false) normal; 3. characterized by: a. sexual licence (homoeopathic magic to promote fertility); b. upsetting of the usual (social) order, transvestism, disguise (q.v.), etc.; 4. forms: a. the ancient Mysteries, especially the Dionysian; b. Saturnalia, Carnival, etc.

Origen

Eliot: a. symbol of castrated religion: he made himself a "eunuch for the kingdom of heaven"; b. he held that the Logos was a copy of the original, so inferior.

Orion

1. the hero: a. another sun-hero 'blinded' (v.

Oedipus and Eye) for the love of a goddess; b. "gloomy Orion": death through lechery; v. also Scorpion; in some versions Orion died of a scorpion-bite; therefore the constellation flies forever from Scorpio; 2. the constellation: a. when it rises early: summer; b. when it rises late: winter and stormy weather: "... while winter rages and Orion is watery": Vergil (Aen. 4, 52); c. when it rises at midnight: (in the Egyptian calendar) the beginning of the vintage season, so = fertility (also connected with its accompanying star Sirius, the Dog-star, q.v.); ref. T.S. Eliot: "Sweeney among the Nightingales"; d. when Orion appears (July) it is time for winnowing (Greek).

Ortygia

1. land of spring and morning, connected with quails (Gr. 'ortuks'); 2. birthplace of Apollo and Artemis: an early name of Delos.

osier

1. the ancients (e.g. Atheneus: "Doctors at Dinner") wondered why people crowned themselves with osier, normally used for cords and wickerwork; 2. the origin may have been, that it was used for the Harvest Basket (for winnowing); in it also the New Year Child often arrived from the sea (v. King, Sacred -); 3. freedom: sincerity without finery or dissimulation: it has no knots; 4. *v. Willow*.

osprey

1. the osprey so fascinates the fish, that they turn up their white bellies to its eye as it flies over the water, so that it can catch them with its claws; they make their young gaze into the sun, killing off those which cannot: Pliny (10, 3, and 30, 20); 2. sovereignty: "I think he'll be to Rome As is the osprey to the fish, who takes it By sovereignty of nature": Cor. 4, 7; sometimes they were trained as catchers of fish by hawkers; 3. *myth*: Nisus, killed by his own daughter for the love of an enemy, was changed into an osprey: v. Hair and Tower; 4. *W.B. Yeats*: a. the grey wandering osprey: Sorrow (Oisín); b. related to Time as the cause of sorrow.

ostrich

1. forgetfulness and lack of understanding: a. Job (39, 13-8): she forgets the eggs she has laid in the sand which may get hurt by beasts; b. in danger it hides its head in the sand, believing it thus covers its whole body, or believing that, because it cannot see its enemies, they cannot see it; 2. justice: its perfectly horizontal feathers typify 'Aequitas' (Horus Apollo); v. also feathers below; 3. cruelty: "the daughter of my people is become cruel, like the ostriches in the wilderness": Lament. 4, 3 (of mothers

towards children); on the other hand it is also represented as liberating its young, thus typifying Christ's Harrowing of Hell; 4. intemperance: (e.g. Alcuius) it can even swallow stones and iron (v. also Heraldry below);

5. inconstancy; 6. heresy: esp. Synagogue (= the Jews) not wanting to recognize the Apostles; 7. sinful man, hypocrisy: a. man deserted by god: because of its absent-mindedness the ostrich leaves its eggs in the desert-sand; only when it sees the evening-star (divine light) does it think of them again, seek them, and hatch them by its glance; eggs were hung in churches as an inducement to repentance; b. it has wings but cannot fly: words without deeds; 8. one who trusts in God: it buries the eggs in the sand and trusts that God will hatch them; 9. fear: v. 1. b;

10. speed, stamina: the Roman emperors used them for races to show their soldiers that these qualities can lead to victory as surely as muscle-power; 11. chaos-monster: Babylonia; 12. *her.*: often with a horse-shoe in its beak: a. to show it can swallow iron and stones: endurance; it eats iron to preserve its health: Lyly (Euphues); b. as a trophy: it hates horses; c. willing obedience; d. feathers: a. knightly dignity; b. three feathers: device of the Prince of Wales; 13. its *feathers*: a. justice: Egyptian emblem of Shu and Maat, goddess of Truth, Order and Justice (worn as an amulet); b. space: the lightest bulk; c. distinction (v. also 12, d); d. fertility: attribute of Egyptian Osiris and the Moabite goddess Anat.

otter

1. Norse: Ottar was a necromancer who took the shape of an otter the better to be able to rob the sea of salmon, etc.; Loki killed him, and his avaricious peasant father demanded so much gold (sun) of the gods for killing his son as would cover an otter-skin (= snow); it brought ill-luck (melted): transitory fertility; Siegfried's hunting-suit (in which he died) was an otter-skin (Nib. 16); 2. Eliz.: in the 17th century there was an ardent debate as to whether an otter was fish or flesh; ref. 1H4 3, 3; 3. *her.*: a. prudence; b. free fishing-rights (which included other privileges).

Ouroboros

1. a dragon (or snake) biting its own tail, its body often half-light and half-dark: the Ocean-snake circling the earth (so v. also Circle); 2. living in all things and linking all things it stands for Cosmic Unity, the One is All ('En to pan'); 3. self-fecundation, self-sufficiency of Nature, androgyne, fertility; 4. the continuity of life = Time; and Eternity; 5. the dissolution of the

body, of matter; 6. *alch.*: a. organized universe as the opposite of initial chaos, which was then organized by the demiurge, with whom the alchemist wants to identify himself; b. its circular form represents the earth, and the principle of closure: hermetic secrecy; c. eternity: circle; d. Mercury (q.v.), the duplex god.

oval

1. vulva, the female principle, passivity, etc.; v. also O and Zero; 2. things biomorphic: the egg (q.v.); 3. earth.

oven

1. mother; 2. lust: a. 'adulterous' heat (= unrighteous behaviour): Hos. 7, 4; b. love-making is described in a long series of baking-symbols in Troil. 1, 1, in which the oven = female sexual organs; c. nursery-rhyme: vulva (cf. the contemporary expression a 'bun in the oven'); probably also the origin of "Pat-a-cake, pat-a-cake, baker's man, Bake me a cake as fast as you can; Pat it and prick it, and mark it with B (= balls?); Put it in the oven for baby and me"; d. proverb: "No man will another in the oven seek except that himself have been there before" (often said of mother and daughter); 3. unrevealed sorrow: an oven stopped and still fed, breaks forth with double flame: often related to sorrow; e.g. Tit. Andr. 2, 4; Ven. 331ff.; "Gorboduc" 3, 1; 4. *alch.*: a. the crucible: the body; b. the alembic: 'vas hermetica', the "philosopher's oven" = the "hollow mountain" (v. Mountain); c. pure, spiritual gestation.

owl

1. *general*: a. the whole family of owls has been put under this heading (except for a few specified items about the Screech-owl at the end), because it is generally impossible to distinguish the species symbolically; b. its natural enemy is the Eagle, especially of the largest owl, the Eagle Owl ('Bubo bubo'): e.g. in Spain eagles are still caught with chained owls; c. they hibernate for 60 days and cry Nine (q.v.) times;

2. *death*: a. Egyptian hier.; b. in Babylon its cry in the night was associated with a woman who had died in childbirth, crying for her child; c. sacred to the Great Goddess (Egyptian hier.: lunar): a. to Athena as well as to Calypso, whose Death-island had owls together with other death-symbols (e.g. falcons, sea-crows, poplars); b. the carrion smell of their nests, their diet on mice, etc. connect them with Hecate; c. Lilith, Adam's first wife, was an Owl-goddess (their children were Ass-haunched); d. they are most vocal in the death-month of November; e. it is a ghost-bird because of its being a night-bird and its noiseless flight; f. "the oule eek that of dethe the bode bringeth": G.

Chaucer (PoF 343); g. "the fatal bellman which gives the stern'st goodnight": Mac. 2, 2; cf. 1H6 4, 2;

3. *darkness*: a. Egyptian hier.: the realm of the 'dead' sun, the Night-crossing; b. attribute of Christ, who went into Darkness to save the souls in dark hell, in order to return as the Light of the World; c. thus also the opposite of Eagle as the Bird of Day: v. 1, b; d. the works of darkness: smuggling (esp. England); e. vigilance; f. "In a cowslip's bell I lie; There I couch when owls do cry": Temp. 5, 1;

4. *prophecy, wisdom*:

a. through Death (Hecate) the owl was related to (ancestral) prophecy, and thus to wisdom; b. connected with Athena and the Academy; v. Eyes for Athena's eyes; c. nocturnal studies, science: attribute of Asclepius (the science of Healing), but Dionysus is said to have loathed the sight of an owl; d. also attribute of Dawn-deities; e. Christian: worldly wisdom; when topped by a cross it symbolizes the conquest of Religion over worldly wisdom;

5. sacred to the *Muses*: (with the heronshaw = Hamlet's 'handsaw?') "fowls that to the Muses' queen we vow": G. Chapman ("The Tears of Peace"); 6. *winter*: a. in LLL (5, 2) in the winter-song: "Then nightly sings the staring owl, Tu-whit, Tu-who, a merry note": the opposite of the cuckoo of the Spring-song; b. "the owl was a baker's daughter" (Ham. 4, 5): Our Lord, passing by, asked a baker for bread; he put a piece in the oven, but was chided by his miserly daughter, because it was too big; the bread swelled enormously, at which the daughter made owl-like noises and changed into one; probably a fertility-myth: the Lord of Fertility fertilizing the daughter of Spring (v. Oven for womb), who later changed into an old darkness-winter hag; c. Egypt. hier. for coldness, passivity; 7. *loneliness*: a. "an owl of the desert": Ps. 102, 6; b. Nyctimene ('of the night'), a daughter of the king of Lesbos, had intercourse with her father, and was changed into an owl, when she fled in despair: in shame she still seeks dark crevices and fears daylight: Ovid seeks dark crevices and fears daylight: Ovid (Metam. 2, 590ff.); 8. *lack of nobility*: it is without pedigree; 9. object of ridicule: "Like the owl by day, If he arise, be mocked and wondered at": 3H6 5, 4;

10. *despair*: in Spenser's "Fairy Queen" (1) an owl scares all the cheerful birds away from the Cave of Despair; 11. *unbeliever*: a. "The Owl that calls upon the Night Speaks the Unbeliever's fright": W. Blake (Aug. of Inn.); b. M.A.: emblem of Synagogue: glorifying the Law but unable to see the light of the Gospel;

12. M.A.: further attribute of: a. Avarice; b. Fury; c. the Devil (Prince of Darkness); d. hypocrisy; e. Church-love, the opposite of the Nightingale (= courtly love); 13. in the Ages of Man: a woman of 80; 14. *her.*: a. vigilance; b. acute wit; c. retired life;

15. ignorance: symbolic reversal; cf. 'sacred' animals becoming 'unclean'; 16. *D. Thomas*: "owl seed": wisdom, especially precocious, dark wisdom ("Foster the light"); 17. *Screech-owl*: a. in the Bible (e.g. Isa. 34, 14) it is a female vampire (lilith - lamia); b. the tattling boy Ascalapus was changed into an owl for having betrayed the fact that Proserpina had eaten of the pomegranate (q.v.); now he has become "a bird of evil omen": Ovid (Metam. 6, 431; v. also 10, 453); c. a screech-owl "did sit, Even at noon-day, upon the market-place, Hooting and shrieking": a portent of Caesar's death (Caes. 1, 3); d. Pliny: brings bad news, especially of public affairs; when seen in public they prophesy evil by their peculiar sound, which is neither crying nor singing, but a kind of groan; 18. *folklore*: a. related to witches: especially its feathers were used in witches' broth (v. Mac.); b. nursery-rhymes: "Of all the gay birds that e'er I did see, The owl is the fairest by far to me, For all day long it sits on a tree, And when the night comes away flies he"; in another rhyme a 'wise old owl' living in an oak, is wise because silent.

ox

1. very often 'ox' is a generic name for Cattle (q.v.), but more specifically for Bull (q.v.); 2. agriculture: A. as patient labour: a. "Thou shalt not muzzle the ox when he treadeth out corn" (Deut. 25, 4), so that the ox could eat while working; b. the Romans put an ox-head on their buildings as a symbol of Labour and Patience; c. proverbs: "The tired ox treads surest"; "Where shall the ox go but he must labour?"; B. as fertility-sacrifice: a. to Dionysus; a black bull was offered to Pluto (underground riches); b. a red-backed ox (earth) and goats were sacrificed to Artemis; cf. the red heifer in the O.T.; also offered to Athene; c. the relation between war and fertility persisted in the white oxen sacrificed by Roman generals; d. to the Germanic god Frey; e. the 'mart' killed at Martinmass in England; C. emblem of fertility-deities: a. Yahweh; later the Bull-god aspect of Yahweh was discarded, so the purist of Chronicles left out the oxen in his description of the 'molten sea' of the first Temple, which had 12 oxen (of the sun) as standards: cf. IKings 7, 23ff.; b. Osiris-Thoth; Isis sometimes has three ox-heads on her statue: the three sea-

sons right for agriculture; c. Mithra (variant of Bull again); d. Jupiter; Dionysus himself: "Come, hero Dionysus... raging hither with foot of ox, O goodly bull"; e. the earthly counterpart of the Heavenly Bull: Taurus, because of its agricultural value; 3. sun: a. like the sun it toils for the benefit of others; b. Nebuchadnezzar was transformed into an ox (till 'seven times' passed) and also into an eagle: both sun-emblems; at the end he lifted his eyes to heaven (Dan. ch. 4); for further sun-deities v. 2, C; c. the killing of the Oxen of the Sun caused Ulysses' shipwreck and the death of his fellows; v. also 9, b; 4. moon, night: sometimes the moon's chariot is drawn by oxen;

5. patience, suffering, duty, sweetness of character, docility; 6. St. Luke (often winged): because he begins his story with the sacrifices of the Old Law, in which the ox was offered; for further discussion: v. Tetramorph; 7. *correspondences*: a. direction: North; b. period: night, winter; c. element: earth; d. ages of man: old age; 8. *her.*: a. valour; b. magnanimity; 9. *special literary references*: a. *W. Blake*: "He who the Ox to wrath has moved, Shall never be by Woman loved" (Aug. of Inn.); b. *J. Joyce*: ("Ulysses") the Oxen of the Sun is represented by the scene in the hospital, where the young students irreverently talk about fecundity, and the act of coition is sterilized;

10. *combinations*: A. a *lion-headed* ox: abundance and earthly power (both sun and earth animals); B. an *ox-head*: with a crown, a snake round a staff, a chalice, a circle, a cross, a fleur-de-lis, a crescent moon, etc.: regeneration; C. an *ox-skull*: death, mortality; when horned and adorned: immortality; D. ox and *ass*: a. "the Ox knoweth his owner, and the ass his master's crib" (but Israel does not recognize Yahweh): Isa. 1, 3; b. in the Stable-scene the ox and ass were invariably present till Baroque art; c. one explanation: the ox = the Jewish religion, the ass = Paganism; however, for more acceptable explanations: v. Ass; E. ox-eyed: e.g. Athene, Artemis; 11. *folklore*: a. presages a storm: "the large bond Oxen looked Oft on the

broad Heaven and the soft air sucked, Smelling it in...Bowed to their sides their broad heads, and their hair Licked smooth at all parts": Chapman ("Eugenia"); b. ox-hair (of a hornless one) is a good-luck charm for strength; c. a black ox = sorrow (probably through its relation with the underworld): "The black ox has trod on his foot".

Oxford

proverbs: a. "Oxford for learning, London for wit, Hull for women, and York for a tit" (= horse); b. "When Oxford draws knife, England's soon at strife".

ox-goat

weapon of Shamgar, son of Anath (= Ish-tar), a minor O.T. Judge, fighting against the Philistines; it may have been a sceptre (as fertility-symbol) or instrument of magic (Judg. 3, 31).

oxlip

1. a natural hybrid between Cowslip and Primrose; 2. *Shelley*: "faint oxlips" ("Dream of the Unknown"); 3. boldness: Wint. 4, 4.

oyster

1. the lowest form of animal life: the opposite of the lion or eagle (in medieval natural history); 2. they are eaten alive; 3. lust: a. in street-ballads: vulva: "She shuts and opens like an oyster" ("An Oyster Nan Stood By Her Tub"); b. aphrodisiac: (Burton) oysters make men as inclined to 'normal' love as to cunnilingus; 4. the world: a. the Babylonians saw the world as an oyster; b. "Why, then the world's mine oyster, Which I with sword will open": Wiv. 2, 2; 5. folly, imbecility: attribute in icons; 6. 'oyster-wench': the lowest trade: Henry Bolingbroke currying favour with the populace, took off his bonnet to an oyster-wench on his way to banishment: R2 1, 4; 7. *D. Thomas*: "split through the oyster vowels": oyster = silence, so when split open it releases the Word ("Altarwise"); 8. *folklore*: a. when they bed deep a severe winter is predicted; b. proverb: "He was a bold man that first ate an oyster"; 9. v. *Pearl*.

P

P

1. Hebr. 'pe' (mouth or tongue); Egyptian hier.: shutter; Celtic: reed (or, dwarf elder, or guelder rose); 2. symbolizes: a. the shepherd's crook; prudence, foresight; b. hope and success, often followed by ruin (v. Tarot); c. Perjury: brand as punishment; d. 'Peccata': on entering Purgatory proper, Dante got 7 P's on his forehead (the 7 deadly sins), one of which was washed off at each higher terrace (C. 9); e. the incommensurable quantity: mathematics; 3. *correspondences*: a. season: October 28 – November 25 (v. Calendar); b. astrol.: Mars and Capricorn; c. body: brains; d. Tarot: the Tower Struck by Lightning.

pain

a sudden pain, which is unaccountable, presages something portentous is about to happen: "By the pricking of my thumbs something wicked this way comes" (a witch in Mac. 4, 1).

painting

1. *Shakespearean* meanings and clusters: a. vanity, deceit, disloyalty, trickery; b. foolishness, wantonness, lust; c. "painting of a sorrow": only outward show (Ham. 4, 7); 2. v. *Disguise, Mask, etc.*

palace

1. the Mystic Centre (q.v.), often hard to find in the labyrinth of this world; 2. authority, riches, place of honour; 3. in *legends*: a. crystal (or mirror) palaces, often appearing as if by magic: ancestral memories of Golden times; b. secret chambers: the hidden unconscious; c. the treasures in it (often hidden): spiritual truths, or fertility; 4. Cabala: the sacred, 'inner' palace, the 'silver' palace, the 'silver thread': the intersection of the 6 directions of space; 5. v. *Home*.

pale

1. the Romans made a god of it ('pallor' = masc.): Tullus Hostilius, seeing his troops about to take flight, dedicated a temple to Fear and Paleness outside the town; 2. maidenhood: e.g. "maid-pale" (R2 3, 3); "Pale and maiden blossom" (1H6 2, 4); 3. love: a. "But now her cheek was pale, and by and by it flashed forth fire, As lightning from the sky": Ven. 347f.; b. (Don Pedro): "I shall see thee, ere I die, look pale with love" – (Benedick): "With anger,

with sickness, or with hunger, my lord, – not with love": Ado 1, 1; 4. envy: "above pale envy's threat'ning reach": Tit. Andr. 2, 1; 5. debauchery: 'pallentis mores'; 6. v. *White*.

palladium

1. theories as to what it was: a. a statue of Pallas Athene, marching with a pike in her right hand, and a frog in her left; b. a kind of automaton walking by itself; 2. origin: a. the porpoise-bone of Pelops; b. Jupiter had sent it down from heaven near the tent of Ilius, when he founded Iliion (Troy); as long as it stayed in Troy the city would be safe.

palm (hand)

1. an *oily* palm (= wet): a wanton disposition, a hot piece and fruitful (v. Hand: Shakespeare pass.); 2. "palm to palm is holy palmer's kiss": palmers (v. next, 12) touched the shrines with their hands: Rom. 1, 5; 3. to have an *itching* palm: avarice, bribery: e.g. Caes. 4. 3; 4. v. *Hand*.

palm (tree)

1. Egyptian hier.: 'virtue'; 2. *elevation*, exaltation, victory: a. attribute of Nike; b. a palm-branch was given to the winners of the Pythian Games, and to the winning gladiators in Rome; c. "Ye gods, it doth amaze me A man of such a feeble temper should So get the start of the majestic world And bear the palm alone": Caes. 1, 2; d. victory over death in eternal happiness: Rev. 7, 9; the Temple which Ezekiel saw (ch. 40) in his dream was decorated with palms and cherubs (q.v.) only; e. emblem of martyrs; f. the righteous (conquest of sin): "the righteous flourish like the palm tree": Ps. 92, 12; 3. the *Tree of Life*, self-renewal: a. the only tree that never sheds its leaves; it gets a new leaf every month (or year); b. it keeps on bearing fruit till it dies; c. androgynous; d. the Phoenician deity is Baal Tamar: 'Lord of the Palm'; e. Gr. 'phoenix' (= bloody) relates it to the bird Phoenix (which is born and reborn on a palm) and also to Phoenicia; f. the creative flame; 4. love, *fecundity*, maternity: a. the Hebrew name Tamar (v. 3, d) is the same as Ishtar, Astarte, Venus; it was often represented as seven-branched: fertility; moreover the tree is generally sacred to orgiastic goddesses; b. Latona gave birth to Apollo

and Diana reclining on a palm and olive tree: Ovid (Metam. 6, 335); c. Celtic: the birth-tree: connected with the winter-solstice, and the letter A; d. it thrives close to the sea (= Universal Mother) on salty soil; e. the beloved in SoS (7, 7): "This thy stature is like to a palm tree, and thy breasts to clusters of grapes" (should be: 'dates'); f. the universal matrix; g. one male tree is surrounded by several females, which are impregnated by merely looking at the male: Pliny (13, 6ff.);

5. abundance: e.g. on the medals of emperors; but also attribute of Abstinence in an icon (a desert-tree); 6. *solar* emblem: sacred to Apollo; 7. *royalty*: a. used in a royal fan (the king as Sun-king); b. connected with Christ's victorious entrance into Jerusalem; 8. used on the first day of the Feast of the Tabernacles for ritual rejoicing and dancing (with willow-branches): Lev. 23, 40 ('lulab' and myrtle); it represented the human spine; v. Citron, etrog; 9. *prophetic*: the prophetess Deborah ('bee') sat under a palm-tree;

10. *writing*: its leaves were used for writing; it was sacred to Hermes; 11. *virginity*: attribute of the Virgin Mary; 12. *pilgrimage*: token of one who had visited the H. Land (a 'Palmer'); 13. *psych.*: (Jung) 'anima' (q.v.); 14. *her.* (only after 1500): a. victory, royal honour; b. life, fecundity; c. wisdom; d. generosity, justice; e. friendship; 15. the *City of Palms*: Jericho (Deut. 34, 3); 16. v. *Date-palm*.

Pan (god)

1. Nature, represented as a semi-goat: a. its horns represent the sun-rays, and the aggressive forces of Aries; b. its hairy legs typify the strength of the lower forces, earth, shrubs, instincts; 2. companion to Cybele and Dionysus (perhaps Dionysus took over his cultural function); 3. *astrol.*: one aspect of Saturn; 4. (later) Satan; 5. basely involutive life (v. Involution).

pan (utensil)

a siege: Ezekiel (ch. 4) was instructed to scratch the picture of Jerusalem on a tile, put an iron pan between himself and the 'city' (as a siege), and lie on his left (and later right) side to act as a scape-goat for Israel's sins.

pancake

folklore: a. "pancake for Shrove Tuesday": A'sW 2, 2; b. on Conger Hill in Bedfordshire at noon on that day the children put their ears to the ground to hear "the Old Woman frying her pancakes underneath"; pancake-bells are rung in several towns then.

Pandora

1. she is the (chthonic) form of the Great Goddess, bringing all the gifts of life, including

disease and death; 2. rebellious (Promethean) being rising against divine orders; 3. the wicked temptations besetting man; 4. *psych.*: a. the irrational, wild tendencies of the imagination; b. female masturbation and its objectified emotional consequences, the evil and the good, of which only Hope remains.

pansy

1. *general*: a. Pansy (or 'Heartease', or 'Love-in-idleness') is one of the earliest cultivated flowers, its origin probably being the three-coloured violet, q.v.; b. it used to be milk-white, but because a bolt of Cupid fell on it, it is "now purple with love's wound": MND 2, 1; 2. thought, reverie, meditation ('pensée'): "that's for thoughts" (Ham. 4, 5; or, trouble?); 3. love: a. without serious intent: it was the juice of that flower that had the magic quality of making an awakening sleeper fall in love with the first being he or she saw: MND (esp. 2, 1); b. marriage: "Enameled pansies, used at Nuptials still" (= always): Chapman ("Ovid's Banquet of Sence"); 4. sun-emblem: "The Pansy and the Marigold The Phoebus Paramours": M. Drayton ("Gorbo and Batte"); 5. man: its pentagonal pattern (v. Five); 6. trinity and unity: three-coloured.

panther

1. *general*: a. it shares most characteristics with the Leopard, q.v.; the females are sometimes called 'spotted ladies'; the males 'pards'; b. its 'natural enemy' is the hyena; 2. a *solar* animal (with lunar aspects): summer, emblem of sun-gods: A. for Osiris: v. Leopard 5, a; B. a goddess (female aspect) of sun-Ra; the claws are the sunbeams killing the snake Apap (v. Snake); C. Dionysus: a. he drove some girls refusing to join his band mad in the shapes of a lion, a bull, and a panther; among the Orchomenians Dionysus' serpents were replaced by panthers; b. because of its breath: v. Leopard 1. b; c. in peace he wore a purple robe, in war a pantherskin; panthers pulled his chariot; they are also an attribute of Dipsomania; D. Christ: a. the Mystics called Jesus 'Rabbi Ben Panther', perhaps a play on 'pan + theos' (all and god); b. a panther sleeps three days, and then awakens with a terrible hunger, roaring so loud he can be heard throughout the country: Christ's "death" and "resurrection"; c. because of his sweet breath, which only the Dragon (= the Devil) can withstand; d. its breath may also refer to the H. Spirit;

3. *rejuvenation*: a panther's skin tied round the waist of the pharaohs replaced their "passing" through the skin" to be rejuvenated (v. Skin); 4. luxury; 5. maternity: cf. the Lioness and the

lunar aspect of the Leopard; they have moon-shaped marks on their shoulders (Pliny 8, 23); 6. *her.*: a. v. Leopard; b. a beautiful woman, normally tender, who becomes fierce in the defence of her young, fighting to the last; 7. *hart* and panther: opposites (otherwise a nonsensical combination in Italy): "To-morrow, and it please your majesty To hunt the panther and the hart with me, With horn and hound we'll give your grace bonjour": Tit. Andr. 1, 1.

pap

the paps of youth: Eze. 23, 21; cf. the 'teats of virginity'; v. also Bosom, Breast.

paper

1. lack of durability, transitoriness: the opposite of parchment; but v. Papyrus; 2. *paper-bag*: (nursery-rhyme:) "There was a man, he went mad He jumped into a paper bag, etc."

papyrus

1. Egypt: A. hier.: a. knowledge, omniscience; b. blossoming out, progress; B. further meanings: a. emblem of the Lower Nile; b. protection against crocodiles: when Isis sailed in her papyrus boat through the fenny waters of the Nile Delta looking for Osiris, the boat protected her against the crocodiles; c. emblem of Amon; d. (amulet) a papyrus column (bell-shaped): vigour and freshness; 2. love: v. 1, B, b; 3. the hidden, the occult; 4. material of the cradle of Moses ('bulrushes').

paradise

1. the Mystic Centre of the Labyrinth of the World; 2. *forms* (both as the place of pristine human happiness and the Hereafter): a. the Paradise of Adam and Eve: v. Tree, and Serpent; connected with Abandonment and Fall; b. the Western Paradise of the Hesperides; c. the Silver Castle (Spiral Castle, Glass Castle) of the Celtic goddess Arianrhod (= Ariadne) whose orgiastic rites required the sacrifice of (sun-)kings; their souls went to this castle, their remains to death-islands; v. also Corona Borealis for its location 'at the back of the North Wind'; d. the Moon; e. the Island of the Blessed; f. Eldorado (q.v.); g. the Mount of Heaven: v. Cave; 3. for Paradise Regained: v. Round Table; 4. v. *Heaven, River, Jerusalem, Underworld, Fig* (Sycamore).

parasol

1. solar wheel: v. Sun-shade; 2. World-axis; 3. emblem of divinity or royalty: v. Canopy.

Paris

Parisians think themselves the best theologians: Erasmus (Stult. Laus).

park

1. beauty, fertility; cf. Garden; 2. wealth, paradise.

parquet

"Romance... to me a painted parrot hath been — a most familiar bird": E.A. Poe ("Romance").

parrot

1. in Rome parrots were already held as pets, but later they were only widely used after the voyages of the Portuguese; 2. foolish chatter and verbosity: a. in icons an attribute of Eloquence; b. foolish laughter: e.g. Mer. V. 1, 1; Oth. 2, 3, etc.; 3. prophetic: e.g. they are clamorous when rain comes (AYL 4, 1); cf. Err. 4, 4; 4. greed: in the May Colvin ballad the knowing little bird was silenced with a bribe; 5. docility: in an icon an attribute of Docility, because it can be trained; 6. Christian: it can say 'Ave', which is one of the proofs that a virgin may as well have born a son; 7. *her.*: far travels; 8. *W.B. Yeats*: ("On a picture of a black parrot"): the horrors of the forces of disruption: perhaps the chattering (young, or Irish = 'green') politicians, quarrelling among themselves; 9. v. *Popinjay*.

parsley

1. sacred to the Great Goddess: a. fecundity: parsley around a carrot (phallic) is a symbol of it; b. death: it grows in abundance on Calypso's death-island, Ogygia, (with iris, also a death-flower); c. related to the witches; d. promiscuity: "Parsley grows rank in cuckolds' gardens" (proverb); e. it can best be planted by women (like rosemary and myrtle); 2. death and victory: it sprang from the blood of 'Archemorus' (Opheltes) in whose honour the Nemean Games were instituted; Archemorus ('the beginner of doom') refers to the Old Fertility King, to be replaced (at his sacrifice) by the winner, who was crowned with parsley; later it was also given to the winners of the Isthmian Games (or fir); 3. feasts: a. at Greek banquets the guests crowned their foreheads with its light branches, because it whets the appetite and gaiety; b. also for the Hebrews it was a side dish at banquets (at Passover); cf. lettuce and radish; 4. spring, renewal of life, hope of redemption: connected with Passover as Spring-festival;

5. *astrol.*: related to Mercury; 6. *folklore*: a. sometimes parsley beds are believed to be the place where the babies come from (like the gooseberry-bush); b. curative and promoter of health: (Pliny) when fish are sick in a pond they can be cured by throwing parsley leaves in (20, 44); c. an antidote to poison (so its presence on a dish is a sign of good faith); d. (M.A.) parsley and rue garlands ward off evil spirits; e. it germinates slowly, because it goes to the Devil 9 (or 2, 3, or 7) times before it comes up;

(to prevent this it must be sown on Good Friday).

parson

"He that would have luck in horses must kiss the parson's wife": proverb.

partridge

1. sacred to the *Great Goddess*: A. connected with the Hobbling Dance (q.v.) executed in her honour (cf. crane; v. also Walking and Foot): a. in his love-dance the partridge keeps one heel ready to strike a possible rival; thus he also typifies (readiness: for) war; b. connected with hobbling Vulcan as fertility king; c. connected with Threshing-floor dances (q.v.); d. connected with the Labyrinth and Love-Spring-festivals: it is a spring-migrant; e. connected with 'heroes' wounded in the heel by an arrow, by a snake-bite, etc.; f. connected with the Scapegoat (King-substitute) as 'winged man': an inventive boy, whom his jealous uncle Daedalus threw from the citadel (a common way to die for a sun-king), was changed into a partridge ('Perdix'), which made a joyful sound when Daedalus had to bury his own drowned son Icarus: Ovid (Metam. 8, 236ff.); the partridge still shows a preference for low places and lays his eggs in hedgerows; v. also 4; B. the hens conceive merely by hearing the cock's cry or his scent on the wind (so connected with parthenogenesis): Pliny (10, 51); C. (Rome) partridge flesh and brains are powerful aphrodisiacs; 2. *lasciviousness*: while the hens hatch, the cocks practise sodomy to relieve themselves (as dogs and doves do); it is also an attribute of Lust in icons; 3. *deceit*: the hen sits on eggs it does not hatch; the reference is to Jer. (17, 11): "As the partridge sitteth on eggs and hatcheth them not; so he that getteth riches and not by right, shall leave them in the midst of his day, and at his end shall be a fool"; he probably also referred to those following an 'idolatrour' religion: the partridge-cult; 4. cunning and *betrayal* of its own kind: a. cocks were set in brushwood-labyrinths as a decoy to lure females; the more they see killed the more joyfully they call (J. BenSh. 11, 32); cf. Aesop (Fables 88); the decoy was usually lame, and fattened like a Sacred King; b. in its cunning it is the opposite of the dove; c. the young are taught to camouflage themselves while the hen lures the enemies away (Plutarch);

5. partridges draw the pigmy's chariot: v. Pigmy; 6. Christian: a. the temptations of Satan; b. the Church and truth (prob. related to 1, B); 7. *nursery-rhyme*: 'my true love' gave me gifts on the 12 successive days after Christmas, the first of which was: "a partridge in a pear

tree": The twelfth day of Christmas, My true love sent to me Twelve lords a-leaping, Eleven ladies dancing, Ten pipers piping, etc."; the rhyme may be of French origin, and is used as a game of forfeit (for forgetting words of the ever-growing stanzas); as those days (in the old calendar) often represented the 12 months of the year, the gifts may refer to those, and 'my true love' may be the fertility-sun-god.

pasque flower

1. a purple anemone, which grows on chalk downs and blooms in April; 2. it sprung originally from the blood of the Danes; 3. it is used to produce green dye for Easter eggs.

passage

1. connected with the Labyrinth, q.v.; 2. for dreams in which one passes through a passage or tunnel: v. Tunnel.

passion flower

1. in it are found all the emblems of Christ's passion, e.g.: a. its spear-shaped leaves: the spear which opened his side; b. the five petals of purple colour: his five wounds; 2. belief, religious service; 3. susceptibility.

path

1. life, experience, learning; 2. the perilous path to the land of the dead; 3. v. *Road*.

Patrick, St.

1. patron-saint of Ireland, where he had been sold as a slave, to work as a (swine)herd, and where he returned later to convert it; his day is March 17th; 2. he freed Ireland of vermin, especially snakes, or of the serpent-demon (god); 3. his emblem is the shamrock (trefoil clover); 4. "St. Patrick's *Purgatory*": a cave on a small island in Lough Derg, which is the entrance to Purgatory; those who spend a night and a day in it, can witness all the joys of Heaven and torments of Hell.

pavement

1. Pilate judged Jesus in a place called the Pavement (John 19, 13-5); 2. for children it is unlucky to walk on the cracks; they accompany the antics with the rhyme: "Bears, bears, look at me treading in all the squares".

pavilion

the place where God hid David in danger: e.g. Ps. 27, 5; 31; 20.

pea

1. sacred to the Irish Great Goddess of the Moon Aine, who planted them in the night when her son complained of the barrenness of the soil; 2. love: a lucky gift among rustic lovers (AYL 2, 4; with ref. to 'cods' = testicles); 3. respect; 4. *astrol.*: related to Jupiter; 5. *folklore*: a. luck: if a pod contains only one, or more than its usual number of peas, especially

peach

pine, and especially when it is the first pod you open; b. being related to the Goddess and her witches peas can be used in marriage-divination, love-magic, to cure warts, etc.; c. nursery-rhyme: "Pease porridge hot, Pease porridge cold, Pease porridge in the pot, Nine days old. Some like it hot, Some like it cold, Some like it in the pot, Nine days old".

peach

1. vulva, feminine principle, marriage; v. also astrol. below; 2. luxury; 3. Christian: a. silence: of virtue; attribute of Silence in an icon; it is sacred to Harpocrates because its leaves resemble human tongues; b. salvation; c. attribute of the Virgin; 4. *astrol.*: it belongs to Venus, and therefore opposes the evil effects of Mars; the leaves and flowers of this tree are recommended against jaundice and cholera (especially for the young), when made up into a syrup or conserve; as a general restorative taken by invalids.

peacock

1. worldly pride, royalty: a. the apotheosis of Roman princesses on coins (like eagles for victors); b. emblem of the Byzantine empress; c. "and now there reigns here, a very, very - pajock": Ham. 3, 2; d. attribute of Pride (or Transitoriness) in icons; its feathers are also an attribute of Disobedience; e. in Langland (Pierce Pl. Bk. 12) the rich, the opposite of the humble Lark; 2. immortality: a. its meat does not decay; b. the incorruptible soul; two symmetrically arranged peacocks: psychic duality; c. it often replaces the Phoenix; d. M.A.: often represented as picking a grape, or drinking from a chalice: immortality of a soul (bird) in Paradise; e. beside the Tree of Life: its potency for immortality; f. Christian: the ever-vigilant Church; g. Egypt: emblem of Heliopolis; 3. vigilance: the tail contains the eyes of Argus ('fire-spirit': the stars set to watch over the Moon-cow Io by Hera); a reminder of Argus' murder by Hermes (wind); v. also 5; 4. totality: blending of all colours;

5. air: Hera as weather-goddess; her chariot had peacocks: Juno-Saturnia had put Argus' eyes on the feathers of her bird (Ovid: Metam. 1, 721); 6. water: fertility-bringer, killer of drought-serpents; 7. the righteous: not decaying, it has many virtues (feathers), and kills snakes (evil, the Devil), or puts them to flight by its song; 8. science: Pythagoras had a peacock's soul: it had transmigrated from Pan through Homer, Euphordus, and Ennius; thus it came to stand for reincarnation; 9. the Evil Eye: Egypto-Roman;

10. borrowed ornamentation: there is a story of a jay which covered herself with peacock's feathers and was ridiculed on discovery

(cf. the ass with the lion's skin); v. also 1, c; it equals the Partridge in lasciviousness, the females practising homosexuality if a male is lacking: Pliny (10, 80); 11. *correspondences* (v. also Compass): a. period: dusk, autumn; b. direction: west; c. element: water; d. ages of man: a woman of 40 (v. Ages); 12. Christian: a. attribute of Christ; b. the grace of the sacrament; feeding on grapes: the Eucharist; c. heavenly glory; d. with folded tail: remorse; e. with olive-leaf: the Church bringing peace; 13. *her.*: A. in Germany, since the 12th cent., the most frequently used bird: power and distinction; B. its feathers: a. of old the ornament of troubadours, often given by the lady of the castle as a reward for his art; b. it occurs in crests in bunches; (as any feather) the art of knightly warfare; c. royalty, pride of the nation; 14. *W. Blake*: worldliness;

15. *W.B. Yeats*: "dancing peahen": symbol of Dawn ("The Indian to his love"); as such it is the opposite of the 'burnished' and sighing dove of dusk; 16. "*apes and peacocks*": the ships from Tarshish brought gold, silver, ivory, apes and peacocks (IKings 10, 22); according to some the latter must be 'baboons', according to others 'incense'; 17. *folklore*: unlucky: a. its persistent cry predicts rain (unfavourable in England); b. it is unlucky to have its tail-feathers in the house; c. proverb: "The peacock hath fair feathers but foul feet".

pear

1. sacred to the White Goddess: a, it bears fruit in May (v. 5), the month of enforced chastity; b. white blossom; c. Egypt: sacred to Isis; d. Greece: sacred to Hera; it was held in high esteem by the Greeks (v. Homer: Od. 7, 114ff.); 2. generosity: it gives much fruit on a bad soil; 3. affection: heart-shaped; its attribute in icons; 4. comfort, longevity: burning log-scent the room; 5. Celtic: in the Tree-alphabet it is connected with the 6th month of May-June, and the letter H; 6. Christian: Christ's love for mankind; 7. for engraving: v. Buxtrec; 8. v. *Partridge* (nursery-rhyme).

pearl

A. *general*: 1. in the countries round the Mediterranean pearls were only known after the expeditions of Alexander the Great; they were brought back as curiosities from Persia and India, and only generally worn in the late-Ptolemaic times; 2. to make a pearl more 'orient' (= shiny) it must be given to a dove; and after it has been in her womb a while we have it out again; ref. Lily: "Endymion" (5, 2); 3. they are the drops of water that fell from Aphrodite

when she stepped out of the water; 4. in England they were formerly called Margaret (der. Fr. Lat. and Gr.); 5. M.A. they grow in Paradise (with ref. to Gen. 2, 12 for 'growing' stones);

B. period: a. month: June; b. Zodiac: Cancer, sometimes Gemini;

C. *virtues*: a. they promote conjugal bliss; b. purity;

D. *her.*: (on a ring) high grace;

E. *general meanings*: 1. the Mystic Centre: in relation to the world-oyster; 2. the soul in relation to the body-oyster; every pearl is unique ('unio'); it is the typical adornment for women (and effeminate men like Nero); 3. sublimation (of the abnormal), purity, salvation: a. related to the colour white; b. attribute of Christ and the Virgin (as oyster); symbol of parthenogenesis; c. conjunction of water and fire; the oysters receive a 'dew pregnancy' from the sky; d. Othello (5, 2) says he was "Like the base Indian (who) threw a pearl away, Richer than all his tribe"; 4. moon: a. attribute of love and moon-goddesses: related to the O, oval, and egg: the essence of moon through oyster (= water); cf. 1, c; b. v. Dante below; 5. connected with eyes: a. "such pearls as put out ladies' eyes" (Gent. 5, 2) and "Those are pearls that were his eyes": Ariel's song in Temp. 1, 2; b. "The eye is the pearl of the face": proverb; 6. connected with dew-drops: "I must go seek some dewdrops here, And hang a pearl in every cowslip's ear": MND 2, 1; cf. Milton (Par. Lost 5, 2); 7. eloquence: attribute in icons; 8. faith, esoteric wisdom: "neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you": Matth. 7, 6; v. below; 9. wealth: after Cleopatra had stunned Anthony by her lavish banquets, she topped them by dissolving a pearl in an acid wine, swallowing it with the drink: Pliny (9, 58); 10. health; 11. self-sacrifice; 12. tears: especially to the Romans; 13. literary references:

A. *Plato*: primordial and final androgynous man; B. *Dante*: a planet, in which a blessed soul manifests itself, is called a Pearl; but "l'eterna margarita" is the Moon (Par. 2, 34); probably related to Plato's idea, which may also underlie the Muslim belief, that the blessed are enclosed in a pearl, each with his hour; C. *J. Steinbeck*: wealth, produced by a sick society (the oyster), hardening Man, raising Envy, isolating Man, who takes refuge in the primitive (monolith) mountains, and finally killing fertility and the future (the son); D. *D. Thomas*: the last segment of the sun on the female sea; 14. *combinations*: A. *Pearly Gates*: the 12 gates of the New Jerusalem (Heaven) are twelve pearls: Rev.

21, 21; B. the Pearl of *Great Price*: a. ref.: Matth. 13, 46; the kingdom of heaven; b. a term of the Manicheans: the combination of reason and religious feeling, which is the ultimate talisman against the evils of the world; c. general wisdom, or the Sun; 15. *folklore*: a. a charm against fire: connected with water; b. brings ill-luck to those who do not have it as an ancestral gem: related to tears; c. powdered and mixed with water it cures lunacy (v. E, 4 for the relation with moon).

peasant

medieval personification of Sloth: a. sitting on an ass, carrying an owl; b. sleeping while his oxen run away from the plough; cf. Farm(er). **pebble**

1. justice: a. used in voting: e.g. Ovid (Metam. 15, 41ff.) where the Gods change their colour (white for not-guilty, black for guilty); b. shards, flints, and pebbles must be thrown on the grave of a person who has committed suicide: v. Ham. 5, 1; 2. eloquence: a pebble in the mouth; 3. smooth, civilized life: the opposite of Rock and Stone; 4. love-token: smooth pebbles (beside shells, flowers, etc.) are gifts pleasant to girls: Ovid (Metam. 10, 260); 5. *white pebbles* are grave-gifts: to facilitate resurrection or re-birth; 6. *W. Blake*: materialism, Selfish Love: dead, and lying in water; the opposite of Clod, q.v.

Pegasus

1. the winged horse, which sprang from Medusa, when Perseus cut off her head; Bellerophon rode Pegasus when he fought the chimera; in the M.A. often represented by the Hippogryph; 2. Greek: a. his hoofs stopped the Helicon from rising to heaven; their imprint released the fountain Hippocrene (q.v.) from which the Muses drank their inspiration; b. moving clouds, vapours rising from the sea; 3. heightened natural forces; 4. intellect and morality: the capacity for spiritualization, investing evil with good; 5. *her.*: a. energy leading to honour; b. poetry; c. Badge of the Inner Temple of the Inns of Court.

pelican

1. a pelican kills its young when they beat it with their wings in times of hunger; the female (or the repentant father) then revives them with blood rising from her right breast (or the father with his blood), by sprinkling it on them (not feeding them); 2. (parental) love: "the kind life-rendering pelican Repast them with my blood": Ham. 4, 5; 3. loneliness: "a pelican of the wilderness": Ps. 102, 6; 4. gregariousness; migration: they came to Rome from the utter North of Gaul; 5. greed: they are

insatiable (Pliny 10, 66); 6. melancholy; 7. Christian: a. suffering Christ, the Eucharist; b. resurrection; the opposite of the Snake; c. one of the proofs of the possibility of a virgin bearing a son; d. attribute of Penitence; 8. *alch.*: the vessel of transformation is the 'true philosophical' Pelican (Christ): it restores their former security to those once near to death; 9. *her.* (with wings spread, 'feeding' the young): a. filial devotion; b. Christian readiness to sacrifice; 10. *D. Thomas*: "the planet-ducted pelican of circles": astronomical (planet), ducted (anatomical), ornithological (pelican), meaning perhaps planet-ducted = Galaxy = Milky Way = breast = circles; then Christ = the poet as suckling, and as life-giving later.

pendulum

1. the balance of judgment; 2. time, etc.; v. Clock.

penny

folklore: a. famous magical coins are generally referred to as 'pennies'; b. several of the 'pennies' belonged to some families who jealously guarded them: e.g. the Lee Penny; they were dipped in water, which was then given to a human or animal sufferer; c. Pliny (34, 38) already mentions such a family-coin, growing and decreasing with the wealth of the Servillii; d. "A bad penny always comes back": proverb.

peony

1. healing: (Greek) named after Paeon, the god of Healing, who cured Heracles' wounds with it; and through him it became related to Apollo; 2. shame, bashfulness, feminine loveliness; 3. anger, indignation; 4. spring: it blooms at the Spring-equinox and then quickly sheds its petals; 5. *astrol.*: related to the Sun; 6. *folklore*: a. its roots can only be gathered safely at night, and then only with a dog tethered to it (cf. Mandrake) because it utters a cry which it is fatal to hear; or one is attacked by the woodpeckers of Mars; b. a cure for epilepsy, lunacy, nightmares, etc.

pepper

1. satire; 2. an aphrodisiac; 3. *astrol.*: related to Mars.

peppermint (flower)

1. cordiality: because of its aroma and flavour; 2. wealth: the common British (Black) peppermint has purple stems.

perambulator

folklore: it is unlucky to bring a new perambulator into the house before the baby is born: it is a challenge to the gods or fate; the same holds good for the cradle.

peridot

1. crystalline ultra-basic igneous rocks, found as intrusive masses; 2. emblem of the thunderbolt; 3. happiness; 4. *virtues*: a. prevents betrayal by a woman, and promotes human relations; b. gives self-control; c. gives consolation in sadness and disappointments; 5. *period*: a. month: August; b. Zodiac: Pisces, Leo.

periwinkle (flower)

1. various species of the dogbane-family; 2. related to the Great Goddess: a. one of the first spring-flowers: the orgiastic spring-aspect of the goddess; sacred to Venus and the Mermaid (q.v.); b. death; criminals on their way to execution were crowned with it; c. associated with witches: Fr. "Violette des Sorciers"; 3. love: a. tender memories; b. aphrodisiac.

Persephone

1. when she was raped by Hades, her mother made the concession that she spent 1/3 of the year with him, and 2/3 with her: she could not return completely as she had eaten of the fruit of the pomegranate (q.v.); v. also Eating; 2. as maiden ('Kore') and Mother they represent two aspects of the Great Goddess (of fertility, etc.); 3. her crone-aspect (Hecate) is brought out by her power to send spectres, rule ghosts, and carry the curses of men into effect; 4. earth-fertility and spring; 5. common equivalents: a. the "Harvest Maiden"; b. the "Mother of the Corn".

pestle

1. phallus; together with the mortar (q.v.) a form of androgyne (fertility); 2. Egypto-Hebraic: corn-grinding: "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him": Prov. 27, 22; cf. the Roman corn-gods Picumnus and Pilumnus; 3. *W.B. Yeats*: the "Pestle of the Moon": instrument of reincarnation.

petal

folklore: love-divination: pluck the petals saying: "He loves me, he loves me not"; this is done especially with daisies; cf. the use of dandelion fluff, thistle fluff, or grains of maize.

Peter

I. *saint*: 1. rock, Pope; 2. keeper of the door of Heaven; 3. betrayal: three times before cock-crow (= the end of the Roman night-watch); 4. he caught a fish with a coin in its mouth: Matth. 17, 27; 5. inversion: crucified upside-down (in order not to imitate Christ); 6. Zodiac: Aries. II. *boy's name*: a boy called thus will always hear the refrain: "Peter's pop kept a

lollipop shop, And the lollipop shop kept Peter".

petrel

1. a group of several families of birds, including the shearwater and the albatross (q.v.); the familiar Wilson's petrel is the sailors' "Mother Carey's chicken"; the small sea-bird, in a storm, flies so low over the water, that it seems to walk on it, like St. Peter (petrel = 'little Peter'); 2. *T.S. Eliot*: through age man must strive to a further communion with the wave and the wind, "the vast waters Of the petrel and the porpoise", to make the wheel come full circle ("East Coker" 5).

petticoats

red petticoats (in Eliz. times): a prostitute; ref. 1H4 1, 2; 2H4 2, 2.

phallus

1. nature's generative forces incorporated in deities: A. Egypt: Osiris: Set had torn Osiris into 13 pieces (lunar months), apart from his phallus; when Isis reassembled him the phallus (the extra day in the 13-month year) was missing, eaten by a fish, which may account for the fish (= midwinter)-tabu in Egypt, except on one day a year (a Scorpion attacks Mithra's testicles, and the third emasculator may have been the Crab, dividing the year into three king-emasculating seasons); when Isis could not find that part, she consecrated its image, which thenceforth was carried by the priests (50 yards long) in processions at the established festivals in honour of Osiris; B. Graeco-Roman: a. Priapus: the ithyphallic God of the Gardens was carried in processions of the festivals of Dionysus-Bacchus; v. also Sickie; b. also in the Eleusinian and other mysteries the sacred phallus was hung and prayers offered to it; c. the typical Roman daemon of the phallus was Fascinus, whose emblem was hung around babies' necks, who was patron of generals and whose worship was entrusted to the Vestal; 2. regeneration, perpetuation of life: a. Osiris, lying on a funerary ship, was always represented as ithyphallic to suggest resurrection; cf. marriage as death; b. phalloi (as life-symbols) were planted near or on graves (cf. Cypress); 3. penetration: in Hermes, etc.: penetration into the unknown world, seeking a spiritual message of deliverance and healing; thus it is related to the Caduceus, q.v.; 4. sun-ray and world-axis; attribute of sun-heroes: many heroes are 'crippled' (Foot, q.v., has magical generative powers), 'blind seers' (v. Eye), ugly and deformed as underworld-smiths (Hephaestos-Wieland, the sun's Night-Crossing, forgers of fertility), all characteristics of solar and chthonic, dactylic deities:

"Follow it down, it leads you to all Mothers"; many wear the curious red, pointed Phrygian cap ('pilaeus'); they are both smaller than small, and bigger than big (in force and size): one of the characteristics of the solar heroes is their fast growth;

5. oaths, covenants: O.T. oaths were taken with the hand near the phallus (instead of the usual raised hand): 'under my thigh': a. because the descendants are already present in a man's thigh (Gen. 24, 2); b. because of the covenant of circumcision; c. because he is a servant; however, v. also Gen. 47, 29, where Joseph is asked to do the same to Jacob; 6. divination: probably the 'teraphim' (e.g. Gen. 31, 19, and Judg. 17, 5) were phallic objects of divination (like the penates-penes); they may have been oracular spirits of the dead; 7. comedy: the Greek comic actor in general had exaggerated shoulders, belly, buttocks, etc., but always the phallus, enormous, often stylized, but recognizable; 8. *psych.*: a. Jung warns his readers that a 'phallic' symbol, to a primitive mind, does not mean the organ itself, but the 'libido', the whole driving force of man's volition: it is not a sign (= penis), but a symbol of the life-urge; b. the source of life and libido, the creator and worker of miracles, and as such worshipped everywhere; 'libido' is symbolized as sun-fire (analogy) or phallus-snake (object), or lion-boar-bull-ass (ever rutting) as functional; c. affectivity penetrating (the subconscious, the pneumatic interior, etc.) in order to activate and enrich that which it penetrates; d. symbol of the Self (e.g. in dreams) where there is undervaluation (repression, etc.) of sexuality; self-worship; 9. *Three Phalloi*: primal cause: deity without parents or mate, and repeating by self-generation; 10. v. *Emasculaton, Circumcision, Male, etc.*

pheasant

I. *myth.*: Itylus was changed into a pheasant when he was 'accidentally' killed by his mother, who wanted to kill her sister (Niobe)'s eldest son: perhaps a child-substitute for a Sacred King (q.v.); his mother was changed into a nightingale, lamenting her murdered child every night; 2. beauty, luxury: the beautiful plumage of the male is strikingly displayed in courtship; 3. motherly love: v. 1; 4. the best game that flies (as venison is the best that runs); 5. bribe to the court of justice: "Advocate's the court-word for a pheasant": Wint. 4, 4; 6. lasciviousness: a. they are polygamous, and even cross with numerous other gallinaceous birds, including the common fowl; b. G. Chaucer: "the fesaunt, scorne of the cok by night" (PoF

357); c. as red meat it is an aphrodisiac; 7. simplicity: (with dove) attribute in an icon; 8. *her.*: hunting; 9. *Carnaval*: the Prince wears pheasant-feathers: a. because they are long, and the hunting-season coincides with the harvest-time and the beginning of the festivities; b. as a substitute-king; c. because of the characteristics mentioned under 2 and 6.

Phyllida

the traditional name for a girl in pastoral poems: e.g. the beloved of Corin; ref. MND 2, 1.

Philip

I. saint: 1. fought the serpent-religion in Phrygia (cf. St. Patrick), and was stoned to death while being crucified upside-down (Inversion); 2. rules Virgo; II. common *Elizabethan* name for a sparrow.

phoenix

1. name: Gr. 'phoinix': a. 'bright-coloured', b. 'palm-tree';

2. *myth.*: A. Ovid's description: the phoenix does not live on seeds and herbs, but on the (gum) tears of incense and the juice of amonium; when this bird has completed 5 centuries of its life, it builds a nest in the topmost branches of a palm-tree; and when it has covered this underneath with the bark of cassia and light spikenard, broken cinnamon and yellow myrrh, it puts itself on it and ends its life in the odours; they say that from the parent body a small phoenix is born, destined to live as long; when age has given it strength, and it can carry burdens, it takes the nest and carries it to the City of the Sun (Heliopolis), where it lays down the nest before the sacred doors of the temple of Hyperion; B. some of the many variants: a. it is born from the parents' ashes, its nest, or as a small larva (some connect the phoenix with the salamander: either at its birth, or full-grown as a 'plumed serpent'); sometimes the young is born before the parent comes to Egypt to die; b. the phoenix has been associated with the 'roc', a peacock, and a kind of stork which was sacred in Heliopolis (as sun-city related to the palm-tree); c. its age is given as ranging from 500 to 12,954 years; Tacitus may be right in giving it as 1461 which would imply that it is a calendar-beast: they had no leap-year in Egypt, thus losing one full year in 1460 years; d. it is only male; some say it is both male and female (androgynous); e. by Shakespeare it is connected with Arabia, the land of spices: "O Anthony, O thou Arabian bird" (Ant. 3, 2), "She is alone th' Arabian bird": (Cymb. 1, 6); f. described as resembling a peacock: it has a crest on its head, golden neck-feathers, a

tail of white mixed with rosy red, and brilliant eyes; C. it is the ancestor of the Phoenicians, brother of Kadmos and Europa;

3. solar worship; 4. resurrection, immortality: sacred to Osiris; 5. eternal youth; 6. chastity, temperance; 7. paragon, unique person: Shakespeare, e.g. A'sW 1, 1; v. also 2, B, e; 8. self-sufficiency; self-immolation; 9. storm-symbol;

10. attr. of Justice; 11. royal succession: e.g. H8 5, 4; 12. Christian: Christ's suffering and resurrection; hope; sometimes attr. of Perseverance; 13. *alch.*: a. the symbol of the complete transmutation; b. masculine, sun, fire, air, red stone; as such the opposite of Eagle; c. the soul of Spiritus Mundi, transmuted from the spirit of metal, seen escaping from the 'Vas Hermetica'; v. Hermaphrodite; 14. *her.*: a. badge of the East Roman Empire; b. dedicated to Orion, whose soul lives on in it; c. survival and resurrection; d. Queen Elizabeth I had the phoenix stamped on her medals, often with the motto: "Sola phoenix omnis mundi";

15. *psych.*: 'dream' and 'change', living from one moment to the other; 16. Eliz.: the name of a tavern (and a shop) in London: in Err. (1, 2) Antipholus stayed at the inn, while the play ends in the rebirth (renewal) of his love for Adriana; 17. *Chr. Fry's* "A Phoenix too Frequent" was taken from Aesop's "Fables" (203); 18. v. *Spice, etc.*

photograph

folklore: a. it inherits the ancient danger of being portrayed, plus the added danger of having the Evil Eye of the lens on you; b. black magic can be worked on a photograph as well as on an Image (q.v.); a photograph takes something away from you.

Phrygia

I. country: love and fertility: 1. Aphrodite seduced Anchises in the form of a Phrygian princess, with a red robe; 2. Dionysus was initiated to the local Rhea (Cybele) Mysteries in Phrygia; II. *blessing*: raised thumb, index, and middle-finger, originally in honour of the goddess Myrine: a. thumb: phallic increase and virility: Venus and Heracles; b. forefinger: guidance: Zeus; c. middle finger: rain-making fertility: Saturn; v. also Fingers for further symbolism; the sign was later taken over as a Papal blessing, with the thumb less conspicuous; III. *cap*: 1. phallic: a. Paris, the typical Venusian man, wore one; b. worn by sun-heroes (e.g. Mithra); the 'pileus' is also given to chthonic forgers of fertility, the underground smiths; c. *psych.*: eroticism in its superior form, sublimated but often obsessive; 2. liberty: a. found

on a statue of Minerva; b. given as a symbol of freedom to freed slaves in Rome ('libertini'); c. it has been hoisted by revolutionaries fighting tyrants since at least 100 B.C. (Saturninus, to show that the slaves who followed him would be freed); d. worn by Byzantine soldiers and the Doge of Venice; 3. it was worn by Gany-mede; 4. wisdom; 5. the Papal tiara was derived from it; the rites of Cybele had a strong influence on growing Catholicism: the Blessing, the dress and behaviour of the priests, etc.

picklock

euphemistic reference to the chastity-belt, which, opened, gives access to the treasures of 'honour'; ref. Meas. 3, 2.

picture

folklore: evil omens: a. a picture falling from the wall for no apparent reason; b. a falling portrait; c. v. Image and Photograph.

pie

pies figure prominently in nursery-rhymes, where they often contain the most unlikely things (which may point to their representing the earth), e.g. a. "Baby and I Were baked in a pie"; b. "Little Jack Horner" (q.v.) found that rewarding plum; c. "Four and twenty black-birds" are baked in a pie in "Sing a song of sixpence".

Pied Piper of Hamelin

probably inspired by flute and harp-playing deities (David, Krishna, Orpheus, Angus, Pan) who frequently spend half a year (winter) in the underworld.

Pierrot

the male principle still in a state of innocence (white face and white, loose garments); after his Fall (knowledge of good and evil) he wears a black cap; his sweetheart is Pierette (sometimes Columbine, q.v.); he developed into an imaginative artist-lover, a romantic and pathetic character, who hides his feelings behind a comic mask; a typically lunar hero.

pig

1. sacred to fertility-deities, but especially connected (and identified) with the Great Goddess (for a more extensive discussion v. Boar and Sow): A. Egypt: a. in sowing-time it possesses the spirit of Osiris, at harvest time Set (Evolution - Involution); b. its meat was tabu (= 'unclean'; later taken over by Hebrews and Muslims); c. the Goddess's penalty for breaking the tabu was 'leprosy' (q.v.); but it must be eaten sacrificially at her midwinter rites; B. Greek: a. sacred to Demeter (she was represented with a pig, and pigs were sacrificed to her, because later people could not conceive her as a sow); incorporation of the Corn-spirit; b.

pigs were engulfed with Persephone (again a later interpretation) into the underworld when she was raped by Hades; c. sacred to Hermes as bringer-out of the Graces (fertility); d. v. Boar for the pig's relation with Attis-Adonis; C. Germanic: a. sacred to Odin and the fertility-god Frey; again the incorporation of the Corn-spirit; b. the same tabu as in Egypt, except for the midwinter Yule boar; D. Celtic: a. Lugh had a pigskin which had healing virtues and miraculously changed water into wine (characteristic of a fertility-god); b. the seven pigs of Easel: they were killed every night, to be revived in the morning (eating which prevents diseases): renewal of fertility;

2. purification: (Greek) pig's blood (of a sacrifice) and running water was a means of purifying a man (e.g. after a murder); then one shaved one's head and went into exile for a year; later the blood was replaced by wine; originally, of course, the pig itself was a substitute for a human sacrifice to a death-deity (to right the balance of Themis): the law of 'eye for eye'; 3. later its sacredness was reversed: a. first it became 'unclean', which was taken literally, and grew into filth, grossness, lack of feelings; b. gluttony; c. lasciviousness: both its behaviour and phallic shape; d. lethargy, obstinacy; e. Christian: Satan; especially when black; 4. *W.B. Yeats*: winter-frost, end of the world, etc. ("The Valley of the Black Pig");

5. combinations: A. *Pig-island*: Ireland: the Tuatha de Danaan produced a magic mist, so that to the approaching Milesians Ireland would look like a hog's back; B. *pig-skin bag* (Eliz.: 'budget'): the characteristic bag of the tinker (for his tools, etc.) who, himself is a symbol of eroticism (v. Tinker); ref. Wint. 4, 3; 6. *folklore*: A. tabu (still related to the Great Goddess and her descendants, the witches): a. as the witches are in charge of the winds and storms, it is a tabu-word among fishermen at sea (substitute: 'the thing'); b. when its meat is being cured, no pregnant woman (or a menstruous one) must touch it: she will go mad ('lunacy' is a punishment of the Great Moon-Goddess); there are stories of fairy-pigs and spectral pigs (cf. fairy-cattle); B. storm-prediction: they are able to see or smell wind, so if they run about with straws in their mouths there is windy weather to come; cf. Chapman ("Eugenia"); C. nursery-rhymes: a. "Dickery, dickery, dare, The pig (= witch?) flew up in the air; The man in brown soon brought him down, Dickery, dickery, dare"; b. very often the baldness of the pig is stressed: shaving one, its having no wig, etc.; c. there are several rhymes in which the

pigmy

fingers are represented as pigs; d. a counting-out rhyme: "Pig-snout, walk out".

pigmy

1. they are a foot high, building their houses with egg-shells, and travelling in chariots drawn by partridges, or mounting kids or rams; when the cranes (their arch-enemies) and other birds attack them they arm themselves in every way; on several Greek vases we see the battle between the cranes and pigmies; v. Crane; 2. they join in all the stories about dwarfs, 'little people', fairies, goblins, etc.

pikestaff

1. "as plain as pikestaff" (proverb): originally a 'packstaff' = carried by a pedlar on his shoulder; 2. the pikestaff of Penance: Langland (Pierce Pl. Bk. 5).

pilgrim

1. the human being on earth, travelling towards the Mystic Centre; 2. the human soul; 3. time: "Most miserable hour that e'er time saw In lasting labour of his pilgrimage": Rom. 4, 5; 4. honour: "There Honour comes, a pilgrim grey, To bless the turf that wraps their clay": W. Collins ("Ode written in the year 1746"); for the grey colour cf. Milton (Par. Reg. 4, 427); 5. the lover: "For then my thoughts...Intend a zealous pilgrimage to thee": Sonn. 27; cf. Romeo masked like a Palmer in the Capulets' ball (1, 5); 6. pilgrims to the H. Land carry a palm-branch, those to Santiago de Compostela (Spain) a cockle-shell; 7. *Jung*: transcendence, release, the decisive step in life, to be taken without the help of others; renunciation and atonement, often directed by a mistress ('anima'): Hagia Sophia, Pallas Athena; a symbol of all this is a flight of birds, and the Labyrinth; 8. v. *Journey*.

pillar

1. Egyptian hier. (beside 'pillar'): spinal column; 2. world-axis, world-spine, the Pole; 3. support of heaven: Yahweh laid the earth disk on the pillars of the earth: e.g. ISam. 2, 8ff.; Job 9, 6; but also the heavens rest on pillars: Job 26, 11; 4. phallus, male principle, the Creator, the Sun: a. Absalom 'reared up' a phallic pillar in "the king's dale", "for...I have no son to keep my name in remembrance; and he called the pillar after his own name": 2Sam. 18, 18; v. also SoS 3, 6 for the beloved as a 'pillar of smoke'; b. though 'sun-images' (= pillars) are rejected by Isaiah (e.g. 17, 8), yet he prophesies proudly that Heliopolis in Egypt will have one "to the Lord" (19, 19); v. also Obelisk; c. the "Pillar of Osiris" was an Egyptian amulet: a staff with 4 rings at the top, to denote stability; d. the Greek baetyli (from Hebr. 'bethel' =

'House of the Lord'; v. Gen. 28, 18f.) were stone pillars, originally probably meteors, generally related to gods, but also to goddesses, e.g. Cybele; cf. Herms and Hecate (s. Hecate); e. Theban form of Dionysian worship;

5. message or guidance of a deity: a. a pillar of fire (by night), and of cloud (by day) in the desert indicated the presence of Yahweh; later it indicated where a stop was to be made (when it stood over the Ark of the Covenant); b. pillars of smoke are among the signs that the Day of the Lord will come: Joel 2, 30; 6. ownership: Dionysus set up pillars all over India (Apollodorus 3, 5, 2); cf. Sesostrius (Herodotus) and Diomedes in Italy (Lycophron 625ff.); 7. *her.*: fortitude; 8. *W. Blake*: the Pillars of Cloud and Fire: the Delusions of Nature, and the torture of Passion; 9. *combinations*: I. a *broken* pillar: a. in icons of Strength they refer to Samson's final act of destruction; b. broken strength, faith, etc.; c. death; II. number: A. *two* pillars: a. Jachin and Boaz (v. separate); b. together: binary combinations (beauty/strength, justice/mercy, king/priest, love/knowledge), or duality (dark/light, birth/death); c. the two pillars of Enoch: wisdom: a. one of stone; proof against water; b. one of brick: proof against fire; d. Babylonian, Semitic, etc.: the sun-god re-enters the inhabited world between the two pillars of Melkarth (Gibraltar); e. in chariot-races: the goal; f. Gnostic: the letter H, the door to eternity; B. *three* pillars: a. any Trinity, triad; b. goodness (beauty), wisdom, and power; C. *four* pillars: a. the directions of space; b. the supports of the earth (or heaven); D. the *Seven* Pillars of Wisdom: "Wisdom hath builded her house, she hath hewn out her seven pillars" (Prov. 9, 1): seven as the number of: a. sanctity; b. extreme riches: a normal aristocratic house had a hall with 2 or 3 pillars; c. the seven days of Creation; d. the planets, months of fertility, Gates of the Underworld, etc.; E. *twelve* pillars: Moses erected 12 pillars for the tribes at Sinai; III. *silver* pillars: Styx's house (Hesiod, Theog. 771);

10. v. *Dolmen, Obelisk, Menhir, Stone*.

pillow

1. there are curious pillows for 'all armholes' (or, elbows) which, together with kerchiefs on the head, are used "of every stature to hunt souls" by women, and "wherewith ye there hunt the souls (or, 'into the garden') to make them fly": a form of idolatry, religious 'adultery' in both Biblical senses; ref. Eze. 13, 18ff.; 2. love-anguish: "Though in thy youth thou wast as true a lover As ever sighed upon a midnight pillow": AYL 2, 4; 3. mute audience of

confessions: "And whispers to his pillow, as to him (= the King) The secrets of his overcharged soul": 2H6 3, 2.

pimpernel

1. a small herb of the primrose-family; other name: "Shepherd's Clock", because they only open in bright sunshine; the flowers are usually a shade of red, and numerous; 2. change; 3. meeting, a rendez-vous; 4. fruitfulness; 5. childhood.

pin

1. love, marriage: a. excitement, mainly sexual; b. with a Needle (q.v.) a symbol of marriage; c. "tirling at the pin" (with a different meaning of pin) is a frequent occupation of lovers standing outside the beloved's doors in ballads, for both heroes and heroines; 2. restraint: of clothing, etc.; 3. value: a. up to the middle of the 16th cent. only the rich could afford metal pins; the poor used simple skewers; b. later: something valueless: "I do not set my life at a pin's fee": Ham. 1, 4; 4. *combinations*: a. *angels* dance on a pin's point of air; ref. in D. Thomas ("My world is pyramid"); b. *measuring* a town with the pin of a brooch was done by the Old Celtic queen of Ulster, Macha; ref. in W.B. Yeats' "The Dawn", where it stands for rejected, senseless knowledge;

5. *folklore*: needles being both sharp and metal can be dangerous as well as protective: A. connected with witchcraft: a. the vomiting of pins is a British characteristic of witches; b. witches can be scared off a house by sticking pins in the doorpost; but they can use them in their spells, too; B. good luck: a. finding a pin lying on the ground means luck (especially if it points away from you); b. among gamblers: a pin inserted in your lapel by a friend ensures luck; c. bent or crooked pins are a favourite offering in wishing and healing-wells.

pinching

1. connected with death and night-symbols: mouse, owl, cat, etc.; 2. connected with fairies, who are notorious pinchers of serving-maids; e.g. "They'll suck our breath, or pinch us black and blue": Err. 2, 2; 3. connected with confinement, or imprisonment; 4. wantonness: of cheeks, thighs, buttocks, etc.; 5. *pinching oneself*: to make sure one is not dreaming; 6. for Pincher Martin: v. Martin; 7. *folklore* (schoolchildren): a. "a pinch and a punch for the first of the month" must be answered with "a pinch and a kick for being so quick"; b. pinching must be performed on a child wearing new clothes.

pine

1. in symbolism and mythology there is

much confusion between pine and fir; therefore v. also Fir; 2. immortality, longevity: a. an ever-green; b. a grave-gift: it preserves the body of the deceased from corruption, and fortifies his soul; c. sometimes found with a stag and a stork (or crane) as an emblem for longevity; 3. fire, fertility: a. inflammable, and because of its shape: fire, creative, masculine; as fuel it gives a sweet smell, but sparks fly from it; b. connected with the androgynous crux ansata: v. Cross; c. Adonis and Attis are (sacrificially) killed, or emasculated on, or under, a pine-tree in autumn; they are spring-fertility gods; the trees are 'bled' for turpentine at the vernal equinox; Ovid writes that the bare-trunked pine with broad, leafy tops, is pleasing to the mother of the gods, since Attis, dear to Cybele, exchanged his human form and took on its trunk (Metam. 10, 103ff.); d. related to the Sun in Mithraism; e. sacred to Dionysus: e.g. Vergil mentions votive amulets to Bacchus hung on pine-trees (Georg. 2, 389); moreover the thyrsus (q.v.) was pine-cone tipped; the pine is also sacred to Osiris, Pan, and Poseidon; f. it was also sacred to the goddesses Venus and Artemis; h. aphrodisiac: the pine tree nuts: Ovid (De Arte Am. 2, 424); 4. victory: a wreath of pine was a prize at the Isthmian Games;

5. ships: the keels were made of pine: Ovid (Metam. 1, 134); 6. grief, endurance, pity; 7. philosophy; 8. gloomy: Dyer ("Gongar Hill"); 9. punishment: being confined in a 'cloven pine': e.g. Ariel in the Tempest (1, 2) and Tradubion in the "Faery Queen" (1, 2, 33); 10. a *fallen* pine: a man-fallen in misfortune: "Thus droops this lofty pine and hangs his sprays": 2H6 2, 3.

pink

1. flesh; 2. feminine or effeminate: a. the colour of clothes, when the baby is a girl; b. homosexuality: emasculate red: in German concentration camps the badge of homosexuals (or those accused of being homosexual for "efficiency's sake") was pink; 3. sensuality, emotions, joy, youth; 4. mystic: associated with number Five: healing; 5. Gnostic: resurrection. **pipe** (musical instrument)

1. 'invented' by Hermes (like the Lyre) and sold to Apollo, but in reality invented by Pan who was swindled by Hermes; 2. Pan pursuing Syrinx ('reed') held only reeds in his hands, which he blew on: Ovid (Metam. 1, 690ff.); as a wind-instrument it was naturally associated with the wind-god Pan; 3. as an attribute of Hermes-Mercury it plays an important part in the Argus-Io myth: v. Ovid (Metam. 1, 675ff.); 4. the typical instrument of the shepherd;

Pippin

5. allurements: the magic quality of piping is a common theme in folktales and ballads, from the Pied Piper to the ballad of "King Orfeo"; 6. religious: a. ecstasy: instrument of the "nabfs" ('prophets'): ISam. 10, 5; v. also Isa. 30, 29; b. for serious occasions: played at Solomon's anointment procession, "so that the earth rent with the sound": IKings 1, 40; c. for godless feasts: e.g. in Isa. 5, 12 (with wine); it is also mentioned in the parable of the Jews not accepting John's abstinence, neither Jesus' joining people's tables and 'music' (Matth. 11, 17ff.); 7. peace: the opposite of the fifes and drums: "in this weak piping time of peace" (R3 1, 1), plus the feminine and infantile sound as compared to the martial trumpets, etc.; 8. phallus: "For his pipe made so much joy" in the refrain of the shepherd's song about Christ's birth ("Jolly Wat"); v. also Flute under Lute.

Pippin

nursery-rhyme: King Pippin (of French origin) is a familiar figure in the nursery; he had a hall made completely of candy.

Pisces

A. *general*: 1. the 12th House of the Zodiac (q.v.), beginning February 19th; 2. in Babylon (owing to the precession): winter-solstice, rain, resurrection; 3. its pictorial symbol: a. two fishes, generally anti-parallel: the old (left) and the new (right) cycle; b. the ship Argo; 4. the Hell of the Zodiac; 5. symbolic of hypocrisy and violent death;

B. *period of*: a. destruction: water and dissolution (tombs), the Universal solvent; the final stage of the cycle started with Capricorn, while the new cycle starts with Aries; b. resurgence of cosmic energy from the primordial waters; c. the station of Venus: the fish as symbol of sexual love;

C. *correspondences*: a. body: feet and toes; b. planet: Jupiter (but according to others: Neptune) corrects the instability; c. Tarot: the Hanged Man; d. quality: mutable, watery, feminine, cold;

D. *character*: a. lack of stability and precision (watery), failure; b. great actors (shifting characters); c. idealists (at worst: drifters); d. lack of individuality; e. gentle, shy, (hyper-)sensitive, vague; f. melancholic; g. love of retirement (in a hospital or a monastery), seclusion, mysticism, but also exile; h. should keep away from drink; i. loveable, because loving; j. denial of self and its passions; k. treachery;

E. famous people: Hölderlin, Schopenhauer; in fiction: Mr. Micawber.

pismire

1. ancient word for Ant, q.v.; 2. aphrodisiac

(Rome) prepared pismires were used as aphrodisiacs; 3. anger: "as angry as a pismire"; G. Chaucer ("Summoner's Tale").

pit

1. Hell: a. Sheol, the Underworld: "those who go down the pit are swallowed whole"; ref. to murder of the innocent; v. also Job, Psalms, etc.; b. v. archetypal Cave, Hell, etc.; 2. Lat. 'pit' is also a euphemism for vulva.

pitch

1. punishment in Hell: the 'barattieri' (= people who fraudulently misused their high offices to enrich themselves) are submerged in boiling pitch: Dante (Inf. 21); 2. defilement.

pitcher

1. recognition, election: a. Rebekah's pitcher was the sign of her election: Gen. ch. 24; b. a man carrying a pitcher of water, instead of a woman (Mark 14, 13); men usually carried bags of water; 2. Gideon ordered his 300 to carry empty pitchers, to be broken at the attack (Judg. 7, 16ff.); 3. something of low value: "The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter"; Lament. 4, 2.

pitch-fork

1. the typical implement of a man, as the opposite of a woman's broomstick, q.v.; 2. associated with the Devil, as a variant of the Trident.

plague

1. our vices: "The gods are just, and of our pleasant vices Make instruments to plague us"; Lear 5, 3; 2, marriage: "One was never married, and that's his hell; another is, and that's his plague"; R. Burton (Anat. of Mel. I, 2, 4); 3. D. Thomas: "love's plague": a child.

plain

1. the land of reality; the opposite of the mystic mountain; v. Field, Hill, and Meadow; 2. Dante: "Dark Plain" (e.g. Inf. 2): on it roamed the souls of those who had been neither good nor bad, and were outcasts of Heaven and Hell; they follow a shifting ensign, and have lost their reason; 3. the Plains of Truth: there are 183 worlds arranged in a triangular formation (3 x 60 + 3 angles); in between them are the Plains of Truth, in which there are the reasons, forms and patterns of all that has been and will be (Plutarch: Decl. of the Oracles).

plane (tree)

1. *general*: a. the Platanus, a genus of trees with large leaves and globular catkins, the female florets being followed by burr-like nuts; b. its most characteristic feature is the yearly, rectangular scaling off of the bark; thus they re-

main clean in smoky towns; c. it was already a favourite tree in Greek and Roman cities, introduced from Asia Minor; Alexander had his famous dream under one (Pausanias 7, 5); d. the London plane became popular in England in the 17th century; it is known as 'sycamore' or 'buttonwood' in the U.S.; 2. connected with Hera (the Great Goddess): a. its five-pointed leaves suggest the hands of the goddess; moreover Five is her number; b. regeneration: v. 1, b; 3. it was also dedicated to Zeus and Dionysus; it was sacred in Crete; 4. torches were made of it by Heracles, when he fought the Hydra; 5. it was used to make crowns of its flowers and leaves, and altars were decorated with it; 6. protection: friendliness, charity; grass grows more luxuriously under it and it is the most receptive of any kind of graft; it has great curative powers; 7. grandeur: magnificence, moral superiority: they often grow in huge sizes over streams (e.g. Pausanias 4, 34).

planet

1. they are the watchmen of the stars, personifying aspects of the deities connected with them; 2. in general their influences are evil: "then no planets strike" (Ham. 1, 1); 3. taken collectively, or individually, they are related to most meanings of the complex number Seven: the heavens, directions of space, days of the week, etc.; 4. in connection with the directions in space (v. also Compass) they form: a. an inner group: Sun, Moon, Mercury: the triangle; b. an outer group: Venus, Mars, Jupiter, Saturn: the square; 5. their spheres of influence (acc. to C. Agrippa): a. Mars: the elements; b. Sun: metals; c. Venus: vegetative life; d. Mercury: 'elegancy and consonancy of speech'; 6. time-relations: a. Mars: year; b. Venus: month; c. Mercury: day; d. Sun: hour; 7. Dante: they are the various heavens in which a particular characteristic of the blessed 'placed' him; starting from the earth they are reached in this order: a. Moon - inconstancy; b. Mercury - ambition: they are now eager for any new object of love; c. Venus - earthly love; d. Sun - prudence; e. Mars - fortitude; f. Jupiter - justice; g. Saturn - abstinence, contemplation, temperance.

plant

1. in general vegetative life is connected with: a. deities of fertility (Osiris, Adonis-Attis, Demeter); through totems man is often related with animals; b. the birth-life-death cycle, involution-evolution, etc.; 2. *aquatic* plants often symbolize creation rising out of the primordial waters, cosmos rising from the lotus; 3. *withering* plants: death: the external soul of a hero,

who, at leaving, plants a shrub or vine; it retains his soul and will wilt, if the hero dies on his adventure; special cure of the plant may revive the hero; 4. 'plant of renown': fertility that will give Israel a good name: Eze. 34, 29; 5. Elizabethan division into *cold* and *hot* plants: A. 'cold' plants: a. those blooming in the beginning of the year; b. annual plants; B. 'hot' plants: the others; 6. *folklore*: (like many domestic animals) the plants have to be told of a death in the family, and have black crêpe tied round them, or they will wither.

plantain

1. a herbaceous plant of the genus *Plantago*, some of its species being troublesome garden weeds; it has 7 (sacred) leaves; 2. morning: used in many O.E. charms, in which it is said to 'open eastward' (or, open from the east); 3. vulnerary: its leaves were applied to slight wounds on shin or head, for their cooling effect: "for your broken shin": Rom. 1, 2; 4. Christian: the multitude seeking salvation.

plate

1. symbol of containment: the female principle, like Cup, Cauldron, Pot, Vessel, etc.; 2. sacrifice.

Pleiades

1. the rising of the Pleiades announces the season of favourable weather for navigation (May); one ancient etym. (beside the name of their mother Pleione) was: Gr. 'plein' = to sail; 2. they are connected with Orion: a. in one story the amorous Hunter Orion with his Dog pursued the Pleiades and their mother; the whole group was translated to the sky; b. mentioned together with Arcturus and "the chambers of the south" in Job (9, 9); and Job 38, 31: "Can'st thou bind the sweet influences of Pleiades, or loose the bands of Orion?"; v. also Amos 5, 8; 3. they are connected with doves: "You who go in the sky with the names as doves" (Greek lyric); 4. they rise in the time for the first harvesting (May) and set in the time of the new sowing (October); 5. they were rain-cloud nymphs; 6. as they are Seven, they share in most of its complex associations.

plough

1. fertility: union of the male plough with the female furrow; the organ for the 'hieros gamos' (the sacred marriage of Heaven and Earth): a. (Samson) "If ye had not plowed with my heifer, ye had not found out my riddle" (Judg. 14, 18); b. in the street-ballad "The Little Farm, or The Weary Ploughman" a young man is directed by an amorous girl to her 'little farmhouse' that "lies in the valley between two poplar trees, Surrounded too with rushes I've

long kept in store...": c. symbol of abundance: "the day come, saith the Lord, that the plowman shall overtake the reaper": Amos (9, 13); d. often 'heated' as a symbol of Lust; 2. man's mastery of the world (or the earthy side of his unconscious); 3. used to mark the site of a city to be built: e.g. Vergil (Aen. 5, 755ff.); the goddess Gefion (with the help of a giant) ploughed Zealand, the island on which Copenhagen is situated; 4. peace: melt plough to sword (and v.v.): from peace to war (e.g. Isa. 2, 4; Micah 4, 3); Joel (3, 10): "beat your ploughshares into swords; and your pruninghooks (or scythes) into spears"; 5. consecration; royal dignity: a king with his hand on a plough; when the plough is two-wheeled it usually has divine associations; 6. martyrdom: trial by fire by means of a heated ploughshare; 7. *ploughman* (Langland): the provider of society, obeyer of natural law, Christ, and the Christian community (v. Pierce Pl., pass. but esp. Bk 6).

plover

1. greed; 2. *folklore*: A. curative; B. divination: it predicts whether a sick person will live or die; C. the *Golden Plover*: a. the souls of the Jews who crucified Jesus and are now doomed to wander for ever, lamenting the crime; b. it warns sheep of danger approaching; c. it is a death-omen to hear: it is the Whistler (v. Seven, N).

plum

1. fertility: it has leaves and fruit at the same time and lends itself well to cross-breeding; 2. the wild plum-tree is an Independence-emblem: it cannot be cut or transplanted, therefore it must be grafted on to an apricot; 3. its blossom: a. spring; b. chastity, fidelity; 4. *D. Thomas*: unforbidden fruit (or, the female sex): the opposite of the 'itch of man'.

plume

1. though all the ancient helmets were plumed, or had horse-tail hair, it is the extravagant helmet of Hector that is constantly mentioned, and by which he is recognized in Homer's "Iliad"; 2. v. *Serpent, Feather, etc.*

plummet

1. righteousness: "righteousness to the plummet": Isa. 28, 17; 2. justice, punishment: Amos saw the Lord standing on the wall, holding a plumb line, which signified his destruction of Israel (7, 7f.); 3. the 'stones' of emptiness: Isa. 34, 11.

Pluto

1. the 9th planet, discovered in 1930; its apparent motion is $1\frac{1}{2}^\circ$ a year; 2. elimination: it may have shown its destructive character in WWI and WWII; 3. renewal, regeneration; 4. *influences*: a. higher power and providence; in-

visible forces or powers; b. the will to exercise power, to influence the masses: propagandists and politicians; c. actors; 5. *Zodiac* correspondence: Scorpio.

pocket

children's rhymes: there are endless variations to rhymes (usually counting-out rhymes) about someone (e.g. a grenadier), or an animal (e.g. Pussy Cat) wanting to buy beer (or milk), and when asked for money, the answer is "in my pocket" - "Where is your pocket?" - "I forgot it" - "Please, walk out".

pointing

folklore a. ill-omened: attention of something better avoided may thus be directed to the person or thing pointed at; moreover the effect of pointing is related to that of the Evil Eye: "point-control"; b. it is unlucky to point at heavenly bodies or the rainbow: it is an affront to the deities connected with them.

poison

1. cold or darkness, with which: a. night or darkness and winter deities are put to sleep; b. light or summer-deities are killed; 2. sun-deities often carry poisonous swords (the scorching rays of the sun) which are destructive (for the earth) or protective (by killing darkness or frost); 3. one of the names in alchemy for Prime Matter; 4. the typical way for a woman to kill her husband (or have him killed).

poison ivy

1. a plant, native of North America; its poisonous juice may affect persons who never even got near the plant; 2. ridicule, which also hurts without actually 'touching'.

Polar Star

1. the throne of the Supreme Deity, the Judge, the Unmoved Mover; 2. the great male; the guiding principle; the ideal; 3. the great hole, through which persons and things move beyond space and time; 4. the eye of heaven; 5. the world-axis; 6. constancy; 7. Christian: epithet of Christ; 8. *W. Blake*: = Polar Barrier: the Northern Gates: the barrier to the Northern Land of the Spirit (Urthona); 9. *D. Thomas*: a. "kissing poles": extremes meet; b. "polestar neighbour": a. a guide; b. yet as far away from society as the poles: the estranged poet; 10. v. *Corona Borealis*.

policeman

psych.: the censorious moral super-ego, the inhibiting forces of the pre-conscious.

Polly

typical name of a servant girl: e.g. v. *Tea*.

polyp

1. Pliny (9, 46-8): a. collector; b. swimming towards a man's hand; c. cruelty and cunning

(as often, combined with stupidity); 2. *W. Blake*: a. growth in the Sea of Space and Time: materialized thought; b. human society; c. *Orc*. **pomegranate**

1. *general*: a. the only fruit which worms do not corrupt; b. one of the most juicy fruits found in arid countries; c. its juice was sometimes mixed with wine (for taste and as a preservative), or wine was made from it; d. its roots, when separated, twist together again; e. unity in multiplicity; f. it supplied a red dye; 2. it sprang from Dionysus' blood; where it fell the plant sprang up (with anemones and violets), or the fruit sprang open like a wound and showed red seeds; cf. Tammuz and Rimmon-Adonis (Hebr. 'rimmon' = pomegranate);

3. fruit of the Great Goddess: the female principle, fertility; A. Hebrew: a. the ephod of the High-priest, the sides of the two pillars before the Temple (with lilies on top), the 'molten sea', and the Holy of Holies (as the only fruit) were adorned with pomegranates; b. Saul sat under the tree, ready for battle (relation fertility-war deities): ISam. 14, 2 and 22, 6; c. King Solomon had an enclosed garden (q.v.) of the trees: SoS 4, 13; d. the temples of the girl in the SoS are like a piece of pomegranate (perhaps red = healthy), but the sexual meaning is clear in: "I would cause thee to drink of spiced wine of the juice of my pomegranate" (8, 2); e. with figs and grapes they were the first fruit carried from Canaan by the spies as symbols of abundance (Num. 13, 23 and 20, 5); B. Greek: a. in Hera's (and Persephone's) hand it is a symbol of death and resurrection; but (cautious) Pausanias (2, 17) says 'the story is rather secret'; b. Kore-Persephone ate seven seeds of a pomegranate in Tartarus, which prevented her complete return to the upper world (e.g. Ovid: *Metam.* 5, 537ff.); so it means death as well as underground fertility-growth and resurrection; C. Christian: attribute of the fertile Virgin; 4. sanctity: e.g. Rabbinical (v. 1, a); the ephod of the Highpriest had pomegranates of blue, purple and scarlet (like the rest of the garments) at the hem, alternated with bells of gold (to scare off the threshold-demons 'that he may not die');

5. unity, concord (v. 1, e): a. attribute of Victory; b. Christian: symbol of the Church and God's gifts; 6. love: v. 1, d; emblem of Sufficiency; it has brilliant flowers without smell; 7. (sometimes) the Tree of Knowledge; 8. *her.*: a. the pomegranate following a Herald is the image of perfect kingdom: its top is surrounded by rising parts which resemble a crown; b. emblem of Henry IV, Moorish king of

Granada, with the motto: "Sour, yet sweet": severity tempered with mercy; c. concord, truth, frankness (usually represented opened).

pond

1. corruption: "There are a sort of men whose visages Do cream and mantle like a standing pond": *Mer.* V. 1, 1; the opposite of the clean stream (e.g. Mallarmé: "Le Guignon"); 2. wife: (talking about a cuckold): "his pond (has been) fished in by his next neighbour", with the obvious sexual connotation of fish; v. *Fish*; 3. reflexion: v. also *Pool, Water*.

poniard

a typically base, secret weapon.

pool

1. wisdom, cosmic knowledge; 2. corruption: "The green mantle of the standing pool": *Lear* 3, 4; cf. *Pond*; 3. *psych.*: universal consciousness; 4. *P. Valéry*: ("Narcissus") the World; 5. v. *Pond, Water*.

Popeye

in children's rhymes his remarkable feats figure mainly in 'unprintable' rhymes.

popinjay

1. amusement, wantonness: "ful of delicasye": (*PoF* 359); 2. "as merry as a popinjay": Chaucer ("Shipman's Tale"); 3. v. *Parrot*.

poplar

1. *general*: a. all early references are to the White Poplar, since the Black Poplar was introduced to the Mediterranean only later, and to Britain only in the early 18th century; b. the dark-green and silver leaves have been explained: on his way back from Tartarus Hercules wove himself a wreath of the black-leaved twigs, which turned white where they touched his sweat; or the same happened after he killed the giant Cacus; it has also been suggested that at his return from Hades those next to his brow whitened to signify his triumph;

2. sacred to the Great Goddess: A. death and resurrection: a. the tree was sacred to the death-goddess at Pegae on the Corinthian Gulf, and grew on Calypso's Island of the Blessed; b. Persephone had a grove in the Far West (sundown, death); also especially sacred to Demeter (*Callimachus* H6, 37ff.); c. poplars grew at the entrance of Hades, where Odysseus entered: funereal; d. the Heliades, lamenting the death of their brother Phaeton, were changed into poplars: Ovid (*Metam.* 2, 345ff.); their tears became amber ('elektron') because the sun, the Bright one ('elektór') is related to them; e. Dryope, ravished by Apollo in tortoise-form, was changed into a poplar (or Lotus, according to Ovid); f. the nightingale mourns the death of her nestlings in the poplar: Vergil (*Georg.* 4,

511); B. love: Venus and Adonis were reclined lovingly under a poplar tree, when she told him the story of Atalanta: Ovid (*Metam.* 10, 555); Paris carved his oath of eternal love for Oenone on a poplar bark: Ovid (*Her.* 5); C. war, courage, and wisdom: a. sacred to Athene: Homer (*Od.* 6, 292); b. material for shields; D. magic: twigs of poplar (and hazel) were used by Jacob in his magic to get mottled cattle: Gen. 30, 37; E. oracular: v. Hosea 4, 13; 3. old age. Time: in the Celtic tree-alphabet it stands for the letter E, corresponding with the Autumnal equinox; 4. victory: in the boat-race in Vergil (*Aen.* 5, 134) the crew crown themselves with poplar leaves; v. also 1, b;

5. Christian: one of the many trees supposed to have been the wood of the Cross; 6. *her.* a. a flourishing family; b. firm faith (withstands storms); c. aspiration; d. emblem of Lombardy; 7. *astrol.*: related to Saturn.

poppy

1. fertility: a. Kore picked them from among the corn, when Hades carried her off; or, Demeter invented them ('mekon') at Mekone (*Pausanias* 2, 10); v. also Callimachus (H6, 44ff.); b. sacred to Aphrodite; c. it contains many seeds: 'fecunda papavera'; d. sacred to Artemis: "Of men, the chaste adore me, hanging crowns of poppies red to blackness, bell and stem, Upon my image of Athenai here": R. Browning ("Artemis Prologizes"); as a symbol of chastity: an anti-aphrodisiac; 2. soporific: a. Somnus gave the poppy to Demeter to make her sleep, and after she had rested the corn grew again; b. from the bottom of the Cave of Sleep, near the land of the Cimmerians, flows the river Lethe (forgetfulness) and there poppies grow: Ovid (*Metam.* 11, 605); c. emblem of Lethargy; it may denote indifference and ignorance but is also emblem of Cunning; 3. consolation (brought by sleep and forgetfulness); carved in church-pews it denotes heavenly sleep; its scarlet colour also suggests resurrection; 4. autumn and intoxication: J. Keats ("Ode to Autumn"); 5. evanescent pleasure: intoxication; and aphrodisiac, drunk by Venus at her wedding, and advised to drink on April 1 (Ovid: *Fasti* 4, 151ff.); 6. a cosmetic: pounded with cool water: Ovid (*De Med. Fac.* 99f.); 7. it was given, with wine and honey, to athletes training for the Olympic Games; 8. *folklore*: a. unlucky: it is dangerous to bring poppy into the house; b. remembrance: worn on Armistice Day to commemorate the devastating fields of Flanders in WWI ('lest we forget').

porcupine

1. the common 16th–17th cent. form: 'por-

pentine'; 2. blind anger: "the fretful porpentine": Ham. 1, 5; 3. the name of a courtesan's inn in Err.; there was a brothel of that name in London then; ref. 1, 2 and 3, 1; 4. v. *Boar*.

porpoise

1. as the Greeks did not distinguish between porpoise and *Dolphin*, v. also the latter; 2. its dark exterior ('Pelops' = 'dark-eyed', or 'dusky-faced') and white shoulder make it sacred to the priestesses of earth and mother-goddesses (Demeter ate Pelops' shoulder-blade); 3. lust; v. *Dolphin*; 4. presages storm: "said not I as much, when I saw the porpoise, how he bounced and tumbled? They say they're half fish, half flesh; a plague on them, they ne'er come but I look to be washed!": Per. 2, 1; 5. for the combination with petrel (T.S. Eliot): v. there.

porridge

"comfort like cold porridge" (*Temp.* 2, 1); porridge contained peas, with a pun on peace.

porringer

proverbially hard word to find a rhyme for; it was solved by an old Jacobite song: "What is the rhyme for porringer (2x), The King he had a daughter fair And gave the Prince of Orange her".

porter

1. *Heaven's porter*: Heracles' immortal part as sun-hero: the door of the year stands widest at midsummer; yet v. also Janus, Door, Gate, etc.; 2. *Hell-porter*: the porter in Mac, stressing the fact that Macbeth's castle had become Hell.

pot

1. body-moisture: milk, saliva, semen, tears, and urine and blood; 2. rain, fertility; 3. the primeval deep, the great mother, Nature's inexhaustible womb; 4. punishment: put the pot on the fire so that its 'filthiness' may be 'molten in it': Jerusalem (Eze. 24, 3ff.); 5. related to eyes: "But there was a more temperate fire under the pot of her eyes": Troil. 1, 2; 6. a 'seething pot': coming disaster: invasion in Israel: Jer. 1, 13; 7. symbolized by U (q.v.); 8. *emblem* of Aquarius; v. Water; 9. the *world-pot* as the mother-pot: a. the cauldron (q.v.) of rebirth and fertility-rites; b. the underworld; c. rejuvenation.

potato

1. poverty; 2. benefice; 3. aphrodisiac: Ther-sites described 'Luxury' (= lust) as having a 'fat rump' and a 'potato-finger' (Troil. 5, 2) = a finger exciting lust, because the Spanish or sweet potato is an aphrodisiac; 4. *J. Joyce*: Bloom ("Ulysses") carries one in his pocket: a. root and seed at the same time: fertility; b. symbol of Ireland; 5. *folklore*: talisman: a new potato, carried about in the pocket until it has

turned black and is as hard as wood (cf. Coal).

potsherd

1. used in the O.T. to: a. take water out of the pit; b. take fire from the hearth; c. Job scraped his boils with a potsherd (2, 8); Pliny (35, 46) mentions a similar use; 2. dryness: "My strength is dried up like a potsherd": Ps. 22, 15; 3. a potsherd covered with 'silver dross' (= enamelled?): thus are 'burning lips' and a wicked heart: Prov. 26, 23; 4. potsherds, flints, and pebbles must be thrown on suicides; an exception was made for Ophelia: Ham. 5, 1.

potter

1. creator-deity, the master of matter (like the Blacksmith); e.g. Jer. 18, 2–6; 2. connected with the cave (and so with the womb); 3. potter's *clay*: man; v. Clay; 4. potter's *field*: bought by the priests with Judas' money (e.g. Matth. 27, 6ff.); Akeldamah; according to tradition it lay in the south of the valley of Hinnom, which was first used for burning the firstborn (v. Sacrifice) and later as a (ever-burning) garbage-dump (which may have helped to form an idea of Hell); it is called 'the' potter's field, and must have been well-known; it also served as a cemetery for strangers, paupers, and criminals; 5. potter's *vessel*: frailty: "thou shalt dash them in pieces like a potter's vessel": Ps. 2, 9 (with a 'rod of iron') and the Lord shall break Israel like a potter's vessel: Isa. 30, 14; 6. potter's *wheel*: a. "my thoughts are whirled like a potter's wheel": 1H6 1, 5 (with a probable ref. to Jer. 18); b. the wheel of the heavens, driven by the 'anima mundi' (psych.: the unconscious), with the Pole as its hub; v. Wheel.

precipice

1. suggestive of a Fall from a Height; 2. Lat.: euphemism for vulva.

prepuce

1. v. Lilit: for: bride = prepuce to the serpent demon; 2. *J. Joyce*: collector of prepuces: Yahweh; 3. v. *Circumcision*.

press (wine-, etc.)

1. passion: in various senses; 2. the wrath of God: e.g. Rev. 14, 19 and 19, 15; v. also Wine-press; 3. emblem of Autumn, harvest.

Priapus

1. male fruitfulness of Nature; 2. he has a grotesquely ugly body with an enormous, erect phallus; 3. he is variously connected (through parenthood) with Aphrodite, Hermes, Dionysus, etc., but at first was said to be the son of Dionysus and Aphrodite; in any case he is (another) abandoned child; he became an important god only in Alexandrian times; 4. sometimes he is a warlike god (like all fertility-deities); 5. he is first of all the protector of the

various forms of agriculture and cattle-breeding, but his phallic amulet protects people in any hazardous job, e.g. hunters, fishermen, etc.; moreover it wards off the evil eye; 6. his statue (with his sickle) protects gardens, vineyards, etc. against thieves; from his axe-hewn image of figwood or willow protrudes an erect, red-painted phallus; 7. his sacred animals are asses and geese.

prick

1. conscience: "Leave her to heaven And to those thorns that in her bosom lodge, To prick and sting her": Ham. 1, 5; 2. remembrance: "la punta della rimembranza": Dante (*Purg.* 12, 20); 3. v. *Thorn* and *Sting*.

priest

1. etym.: a contracted form of 'presbyter' = 'elder'; later the Jewish translations of *kōhēn* (orig. 'soothsayer'): 'hiereus', 'sacerdos' were used, to stress the divinatory, ritual and sacrificial aspects; 2. most religions add magic (healing, etc.) to these functions, once his job had become separated from that of local god and military leader; 3. another function developed: from guardian of the Temple (and its sacrificial and tributary treasure) to the 'lawyer': knowing and explaining the gradually increasing complexities of the Law; 4. the priest-type (of those not belonging to the Chosen) was Melchisedech, king and priest, whose elementary function, however, was sacrifice; 5. Hebr.: the tribe from whom the priests were taken was that of Levi; they are the descendants of Aaron, except for the obscure Zadok, who may have been a pre-Israelite priest of the Holy Place of Jerusalem, which David took over; Zadok's sons were the favourites of Ezekiel (e.g. 44, 15); 6. executioner, murderer: "Say but the word and I will be his priest": 2H6 3, 1; cf. Kyd's "Spanish Tragedy" 3, 3, etc.; the priest seen as performing the last 'service'.

prime matter

1. the first element of creation; 2. the element with which the Alchemist begins his Great Work; there are numerous names; 3. *psych.*: associated with the unconscious.

primrose

1. *general*: ā. as it has Five petals it is connected with the Great Goddess (and, through her, later with witches and fairies); b. young maidens who die of chlorosis, the 'green-sickness', anaemia, become primroses after death (because of their pale-green colour); 2. herald of Spring: a. 'primula veris' and 'prima rosa'; b. youth, innocence; c. in legend the flower is often the key to open treasure caves, etc. (spring-fertility); cf. Dutch name: 'key-flower';

3. death: a. Shakespeare connects it with tears, pearls, dew; death: "I would be blind with weeping, sick with groans, Look pale as primrose with blood-drinking sighs": 2H6 3, 2; also MND 1, 1; Cym. 4, 2; Wint. 4, 4; b. in R. Herrick's "The Mad Maid's Song" she says good-morrow to the day, her torn hair, and this primrose, and "each maid, That will with flowers the tomb bestrew Wherein my love is laid"; 4. dalliance, inconstancy (but with death never far behind): A. Shakespeare: a. "the primrose path of dalliance": Ham. 1, 3; cf. the Porter in Mac.: "the primrose path to the everlasting bonfire"; b. "Witness this primrose bed whereon I lie": Ven. 151 (apparently said on purpose for in 125 she had said: "These blue-veined violets whereon we lean"); B. in ballads: a. "there were three ladies played at the ba'... By came a knight and wooed them a' As primrose spread so sweetly" ("The Cruel Brother"); b. "The Gardener" stands in his bower-door, "With a primrose in his hand, And by there came a leal (= true) maiden, As jimp (= slender) as a willow-wand"; he then asks her to be his wife;

5. constancy: "the primrose true": Spenser ("Prothalamion"); 6. *her.*: stylized as a quatrefoil; 7. *astrol.*: a. Zodiac: governs Aquarius; b. Planet: related to the Moon.

primum mobile

Ptolemy: the prime mover is the outer sphere, containing the daily revolving 'fixed' stars, whereas the other 8 or 9 spheres inside it, containing the (moving) Planets, get their motive power from this outer sphere, which is the boundary of creation: beyond it is the 'empty-rean', the throne of the deity.

prince

a prince rescuing a princess: a. Conjunction; b. the young sun(king) freeing (or awakening) the maid of Dawn or Spring; c. the awakening of sexuality in a girl.

prison

1. crime, confinement, Hell (e.g. Ham. 1, 5); 2. sun-gods and heroes are usually imprisoned for some time: by night or winter-gods; or the equivalent of Descent into the Underworld; 3. the world: "A goodly one, in which there are many confines, wards and dungeons": Ham. 2, 4; v. *Cage*.

privet

1. an evergreen shrub, mostly used for hedges, q.v.; 2. prohibition; 3. its snow-white leaves are compared to the human skin in Ovid (Metam. 13, 789).

prostitution

1. religious prostitution was a general Near Eastern practice (e.g. Herodotus 1, 199); in the

Bible we see the following examples; a. Siserah's mother (Judg. 5, 28) and Michal watching David dancing (2Sam. 6, 16ff.) may have been such hierodules ('temple-slaves'); Eli's sons probably lay with those women (1Sam. 2, 22); v. Window; b. Isa. 8, 3: "I went unto the prophetess; and she conceived and bare a son. Then said the Lord to me, call his name Mahershalal-hashbaz"; c. in the Apocryphal letter from Jeremiah to the Captives we read that the women with 'cords' (or 'snares', or 'knots') sat in the ways, burning olive stones (or bran); and when anyone of them, drawn away by some passenger "lieth with him, she upbraideth her neighbour, that she was not thought as worthy as herself, nor her cord broken" (Baruch 6, 42-3); the curious female "nabis" in Eze. 13, 18-21 may have been of the same kind: again 'bows' are mentioned (or knots, instead of 'pillows' of A.V.) and veils on their heads (also a sign of prostitution among the Israelites: v. Tamar): yet they also resemble priestesses of a barley-goddess; compare, however, Eze. 16, 24 where the 'eminent places' may have been the booths of the Ishtar prostitutes; d. cult-prostitution was also committed on the hills: e.g. Eze. 20: the 'high place' is called Bamah, which probably means "where people come to (in order to copulate)"; e. the same word (qedēsāh) for harlot is used in Gen. 38, 21f. for Tamar, as in Hos. 4, 14, where men are accused of "separating themselves" with whores and harlots (also Hos. 9, 10); f. Nahum 2, 7: in the description of the conquest of Nineveh he refers to an Ishtar priestess and her servants, beginning: "His mistress shall be led away and exiled"; g. "Succoth-Benoth" means "huts of the daughters" and may refer to an Assyrian deity brought over by the Samaritans: a. Sarpanitu (Marduk's wife); b. Siccuth Nin-Urta, another name for Ishtar; the booths may refer to their 'temples' of sacred prostitution; 2. in general sacred prostitution is a promotion of fertility through homoeopathic magic; v. also Hair, and Harlot.

prune

stewed prunes were 'served' in Elizabethan brothels (e.g. ref. in Meas. 2, 1), but since it was not permitted to serve food there, the name was understood to refer to the women in service there; this may have originated in stewed prunes being eaten as a preventive against venereal diseases; next they became the trade window-sign of the bawds, and later (also because of the double meaning of 'stew' and 'prunes' for the act and articles desired) the prostitute herself was called so.

pruning-hook

1. peace: pruning-hooks being made into spears is a change from peace to war in Isa. 2, 4; Vergil has them forged into swords in the same meaning (Georg. 1, 508); 2. attribute of Pomona: Ovid (Metam. 14, 628).

psaltery

an ancient stringed instrument played by the ecstatic "nabis" ('prophets'): e.g. 1Sam. 10, 5.

psychopomp

the gods or animals who conducted the souls of the dead (heroes) to the Island of the Blessed, or the Northern Heaven; the best-known psychopomps were: Anubis, Hermes, dogs, geese, dolphins (q.v.).

pulse

1. its beat registers (also) irregularities of the mind: "My pulse, as yours, doth temperately keep time, And makes as healthful music: it is not madness That I have uttered": Ham. 3, 4; 2. time: "she saw Time like a pulse shake fierce Through all the Worlds": D.G. Rossetti ("The Blessed Damozel"); cf. the proverb: "There needs a long time to know the world's pulse".

pumpkin

1. symbol of the two worlds: the earth and the celestial world; 2. autumn, harvest: (US) the traditional food on Thanksgiving Day is pumpkin pie; 3. feminine (a symbol of containment): a. Cinderella's fairy godmother changed a pumpkin into a coach (another symbol of containment); b. it figures prominently in context with women in nursery-rhymes: a. a woman dies of eating half a pumpkin; b. "Peter, Peter, pumpkin eater, Had a wife and couldn't keep her. He put her in a pumpkin shell And there he kept her very well"; c. related to witches: they are connected with Hallowe'en; however, it is at the same time a charm to avert evil spirits; 4. *astrol.*: related to the Moon.

Punch and Judy

1. the final Anglicized product of the long tradition of Italian hump-backed 'clowns' (perhaps going back to the Artellan farce); an anti-hero 'killing' (or, overcoming) the learned (Doctor), the brute (his dog Toby), his wife and child (both reminiscences of the sun-hero's themes of desertion and 'madness'); he even overcomes Death (the Hangman) and the Devil; his phallic cap and hunchback connect him with the grotesque underground forgers of fertility (types: Hephaestus, Wieland); 2. contagious humour and common-sensical cunning overcoming all obstacles of life and death.

puppet

1. for general symbolism v. Doll and Image;

2. man as a plaything of the gods or fate: God's "puppets, best and worst, Are we": R. Browning (Song from "Pippa Passes").

purgative

also keeps off evil spirits or ghosts, or drives them out of a body they possess.

purification

1. is *needed*: e.g. a. to exorcise the evil spirits in man, e.g. at birth; b. at the return from a journey to an unclean land; often with an imitation-birth rite: bath and shaving; c. after manslaughter; to allay the vengeful ghost, or restore the balance of Themis (cosmic Law and Order); this form of purification may even be required of an immortal, e.g. Apollodorus (2, 3, 1); d. at the breaking of any tabu, on purpose, or unwittingly; until things have been righted the breach remains a threat to the whole community; e. a woman after giving birth; f. fields after an inundation, etc.; 2. *symbols*: a. passing through fire (q.v.), burnt offerings; b. hyssop and water; c. emetics and purgatives; circumcision (or other mutilations), fasting, confession; d. the number 8 (q.v.).

purple (colour)

1. a very old colour: got from the murex shell; 2. the colour of the *gods, priests, and religion*: A. Hebrew: a. cult-objects (e.g. Urim and Thummim), the veil of the Tabernacle, the clothes of the High-priest; b. idols: Jer. 10, 9; B. Greek: used on the robes and vestments of the Mysteries; Hera is 'purple-zoned'; Dionysus had a purple robe (Homeric Hymn to D.); C. Christian: a. emblem of God the Father; b. garments of the bishop; D. German: concentration-camp badge for those who opposed the Reich on religious grounds: clergymen, Jehova's 'witnesses', etc.; 3. *imperial or royal colour* (divine right), aristocracy: A. Hebrew: a. Solomon's chariot; b. Jonathan was dressed in purple by Alexander to show he was among the greatest in the land: e.g. 1Maccabees 10, 62ff.; c. as a symbol of imperial dignity it was also given (with scarlet) to the Great Whore of Babylon (the Roman Empire, etc.); B. Greece: generally denotes extreme luxury in clothing; C. Rome: a. Cleopatra's barge had purple sails (with a gold poop and silver oars): Ant. 2, 2; b. plebeians were not allowed to wear that colour; 4. *death, mourning, spiritualization, or violence*: A. Greek: a. "purple death fell over him": e.g. Homer (Il. 5, 83); b. with purple signs on a white background Philomela let her sister know she had been raped by Tereus (e.g. Ovid: Metam. 6, 577ff.); B. Rome: purple robes were "the customary dress" in funeral rites (e.g. Vergil: Aen. 6, 221); C. Christian: a. the colour of martyrs, and for

periods of fasting, abstinence, and mourning; b. "the purple testament of bleeding war": R2 3, 3;

5. *love*: A. Graeco-Roman: a. Circe's bed had a purple coverlet; b. beside his saffron-coloured vest Eros also wears a purple mantle; also Aphrodite wears a "purple kerchief" around her head: perhaps a votive offering (e.g. Sappho); c. "golden-eyed Eros hit me with a purple ball" (Anacreon); d. in another Greek lyric the colour of the lips of a maiden; e. "Purpureus...Amor": Ovid (De Arte Am. 1, 232); B. Christian: a. v. Wedding (-dress); b. the flower Love-in-Idleness is "purple with love's wound"; 6. *justice, wisdom, knowledge*; 7. *water*, especially the colour of the sea ("porphyreas"); cf. Homer's "wine-coloured sea"; 8. *her.* (the fifth colour, added later): a. dignity, justice, rule; b. temperance in plenty; c. related to the amethyst; 9. *astrol.*: related with Jupiter.

purple (flower)

"long purples That liberal shepherds give a grosser name, But our cold maids do dead men's fingers call them" (Ham. 4, 7): "orchis mascula" (= testicles), v. Orchid.

purse

1. finance, with a tendency to either avarice, or philanthropy; 2. *emblem* of: a. banker, merchant, almoner, pilgrim; b. Hermes, Priapus; c. Fortunatus; d. St. Judas, Matthew, and Nicholas; 3. *her.*: a. liberal blessing; b. treasurer; 4. v. *Staff*.

Puss in Boots

1. the Moon-cat marries the Sun-Prince, who has been found naked in a stream (morning-beams); 2. *psych.*: an erotic stimulus (seeing the boy swimming naked) sends ever greater riches of sexual delight to the daughter of the king, until they feast in what (to the virgin's original fear of defloration) looks like an ogre's castle.

putrefaction

1. the second stage in the alchemical operation: separation of the remains destroyed in the first stage of calcination; 2. destruction of men-

tal impediments to evolution; 3. rebirth after death; 4. *astrol.*: related to Pisces; 5. *emblems*: black crows, skeletons, skull, etc.

Pygmalion

1. Aphrodite (as Goddess of Fertility) breathing spring-life into the cold, dead earth; 2. *psych.*: a person's petrified feelings which come to life and warmth within; cf. also Prince (rescuing a Princess).

pyramid

1. male and female, *androgyn* (fertility): A. related to the male principle of fire: a. Plutarch: the most primitive form of worship of the Creator; b. the sacred mountain; connection with heaven; c. sun-emblem; attribute of Glory; B. related to the Great Goddess of Earth: a. Plutarch: the first of all forms; b. material space, firmness, stability: the square base = earth; the apex = the Centre (beginning and end); the four triangles of the sides: fire, divine revelation, the threefold principle of creation; c. death and immortality, princely glory; later as tomb it ensured immortality; 2. the Mystic Centre, omphalos (v. Navel); 3. time: "No! Time, thou shalt not boast that I do change, Thy pyramids ... To me are nothing novel": Sonn. 123; 4. human life;

5. mystic: the measurements of the Egyptian pyramids correspond with all astrological data; their secrets were translated into the Tarot-pack; 6. *D. Thomas*: a. sun and aspiration to it; b. the 4 triangular faces: female; whereas the apex: male; together the typical womb-tomb for a poet writing an embryonic poem; c. union of time and eternity; d. keeper of the dead for rebirth; 7. v. *Triangle*.

Pyramis and Thisbe

1. their tragedy turned the fruit of the mulberry (q.v.) from white to black; for the story: v. Ovid (Metam. 4, 55ff.); 2. medieval interpretation: Pyramus = Christ; Thisbe = the human soul, redeemed by Christ; the lion = the Devil; the wall separating them = original sin.

Q

1. Hebr. 'qof' (back of the head); Egyptian hier.: 'angle'; there is no Celtic equivalent (the same as CC); 2. symbolizes: a. world-axis and revolving universe; b. phallus and vulva, fertility, happiness; c. the great Question; d. queen; 3. *correspondences*: a. body: digestive organs; b. *astrol.*: Aries and Mercury; c. Tarot: the Star(s).

quadriga

1. invented by Erichthonius, half earth, half wind-god, who had thousands of horses; he was closely connected with Athena; the four winds; 2. (Cicero:) attribute of Athena (on whose helmet the quadriga is often found), engendered by Jupiter and the Nymph Coryphe, daughter of Ocean (= Arcadian Coria); 3. several ancient medals have a quadriga of elephants; 4. v. number *Four* for the elements.

quail

1. sacred to the Great Goddess: A. resurrection: a. the earliest bird in Spring, whose arrival often coincided with the (old) New Year: March; b. Iolau revived Heracles, by holding a quail to his nostrils; B. lasciviousness: a. erotic quail-orgies were celebrated in Spring for the goddess; b. an aphrodisiac: red meat; yet to be avoided since they feed on poisonous berries; c. = a loose woman: Agamemnon is 'one that loves quails' (Troil. 5, 1); d. Zeus coupled with Leto as two quails; Asteria took a quail disguise to escape Zeus' attentions; C. fertility: on Ortygia ('quail-island'), an old name for Delos, Leto gave birth to Apollo and Artemis; 2. pugnacity: apart from cock-fights there were also quail-fights (e.g. in Athens): two quails were placed in a hoop; the one who was forced outside the ring had lost; quails always quarrel, perhaps because they live so long (Ovid: Amores 2, 6, 27f.); 3. attribute of Malignity; they are the only animals liable to epilepsy, so we must spit at them to avoid the disease (Pliny 10, 33); moreover they trouble the water so that other animals cannot drink; 4. sacred to Melkarth: therefore the Jews were struck with blight in the desert, when they ate the tabu quail (e.g. Ex. 16; Num. 11, 31ff.); 5. 'sweet-voiced' according to some Greek lyric poets; 6. the me-



dieval interpretation of the eating of quail in the desert: a type of the Eucharist (hardly appropriate, seeing the disastrous result).

quarter days

1. the days are: A. *winter-solstice*: a. Yuletide: rebirth, return of light; b. in England: Christmas: December 25; c. in Scotland: Candlemas: February 2; B. *spring-equinox*: a. rejoicing: growth; b. in England: Lady Day: March 25; c. in Scotland: Whitsunday: May 15; C. *midsummer*: a. bonfires: maturity and first fruits; b. in England: St. John's Eve: June 24; c. in Scotland: Lammas: August 1; D. *autumn-equinox*: a. harvest-festivities, and (ancestor) mourning-rites to promote rebirth; b. in England: Michaelmas: September 29; c. in Scotland: Martinmas: November 11; 2. rent-days and the days on which lands were entered upon or quitted; 3. the eves were important witches' sabbaths; 4. v. individual names and Seasons.

quartz

1. integrity; 2. *Rose quartz*: a. remembrance in prayer; b. virtue: it enhances charms, both inner and outer beauty; c. *astrol.*: related to Taurus; 3. *Smoky quartz*: *astrol.*: related to Libra.

queen of heaven

1. fertility and moon-goddesses: a. Egypt: Isis; b. Near East: Jeremiah constantly fulminates against the adoration of the Queen of Heaven (Ba'alat, Ishtar, Anat), to whom round (moon)cakes were offered, incense burnt, and drink offerings poured out (e.g. 7, 18; 44, 17-19); c. Graeco-Roman: the triple goddess: e.g. Hera-Juno, or Aphrodite-Venus, or Artemis-Diana (v. Great Goddess); d. Christian: the Virgin Mary, standing on the Crescent, clothed in the Sun, and crowned with the 12 stars of Assumption; 2. as star-goddesses (especially in the Near East): a. the morning-star as goddess of war; b. the evening-star as goddess of love.

queen (Tarot-deck)

the soul.

quest

a search made for various reasons: A. to regain fertility: a. the Quester must find the (sick) King, who will recover when the right question is posed (cf. finding the right answer

to a Riddle, q.v.); it will bring back fertility to a land (e.g. v. Fisher King): the 'opening' of the fruit, of the earth, the release of fertile waters, etc.; also cf. the undoing of a Knot; b. by rescuing the dawn or spring fertility maiden (v. Prince); B. to seek the Mystic Centre, the Tree of Life, the Grail, the Fountain (or Cauldron) of Youth and Inspiration: to find regeneration (or, immortality) either for himself or his country; C. to find (or rescue) a mate, and thus, by Conjunction, regain (or ensure continuation of) fertility; D. as a test of manhood, of his being able of becoming a full man, or king, and thus to promote fertility by homoeopathic magic (cf. initiation).

quicksilver

1. speed; 2. adaptability, inconstancy, uncertainty: a fluid metal; it corrupts everything except gold, which it draws to itself; 3. associated with Mercury (q.v.); 4. *alch.*: one of the names of Prime Matter; v. also Alchemy and Serpent.

quince

1. it shares much of the symbolism of *Apple* in hotter countries; it is often mentioned in

combination with apple, e.g. "And apples of ten thousand tribes, And quick, peculiar quince": Chr. Smart ("A Song to David"); 2. erotic, fruitful: a. sacred to Aphrodite; b. a bride must eat it: Plutarch (Advice on Marriage); c. with leaves of myrtle, garlands of roses, and twisted wreaths of violets, it formed a marriage-attribute, e.g. of Helen and Menelaus; d. dates and quinces were used for the wedding-pastry: Rom. 4, 2; e. attribute of Marriage; 3. sometimes the Tree of Good and Evil: a. temptation; b. disappointment, scornful beauty; c. Christian: attribute of Christ; 4. Celtic: connected with the month of August-September (and the letter CC or Q); 5. *astrol.*: related to Saturn.

quiver (of arrows)

1. deity implement: holder of fire (sun-rays) and lightning; or the arrows of Desire; 2. vulva: Jes. BenShir. (26, 15) about an intractable daughter: she "will drink of every water near her, and will sit down by every hedge, and open her quiver against every arrow"; 3. phallus: containing the shooting semen; 4. symbol of Inversion, q.v.

R

1. Hebr. 'resh' (= head); Egyptian hier.: 'mouth'; Celtic: elder (or, myrtle); A.S.: counsel; 2. symbolizes: a. rapidity; b. Christian: Rex (king) Jesus; regeneration; c. rogue: as a brand; 3. *correspondences*: a. season: the 13th month, beginning on November 25 (v. Calendar); b. *astrol.*: Aquarius and Venus; c. body: heart; d. Tarot: the Moon.

rabbit

1. fertility, fecundity (cf. Hare): a. as a burrower, it is connected with the underworld (fertility); b. spring-renewal, resurrection: in the US it has replaced the Easter Hare; c. uninhibited (but often immature) sexuality; d. in street-ballads: female (genitals); e. often a witches' familiar; 2. speed; 3. witty trickery: e.g. Brer Rabbit; 4. browsing, desultory reading and learning; 5. mildness: the opposite of the wild hare; vegetarian; 6. watchfulness, cowardice; 7. destructive; 8. Hebrew: 'unclean'; 9. Christian: the humble;

10. *folklore*: a. white rabbits are often witches (as black rabbits may be ancestors); therefore a tabu word at sea; b. the first of the month the first word to say is 'white rabbit' for luck; c. a rabbit's foot (speed, prosperity) carried about: among schoolchildren, actors, for babies in prams, etc.; d. a rabbit-skin cap, with the head above the wearer's head, is the head-dress of the Fool in the Morris-dance; 11. v. *Coney*.

Rachel

1. Jacob's favourite wife, mother of Joseph and Benjamin; 2. the prophecy of her mourning over her children predicted Herod's massacre; 3. *Dante*: Contemplative Life (Inf. 2, 102).

radish

1. Hebrew: side-dish, especially for Passover: (with Lettuce, Parsley, etc.) spring, redemption; 2. thinness (or slimming): a. Falstaff speaking: "If I fought not with fifty of them I am a bunch of radish": 1H4 2, 4; b. "When a' was naked, he was for all the world like a forked radish, with a head fantastically carved upon it with a knife": 2H4 3, 2; 3. it is a strong counter-poison, an aphrodisiac (though 'vulgar' food), prevents intoxication, etc.; 4. *astrol.*: related to Mars.

R

rag

1. poverty, despair; 2. self-deprecation, wounds to the soul; 3. bits of clothing *hung on trees* (substitute for human sacrifice or mutilation, like Dolls and Images): a. to promote fertility; v. also Swinging; b. as a votive offering to the deity to whom the tree is sacred; 4. bits of cloth *thrown into water* (substitute for drowning): a. like image-dipping: a rain-ceremony; b. an offence cast off (from oneself or one's community); 5. Hebrew: rending garments (v. also Clothes and Sackcloth): a covenant with the dead not to bother the mourner, but help him; and identifying oneself with the dead to escape their jealousy.

Rahab

1. the *chaos-monster*: I. the monster (corresponding with Babylonian Tiamat) which was split by Yahweh to separate the upper and lower waters; it exists beside Līvyatan (Leviathan) and the dragon Tannin; e.g. Isa. 51, 9; 2. Egypt: e.g. Ps. 87, 4; a reference to II is not impossible (cf. the Egyptian 'paramours'); 3. W. Blake: a. Rational morality, sunk below human form into that of a dragon; b. the hypocritical Church; II. the *harlot*: e.g. Josh. 3 through N.T.: 1. the woman who sheltered the two spies of Joshua, and married into the Hebrew people, thus becoming the ancestress of David and Jesus; 2. she has 50 'daughters' only: prophetic priestesses (v. Fifty); 3. Dante: she is in Paradise.

raiment

1. for general symbolism: v. Clothes, Garment; 2. the Bible: a. eternal life: e.g. Matth. 6, 25; b. materialistic luxury, the opposite of John the Baptist's haircloth garment: Matth. 11, 8: **rain**

1. fertility; rain-magic in the O.T.: a. a fleece (Gideon), preferably on such magic ground as a threshing-floor (q.v.); b. letting human or ox-blood flow, letting children 'pass through the fire' of Moloch: e.g. the (ritual number of seven) sons of Rizpah (2Sam. 21, but esp. v. 10); we see ox-blood in Elijah confounding the priests of 'Baal' (= the Lord, but another one); c. pouring water: again conspicuous in Elijah's magic; d. the leap-and-halt (pesah, or pasah) dance: v. Dance; e. weeping, as a sympathetic magic; 2. the grace of God:

eg. Dante (Par. 3, 89f.); 3. purification: a. the universal substance; between gas and fluid; b. the clean Upper Waters; 4. truth, wisdom, mercy: a. the spiritual influence of Heaven; b. mercy "droppeth as the gentle rain from heaven Upon the place beneath: it is twice blest, etc.": Mer. V. 4, 1;

5. rain and wind (desire) have always been connected with physical love in English literature; 6. *torrential* rain: a. a flood as the end of a cycle: v. also Flood; b. punishment: a. the various Deluge-stories for godless people; b. Dante: rain-storms (with snow and foul water and putrid smell) torment the prostrate Gluttons, rent by Cerberus (Inf. 6); c. heavenly revenge: "heaven, Who ... Will rain hot vengeance on offenders' heads": R2 1, 2; 7. *W. Blake*: charity; 8. *folklore*: a. when caught in a vessel which is clean (especially on Ascension Day, and directly from heaven) it has strongly beneficent powers; b. luck: "Happy is the bride that the sun shines on, and the corpse the rain rains on"; c. divination: a girl dreaming of rain in a divinatory sleep will marry a servant; d. for sudden rain during sun-shine: v. Fox's Wedding; 9. v. *Water* and *Alchemy*.

rainbow

1. *myth.*: a. Greek: Iris, messenger of the Gods; b. Celtic: the sling of Lug(h); c. Germanic: Bifrost, the heroes' bridge to Asgard, which collapsed at the Twilight of the Gods; 2. divine message, covenant, end of troubles, blessing: a. Hebrew: Noah's rainbow: God's pardon, reconciliation; b. Christian: a. Christ and Mary; b. the Seven Gifts of the H. Spirit; c. Rome: release of the suffering soul of Dido, and the conferring of blessing of Juno; 3. rebirth, resurrection; fertility: Ishtar's necklace; 4. bridge: a. v. 1, b; b. the Rainbow bridges the human halves = love: D.H. Lawrence;

5. mercy: a green rainbow ('like emerald') is around God's throne in Rev. 4, 3; cf. the rainbow round the 'mighty angel' in Rev. 10, 1; 6. perfection: a. Christian: man striving after perfection: the higher it rises, the deeper the two ends turn to earth; b. "add another hue Unto the rainbow...Is wasteful and ridiculous excess": K. John 4, 2; 7. serenity: attribute in personification; 8. transitoriness: a. "The rainbow comes and goes, And lovely is the rose": W. Wordsworth (Ode on Int. of Imm.); b. "... like the rainbow's lovely form, Evanescent amid the storm": R. Burns ("Tam o' Shanter"); 9. related to tears: "What's the matter, That this distempered messenger of wet, The many-coloured Iris, rounds thine eye": A's W 1, 3; also Lucr. 1586f.;

10. related to fairies: "I took it for a faery vision Of some gay creatures of the element, That in the colours of the rainbow live, And play i' the plighted clouds": Milton ("Comus" 298ff.); 11. *W. Blake*: a. material illusion: made of water (= Matter) it can only promise death (as a Covenant); b. the Lord's promise.

ram

1. emblem of a Sacred (sun-)King or God: fertility, resurrection (bull-gods also tend to be ram-gods): a. originally sun-kings were often clad in sheep-skin; later a Ram was substituted to signify the ascendancy of Aries: Spring; b. when Zeus took over, the Fleece (q.v.), which before had been white for priests and black for victims, became Golden; when the gods fled before approaching Typhoeus Jove took the shape of a ram (also one of his seasonal changes: v. Seasons); Ovid (Metam. 5, 327); v. also Pausanias (2, 18), Herodotus (2, 42); c. Dionysus was changed into a ram to escape Hera's fury; d. Hermes, who leads the Graces (fertility) out of the cave (underground, their winter-residence) in spring, is often represented carrying a ram; e. Janus is sometimes ram-headed: one horn pointing forward, the other backward (e.g. Rome); f. sacred to Poseidon and Eros; sometimes to Cybele; g. substitute-sacrifice of a sun-hero in the story of Abraham and Isaac; h. Christ, both as Leader of the Flock, and as sacrifice (in the M.A. the horns were even believed to typify the Crown of Thorns); 2. variant of the Unicorn: soul (e.g. Egypt); 3. emblem of the Creator: a pugnacious opener of paths; 4. winds: (Egypt) the winds represented as ram-headed or ram-shaped;

5. as sacrifice: peace; for its pugnacity: war; 6. as Aries it is the symbol for Persia: with the two horns of the Medes and Persians: Dan. 8, 4ff.; 7. Egypt: a. with curved horn: Amon; b. with wavy horns: Khnum, Hershaf, or Arsaphes; 8. its natural enemy: the elephant; 9. *her.*: a. patience, temperance, reconciliation; b. the right to keep sheep; c. leader; emblem of a duke;

10. for Ram's horn: v. Shofar; 11. *folklore*: A. related to witches: a form often assumed by the Devil (like the Goat) and therefore often ridden by witches; B. curious nursery-rhymes: a. there is a famous rhyme ("As I was going to Derby...") about an enormous ram, which (in one variant) has horns which "reached up to the moon"; perhaps part of the cluster moon-magic-witches-fertility; b. ploughing a field with a ram's horn as an impossible task is mentioned in Lady Isabel and the Elphin Knight; c. "Little boy, little boy, where wast thou born? Far away

in Lancashire under a thorn. Where they sup sour milk in a ram's horn"; 12. v. *Goat*.

Ramah

place of mourning and lamentation for the sons of Ephraim, by his 'mother' Rachel: the place where the inhabitants of the North-country were gathered before being transported to Babylon.

Raphael

1. spirit of air, residing in the Eastern quarter of heaven; sometimes he has the head of a reptile; 2. guardian of man: a. of pilgrims: he accompanied Tobias; b. of men's souls against the devil: he overcame Asmodeus; c. healer (correspondence: Mercury); the name means 'God is healer'; 3. wisdom, superconsciousness; 4. sent to teach Adam and advise him of danger: Milton.

rapier

rapier and dagger for duelling often replaced the traditional sword and buckler in Shakespeare's time; as such the fight was generally considered as degenerate; ref. Meas. 4, 3.

raspberry

1. a prickly shrub with white flowers and red or white fruit; 2. envy, remorse; 3. the human heart; 4. joy: the Princess has a 'raspberry laughter': Mallarmé ('Placet Futile').

rat

1. destruction and disease: a. one of the 'signs' of Moses in Egypt; b. carrier of the contagion of the Plague; 2. the Devil: like Mouse; attribute of Celtic Cerunnus, a horned animal god, for its chthonic associations; 3. sneaky: informer, renegade; attribute of Slander; 4. ghouls: "I think we are in rats' alley Where the dead men lost their bones": T.S. Eliot: "The Waste Land" (2); and later (in 3): the survivor of death: a ghoul feeding on death (cf. also "The Hollow Men"); 5. phallic shape; 6. sometimes connected with rain and fertility; 7. as souls of the dead they may warn the living of danger or death (v. Folklore below); therefore one has to warn rats (preferably by written notice for all the rats to read) saying you will destroy them, if they return; 8. Rome: good luck; 9. Irish: bards can rhyme rats to death: ref. AYL 3, 2; 10. *folklore*: a. warning: a. if all rats leave a ship, it is doomed; it is a tabu word at sea; b. a great increase in the number of rats predicts war (like ants and waxwings); b. revenge: there are many legends in which avenging rats pursue a notorious murderer; c. they are sensitive to music: e.g. the Pied Piper; therefore spoken (or sung) charms can be effective.

ratsbane

related to lechery causing disease and death: "Like rats that ravin down their proper bane": Meas. 1, 2; cf. Middleton: "The ratsbane of a harlot" ("Black Book" 8, 6).

rattle

1. all kinds of rattles are rain-makers (like bullroasters) through sound-imitation; 2. birth: the child soon learns to protect itself against evil spirits, who are scared off by the noise of the rattle; 3. death: the last breathing; 4. R.C.: used instead of bells in the Holy Week: a. Christ's humiliation (a less joyous sound than bells); b. as a more feminine, subdued sound it may refer to the women who did not deny Christ (as the Apostles did), but followed him to Calvary; 5. v. *Sistrum*.

raven

1. *general*: a. the 'raven' and other black carrion birds were often not distinguished, and just called Crow, q.v.; examples may be the ravens connected with Bran, Cronos, Aesculapius, Apollo, etc.; b. Noah sent out a raven to find out if the water had dropped; according to variant stories it: a. flew up and down; b. was back as soon as gone = immediately; c. found a floating corpse and began to eat at once; then its plumage turned to black; it did not come back; in corresponding Deluge-stories we also find ravens sent out: in "Gilgamesh" a dove, a swallow, and a raven were used; in the "Oracula Sibyllina" two doves and a raven; c. some ancients believed that ravens practise coition (and lay eggs) through the beaks; this is denied by Aristotle, who holds that they only 'kiss', just like doves; d. contrary to all other birds they lay eggs in autumn (Petronius' "Satyricon"); e. they roost with their bills towards sunrise; f. ravens feed on the dew of heaven, when they have "no blade feathers by benefit of age": "As wicked dew as e'er my mother brushed, With raven's feathers from unwholesome fen Drop on you both": Tp. 1, 2; g. noted for their love of rotting meat, and their facial expression on finding some carrion, and of pecking out the eyes to get at the brains; h. O.T.: 'unclean';

2. *dawn*: "the guests slumbered within till the black raven merrily proclaimed the joy of heaven": "Beowulf"; cf. 1, e; 3. *omniscience*, messenger of the gods: a. Germanic: the ravens Hugin ('mind') and Munin ('memory') were Odin's spies, who told him all that happened in the world; cf. Apollo's crow, and Noah's raven; b. he is sacred to all light-heroes: Asclepius, Apollo, Saturn, Elijah, Noah, Bran, Odin, etc.; c. in 'Reynard the Fox' he is King Nobel's mess-

enger; 4. oracular, prophetic: a. sacred to Apollo and Mithra; b. sacred to the Welsh god Bran, whose head lies buried on the White Hill (= Tower Hill) in London, to guard the city against invasion (like Adam's head at Jerusalem, etc.); as long as a raven remains on Tower Hill Britain remains safe from invasion (Mabinogion); c. in Shakespeare especially of horrors to come: e.g. Mac. 1, 5;

5. *death*, corruption, destruction: general, e.g. a. it not only bodes death, but also brings contagion: "As doth the raven o'er the infected house, Boding to all": Oth. 4, 1; b. scavengers: ravens shall pick out the eye of him that mocks his father (and young eagles shall eat it): Prov. 30, 17; cf. the ballad "The Twa Corbies" (or the English version: "The Three Ravens"); c. they accompany the Walkyrie; d. symbol of destruction in Egypt; e. E.A. Poe: "The Raven" croaks 'Nevermore'; f. attribute of Hardness, Cruelty; g. attribute of Irresolution; 6. *feeder* of the hungry, and hunger: a. ravens fed Elijah (IKings 17, 4); later a widow did that; b. "Some say that ravens foster forlorn children The whilst their own birds (= young ones) famish in their nests": Tit. Andr. 2, 3; c. Yahweh provides especially for "the young ravens which cry": Ps. 147, 9; cf. Job 38, 41; d. Christian: they are often guardians or providers of food in the legends of hermit-saints; e. attribute of Mercy; 7. *longevity*: according to some they live three times as long as human beings (cf. Lucr. "Ancient raven's wings", and cf. Crow), but according to Hesiod they live 118 times as long as man; 8. the *Devil*: he calls 'cras, cras' (tomorrow, tomorrow) like the Devil who lures the sinner to delay his conversion; 9. *revenge*: "the croaking raven doth bellow for revenge": Ham. 3, 2; in "Njal's Saga" Hogni and Njal's son set out to avenge Hogni's father's death accompanied by two ravens (ch. 79);

10. *trust* in Providence: "Consider the ravens: for they neither sow nor reap; and God feedeth them: how much more are ye better than the fowls": Luke 12, 24 (Matth. has the general-biblical 'birds of heaven'); 11. *rapacity*: often represented with a ring in its beak; 12. *tempest-loving*: v. J. Thomson: "The Storm" ('The Seasons'); 13. emblem of *the Danes* (especially of the famous Ragnar Lodbrok): if they were defeated it hung its wings, if not, it was erect; 14. *her.*: a. a man who made his own fortune; b. victory and courage (connected with battlefields);

15. *alch.*: the stage of Nigredo (v. Alchemy);

16. special literary meanings: A. "*The Mabino-gion*": King Arthur plays chess with King Owein, while the latter's ravens fight a battle with Arthur's men; the raven was assigned to Rhiannon; B. *Shakespeare*: ugly woman: a. "Who will not change a raven for a dove?"; MND 2, 2; b. the name Sycorax (Temp., e.g. 1, 2) may have been 'sus' (= swine) + 'koraks' (= raven); or it may have affinity with Circe ('kirkos' = Hawk); C. *D. Thomas*: "the raven's sins": Macbeth's "rooky woods" or death ("Especially when the October winds").

rawhide

v. Glove.

ray

1. (sun) radiation, light, and the heat of fertility; 2. concentrated force; penetration; 3. divine presence or assent; 4. *Dante*: rays of wonder (amazement): "li strali D' ammirazione" (Par. 2, 55ff.).

razor

1. a sharp tongue, satire: e.g. Ps. 52, 2; 2. Israel's enemy Assyria: used by the Lord to 'shave' the hairs of Israel's head and 'feet' (public); 3. on the razor's *edge* (epi ksourou akmes): a. Homer: stands the fate of us all, either miserable ruin or keeping our lives (Il. 10, 173); b. inscription at Isthmus (Plutarch): "With our lives we saved all Greece where she stood on the razor's edge" (when its fate hung by a hair).

reaping

1. harvest; 2. slaughter; 3. for the castration-knife (emblem of oak-gods, Cronus, Saturn, Time, etc.) v. Scythe; 4. *reaper*: a. death-deity; b. moon-goddess (sickle as crescent-shaped).

recorder (musical instrument)

1. a human being whom one can get to say what one likes: Ham. 3, 2; 2. "Indeed he hath played on his prologue like a child on a recorder — a sound, but not in government": MND 5, 1.

red

1. *fire, light(ning), heat*: A. Egypt: a. related to Seth, as the opponent of White Horus and Black Osiris; b. connected with the desert of the South of Egypt; c. the ship of the (sun-) king (v. Ship) was painted red to suggest Seth being made a slave to carry the sun; B. Greece: red gods are the sun-gods Hephaestus (Vulcan), Ares (Mars), Dionysus (Bacchus); C. Germanic: Thor had a red beard; D. general: a. red light: (also) intuition, a moral light; b. Hell: e.g. in Coleridge's "Rime of the Ancient Mariner" the shadow of the horror ship is 'red': "as if they had come out of the fire"; c. (with black:) the colour of the Devil (and Dutch traitors in

WWII); d. Christian: R.C. chasubles for Pentecost (fiery tongues);

2. *active creativeness*, masculine, (earthy) vigour, fertility: A. Hebrew: a. Adam-Edom is the Red Man (also Egyptian); Christian: the body of man; b. Esau at birth "came out red, all over like a hairy garment" (Gen. 25, 25); moreover the pottage of lentils for which he sold his birthright was red; c. red and vermilion were the typical colours for the wooden (fertility) idols in Wisdom 13, 14; later diverse colours (= minium?): 15, 4; B. Graeco-Roman: a. ivy was often used to make the colour red; it was used in male fertility-rites, and was connected with Mars as fertility-god; b. 'ruber....Priapus': Tibullus (1, 1, 17); C. general: the colour of kings (originally sun-kings) and princes (also of the Church: cardinals);

3. *blood, war, crime, revenge, martyrdom, anger*: A. Hebrew: "The shield of his mighty men is made red, the valiant men are in scarlet" (Nahum 2, 3), which obviously does not refer to blood-stains, but dyeing; B. Rome: a. the victorious generals had their faces smeared with red; for Mars: v. 2, B, a; but also statues of gods on their festive days; b. the Erinyes had red eyes; C. Christian: a. the Passion of Christ; b. the chasuble for Apostles and Martyrs; D. general: a. anything one wants to bring to life is stained with blood; b. red flag: danger; Rome: signal for battle: Caes. 5, 1; c. Macbeth's complaint that he cannot wash his hands of the blood-stains: "No, this my hand will rather The multitudinous seas incarnadine, Making the green one red": Mac. 2, 2;

4. *purification, sublimation, inspiration, consciousness*: a. Christian: related to Pentecost; b. alch.: the Stone = "the red tincture"; also refers to sulphur; c. a red robe: attribute of Augury; d. Hebrew theology: austerity;

5. *resurrection, insurrection*: a. Greek: the Red Woman was Pyrrha, who survived the Deluge with Deucalion; b. Christian: red eggs for Easter (spring-festival); c. general: a. the red flag of rebellion; in degenerate form: lawlessness and anarchy; b. attribute of Dawn-deities: e.g. Homer's rosy-fingered Dawn;

6. *love, passion, emotions, devotion*: a. the colour of the human primary and secondary sexual organs; b. "To whom the angel with a smile that glowed Celestial rosy red, love's proper hue": Milton (Par. Lost 8, 618f.); c. colour of blushing (or flushing); connected with the symbolically rich rose; d. 'divine love-participation': charity and innocent virginity; the Unicorn (connected with 'pure' love) has a red head; the Red Cross; e. "as red as a turkey":

proverbially irascible; f. v. 2, B, b;

7. *courage, adventurousness*: a. the Red Badge of Courage; b. Kipling: "But it's 'Thin red line of 'eroes' when the drums begin to roll" ("Tommy"); c. the British military coats; v. also 3; 8. *sacrifice*, hunting: v. 3; 9. *festivity, joy*;

10. *gold*: a. the cluster gold-red blood: "Here lay Duncan, His silver skin laced with his golden blood": Mac. 2, 3; b. medieval term for gold, still in use in thieves' slang; v. also 4, b; c. in the Nibelungen red and gold are continually connected: 'red gold', 'red with gold', etc.;

11. *sin*, primitive wildness, disease: a. Seth as the personification of involuntary Evil; b. v. idols in 2, A, c; c. colour of one of the kinds of plague sores mentioned in Eliz. times; the others: yellow and black;

12. England; the opposite of Ireland's green; aristocracy (House of Lords) v. the Commons (green);

13. *her.*: 'gules', the first heraldic colour: a. the desire to serve one's country as a knight; b. victorious power, triumph and rule; c. related to the Ruby; d. according to others: courage and magnanimity;

14. *special literary references*: A. *Homer*: in the enumeration of ships (Il.) only Odysseus' ship is called 'red-painted' and the others black; the Greek word means red-lead coloured; in chapter 8 his ship is also 'black': perhaps to fit red Odysseus; but v. Pliny (33, 36); B. *W.B. Yeats*: "red man": the practical joker of the "other world", who presides over evil dreams; C. *T.S. Eliot*: a. "sea-weed red and brown" ("Prufrock"); b. in "The Waste Land" there is a constant reference to 'red' (eyes, etc.): fire = purification + lust + weeping; D. *D. Thomas*: a. "red-eyed orchard": in blossom; b. "Who follow the red rivers": ambiguous: (political) sterility, or/and life overcome by transitoriness and Time, as in the later 'red rock' ("We lying by seasand");

15. *correspondences*: a. form: triangle; b. astrol.: related to Mars; c. gems: ruby, coral, carnelian;

16. *combinations*: a. red badge: in German concentration-camps: political prisoners, deserters, etc.; but also v. 7, a; b. red cap: invisibility (dwarfs, etc.); c. red flag: auction sale; v. also 3, D, and 5, c; d. red food: the Food of the Gods (or fairies); but as red is also the colour of the dead, red food or fish can be eaten to honour the dead; thus also rowan berries and scarlet toadstools were forbidden to ordinary man; v. also Blood; e. red sail: according to Simonides the sail hoisted for Theseus' safe return was not white, but dyed crimson with the flower of the

springing holm-oak; f. *redskin*: to the Hellenes the Phoenicians were redskins; g. v. also *Ball, Book, Carpet, Cock, Cross, etc.*;

17. *folklore*: a. witches and Jews were supposed to eat Red Bread, which was taken to be children's corpses, or desecrated wafers of the Eucharist; b. colour of the fairies and magic; cf. Red food: 16, d; c. charm against witches and evil spirits (fight them with their own weapons); d. a red sky: according to Matth. (16, 2f.); in the morning it predicts bad weather, in the evening fair weather next day; cf. "Red sky at night, shepherd's delight, Red sky in the morning, shepherd's warning";

18. v. *Crimson, Scarlet, etc.*

Red Sea

1. deliverance through God's protection, salvation; 2. purification, baptism, rebirth.

reed

1. *music*: a. Syrinx ('reed') was changed into a reed to escape being violated by Pan; he then cut reeds at random and made his Pan-pipe, which later Hermes sold to Apollo as his invention; b. "Tityrus, reclining under the protection of a beech tree, you practise the woodland muse on a slender reed": Vergil (Ecl. 1, 1); also an emblem of Music; 2. *the human voice (or writing)*, exposure of secrets: a. Greek: the story of Midas: e.g. Ovid (Metam. 11, 190); b. Celtic: oracular of the sun-king's death: being connected with the 12th month (last but one: October 28 - November 24, when it was cut) it announced the imminent death of the king; c. Christ's rhetorical question: "What went ye out into the wilderness to see? a reed shaken in the wind?" (ref. to John the Baptist: Matth. 11, 7); d. emblem for literature; cf. 1, b, for the connection with beech-book; 3. *royalty*, established power: a. the royal sceptre in Egypt was a reed crowned with 2 asses' ears in memory of Seth; b. thus the reed given by the Roman soldiers to Christ as a mock-royal symbol (Matth. 27, 29); c. a house that is thatched is a house established; moreover a reed was an ancient measuring-rod to measure property; 4. *weakness*: a. hollow man as a thinking reed; b. the Assyrian delegates warned Hezekiah not to trust Egypt, which was a reed "broken and bruised", "on which if a man lean, it will go into his hand and pierce it": c. man in despair: the servant of Yahweh shall not break the bruised reed: Isa. 42, 3;

5. *resilience*, pliancy (in a storm): a. the opposite of the olive (Aesop); b. "Oaks may fall when reeds stand in a storm": proverb; 6. *divine protection*: in magical escapes the fugitives

often throw a reed behind them, which becomes a wood entangling the pursuer; 7. *vulva*, woman, fertility; a. Egyptian hier.: a. woman: the names of women (except of the queen) were terminated or accompanied by flowers; b. green things; c. the woman beloved; b. Hebrew: fecundity, sprinkling; c. Greek: attribute of the rivers, and their Nymphs who are crowned with reeds; d. two looped reeds: attribute of Ishtar; 8. Christian: *humility*, justice; 9. *lightning*, life: sometimes Prometheus is said to have stolen the fire from heaven in a reed stalk (or in a fennel-stalk according to others);

10. *death*: a. material for arrow-shaft; b. the Field of Reeds: (Egypt) the hereafter, a region of perpetual Spring, over which Osiris rules, and situated below the western horizon; the dead reach it in a boat; farming the fields is the principal occupation of the dead; c. v. 2, b.

reflection

1. in a mirror: consciousness, echo of reality; 2. seeing one's reflection makes one liable to the effects of the Evil Eye (e.g. Theocritus 6, 39f.).

reindeer

1. Polar regions; 2. primitive life; 3. the steeds of Santa Claus: v. North for the habitation of deities.

rein (horse)

1. intelligence and will-power: v. Chariot Horse, etc.; 2. (= curb) of art: "lo fren dell arte": Dante (Purg. 33, 141).

remora

1. the small fish that has the power to stop ships (L. 'remora' = delay) by sucking to it, and is an omen of disaster, e.g. in connection with Caligula and Mark Anthony (Pliny: 'Echeneis': 9, 41; and 32, 1 and 50); 2. a remora pierced with an arrow is an attribute of Prudence; 3. *her.*: obstacle; 4. *psych.*: the self, contained in the sea of the unconscious: smaller than small, and greater than great.

reptile

1. sacred to Apollo: healing, regeneration; 2. primordial life; 3. cold-bloodedness, lack of human warmth, old age (with a 'saurian eye'); 4. materialism: crawling and creeping low to the earth; 5. sexuality: a. Rome: aphrodisiac; b. Minos was cursed (by his jealous wife, the Moon-goddess Pasiphaë) with the curse of discharging, not semen, but serpents, scorpions, and millepedes eating on his copartner's innards; 6. heresy emblem (especially scorpions), false doctrine; 7. *Dante*: the typical animal of Hell: e.g. the footed 'serpent' described in C 25, where the thieves are punished (change from

man to reptile and v.v.); 8. *W. Blake*: a. brain becoming enclosed in the flesh; b. the human body shrunk after the Fall.

reseda

1. a flower spreading a light but penetrating fragrance; 2. tenderness; 3. modesty.

resin

1. *D. Thomas*: used in embalming: related to resurrection; 2. cosmetic: depilatory (Juvenal: Sat. 8, 114).

Reuben

1. the eldest son of Jacob and Leah, who lost his birthright for making love to his father's concubine (his 'mother'); 2. name: a. Yahweh has looked down upon my suffering; b. 'See a (or, the) Son'; c. 'lion'; d. 'friend of Baal'; e. 'he will love me'; 3. Jacob's prophecy: he will be unstable and shall not excel; 4. *symbols*: a. the mandrake (Gen. 30, 14); b. a sunburst over water; 5. *astrol.*: related to Aquarius; 6. *W. Blake*: 'vegetated' (incarnated) man of lowest animal life (cursed for 'incest').

Reynard the Fox

hero of a famous medieval bestiary; 1. carnal appetite; 2. cunning; 3. the Church; 4. he tricks his uncle Isegrim, the wolf = the Barons; 5. its best-known fable is that of the sick lion cured by a wolf's skin.

rhinoceros

1. inverted symbol of the Unicorn; 2. short-sighted passion, lack of sensitivity; 3. materialism: related to water and earth, and brute strength; 4. drinking-cups made of its horn: they sweat when they contain poison (like that of the Unicorn): v. Horn; 5. *her.*: one who does not seek combat, but will defend with all his might when attacked.

rhododendron

1. name: rose-tree; it is (generally) an evergreen of the heath-family, which prefers shade; 2. fire; 3. danger of intoxication.

rhubarb(us)

v. Bullroarer.

rhubarb

1. general: a. its crown must be cut into pieces, each consisting of a root and a bud, in order to propagate; b. its flower is white, containing three-angled or winged fruits of one seed each; 2. advice; 3. *D. Thomas*: "rhubarb man": Christ-Thomas (or Paul) ("Altarwise"): a. a tall plant; b. bitter; c. it has the reddish colour of blood; 4. *nursery-rhymes*: connected with Elephant (q.v.).

rib

1. used to form Eve: a. it is near the heart; b. it can be done without; and there is an empty space in the front of the chest anyway; 2. *D.*

Thomas: a. Eve; b. connected with Skeleton and phallus.

ribbon

1. award, distinction: "A very riband in the cap of youth": Ham. 4, 7; v. also Fillet; 2. sun-ray: on May-poles and musical instruments; pleasure; Pausanias (10, 35) mentions an 'ancient statue tied up in ribbons, the kind that belongs to the cult of Demeter'; 3. bright-coloured ribbons are often talismans against the Evil Eye (or any evil): v. individual colours; 4. *blue ribbon*: a. in the ballad "The Trees They Do Grow High" (Scottish version "Lang-A-Crowing", and Irish "The Bonny Boy") a girl of 24 is married to a noble boy of 14; talking to her father she says: "Father, dear father, if you see fit, We'll send him to college for one year yet: I'll tie blue ribbons all around his head, To let the maidens know that he's married"; b. v. Blue; 5. *red ribbon*: the Order of the Bath; 6. *knotted ribbon*: fraternity.

rice

1. happiness; 2. fecundity: thrown on newly-weds: "Rice for good luck, and bauchles (= old shoes) for bonny bairns"; v. Foot for the sexual connotation of Shoe, while the 'old' may refer to 'something old and something new' (v. Wedding); v. also Confetti as a substitute for original wheat, later rice.

Rickard

fixed taunting-rhyme for a boy called thus: "Dicky, Dicky Doubt, Your shirt hangs out".

riddle

1. in general the magic effect of a riddle is similar to that of 'untying a knot' (or the tension of rhyme in incantations, poetry, etc.): the tension it creates and the release of it in the answer is similar to the strain of sprouting seed, a hatching egg, or the birth of a child; 2. in the Bible: a. the most obvious fertility-riddles are those of Samson's wedding, but are also found in the 'number-proverbs', and the parables, e.g. Eze. (17, 2): "put forth a riddle, and speak a parable"; b. the relation between riddles ("shewing of hard sentences") and untying knots ("dissolving of doubts") is clearly brought out in Dan. 5, 12, where Daniel is said to have both gifts; 3. the ballad "The Riddling Knight": he marries the youngest of three sisters, who can answer all his riddles; 4. posed by women: in ballads they win the husband by solving them (v. also "Captain Wedderburn's Courtship"), or by successfully evading them (e.g. "The Elphin Knight").

riding

1. adventure; 2. triumph, supremacy, pride, accomplishment; 3. coition; 4. *D. Thomas*: a.

huntsman = Time; b. = path; four-fruited: seasons; c. "riding Thames" ("A Refusal to Mourn"); a. sexual: to the female sea or mother-veins of London; b. = time and life.

Riding Hood, Little Red -

1. the story is related to the changing into a wolf (lycanthropy), as practised especially by witches (v. Wolf); 2. a dawn-girl devoured by night-wolf; her hood is also described as a red mantle; 3. there may be a relation with the May-Queen rituals; there is a parallel in the Volung Saga; 4. Perrault does not give the happy ending, but stops at the killing of the girl; however, he makes her first undress to get into bed with her 'granny', thus stressing the sexual relation; 5. the Terrible Mother turned into wolf.

right and left

1. *right*: a. spiritual, masculine, conscious, reason, wisdom: "A wise man's heart is at his right hand, but a fool's heart at his left": Eccl. 10, 2; cf. Dante: right-handed care = spiritual (v. 2, a); b. the front, the future, evolution, the higher virtues (e.g. charity), honour (e.g. 'sit at the right hand'): the seat of honour, or of one immediately lower in rank: Ps. 110, 1; cf. Apollo at Zeus' right hand; c. entrance (birth), openness; d. lucky, growth; e. lawfulness, allegiance, help: "be at one's right hand" = help (Ps. 110, 5); f. friendliness, love: "His left hand is under my head, and his right hand doth embrace me": SoS 2, 6; g. number 3; h. W. Blake: Vigour (v. also Pillars, Two -); 2. *left*: a. material, feminine, weakness, unconscious: "la sinistra cura": the care of this world: Dante (Par. 12, 129); b. the back, the past, involution; c. lunar, magical, exit (death); d. sinister, the abnormal, the lower virtues, lower rank; e. the illegitimate, enmity, damnation: 'the sheep to the right and the goats to the left' (Matth. 25, 33); f. number 2; g. W. Blake: Mercy; 3. *folklore*: a. the left side is the magical side, so it can be used for favourable, or unfavourable purposes; it is also the side of the evil spirits; b. a lucky thing picked up on the road may be made more sure by throwing it over the left shoulder (e.g. v. Horse-shoe); but also salt spilt must be thrown there, to scare off the evil spirit; c. sex-divination: in the womb a boy is carried on the right, a girl on the left (Pliny 7, 4; cf. 8, 70); 4. v. *Withershins*.

ring

1. bond, slavery: (Greek) Prometheus was the first man who ever wore a ring, as a symbolical remnant of his chains; disbelieved by Pliny (33, 4ff. and 37, 1f.); 2. marriage, fertility: a. the continuity of life: a ring in Ishtar's left hand; b. in the 'Nibelungen' Sigurd gave

Gudrun's ring to Brynhilde: fertility handed over from one summer (or spring) maid to another; c. Draupner, the snake-ring made by the dwarf Sindri, once possessed by Frey, from which other gold rings dropped constantly; when it was stolen or lost, it brought misfortune (fertility and winter-death); 3. eternity, constancy, female love: a. for eternity: v. Circle; b. in Shakespeare the Circle of Romeo and Juliet (2, 1) refers to the vulva; probably also a subsidiary meaning in "have you not been acquainted with goldsmiths' wives, and conned them out of rings": AYL (3, 2), where 'con' = 'know' (through the posies inscribed) has been suggested; cf. also Mer. V. 5, 1; c. a common motif: rings exchanged in bed: "Decamerone" (10, 8); All's W. 4, 2; Gent. 2, 3; Chaucer: "Troilus and Criseyde", etc.; 4. recognition: a. Cuchulainn unwittingly kills his son, and then recognizes him by his ring; b. Germanic: Ragnhild left a ring in the wound of Hadding, whom she had nursed; later, when she had to choose a husband from a group of suitors, she felt their bodies, and recognized Hadding by the ring; c. a ring was sent by Guy of Warwick to his wife Felice on his return from the Crusades; here the ring-symbol is also symbolic of cyclic movement: he left the dawn-maiden, and returned to her before his death;

5. authenticity, justice, legitimacy: e.g. York sent a servant to get £1,000 from the Duchess of Gloucester, and gave his ring to prove the authenticity of the request: R2 2, 2; v. also Signet; an (arm-)ring was an attribute of Thor: oaths were taken on it; probably an inheritance from the older god of law and order, Tiu (Tiwas); 6. power, rank, dignity, honour, riches: a. in the O.T. the most important meaning of ring is power, delegated through a signet-ring (q.v.); b. ring-giving was a time-honoured custom among the Danes (e.g. Beowulf); ships were 'ring-prowed'; armour was 'ring-marked'; princes are 'ring-hailers'; c. integrity of the faith with which the pontifical sovereign, who receives it after consecration, guards over the Church; 7. doom: Polycrates, tyrant of Samos, at the advice of the king of Egypt, threw a ring into the sea, which returned to him a few days afterwards in the belly of a fish: some days later he was crucified by a satrap; 8. invisibility: a common motif; it is connected with fertility, which is invisible in winter; since Midas (v. Pliny); 9. mourning, secrecy;

10. *her.*: ('annulet') a. a fifth son; b. rank; c. fidelity; 11. T.S. Eliot: a ring of light: life's round ("Portrait of a Lady"); 12. *combinations*: a. three rings: fraternity; b. a ring with a

skull on it: a 'memento mori', already the fashion in Elizabethan times; c. a winged ring: attribute of a swan-maiden: the gift of prophecy;

13. *folklore*: a. *Cramp-rings*: originally rings blessed by a king (at the same time he healed people of scrofula, the 'king's evil', by touch), which were used against rheumatism, cramps, etc.; b. *Engagement-rings*: in Rome originally of iron, but already in the second cent. gold rings were used; the choice of stones is important; nowadays preferably diamond, sapphires, emeralds, or rubies; birthstones of the girls are lucky, unless they are half-precious stones; c. *fairy-rings*: the green, sour ringlets on pasture-land (or sometimes circles of small white or yellow flowers): the fairies dance there, or it outlines a fairy-village below; if you run around such a ring 9 times on a full moon you can hear the fairies laughing, or talking below; d. *poison-rings*: rings used to commit suicide (containing poison) in a desperate situation, or, by scratching, kill one's opponents; e. in folktales we find rings which: a. preserve youth (a kind of external soul); or prevent the hero being wounded (Malory 7, 27); b. can conjure up anything needed or desired by turning (a horse, a castle, etc.); perhaps related to fantasies of female sexual stimulation; f. nursery-rhyme: "Ring-a-ring o' roses, A pocket full of posies, A-tishoo! A-tishoo! We all fall down." A dreary explanation which has been suggested is, that the rose refers to the Red Plague, the posies are the herbs carried about against contagion, the sneeze is the final symptom of the disease, and the 'fall down' the end;

14. v. *Finger, Signet, Seal and Circle*.

river

1. *personified*: a. Greek: children of Okeanos and Tethys; they are generally represented as respectable old men, having big beards, long hair, and crowns of reeds; b. feminine: the Naiads; also in Shakespeare a river may stand for woman: "But what's his offence? - Groping for trouts, in a peculiar river" (Meas. 1, 2); 2. fertility: rivers (and the sea) often represent the strength of a country in the Bible, so "the rivers of Babylon will be dried up by the Lord" means: Babylon will be destroyed; 3. in myths rivers are often the place (personified as feminine) of sunrise (birth) and sundown (death of the sun-king): e.g. in Homer (Il. 2, 861, 875, etc.) many heroes die "in the river"; 4. related to the Serpent and Water (q.v.);

5. as a *monster* it may: a. cause floods; b. cause drought by stopping; perhaps the Hydra was such a monster; 6. oracular: coming from the Underworld, where the future (fertility) is

hidden; 7. a natural barrier, or entrance to the Underworld (often springing from a womb-cave); 8. peace, obedience to the law: a. "Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees": Isa. (66, 12; v. also 48, 18); b. flood regarded as a rebellion: e.g. 2H4 4, 1: the Archbishop promises (with his demands fulfilled) "We come within our awful banks again, And knit our powers to the arm of peace"; cf. Sir Th. More: "while the rebels are ore the bank of their obedience"; 9. time: movement in Space = movement in Time: e.g. T.S. Eliot ("Dry Salvages"); bondage to nature in man's life, to season and time (cf. the Thames in "The Waste Land"); also M. Arnold: "the river of Time" ("The Future");

10. life: e.g. Christ = the River of Life; 11. the rivers of *Paradise*: A. general: a. divine grace; b. the four directions in space; v. also Compass; c. totality; B. individual: (v. Gen. 2, 11) a. Pison: encompasses the whole of Havilah, where there is good gold; Prudence (sometimes Halys or Phasis is mentioned); b. Gihon: encompasses the whole of Ethiopia; Temperance (sometimes Araxis); c. Hiddekel: towards the East of Assyria; Strength (sometimes Tigris); d. Euphrates: Justice (sometimes Hiddekel); C. for a Greek equivalent v. the four rivers in Colchis, in the garden of King Aetes, son of Helios (Apollonius Rhod., Arg. 3, 220ff.); 12. the River of *Heaven*: a. the Milky Way, q.v.; b. Dante: (Purg. 28) in the garden of Eden there are two rivers: Lethe (which erases the past evil) and Eunoë ('right-mindedness', which brings back all the good of one's former life); 13. the rivers of *Hades*: a. Acheron: stagnant: woe; b. Styx: hate; c. Lethe: oblivion; d. Pyriphlegethon: fire and rage; 14. *F.G. Lorca*: related to the colour blue (just as the sea is 'green'); the masculine colour, and therefore also homosexuality, which (though imperfect and immature) is accepted because of his impotence towards a woman;

15. *folklore*: rivers often demands regular human sacrifices in exchange for the fertility they give; river-spirits are often mermaids who demand salt thrown into the water, sacrifices, incantations, etc. to counteract the human sacrifice; this knowledge often causes the refusal to help a drowning person.

road

1. life, progress, adventure: a. connected with Pilgrim, q.v.; b. "My mistress still the open road And the bright eyes of danger": R.L. Stevenson ('Underwoods': "Youth and Love");

c. the one-way road: to death; 2. experience; 3. difficulty, martyrdom: the road to Calvary; 4. a prostitute ("as common as the highway"); "This Doll Tearsheet should be some road" (2H4 2, 2); 5. v. *Cross roads*.

robbing

1. *myth.*: a. there are many forms of robbing things from the gods, e.g. fire, the sun-cattle of Geryon, the apples of the Hesperides, the 'herb of immortality'; in fact, any act of magic can be regarded as a form of 'theft from the gods', and as such is dangerous; b. robbing deities are often wind-deities; 2. *psych.*: in regressive forms they may become kleptomania (a typical feminine regression: penis-envy); v. *Thief robe*

1. concealment; 2. wealth; 3. legal procession, judgment (v. also Job 29, 14); 4. righteousness: Isa. 61, 10;

5. colour: A. *black*: a. mourning; b. sinister-ness; magic; c. night; B. *white*: a. innocence, virtue; b. the reward in the New Jerusalem of those who were "slain for the word of God"; Rev. 6, 9ff.; c. (Rome:) being a 'candidatus'; C. *gold*: the fire of the sun; Glauce's robe, sent by jealous Medea (dawn) which burnt her (Glauce as gloaming); cf. the Blood-soaked cloak which Deianeira sent to Heracles; D. *scarlet*: the mock robe of royalty the soldiers gave to Christ: Matth. 27, 28; E. *velvet and ermine*: rank and glory; F. *yellow*: supplied by the Spanish Inquisition to those who went to the stake: a. it had 2 crosses with flames and devils: it was worn downwards when the evil-doer repented; b. Jews and other renegades: an Andrew-cross in red on the back and front; 6. *flowing robe*: a. peace; b. wisdom, knowledge; c. robe of beneficent gods of the firmament, light rays, rivers, winds; 7. v. *Garment, Clothes, etc.*

Robin Goodfellow

1. a merry, but mischievous wood-sprite, son of Oberon; in MND he is identified with Puck (2, 1): a. he frightens maidens of the village, who set a bowl of milk for his "grinding of malt or mustard and sweeping the house at midnight"; b. in the kitchen he skims milk, labours at the quern, and prevents milk from becoming butter; c. he misleads night-wanderers ("laughing at their harm"), and beguiled a "fat and bean-fed horse" by neighing like a filly; d. he likes to play tricks on old women; 2. his character is probably inspired by Roman Faunus; he was also identified with Robin Hood, q.v.

Robin Hood

1. he may be an amalgam of several types (besides having a historical kernel), e.g.: A. the king of the peoples of the wood, the downtrod-

den and oppressed minority (of pre-Anglo-Saxon Britons, or still older); his followers wore hoods, and were dressed in the 'fairy'-colour green; they have more in common with the fairies (and later witches): a. archery was an elf-defence; b. they met round the great oak, or oaks; B. as a mythological fertilizing sun-hero: a. the male counterpart of Maid Marian (v. also Muses and Mermaid), Lord of the Greenwood (where he was also called Robin Goodfellow), connected with the older May-day revels, morris dances, and sexual wood-rites; b. and ithyphallic Pan ('Robin' may be phallus), a witches' god, a devil: of the "mad pranks" (again Robin Goodfellow); c. as beneficent sun-hero he distributed gifts to all alike, and has never-missing arrows (sun-rays); with his companions (dew, wind, etc.) he haunted Sherwood Forest; the only wind he could not stand was the cold-thaw wind; 2. in ballads, etc. he became the bold, chivalrous outlaw, who: a. robbed the rich to give to the poor; b. brought lovers together; c. generally helped people in distress; d. is a great worshipper of the Virgin; 3. (as sun-hero) he is treacherously bled to death by a nun (gloaming) at the command of her kinsman, prior of Kirkless (the next sun-hero, or the priest supervising the sacrificial death).

robin redbreast

1. can be taught to talk and sing musical notes; as such it shares the symbolism of the Parrot, q.v.; it is the male of the wren (q.v.); 2. the bird of the British Sacred King, often bewailed in songs: a. it incorporates the spirit of the New Year, whereas the Gold Crest Wren (frequenter ivy-bushes) is the Old Year, hunted with birch-rods (v. Birch) of the New Year; the wren (as Old Year) was hunted at Christmas Eve in Rome and Greece; b. it has killed its father, and therefore has a red breast (but v. 3); 3. *legends* about its red breast: a. it tried to pull Christ's thorns out, or was smeared when it covered Him with leaves; b. it was scorched when it tried to bring water to suffering souls in Purgatory; c. when the Wren flew to Hell to fetch fire for mankind, it returned in a blaze, and the robin saved it; d. v. Babes in the Wood: it buried the children lost in the wood; 4. confidence, trust: coming so near people's homes;

5. tameness: e.g. Chaucer (PoF 349); but, like the nightingale, it never lives long in a cage; 6. love: a. according to some its song does not come short of the nightingale for the sweetness of its notes; b. "to relish a love-song, like a robin-redbreast": Gent. 2, 1; 7. emblem for May; 8. *W. Blake*: "A Robin Redbreast in a Cage Puts all Heaven in a Rage" (Aug. of Inn.);

9. *folklore*: a. it is extremely unlucky to kill or harm one; b. it covers any dead body of a man and mourns beside him: redbreast and wren "with leaves and flowers do cover The friendless bodies of unburied men" (J. Webster: "The White Devil" 5, 4); also in Cymb. 4, 2, where it is called a 'ruddock'; c. yet it may be a death-omen: when entering a house or a church, when tapping at the window (in November this may happen without danger), etc.; d. it has occurred regularly on Christmas-cards since the middle of the 19th century; e. proverb: "The robin and the wren are God's cock and hen (v. 1, b), The martin and the swallow are God's bow and arrow"; f. in a nursery-rhyme Cock Robin courted and married Jenny Wren, and then was killed by the Sparrow; the birds performing at the funeral have been listed under their individual names; in another rhyme it lives on a hazel-twig.

rock

1. for general symbolism v. Stone; 2. womb of sun-deities: a. O.T.: the Lord = the Rock (of Salvation), who 'begat Israel'; b. Mithraism: Mithra was born from a rock (the heavens from which he 'rises' = descends; rock = fire, light), wedded to a rock, and parent of a rock; c. related to Cave-birth: Christ (I Cor. 10, 4), with his descendant St. Peter (e.g. Matth. 16, 18); d. sun-kings sat on rocks (resembling birth from a rock) when they were crowned: v. Stone; 3. in the form of monoliths: world-axis, deity-throne (or throne of his descendants, the sun-kings), and sun-emblem; 4. sometimes the source of human life (with loose soil as the matrix of vegetative and animal life); in an Eddic lay on the 'Niflungs' they are said to be people 'from the red rock of the Rhine';

5. place of hiding: a. "Enter into the rock, and hide thee in the dust, for fear of the Lord" (Isa. 2, 10; cf. T.S. Eliot's "The Waste Land"); also "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord" (same 19); b. "And man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land": Isa. 32, 2 (again Eliot); 6. the rock of offence: Isa. 8, 14; also with reference to Christ: I Peter 2, 8; 7. durability, solidity, cohesion, immortality: a. "So surely anchored on The steadfast rock of Immortality": E. Brontë ("No Coward Soul is Mine"); b. for building on rock as constancy: v. Sand; c. justice: e.g. the Law Rock in the Icelandic Althing; cf. Greece: on the Areopagos: the Rock of Shamelessness, where men on trial stood, and the Rock of Arrogance, where the prosecutors stood (Pausan-

ias 1, 28); 8. related to the ass: "the wild ass of the rock": Alcman; 9. *special literary references*: A. *W. Blake*: a. Matter; brains grown into rock, just as the heart was organized into the four rivers of Eden ("Zoas"); b. the Stone Tables of the Commandments: v. Stone; B. *T.S. Eliot*: a. the Church: the hippopotamus and petrified religion and spirituality: 'rock and no water'; b. frightening hot barrenness; c. place of solitude; but the blue rocks ("Ash-Wednesday"): solitude of the desert gardens with guidance, since blue is Mary's colour; d. v. 5; C. *D. Thomas*: a woman's cold cruelty has made even rocks and trees symbols of sex (= the shell of the virgin): "I make this in a warring absence";

10. to be thrown from a rock: a. traitors: the Tarpeian Rock on Capitol Hill was the place where traitors to the state were hurled from: ref. Cor. 3, 1; b. one of the ways in which sun-kings (or their substitutes) were killed: v. King, Sacred -.

rocket (fireworks)

psych.: a symbol of transcendence: freedom from gravity, comparable to the phallic caduceus (q.v.).

rocket (herb)

1. sacred to Priapus as the god of the gardens; it was sown near his statue, and moreover it is an aphrodisiac (v. Eruca); ref.: Juvenal (Sat. 9, 134); Pliny (10, 83 and 19, 44); 2. it cures poisons, helps the skin, and in wine hardens those who are about to be flogged (Pliny 20, 49).

rod

1. correction: e.g. Prov. 22, 15; 2. wickedness: "Violence is risen up into a rod of wickedness": Eze. 7, 11; 3. liberty: (Rome) the symbolic act of setting a slave free was the touching with a rod ('vindicta') by the praetor (ref. Ovid: De Arte Am. 3, 615); 4. phallus, light, universal axis, progeny: a. Aaron's miraculous rod; b. "the rod of thine inheritance, which thou hast redeemed": Ps. 74, 2; c. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots": Isa. 11, 1; 5. support, pilgrimage; 6. *W. Blake*: "Silver Rod": phallus (also called 'golden pin'); 7. v. *Staff, Club, etc.*

roe(buck)

1. blindness, speed: e.g. 2Sam. 2, 18; 2. gentleness: emblem of Christ; 3. love: a. the lover in SoS (2, 17) is like a roe or young hart (and is requested by the beloved to be like one) upon the mountains of Bether till day-break; 'skipping and leaping' = copulation; b. twin roes: the breasts of the beloved (SoS 4, 5); 4. wisdom, foresight; 5. related to Dionysus: the Bassarids, waving fir-branches with ivy spirally

wound, in October, in honour of Dionysus, had roebucks tattooed on their arms; 6. the *White Roebuck* 'hides the secret': kings often chased it through enchanted forests and were cheated of their quarry, because the roebuck was a prince in disguise, or transformed thus by a magician; cf. the *White Hart*; 7. v. *Deer*.

roll (paper)

a parchment roll was seen flying through the air by Zechariah (ch. 5), full of curses for the evil-doers; cf. *Scroll* for Daniel's vision.

rolling

1. O.T.: 'rolling stones': v. *Stone*; the principal ref. is to the stone before Christ's grave; 2. Greek: Sisyphus rolled a stone from the top of a hill in the underworld, and when he reached the top, it rolled back again, so that he had to start his futile work all over again; he was thus punished for barbarously killing all travellers who came to his kingdom by throwing them on (or, off) rocks; 3. *Dante*: rolling weights (Inf. 7) is the punishment of the Avaricious (Sisyphus was avaricious as well) and the Prodigal, who roll weights against each other, each in a half circle of the 4th, supervised by the 'cursed wolf' (Plutus); many of the Avaricious have priests' tonsures.

Rome

1. Holy City; 2. heroic death (or suicide): "What's brave, what's noble, Let's do it after the high Roman fashion, And make death proud to take us": Ant. 4, 15; 3. Roman *holiday*: a young "barbarian's" father is killed: "he, their sire, Butchered to make a Roman holiday": Byron (Ch. Har.'s Pilgr. 4, 144).

roof

1. place of idolatry: a. there often was a "garden of desire" on the roof, where special (magical) herbs were planted (cf. Adonis' gardens); b. "houses upon whose roofs they have burned incense unto all the host of heaven" and have poured drink offerings unto other gods: Jer. 19, 13; another reference to the worship of the heavenly bodies in Zephaniah 1, 5; 2. place of mourning and lamentations: e.g. Jer. 48, 38; 3. place of hiding: Rahab hid the spies on the roof of the house: Josh. 2, 6; 4. stage for preaching: "what ye hear in the ear, that preach ye upon the housetops": Matth. 10, 27; bits of news were called to neighbours or people in the street from the (low) roofs, since there were no windows at eye-level on house-fronts; 5. peeping-spot: David spied on Bathsheba bathing (in the next court-yard) from his roof.

rook

1. dawn: "hail The sun's uprise majestic!": Shelley ("Written among the Euganean Hills");

2. April and spring: "rooks, with busy caw, Foraging for sticks and straw": J. Keats ("Ode to Fancy"); 3. Egypt: a. marriage; b. when dead: symbol of sunset, the natural end (of a cycle); 4. gregariousness: living in colonies, and often quite close to man;

5. special target for boys' shooting: "And boys who in lone wheatfields scare the rooks...": M. Arnold ("Scholar Gipsy"); 6. *D. Thomas*: priests (like nearly all black birds; cf. Hopkins): "In country sleep"; he also uses the word 'rook' in the sense of 'steal' etc. (a rooking girl); 7. *folklore*: a. generally considered lucky; unless mixed up with crows; b. unlucky: if they suddenly forsake the rookery; c. relation to man: (like cattle, etc.) they should be informed of a death in the family, especially of the master; a new master should formally introduce himself to them, and promise them that only he and his friends will shoot them; d. weather-prophets: a. when they chatter in their nests bright weather approaches (Vergil: Georg. 1, 410); Aratus (Phaen. 1003f.); b. when they leave their feeding-grounds in great quantities, flying close together, a rain-storm is announced (Vergil: Georg. 1, 381f.).

room

1. individuality; 2. privacy, of body and thought: "Nuns fret not at their convent's narrow room, And hermits are contented with their cells": Wordsworth ("Nuns fret not"); 3. loneliness (the room = the heart): "When lovely woman stoops to folly and Paces about her room again, alone, She smoothes her hair with automatic hand, And puts a record on the gramophone": T.S. Eliot ("The Waste Land" 3); 4. v. *House, Window, etc.*

root

1. the root of David: Christ (Rev. 5, 5); 2. the root of all evil: money (ITim. 6, 10); but 'take root' = be prosperous (Job 5, 3; Isa. 27, 6; 37, 31).

rope

1. bondage, fetter; 2. despair, betrayal (Judah, in one version); 3. link (with Heaven), sun-ray; 4. divine power: a rope of gold: Zeus says that all the Gods together could not pull him from his seat with a gold rope, whereas he can pull them all, and the earth and sea as well: Homer (Il. 8, 19ff.); 5. *rope-dance*: (or 'cord-ax-dance') = the 'partridge-dance' (q.v.) of Crete, Troy, and Palestine; 6. repentance: putting a rope on one's head: [Kings 20, 31]; 7. *folklore*: a hangman's rope has healing-powers; 8. v. *Knot, Chain*.

rosary

1. originally used to reckon time; its circular

form suggests perpetual continuity; 2. originally it had 108 beads, corresponding with the number of sins of the flesh; 3. devotion, meditation, or inane repetition; 4. the circle of perfection; 5. the book of the unlettered; 6. the waning of time, futility of all aspiration: "Then what my gain, if scorpion terrors lurk To tear my hamlet-heart out on the rose": H. Treece ("Rosary"); 7. connected with the Rose.

rose

1. connected with the Great Goddess: the *female generative principle, physical love, spring, youth* (originally connected with androgynous deities): A. Egypt: sacred to Isis; the relation of Apuleius' Golden Ass with her roses: the pure devotion that is able to redeem the heart of man as it redeemed the ass, q.v.; for another connection with the ass through Midas: v. *Ass*; B. O.T.: the Rose of Sharon, the beloved in SoS (2, 1; it may have been a crocus or daffodil): a. fertility; b. Israel; C. Greece: 1. sacred to Aphrodite: a. the rose first bloomed when Aphrodite was born from the sea (Anacreon); b. Aphrodite, hurrying to wounded Adonis, scratched her legs at a rose (which was always white then), and then some roses turned red; c. or the rose was born from the blood of Adonis (= a dying nature god), when Aphrodite mourned for him (Bion); d. Venus boasts to Adonis that she has conquered Mars "leading him prisoner in a red rose chain": Ven. 110; 2. sacred to the Graces (= spring fertility); 3. sacred to Eōs (Aurora): 'rosy-fingered Dawn'; 4. sacred to Persephone as harbinger of spring; 5. newly-weds slept in beds strewn with roses, pillows filled with roses, had bridal rose-wreaths, etc.; moreover there are constant comparisons with the physical attributes of the beloved (e.g. the breath) or place of meeting; D. Rome: enduring love: roses were placed on graves and the foreheads of the dead; E. Early Christians: the rose was a compulsory badge to be worn by prostitutes as a mark of disgrace; F.M.A.: a. 'courtly love' (for another man's wife): couched in terms identical with songs about Mary, it had the rose as its principal symbol (e.g. "Roman de la Rose", especially 2, 1695 - 1703), as it expressed all one loved a woman for: idleness, gladness, courtesy, wealth, youth; its thorns then stood for pride, evil tongue, modesty, and fear; b. in ballads: e.g. Margaret and William's graves had intertwining roses growing upon them; G. Renaissance: a. frank sexual love; b. "he wears the rose of youth upon him": Ant. 3, 13; H. end of the 19th cent.: desecration of love (e.g. Swinburne's "roses of mire"), lust, vice;

II. *spiritual love, virtuous beauty*: A.M.A.: a. connected with Paradise: v. *Dante* below; b. emblem of Christ and the Virgin as Queen of Heaven and spiritual love: it opens only to the sun; it is often represented as thornless; its colour: a. red: (fire) charity, spirituality (complex petals), annihilation of vice through purification; martyrs; b. white: virtue, virginity, love of God; virgins; c. reward for saints: e.g. Cecilia, Elizabeth of Hungary; d. connected with the rosary: in which green expresses joy, the thorns sorrow, and the rose glory; B. Shakespeare: a. "the rose on the fair forehead of an innocent love", as the opposite of Cain's blister: Ham. 3, 4; b. "rose of May" is the title Laertes gives to the (now mad) Ophelia: Ham. 4, 5; C. modern: e.g. E. Sitwell ("Canticle of the Rose"): crushed by war, the declining rose of her earlier poems has undergone its last agony; watered by Christ's blood, it awaits resurrection: natural joy in primal innocence, love now lost but redeemable, resurrection through forgiveness, the Incarnation; and: primal matter, Creation;

III. *intellectual beauty, perfection, sun*: a. from Spenser to Shelley it represented Intellectual Beauty; b. a paragon, a peerless person, especially a woman of virtuous beauty or excellence: "That thereby beauty's rose might never die" (Sonn. 1); and "Th'expectancy and rose of the fair state" (Ham. 3, 2); c. "I see a rose Bud in the bright east, and disclose The pilgrim sun": Vaughan ("The Search"); v. also II, A, b;

IV. (*transcendence of the human spirit, unity*): A. Rosicrucian: the rose of Eternity, to be gained through suffering renunciation on the Cross of Time; the rose = the mystical condition, in which the human values of love, beauty, goodness, and joy would be marvellously transfigured, and the apparent divisions of moral life would be seen in their eternal, ineffable union; so with the cross it stands for the conjunction of opposites; beside the Order of the Golden Dawn the Posicrucians had the Order of the Alchemical Rose; B. alch.: the transmutation of matter into spirit; C. the 'ecstasy of indifference' (E. Bowen: "Look at all the roses"): absence of all desire, being above misery and crime; D. vision, aspiration towards transcendence: a. V. Woolf: the moment of true vision in solitude in time, when diverse-seeming opposites attain fulfilment; b. E.M. Forster: humanity pursuing real values of love, integrity, freedom of spirit, surmounting class-conditions; E. unity: a. Cabala: v. also Yeats; b. the Mystic Centre, the Heart;

V. *inspiration* (especially of love-poetry): A. Persia: a nightingale fell in love with a white

rose and sang till it died on the thorns, staining it red with blood: inspiration for poetry of love; B. Greece: a. sacred to the Muses; b. sacred to Dionysus as the god of wine, which inspires love and love-poetry; though the rose (in Greece) represented natural fecundity, its meaning was frequently limited to wine: it decorated banquets, was worn in wreaths, shredded petals were tossed in wine-bowls, etc. to typify a compounded joy: wine, love, beauty, song, spring, and youth; C. general: e.g. Herrick: natural beauty as inspiration to poetry;

VI. *transitoriness, death, and resurrection*: a. Rome: especially a withered rose: lament for the brevity of joy; moreover emblem of Elysium, the hereafter; b. Shakespeare: the rose often smells even better when dying (Sonn. 54); thus the opposite of the Lily; c. O. Khayyám (FitzGerald's transl.): the rose grows best where some buried Caesar bled;

VII. *vanity*: especially in the 17th cent.: temporal vanity, joys, and follies; but there are exceptions: e.g. Vaughan (= holiness), and Marvel (= goodness destroyed);

VIII. *victory*: Rome: reward for noble actions;

IX. *festal*: a. for Greece: v. V, B, b; b. Rome: crowns of roses were often prescribed on festive occasions;

X. *secrecy*: 'sub rosa': symbol of Horus, identified with Harpocrates = the god of silence; often found above confessionals;

XI. *the Occident*, as the opposite of the Chrysanthemum of the Orient;

XII. *her.*: a. youth, beauty, charm, joy, innocence, gentleness, and silence; b. colours: white: joy; purple: sorrow; golden: fame; blue: faithful unto death; c. martial honour: the battle-field was often called the rose-garden; d. England: the emblem of the Tudors; the rose as emblem of royalty in England was introduced by Eleanor of Provence, wife of Henry III, the red rose of Lancashire by the Count of Egmont (after the campaign in the Provence c. 1277); the White Rose of York was just chosen as the opposite of the red one, when the fight started; v. also Red and White Rose below;

XIII. *psych.*: A. Freud: female sexual organs; all flowers and blossoms had that meaning for him, but especially the vulva-shaped rose; it is also the first rose of love, and an ingredient of love-philtres; B. Jung: a. integration of personality: the balance between the conscious and the unconscious; b. the world as circle and God as the centre (mandala); c. circular (sun, wholeness, perfection) and fertility;

XIV. *combinations*: A. *rose-garden*: a. the

New Jerusalem; b. De Meung ("Roman de la Rose"): the Earthly Paradise: regeneration: the divine command to copulate, as love supreme, the combination of the mortal and the divine; c. v. T.S. Eliot below, and XII; B. *colours*: 1. *white*: a. purity, virginity, abstract thought, silence; b. the badge of the House of York; c. dried: death preferred to loss of innocence; 2. *red*: a. passion, desire, admiration; b. blushing, embarrassment, shame; c. death, martyrdom; d. marriage, union, motherhood; e. the House of Lancaster; v. also XII; 3. *blue*: a. the impossible; b. v. XII; 4. *golden*: a. absolute achievement; b. the Golden Rose: wrought of gold and set with gems, is blessed by the Pope on the fourth Sunday in Lent ("Laetare", with rose-festivals in France) and sent to a distinguished individual, institute, community, etc. as one of the highest honours (since at least the 11th cent.); v. also XII; 5. *yellow*: infidelity, jealousy; C. *varieties*: 1. *Guelder* rose: a. connected with the 12th month (October - November), the last but one, of the Celtic tree-alphabet (letter Ng or Gn); b. age, winter, young though old; 2. v. *Damask* rose separate; D. *rose-window*: eternity;

XV. *special literary references*: A. *Dante*: a. attribute of the authors of the N.T.: the opposite of the fleur-de-lis (= purity of faith and teaching) of the writers of the O.T.; it means charity (Purg. 29); b. fulfilment of the spiritual quest, embracing secular and church-love: fulfilment in eternity of temporal things, since spiritualized courtly love (for dead Beatrice) had made him understand divine love; c. so in the final chapters of "Paradiso" he sees how the blessed, in heavenly form and multitude, form one enormous, sun-lit rose (the mystery of the created universe), with Mary as Queen of Heaven in the centre; somewhere higher (= visible only to purer vision) is the Trinity, of which he only retains the memory of three Circles: the flower is divided down the middle and across, with horizontally on one side the male saints, and the female on the other; and below them the souls of beatified children; d. it also means the triumph of the Empire, as a co-equal guide of man with the Church; B. *W. Blake*: 'Sick Rose': a. repressed sexuality: its thorns are repression in Man, and jealousy and 'modesty' in Woman (thus the opposite of the Lily); b. natural love contaminated by the rational Christian view that regards unfettered love as evil; c. innocence contaminated by experience; d. goodness contaminated by corruption, imagination by evil, eternity by time, etc.; C. *Mallarmé*: a. imperfect love, failing to reach the ideal of

dreams; b. the natural joys of childhood; D. *J. Laforgue*: Catholic hypocrisy: sensual lusts, an impoverished substitute for the joys of the soul: the Fickle Moon = the Rose Queen; E. *O. Wilde*: a. corruption (Picture of D. Gray); b. "Salome": the roses, like the moon, change colour and quality, reflect the progress of evil in the play, starting at cruel white virginity, and turning to red lust, blood and death; F. *W.B. Yeats*: a. art: the expression of spiritual realities through material symbols; b. Dark Rosaleen: (political) Ireland; c. hopeless love (Maud); d. the physical death-wish, plus rebirth, leading to the rosy millennium after the destruction of existing things; e. the organization of elements, even of opposites, providing catharsis, peace, and perfect order; f. the mystic transcendental love of the Rosicrucians: v. IV, a; G. *J. Joyce*: a. woman, fertility; b. the nation; c. a green rose: a. immature; b. the unattainable; c. Ireland; H. *T.S. Eliot*: a. divine resolution, conjunction of opposites (cf. Dante); in "Little Gidding" it is the opposite of the Yew-tree: birth/death, desire/grief, etc.; b. the Anglo-Saxon Church; c. the moment of ecstasy in the frigid purgatorial fires ("East Coker"); d. rebirth; e. paper rose: modern, bawdy cheapness, falseness, substitution of real love; f. the Rose Garden: retreat: what has been, or might have been, is actual for a moment; the unrealized potentialities visualized ("Burnt Norton"); I. *D.H. Lawrence*: a. in the early poems: sex; b. in the later (e.g. "Grapes"): the decline of the modern spirit through intellectual Christian faith (as the opposite of the primitive grapes); c. ("Women in Love"): a transcendental vision of the unity of life, identified with the moon; J. *F. G. Lorca*: woman (and heterosexual love): the opposite of 'blue' = masculine (and homosexual love); K. *D. Thomas*: a. Christ: v. Worm; b. "crooked rose" ("The green fuse"): a. Blake's "Sick Rose"; b. old (or wicked), decayed beauty, yet hopelessly seeking love; c. ("Find meat on bones") a symbol of true love for which there will be time enough when the young man has grown old; the "ram rose" (play on "rambler rose"): male and female, androgynous.

rosemary

1. *general*: a. an evergreen shrub of the mint-family, grown for its fragrant violet flowers and leaves in Britain, and for the oil distilled from it in France, Spain, etc.; b. as 'Ros Marina' (sea-dew) it flourishes best within sound of the sea; c. on the Flight to Egypt Mary spread Christ's linen to dry on the rosemary bush, which was white, and it turned blue (her col-

our) then, and has remained so ever since; d. it grows as tall as Christ in 33 years, and from then on only broadens, but does not grow higher; e. it blooms on Christmas Eve (Old -); 2. remembrance: a. both for marriages and funerals, e.g. Ham. 4, 5; and Rom. (4, 5): "stick your rosemary On this fair corse", where they had the rosemaries ready for the marriage; b. they symbolize remembrance, because they "keep Seeming (= appearance) and savour all winter long": Wint. 4, 4; the same as the Rue. q.v.; 3. healing: e.g. its essence was used to revive a person after a faint (Perrault's Tales); it is also used to make Eau de Cologne; it has a cleansing quality; 4. madness: in Lear (2, 3) Edgar relates that pins, nails, and 'sprig of rosemary' are worn in the flesh of the Bedlams;

5. *folklore*: a. a woman's plant: it grows best when planted by women (like parsley, myrtle, etc.); b. fairy-plant: hung in churches as a welcome to elves and fairies; c. it protects against evil spirits, witches, etc., so also against thunder and lightning (since the witches are in charge of storms).

Round Table

1. *general*: a. the story of the Round Table was originally independent of the Arthurian saga; many Briton tales must have existed about it; b. to put an end to the constant slaughter for precedence, a Round Table was made (in 4 weeks), symbolizing equality, which could seat 1,600 men, yet could be carried around by Arthur; later it seated 25 (the Sun-King and 24 sectors of green and white alternately); still later 12 (the most effective psychic unit); c. it is intimately connected with the Grail; also through Joseph of Arimathea, who also had a round table; 2. sun-emblem; beside its roundness, the numbers connected with it point to this: 4 (weeks in a month, seasons in a year) and 24 or 12 referring to the Zodiac; 3. earth, with the H. Grail as the Mystic Centre; v. Centre and Navel; 4. one of the seats was the 'Siege Perilous', only to be occupied by an absolutely innocent knight (worthy of the fertility-Grail): pure Spring bringing new growth; 5. the revolving Universe, with the Revolving Castle; v. Corona Borealis.

rowan

1. = the Mountain-ash; as 'quick-beam' it is the Tree of Life; as 'wicken-tree' it is a witch-tree; both refer to its being one of the most important (Northern) trees connected with the Great Goddess of Love, Life, and Death; 2. in the Celtic tree-alphabet it is connected with the second month (January - February): a. the 'quickening' of the year; b. in it falls Candlemas

(February 2nd), one of the most important witches' sabbaths; 3. a witches' tool: wand for divining metal; but it can also be used against them: fight them with their own weapon; 4. a death-tree (in Wales it replaces the Yew-tree), which has berries of immortality (cf. Apple);

5. oracular; 6. connected with war: it was killed by the Druids to summon spirits to take part in a battle; and in Germanic myth it is Thor's deliverer, pulling him from the flooding Vimir; 7. its *berries*: a. have the sustaining value of nine meals; b. heal wounds; c. add a year to a man's life; d. (with apples and red nuts) 'the food of the Gods' (v. Red food); v. also 4; 8. *folklore*: A. anti-witchcraft: a. used to make the cross-beam of the chimney (against lightning, caused by witches); b. Rowan Tree Day = May 3rd = Holy Rood Day: the Invention of the Cross; thus Christianized its branches were brought into the house to safeguard it for the next year; c. on Quarter-days (q.v.) a wand was laid over the lintel of the house; d. horsewhips were made of it (so the witches would not make the horses unmanageable); e. cradles should have rowan-wood rockers; B. related to the Druids: of all the trees they grow best near ancient stone circles and old burial places, because the Druids used them; 9. v. *Birch* and *Hazel*.

rubbing

1. *D. Thomas*: a. friction; b. impediment, difficulty (from Hamlet); c. roughness, annoyance; 2. *folklore*: a. transfer of magical power from an object charged with vital force, for the purpose of healing, prevention of evil charms, etc.; e.g. certain magical stones, Saints' images, etc.; b. very often this vital force is related with fertility, even if no direct sexual connotation is felt any longer, as when gamblers rub dice against their 'thighs' for luck, or women against their breasts; cf. Aladdin's Lamp; c. connected with the portentous job of fire-making (rubbing sticks).

ruby

A. *period*: a. day: 5 o'clock in the afternoon; b. month: July; c. season: summer; d. Zodiac: Leo (sometimes Capricorn, Taurus, or Cancer);

B. symbolizes: a. charity, love, passion, beauty; b. dignity, (divine) power, royalty: (Egypt) placed in Pharaoh's sceptre (= uraeus snake); c. light, elegance, happiness; d. related to fairies: "Those be rubies, fairy favours": MND 2, 1; e. rashness; f. associated with the holly-flower;

C. *virtues*: a. it gives general health: "the natural ruby of your cheek": Mac. 3, 4; but

especially effective against the plague and it kills any poisonous reptile which it touches; v. also Lament. 4, 7; b. it gives respect and authority; c. it gives courage, happiness and vitality; d. it gives peace and serenity; thus it protects chastity; e. it resists wine; f. when its colour changes, it announces mischief coming; when it has regained its natural colour the danger is over;

D. the Bible: the Breastplate of the High-priest had a sardius or ruby in the first position; the tribe of Reuben;

E. Christian: a. Divine love; b. Dante: (Par. 19:) the Blessed Spirits of those who were just rulers, now in the Sphere of Jupiter, appear as rubies to Dante;

F. other names: "pigeon's blood" or "lamp-stone"; v. *Carbuncle*.

rudder

1. steering, guide, authority; v. 4 and 5; 2. prudence, wisdom, safety; 3. universe pilot, divine will: a. attribute of Nemesis; b. with a wheel: attribute of Tychè (Chance, Fortune): she steers men's lives; 4. placed on a globe and accompanied by fasces: sovereign power; 5. (on a medal of Julius Caesar): rudder + caduceus + cornucopia + pontifical hat: the government of Caesar, which made the republic prosperous.

rue

1. grace, goodness: in an icon a nymph wears a garland of rue to typify goodness; 2. pity, mercy; 3. repentance: a. "sour herb of grace, Rue, even for ruth, here shortly shall be seen In the remembrance of a weeping queen": R2 3, 4; rue = repentance (which comes by God's grace) and pity; b. "we may call it herb-grace o' Sundays: - O you must wear your rue with a difference" (the last part is a heraldic term; with reference to the Queen): Ham. 4, 5; v. also Rosemary; 4. purification: a. (with other strong-smelling herbs) it was strewn in the rooms of every house to prevent infection (Elizabethan custom); b. Assizes Judges carry posies containing rue against infection of gaol-fever from the prisoners;

5. bitterness, disdain, sorrow: a. "there's rue for you; and here's some for me": Ham. 4, 5; b. in the ballad "Lady Alice" it is used for a funeral wreath: v. Majoram; 6. antidote against madness: garlands of parsley and rue were sent in the M.A. to dispel evil spirits; 7. antidote against poison: fortified by rue the weasel (Christ) attacks the basilisk-cockatrice (v. Basilisk = the Devil); Pliny (8, 41, and 20, 51); 8. changeable disposition; 9. *folklore*: a. it grows best when the plant has been stolen; b. it counteracts all poisons and poisonous bites; c. it gen-

erally strengthens eye-sight; therefore Pliny says that engravers, carvers, and painters eat it (20, 51); d. it is good for the head, liver, and spleen, etc.; e. proverb: "Rue and thyme grow both in one garden".

ruler

1. measuring, standard of morality; a. numinous activity, requiring due precautions; cf. Numbers, Counting, etc.; 2. reason, choice.

Rumpelstilzkin

1. the miller's daughter (= the daughter of Old Fertility) is taught how to "spin" gold (spring-fertility; v. also Spinning and Weaving) out of the straw of Old Vegetation by one of those Treasure-dwarfs (underground 'forgers' of fertility); 2. the guessing of the dwarf's Name (q.v.) is a fertility-magic, like the finding of an answer to a Riddle (q.v.), or the undoing of a Knot (q.v.); 3. *psych.*: the phallic dwarf teaches the girl to spin the gold of sexual emotions from her straw (vulva); at the orgasmic explosion of the over-hearing of his name (which she had been asked to seek) the half-buried dwarf diminishes to half his size.

rune

1. etym.: 'whisper', 'secret council', 'mystery'; 2. though probably formed originally of ash-twigs they are connected with monoliths; 3. Odin acquired his divine power by learning the magic runes, and hung them on Yggdrasil (v. Ash) to search out universe secrets; or, he invented the runes when he himself was hanging on Yggdrasil, pierced by a spear, in self-sacrifice; 4. the alphabet was divided into 3 groups of 8; 5. magic: a. safeguarding inscriptions on monoliths, protecting warriors, control of the weather, success in love, etc.; and curses; b. put under a dead man's tongue a rune becomes prophetic.

rush

1. *general*: a. the Eliz. floors were usually strewn with rushes; ref.: "Let wantons, light of heart, Tickle the senseless rushes with their heels" (= dance): Rom. 1, 4; b. they become brown and die from the top downwards, because St. Patrick cursed them; 2. fertility: rushes and osier often made the Harvest Basket (v. Ark) for winnowing, in which also the New

Year child (v. King, Sacred -) often arrived; v. also Bulrushes; 3. wantonness: "She bids you on the wanton rushes lay you down": 1H4 3, 1; v. also 6; 4. transitoriness: they wither "before any other herb": Job 8, 11f.;

5. docility, humility, quietness; 6. *rush-rings*: often used in peasant mock-marriages, e.g. "Tib's rush for Tom's forefinger" (A'sW 2, 2); related to this: love "in which cage of rushes I am sure you are not a prisoner" (AYL 3, 2); 7. *Dante*: he is girded with a rush girdle (explained as sincerity, or loyalty, or humility) before he is allowed to pass from Hell to Purgatory; 8. *W. Blake*: "dank rushes": physical and fruitful love; 9. *folklore*: protective: when gathered on St. Bride's Eve (January 31st) and made into small crosses (all without the use of a knife);

10. v. *Bulrush*, and *Reed*.

russet

1. earth, filth; 2. heat: a. violence, oppression; b. the colour of Seth-Typhon-Satan; c. love of darkness and lies; 3. dawn: "the morn, in russet mantle clad, Walks o'er the dew of yon high eastern hill": Ham. 1, 1; 4. a russet mantle: loss of good reputation.

Russia

1. darkness: "This will last out a night in Russia, When nights are longest there": Meas. 2, 1; 2. birch-trees and bears; 3. Russian leather: very durable, used especially in book-binding; 4. "Scratch a Russian and you'll find a Tartar": proverb.

Ruth

1. name: a. (female) friendship, beauty; b. anagram for 'turtle-dove'; 2. her mother's name is Naomi (the same as Naamah, sister of Tubalcain the 'smith') = 'the lovely', the 'pleasant' = goddess of fertility (Demeter, Graces); she herself is wandering (cf. Demeter) in the fields and married to Ploutos/Boaz (cf. Persephone); Boaz is also the name of one of the pillars of the Temple: v. Jachin.

rye

connected with love: a. "when as the Rye reach to the chin", then my love will no longer be a maid (Peele); b. the old love-song: "Coming through the rye".



S

1. Hebr. 'samech' (prop); Egyptian hier.: chair-backs (or, 'sh' = flood); Celtic: willow; A.S.: sun; 2. symbolizes: a. Sanitas (health); b. serpent (of wisdom); c. Chr.: Spiritus, or Sanctus; 3. *correspondences*: a. season: April 25-May 13; b. body: lungs; c. astrol.: Pisces (or, Cancer); d. Tarot: the Sun; 4. *folklore*: a. a magically potent sign with curative and protective (e.g. against fire) qualities, especially when in swastika-form (= 2 crossed S's); b. Collar of SS: ornamental chain forming part of the insignia of knighthood; originally the badge of the House of Lancaster.

Sabbat (Witches' —)

1. meetings of witches held esp. on solstices and equinoxia, or on hunting ceremonies, or the mating-times of animals, thus showing their descent from ancient (female) fertility-rites; there are various explanations of the word 'sabbat' (esbat), the simplest being the Hebrew word; 2. assembly: after smearing themselves with (intoxicating) 'flying ointment', they flew to the meetings on forked sticks or broomsticks; they met at cross-roads, woods, wild fields, churches, mountain-tops, etc.; after doing homage to the Master (who was, or represented, the Devil) by kissing his fundament, they usually held banquets; most agreed that whatever they ate was disgusting (e.g. the disintegrated bodies of children); then dances were held in circles (anti-clockwise), or back-to-back; then followed indiscriminate copulations, often in the form of incest, sodomy, bestiality, etc., or with the Master himself; the latter intercourse was generally declared painful, being performed by a 'scaly' member, an enormous member, or a dildo (coldness, both of member and semen, generally agreed upon); the meeting ended at cock-crow.

sackcloth

1. form: a kind of bag was worn in which ashes were put, leaving the upper part of the body naked; it is related to 'wallowing' in the dust or ashes, as described in Jer. 6, 26; 2. explained: a kind of ancestor-worship; it was worn to atone for the dead (imitating his contact with 'dust'), or as a sign of covenant with

the dead not to be jealously malicious, but helpful; 3. beside mourning it may indicate: a. penitence: (false) prophets often wore it; b. affliction: the king took on sackcloth in Samaria when the Syrian siege caused famine (2Kings 7, 30ff.).

sacrifice

I. the essence: the restoration of the Balance of Nature (Themis) which has somehow been upset, or the continuation of the 'primordial sacrifice' (there is no creation, or regeneration, before destruction): a hero (or his substitute) is killed and flayed and the stuffed body seen as a renewal of the earth's fertility; examples of 'cosmogony': a. Babylon: the killing of the chaos-monster, mother Tiamat; b. Germ.: the Giant Ymir, dismembered by the Aesir Gods;

II. O.T.: A. putting the hand on the head of the sacrificial animal: a. substitution; b. unification with the god; c. pointing out the sacrifice to god; B. other forms: 1. burnt offering for atonement: a. animal: a male without blemish, of which the head and fat went first and then the rest and the inwards were washed before sacrifice (Lev. 1, 9 and 13); b. a 'meat offering': of fine flour, mixed with frankincense and oil, and partly burnt, the rest going to the priests (as taxation, but originally meant as 'feeding the god'); 2. a peace-offering: fat, kidneys, and caul of the liver went to the Lord, the rest being shared by priest and offerer as a communion; the priest's portions were 'waved', 'heaved', or 'stretched' to the Lord (e.g. a 'heave shoulder' and a 'wave breast'): Lev. 7, 34; 3. a sin-offering: a young bull or male kid (or, if a commoner, a female kid, or lamb, or two doves); 4. offering of the first-born of all humans, animals, or grains: they 'belonged to the Lord' (desacralisation; cf. Pliny 28, 5); if they do not sacrifice them, a substitute is required: a. of humans: 'making children pass through the fire'; perhaps 'Moloch' did not mean 'king' (m-l-k) but 'votive offering': the children were first killed and then burnt (like the cattle); v. Child; b. Eze. (20, 25ff.) recognized the practice as a 'statute' given by Yahweh; remnants of the practice can be seen in the stories of Abraham, Jephthah, etc.; v. also

Dt. 12, 13, and Micah 6, 7; 'passing through the fire' may have been no more than the European purifying bonfire rites (leaping through or over the flames), cf. Beltane; Jephthah's 'rash' vow finds parallels in the Gr. stories of Maïander (son of Cercaphus), Idomeneus, and the priestess in Pausanias 9, 33; c. as shepherds they must originally only have had animal and human sacrifices, of which the blood (= seat of life) and the most 'tasty' morsels were for the God; meal, salt and wine may have come later (though wine and oil libations are very old);

III. the *holocaust* (= a burnt offering in which the sacrifice was burnt completely) signified, on the part of the offerer, complete devotion of himself and all his substance; on the part of the victim, the completeness of expiation;

IV. when the offered gift has lost its original meaning of 'higher religious sacrifice', it has taken on an inner relationship with the hero (or god): bull = Zeus-Zagreus, lamb = Christ, etc.; the animal may have represented the god himself, or was the god right from the beginning ('offering myself to myself'); (*psych.*): the animal represents the animal nature of the god (= the instinctual libido of the sacrificer);

V. there was an Egypto-Hebraic and Canaanite custom of burying a human sacrifice under the *foundations* of a new building (to remove evil spirits), e.g. Isa. 57, 5;

VI. *psych.*: a. the annual sacrifice of a maiden to a dragon (monster, etc.): in order to mollify the wrath of the Terrible Mother, the most beautiful girl was sacrificed as a symbol of man's concupiscence; the milder forms are self-castration or circumcision; 2. v. *Hero*.

saffron

1. use: a. as a perfume it was strewn in Greek halls and Roman baths and theatres (often with wine); also used as eye-shadow; b. Celtic: in the delightful subterranean land of dwarfs people feed on milk and saffron; c. Eliz.: a sudorific, a colouring for pastry, and a starch; 2. meaning: a. Gr.: originally a royal colour (e.g. Jason's robe in Pindar, Pyth. O. 4, 232), but, because of its connotation of luxury, it was later appropriated by the hetaerae; b. Christian: a. charity; b. attribute of the Virgin; 3. combinations: a. *robe*: of Dawn: e.g. Iliad 8, 1; Ovid (Art. Am. 3, 179); or of Hymen: Ovid (Metam. 10, 1), in Eliz. masques (e.g. B. Jonson's "Hymenai"): it is an aphrodisiac and likes being trodden on; or of the Muses: "the saffron-robbed Muses this to the far-flinging son of Zeus..." (Alcman, fragment); b. *wings*: of Iris: Temp. 4, 1; c. *car*: of Aurora (Dawn): Ovid

(Metam. 3, 150); 4. *astrol.*: the herb of the Sun, and under Leo, so it strengthens the heart exceedingly; 4. v. *Yellow*.

sage (plant)

1. *general*: a. the plant has big blue flowers and has a long life after being picked; b. as it was brought to England by the Romans and dropped by them on the roads, it grows best where they passed; c. a woman's flower; 2. it has medicinal qualities: 'sage' = Lat. 'salvia', rel. to 'salvo' (I save); it is an emblem for health and is generally restorative: "He that would live for aye must eat sage in May" (= just before it blooms); prov.; 3. remembrance: strewn on graves (cf. Rosemary).

sage (wise man)

1. landscape: connected with: a. mountain-peaks, reaching towards heaven and divinity; b. desert places in general; 2. they direct the patterns of life without noticeable activity.

Sagittarius

1. *general*: a. 9th sign of the Zodiac; b. represented as a Centaur preparing to shoot an arrow; c. Southernmost zodiacal constellation; near its Western border is the winter-solstice, and its region is the direction of the centre of our spiral galaxy; d. Babylon: Nergal-Mars (late; Cheiron): autumn-equinox, owing to the zodiacal precession; e. its quality: dry, hot, masculine, fortunate; 2. *period of death* (season of hunting) and thought-manifestations; it inaugurates a month of storm; 3. *correspondences*: a. body: thighs; b. colour: blue; c. element: fire; d. planet: Jupiter; e. landscape: quicksand and centres of magic; f. Tarot: the Hermit; 4. *psych.*: a. a Ladder to Heaven (arrow); sublimation; b. complete man: animal (lower part), spiritual (man-part), and divine (arrow); c. tension: arrow - arc - rainbow; d. those born under it are: ambitious and impatient explorers, esp. in the political, intellectual and artistic field; they are horsey and doggy people, good mixers; they often show their best qualities only later in life; 5. famous people: W. Churchill, L. von Beethoven, Milton.

sail

1. associated with wind: a. fertility and desires: "we have laughed to see the sails conceive And grow big-bellied with the wanton wind" (MND 2, 1); pregnancy; b. emblem for the element Air; 2. related to Boat: a. adventure, action; b. the 'boat' of the heavenly bodies (esp. Sun and Moon); 3. *D. Thomas*: 'shrouded sail' ("The green fuse"): relates 'shroud' (ropes of the sails) to the 'shroud' used at funerals; thus it connects Theseus and Tristan; cf. K. John (5, 7): "And all the shrouds wherewith my life should

sail..; 4. swelling powers: I shall "Be like a king and show my sail of greatness": H5 1, 2; 5. *strike* sail: humble oneself: "Now Margeret must strike her sail": 3H6 3, 3; 6. *purple* sails: of Cleopatra's barge (Ant. 2, 2) and consequently of Roman emperors (Pliny 19, 5).

sailor

1. joins in all Sea and Sail symbolism, e.g. mastering the unconscious; 2. *folklore*: it is lucky to touch a sailor ('s collar), esp. in inland towns.

saint

1. orig.: a. O.T.: any of the chosen of god; b. N.T.: any member of the Christian Church; c. since 6th cent.: honorary title to the dead whose cult the Church celebrates; 2. the Seven Champions (= the Seven National Saints): Andrew (Scotland), Anthony (Italy), David (Wales), Denis (France), George (England), James (Spain), Patrick (Ireland); 3. *Yeats*: (opp. of Hunchback:) wants to escape from the past into mere nothingness (v. also Moon, Phases of the -).

salamander

1. it lives in fire, which it quenches with the extreme coldness of its body (Pliny 10, 86f.); therefore: a. related to the element of Fire (and to Asbestos); b. it personifies the Devil: it is the most wicked of venomous creatures, killing without remorse; c. the King of Fire = Christ; d. chastity and virginity: keeping cool amid the fires of passion; and there is no difference in sex; e. a soldier surviving the fire of the battle; the fiery red face of a man, etc.; "I have maintained that salamander of yours with fire..." (1H4 3, 3); 2. justice: a. M.A.: it keeps a good fire going and extinguishes a bad one; b. emblem of the King of France, Francois I: 'Nutrisco et Extinguo'; 3. Greek: emblem of Winter, as variant of the Serpent (v. Seasons); 4. Christian: a. baptism; b. enduring and triumphant faith; 5. Occult: influences man's sanguine temperament; 6. *her.*: a. often represented as a kind of dragon with flames issuing from its mouth (cf. 1, b); b. constancy.

salmon

1. it works itself (often far) inland, overcoming incredible obstacles without taking food; after spawning most kinds die; 2. wisdom: a. the word may be related to the extensive and significant s-l-m stem (e.g. Solomon); b. salmon fed on the nuts fallen from the nine Hazels (q.v.) of poetic art, giving wisdom for battle as well as for poetry; 3. the King of the River Fish: they are difficult to catch, seeing they hide in (philosophical) retirement; as Kings they suggest abundance; 4. Norse: one of

the disguises of cunning Loki, when he wanted to escape from the gods he had offended with foul words; 5. *D. Thomas*: connected with sun ('The Prologue'): derived from 1; 6. prov.: "Salmon and sermon have their season in Lent".

salt

1. preservative: a. Christ told his disciples they must be salted themselves, in case the other salt lose its property (e.g. Matth. 5, 13); therefore also = virtue; b. (you have)... "some relish of the saltiness of time" (2H4 1, 2); meat kept beyond its normal freshness, so = old age; 2. purification: a. a newborn child was washed and salted (Eze. 16, 4); perhaps also to harden the skin and a general defence against evil powers (v. 9); b. used to purify a spring of water in 2Kings 2, 21f.; 3. indestructible, immortality: therefore called 'divine' by Homer; 4. wisdom: a. personified Wisdom holds a salt-cellar: 'Sal Sapientiae'; b. used in the emblem of Hagia Sophia;

5. fruitfulness: a. related to sex-semen (v. 6, b); b. embryo in amniotic water (D. Thomas); c. salted herbage given to flocks increase the production of milk through drinking more; 6. body-fluids: a. tears: D. Thomas: "sow my salt seed in the least valley of sackcloth" ('Refusal to mourn'); b. semen, sexual heat: the 'salt of youth' (Wiv. 2, 3), 'salt imagination' (Meas. 5, 1), 'salt Cleopatra' (Ant. 2, 1), 'as salt as wolves in pride' (Oth. 3, 3); c. sweat; 7. covenant: a. the Salt of the Covenant (Lev. 2, 13; Num. 18, 19; 2Chron. 13, 5) was put on the 'meat' (= flour) sacrifices: the habitual use of salt indicates the step from a nomadic to an agricultural life ('bread and salt' combination); b. covenants were made over salted sacrifices, which is related to the sal - 'salarium' (= the allowance of salt in the Roman army to officers and men); 8. barrenness: a. in Judg. 9, 45 salt is sown on a destroyed city, both as a magic curse and to make it barren forever (cf. Pliny 31, 39); b. witches also sprinkle salt (with curses) on arable land to make it barren; 9. protection against evil spirits, witches, even the Devil: a. neither fairies nor witches ever touch salt (cf. 7, a); b. when salt has been spilt, it must (generally) be thrown over the left shoulder (= the Devil's side); cf. modern use at Baptism;

10. general bad luck: a. salt was prohibited at meals among the Egyptians, as it was related to Set-Typhon; b. Odysseus predicted the 10 years of Trojan War by flinging salt over his shoulder while sowing in his feigned madness; c. Rome: sacrificial victims were led to death with salt on their heads, and it was an evil omen if they shook it off; d. L. da Vinci in his 'Last

Supper' painted an overturned salt-cellar by the side of Judas; 11. *alch.*: one of the names of the Prima Materia; 12. bitterness: 'salt scorn' (Troil. 1, 3); 13. v. *Sea, Sailor, Sirens, etc.*

Samhain

1. Celtic winter solstice festival, celebrated about November 1 (and its Eve), and so related to Hallowe'en and the opposite of Beltane; the day on which the forces of winter overcome those of fertile summer; 2. thus being a day in, and out of, time, it was a day on which fairies and ghosts were about, requiring masks to hide from the former and ancestor-worship rites to placate the latter; 3. a period of Involution (q.v.), accompanied by the death of many (sun-)heroes, e.g. Diarmaid and CuChulainn; in order to induce involutive Chaos, a series of festivities are held upsetting the normal order of society (cf. the Carnival season from early November till Spring).

samite

a rich silk material ('six-thread') usually connected with purity and the supernatural; in the Grail-legends: a. the H. Grail, appearing in the hall at Camelot, was covered with a cloth of white samite (red when Lancelot saw it later); b. the Miraculous Ship was covered with white samite; c. when Galahad arrived at Camelot he was dressed in samite and ermine; d. Gawain and Hector, in a ruinous chapel, have a vision of an arm and hand, draped in red samite, holding a candle and bridle: charity, dressed in grace, containing truth and abstinence.

Samson

1. the name means 'sun'; 2. solar characteristics: a. solar heroes always kill the lion (= summer heat) with their bare hands: they kill themselves as dying suns; b. an angel descending in a flame announced his birth; c. his long hair (q.v.) was put up in 7 braids (cf. Gilgamesh, Helios, and Mithra's seven rays); d. he bound firebrands to the tails of 300 foxes (300 days of the solar year); e. "the cords that were upon his arms became as flax that was burnt with fire" (Judg. 15, 14; also 16, 9, etc.); f. at his decline his hair (rays) was first shorn, then he was 'blinded' (= sun below the horizon; or, = castrated: the death of fertility) and he died standing between the pillars of Sunset (cf. Melkarth-Hercules Pillars); g. sun-bound to the mill (of the revolving heavens) he caused complete destruction when he pulled down the pillars (of heaven) and the sky-roof came down; h. the ass (= scorching, southern Set-Typhon) is related to him; 3. lunar characteristics: a. he started for Gaza (= the underworld of darkness) at mid-

night, and did not sleep till morning (perhaps the sun's Night-crossing); b. he had 30 companions (and 30 is a lunar number).

sand

1. barrenness, fruitless labour: connected with the Desert; 2. indefinite, but countless number: "I will bless thee, and in multiplying I will multiply thy seed..." as the sand upon the sea shore (Gen. 22, 17); 3. connected with the beach: a. hope, safety (from drowning); b. evanescence: "One day I wrote her name upon the strand, But came the waves and washed it away": E. Spenser (Sonn.); 4. time (hour-glass): "for ere the glass, that now begins to run, Finish the process of his sandy hour..." 1H6 4, 2;

5. endurance, courage: it withstands water; 6. connected with sleep: Sandman (eye-rubbing); 7. instability: "a foolish man which built his house upon the sand" (Matth. 7, 26-7); thus the opposite of Rock; 8. punishment in Hell: burning sand, with flakes of fire raining on them, is the punishment in Dante (C. 14) for: a. blasphemers (e.g. Capaneus), lying supine: violence against god; b. usurers: sitting crouched: violence against nature and art; c. sodomites: roaming incessantly: violence against nature; 9. impressionability: "like a nymph with long dishevelled hair, Dancing on the sands, and yet no footing seen": Ven. 147; 10. Microcosm, the world in its smallest form: "To see a World in a Grain of Sand": W. Blake (Aug. of Inn.).

sandal

1. royalty, wealth: though sandals may have been worn more generally in Egypt, the artists represented them only as worn by men and members of the royal family; 2. freedom: Eumelus-fragm.; 3. humility: a. until recently worn by certain monks; b. attr. of a pilgrim: "How should I your true love know, From another one? By his cockle-hat and staff, And his sandal shoon" (old ballad, quoted in Ham. 4, 5); 4. one sandal only: the mark of warriors (e.g. Jason): it was worn on the left foot (= the iminical foot, perh. for kicking);

5. lowest material life, yet a means of making spiritual progress (W. Blake); 6. *winged* sandals: A. swiftness: a. attr. of sun and wind-deities; b. of Mercury and Iris as the messengers of the gods; c. of Perseus, when he went to kill Medusa; B. loftiness of spirit: related to Pegasus; 7. go *without* sandals: a. poverty; b. mourning; 8. *carrying* someone's sandals: humility (the lowest chore): a. the task of a newly bought slave; b. Christian disciples considered it an honour to do this for their masters; 9. *tying* sandals of newly married couples: a Semitic

symbol of the marriage contract: a. going through life together; b. shares in the sexual symbolism of Shoe (q.v.); 10. *golden sandals*: sun-attribute: worn by Dawn (Sappho) and Hera (Hesiod: Theog.); modern variant: the red sandals of the sun: J. Baldwin.

sandalwood

1. exotic: it had to be fetched at least as far as India; 2. fragrance: a. oil distilled from it was used in making perfume; b. "The sandal tree perfumes the axe that fells it" (only true of the harder centre of the older trees of the yellow variety); 3. sacred wood: used in making images and in religious ceremonies.

sap

1. life-fluid (blood, semen, etc.): a. "Come on, my queen, There's sap in 't yet" (Ant. 3, 13; cf. Wint. 4, 4); b. "If with the sap of reason you would quench, Or but allay the fire of passion" (H8 1, 1); 2. celestial milk of the Mother-goddess (sometimes given as the origin of the Milky Way).

sapphire

1. period: a. month: September; b. astrol.: Virgo or Libra and Saturn; 2. symbolizes: a. conscience; b. heavenly meditation, hope; c. purity; 3. *virtues*: a. brings sincerity; b. promotes constancy, since it becomes pale when the giver is unfaithful (as happens so often in ballads); c. calms and preserves youth and courage; 4. Bible: a. on the Breastplate of the Highpriest it probably represented the tribe of Issachar; b. a pavement of sapphires under the feet of God was seen by Moses (Ex. 24, 10); as was God's throne in Ezekiel's vision; c. 1 "lay thy foundations with sapphires" (Isa. 54, 11); d. the gates of the New Jerusalem were to be sapphires and emerald (Tob. 13, 21); e. 'polished' body (= bones): Lament. 4, 7: f. Solomon's seal and the two Tablets of Mosaic Law were believed to be made of sapphires; 5. Christian: preserver of chastity, so: emblem of the Virgin; and it is a cardinal's stone; 6. *her.*: a. piety and sincerity; b. in blazoning by the names of precious stones it represents the tincture of azure (blue).

Sarah

1. one of the few characters in the Bible with a sense of humour (Izaak = 'laughter'): Gen. 18, 12; 2. Christian: Sarah = Ecclesia; Hagar = Synagogue.

sarcophagus

1. Pliny derives the word from Gr. 'sark' (= flesh) + 'phagein' (= to eat), because its material (limestone) quickly dissolves the body; 2. feminine (symbol of containment): earth as the beginning and end of life; 3. shares in the symbolism of any receptacle and Boat; 4. *alch.*: 'the

philosophical egg' (= the vessel of transmutation).

sard (-ine, -ius)

1. sardine is mentioned, with jasper, as the colour of God in Rev. 4, 3; 2. as one of the gems of the High Priest's Breastplate it may have represented Reuben (= ruby); 3. it has a reddish-brown colour and thus may stand for martyrdom; 4. Pliny (37, 29): the stone most commonly used for signets in 'ancient' times.

sardonnyx

1. anciently a collective name, including carnelian; it was used especially for signets, since wax does not adhere to it; in India so common as not to be valued (Pliny 37, 23); 2. *period*: a. month: August (with Onyx and Peridot); b. astrol.: Leo or Virgo; 3. *virtues*: a. (like onyx) brings conjugal happiness, and facilitates birth; b. prevents accidents and wounds; c. promotes one to a high position by removing bashfulness; 4. often used to make chameos.

sash

1. distinction: from the aristocracy to the 'faja' of the mayoral in Spain; 2. it carries all further symbolism of *Belt*.

Satan

1. first mentioned in Job, where he is the 'arch-enemy' (with a play on Hebr. 'roam about', which he is doomed to do); he reports on all the evil he sees on his wandering (as God's eyes see only the good); he is sometimes identified with the Dragon of Chaos (Rahab or Leviathan) whom God fights continually; 2. he has horns, saucer-eyes, claws, a tail, etc. (or only one of these; v. Devil); his colours are red (fire) and black (underworld); his only descendant in civilization, the conjuror, is still the Gentleman in Black; he finds parallels in all previous chthonic powers (working with fire), personifications of the animal side of man: Pluto, Rhadamanthus, Hephaestos, Pan, Satyr, Set, Ahri-man, Loki, etc.; 3. he stands in a curious black/white, but brotherly, relation to Christ as the other son of God: when Christ returns to earth, Satan will be bound with a great chain for a thousand years; 4. as the Witch-God he is usually the centre of their cult in the form of the Grand-Master of the district (v. Sabbat); 5. *W. Blake* saw him as Error, the limit of Opacity = Jehovah; he accused Milton of representing him as far stronger and more energetic than his weak God.

Saturn (god)

1. time: all-devouring and self-destructive, related to Ouroboros; b. insufficiency of the existence in time; c. (esp. since the M.A.): Father Time with his lock of hair: Saturn became e-

quated with Gr. Cronos, which was misread as Chronos; he then began to stand for old age and death; 2. fertility and agriculture: in his 'Golden Age', as husband of Ops, he reigned together with Janus; he shares his dualism, e.g. representing the moment in and out of time, and is also represented with 4 eyes (2 looking back, 2 looking forward); 3. thus he became the spirit of restless activity and realization, as well as of slow dynamism; 4. communication: in *alch.*: 'Mercurius senex': a. androgynous (like most ancient fertility deities); b. related to earth, death, Putrefactio, blackness; 5. melancholy is the daughter of Saturn and bright-haired Vesta (Milton: 'H Penseroso'); 6. his day: Saturday; 7. attributes: a. scythe; originally the pruning-knife with which he castrated Uranus; it is femininely curved; b. hour-glass (q.v.); c. oar: movement in space = movement in Time; 8. v. *Saturnalia*, *Saturn (Planet)*, etc.

Saturn (Planet)

1. the remotest planet (till the discovery of Uranus in 1781), characterized by its rings; 2. related to the god Saturnus: a. time, duration, the finite within the infinite, limitation, repression; b. calcification, old age, death: it governs grandfathers, beggars, grave-diggers, and tellers of stories; c. Lord of Saturday; d. melancholic intelligence; e. agriculture, mining, real estate; 3. *correspondences*: a. metal: lead; b. flowers: holly, ivy, hemlock, nightshade, poplar, quince, yew, hellebore, poppy, mandrake, moss, willow, pine, cypress; c. animals: cats and dogs (animals connected with filth and decay), crow, owl, cuckoo; d. colour: black; e. landscape: deserts, churchyards; f. wind: East wind; g. organs: bones, bile, bladder (or, left foot); h. gift: bad luck, witchcraft; sin: avarice, hypocrisy; 4. *character*: A. all things counter: "The Greater Infortunate": a. humour: slow, cold; b. melancholic or serious; c. irreligious; d. caution (the 'steady' planet) or cowardice; e. economy; 8. sometimes favourable: wisdom and experience: Gladstone and Woodrow Wilson;

5. rules: a. Palestine: the chief god of idolatrous star-worshipping in Israel (Amos 5, 26: 'Chiun', or Kewan), being the planet of the Babylonian god Niu-urta; also in Acts 7, 43: the star of your god Remphan; therefore in the M.A. it was the planet of Palestine, even though in earlier times Mars ruled over the Near-East; another link is Saturn - Sabbath; b. Scotland; 6. in medieval magic it was often even more powerful than the Moon; 7. sign: a. a cross from which hangs a quarter-circle; b. two opposite quarters to form a reverse S.

Saturnalia

1. the successive cosmic reigns of Uranus, Saturnus, and Jupiter were imitated by the successive, ritually assassinated (substitute) kings (v. King, Sacred -); one of its later rites was the Saturnalia, which were orig. held from Dec. 17 and lasted 3 to 7 days; it may orig. have been a sowing-festival ('Saturn' may be related to a root meaning 'sow'); 2. for the Saturnalia a (substitute) king was chosen ('Saturnalicius Princeps'), usually from among the criminals or slaves; given full power during the festival and given ass-ears ('Saturn' was related to the Egyptian ass-god Set); the ears may have been replaced by feathers (v. Ass) as still worn by Carnival princes; at the end of the festival he was ritually slain (by a 'rival'); the ass-eared god developed into the Christmas Fool (v. Holly): he too was beheaded and rose again; cf. a myth like Sir Gawain and the Green Knight, and v. Carnival; 3. general celebrations were held in the streets; social distinctions and orders were reversed (slaves were served by their masters), gifts were exchanged, esp. wax candles (cf. Christmas) and little clay dolls; the statue of Saturn himself joined the celebrations; 4. though being part of a whole series of 'chaotic', masquerading feasts starting in November and ending in Spring (reflecting the Involutionary winter-stage of nature and fertility) the feast may have been more directly related to: a. the Eleusinian (and similar) mysteries; those of the Babylonian Cybele-Attis were spring-festivals; b. the Babylonians had a 5-day New-Year celebration ('Saceae') which was associated with the goddess Anaitis (Athene-type), which was taken over by the Persians, and was characterized by general licence and mockery, reversal of the social order, and a mock-king (treated like the Saturnalia prince); 5. N.T.: the mocking of Christ as 'king' by the Roman mercenaries may have been influenced by this feast, but since many mercenaries were from the Near-East, it may derive from the Persian habit of making a condemned man mock-king before execution; both may have the same background.

satyr

1. orig. they were the free and easy woodland spirits, half-human, half-goats, and pugnosed (cf. Centaur); they followed Dionysus dancing, making music, and enjoying wine and women: "My men, like satyrs grazing on the lawns, Shall with their goat-feet dance the antic hay" (Marlowe, Edw. 2 1, 1); in Rome they became confused with fauns and the Great God Pan; 2. as chthonic beings they represented the

wisdom of fertility and the underworld (= future); 3. O.T.: a. they were later explained as wild goats, or a kind of ape (lit. 'hairy ones'); b. they shall live and dance on the ruins of Babylon, with the owl and other 'doleful creatures' (Isa. 13, 21 and 34, 14); 4. M.A.: the devil (q.v.) got an increasing number of his attributes; the witch Master (v. Sabbat) strongly resembles his more immediate forebear; 5. later they symbolized: a. abandon and folly; b. lust: "So excellent a king that was, to this, Hyperion to a satyr" (Ham. 1, 2).

saucer

1. female symbol of containment; 2. vessel for the blood of the sacrifice; 3. dish esp. for blood-letting: "A fever (= love) in your blood! why, then incision Would let her out in saucers: sweet misprison": LLL 4, 3; for some time it was not unusual for barber-surgeons in Eliz. times to show the saucers with blood in them as signs of their profession; 4. saucer-eyes: one of the characteristics of the Devil.

Saul

1. his election is related to the ancient assault; 2. sublimation of dynamic earthly features ending in saturnine vices; 3. perfect friendship: 2Sam. 1, 23.

savage

1. landscape: woods (Lat. 'salvaticus'): "I am as free as Nature first made man, Ere the base laws of servitude began, When wild in woods the noble savage ran": Dryden (Conq. of Gran. 1, 1, 1); 2. *psych.*: the darker side of a man's personality (Jung); v. Ethiopia.

saw

1. its teeth are: a. rays of light (cf. Coxcomb); b. water (wavy line); 2. Christian: instrument of martyrdom (e.g. Matthias, Simon Zelotes); 3. *her.*: a. industry; b. as attr. of Simon Zelotes the symbol was sometimes taken for October 28, when the official registration of a new peacage took place.

scabbard

1. feminine symbol of containment; 2. the scabbard of Excalibur was worth 10 x as much as the sword, for as long as Arthur wore it, he could lose no blood, however badly wounded: Malory (1, 25).

scabious

1. a genus of plants with purple, lilac, or white flowers, growing in corn-fields or on dry pastures; 2. unhappy love, mourning, widowhood.

scaffold

1. for general symbolism: v. Gallows, Hanging, etc.; 2. theatrical stage: H5 1, Chor.; cf. Troil. 1, 3: 'scaffoldage'.

scale (fish)

1. protection, defence; 2. related to water and the nether world; 3. the past continuing in the present, the inferior in the superior; 4. scaly lower parts: a. of mermaids, etc.: cosmic (or, moral) inferiority; b. increased in the Devil: the phallus of the Witch-Master was 'scaly'; cf. the devil's disguise as a serpent; 5. 'scales falling from the eyes': clearer vision (Acts 9, 18).

scales (weighing)

1. justice: equilibrium of sin and punishment (v. Sacrifice); 2. any binary function: beginning/end, life/death, evolution/involution, East/West, etc.; 3. death: Jupiter holds the scales of two enemies in combat: Iliad (22, 209ff.), Aen. (12, 725ff.); 4. the right measure: sobriety and constancy; 5. graduation: "They take the flow o' the Nile By certain scales i' the pyramid" (Ant. 2, 7): indicative of the height the Nile will reach determining the degree of fertility; 6. attr. of Libra (q.v.), Themis, Osiris and Maat (psychostasia: v. Feather), Toth; 7. *crystal scales*: Romeo's eyes which must weigh the beauty of his Rosalind against the other beauties (Rom. 1, 2); 8. two symmetrical scales: similar to the double axe, the Tree of Life, etc.; 9. *folklore*: weighing as a means of witch-determining; sometimes they were weighed against a heavy metal-bound Church Bible; in Holland 99 (D.) pounds is still considered a witch's weight.

scallop

1. related to Venus (and Mary): a. virgin birth, or birth from the sea; b. resemblance to the female belly; often the form of baptismal fonts ('spiritual rebirth'); 2. emblem of St. James (Santiago de Compostela): v. James; 3. *her.*: a. pilgrimage to Santiago in Spain (one of the oldest Christian pilgrimages): "Give me my Scallop shell of quiet": Sir. W. Raleigh ('The Passionate Man's Pilgrimage'); also emblem of St. Michael; b. any successful distant journey; 4. v. *Shell, Mermaid, Venus*.

scapegoat

1. in primitive cults the distinction between 'clean' and 'unclean' ('tabu') is not well defined; one of the forms of cathartic sacrifice is the 'scapegoat' (Azazel q.v.): the expulsion of evil from the community on the Day of Atonement; another goat was (normally) sacrificed then: Lev. 16, 8-22; cf. Sin-eater; 2. the function of the scapegoat is also related to that of the (substitute for the) Sacred King (v. King), who was sometimes thrown from a rock.

scar

what remains after a Mutilation (q.v.): recognition, usually with a sinister quality.

scarab

1. the beetle lays her eggs in a ball of dung and in the hot sunshine pushes the complete pellet backwards uphill with her hindlegs; then she lets it roll down again, and thus it reaches its place of deposit; it was also worshipped for its iridescent wing-sheaths; 2. the Egyptian name may relate to 'become', 'create', 'phenomenon', or 'marvel'; 3. sun-emblem, esp. of the god of the morning-sun (Khepri or Khepera) because of androgynous self-creation; fertility; 4. immortality and resurrection: it survives the flooding of the Nile and (like the Crab) devours what is transitory, thus contributing to moral and physical regeneration; 5. Christian: Christ, 'the Good Scarabaeus' (St. Ambrose); 6. as an amulet is spread widely along the Mediterranean: often a gem was cut in the form of the beetle, having on its underside a design in intaglio, with life-symbols and mottoes; 7. *Zodiac*: in Europe identified with Cancer; 8. related to the Ladybird (q.v.) by D.H. Lawrence.

scarecrow

1. orig. a fertility deity image, e.g. of Priapus as guardian of gardens, against storm-spirits, etc.; 2. powerlessness: "For as a scarecrow in a garden of cucumbers keepeth nothing, so are their gods of wood and of silver, and laid over with gold": Baruch (6, 69); 3. *W.B. Yeats*: life in death (or v.v.): old age, "a tattered coat upon a stick" (e.g. 'Sailing to Byzantium'); 4. *T.S. Eliot*: disguise to escape having to face the ultimate reality of spiritual ecstasy: "Let me also wear Such deliberate disguises Rat's coat, crowskin, crossed staves In a field Behaving as the wind (= the times) behaves No nearer...": 'The Hollow Men'; 5. *D. Thomas*: 'scarecrow word': the Cross seen as the Creative Word, rocking in the tops of word-trees ('Altarwise'); 6. the Soul: v. Dummy.

scarf

1. love and romance: the 'amorous knot' was tied by the lady giving her favours to the warrior who wore it; ref.: (he) "had the whole theoretic of war in the knot of his scarf" (All's W. 4, 3); 2. false front: "the beauteous scarf Veiling an Indian beauty; in a word, The seeming truth which cunning times put on To entrap the wisest" (Mer. V. 3, 2); 3. related to middle-age: "Scarfs, garters, gold, amuse his riper age": Pope (Ess. on Man, Ep. 2, 279); 4. blindfold: "Come seeling night, Scarf up the tender eye of pitiful day": Mac. 3, 2; 5. death: esp. the black crape or silk worn by mourners at a funeral.

scarlet

1. fire, fervour; the commander-in-chief of the Romans (e.g. J. Caesar) wore scarlet (re-

lated to 'red' Mars); v. Red; 2. worldliness, rich clothing: "the merchants of London wear scarlet" (nursery-rhyme); 3. jurisprudence; 4. protection: Rahab's house was protected from destruction by a scarlet thread bound to her window (Josh. 2, 18); or recognition of privilege: a scarlet thread was put on the hand of Zarah, whose hand came out before his twin Phares was born (Gen. 38, 28ff.);

5. general virtue and merit: used in Hebr. cleansing rites (v. Cedar); for blood and lips: "Thy lips are like a thread of scarlet": SoS 4, 3; 6. mutual love; 7. a loud colour: "His friend demanding what scarlet was? the blind man answered, It was like the sound of a trumpet": Locke; 8. sin: a. "though your sins be as scarlet, they shall be as white as snow": Isa. (1, 18); b. the colour of adultery (in 2 senses): the Great Whore of Babylon was seated on a scarlet-coloured beast and dressed in purple (imperial dignity) and scarlet (riches and pride): Rev. (17, 1-6); the opprobrious term 'Scarlet Woman' is mutually applied by inimical religions; 9. steady drinking: "They call drinking deep 'dyeing scarlet'": 1H4 2, 4;

10. scarlet coat: huntsman; 11. scarlet hat: cardinal: "Out, scarlet hypocrite": 1H6 1, 3; via this 'cardinal' to the 'cardinal sins' as the opposite of the 'cardinal virtues'; 12. scarlet letter: A, which women condemned of adultery were forced to wear (N. Hawthorne); 13. scarlet robe: Christ's mocking: Matth. 27, 28.

sceptre

1. orig. all scepters were connected with vegetation, as symbols of the (re)generative powers with which their bearers were connected (even though the later Gr. word means 'to lean on'); thus it stands for fertility (world-axis, phallus) and is an emblem of Osiris, Mithra, and Zeus; 2. an attr. of all those in the service of the Secret of Absolute Life (birth, growth, death, and resurrection): a. sun-god, king, priest, prophet, poet; b. the herald of fertility: Hermes had one as the 'bringer of gifts', leading the Graces (= vegetative fertility) to the outside world in spring; c. magic as wish-granting; 3. through the sovereign it was handed down to anyone in authority: a. jurisprudence; oaths were taken on a sceptre (cf. the Hebrew oath on the 'thigh' - phallus); b. military command, later any high position and dignity; 4. the Creative power of the Word: Greek speakers in the Senate had to hold the sceptre;

5. the power of chastity: connected with Hestia; 6. world-power: related to Themis - Gea; 7. a split sceptre: a. the highest form, derived from the divided Pillar (q.v.); b. of the

herald-judge: peace (reconciliation of opposites); 8. *surmounted by*: a. (England) there is one with a *cross* (the force of temporal power) and one with a *dove* (justice and equity); b. a *fleur-de-lis*: light and purification; c. an *eagle*: (Rome) a consul or a triumphant general; d. a *cuckoo*: Hera; e. a *glistening eye*: attribute of Modesty, signifying Temperance; 9. a *lead* sceptre: of Night (E. Young: 'Night Thoughts' 1, 18);

10. v. *Club, Mace, Wand, Thunderbolt*.

scissors

1. creation and birth: (esp. in D. Thomas, e.g. 'How shall my animal'): a. of the midwife, cutting the umbilical cord, at which moment individual life begins; b. of the tailor seen as the creative critic; c. of the barber as poet; 2. destruction and death (also in D. Thomas): a. of the third of the fatal spinners of life, who cuts the thread; b. connected with Delilah; 3. conjunction of opposites (like the Cross); 4. *her.*: usually an occupational sign (tailor or sheep-farming); 5. *folklore*: protective (being steel) and dangerous (being sharp); therefore it is disliked as a gift among friends, but near a door it may keep witches out; 6. v. *Tailor, Weaving, Spinning*.

Scorpio

1. *general*: a. 8th sign of the Zodiac, entered on October 22; b. the House of Death, 'The Cemetery of the Zodiac'; c. Greek: Orion fought a gigantic scorpion, but could not kill it: in the sky he is always followed by it; or, the scorpion killed him and he has fled before it ever since; d. Mithraic: in the representations of the Mithra-bull's killing, a scorpion attacks the bull's testicles; also the torch-bearer with the torch downwards has a scorpion on his arm (autumn-equinox); e. its quality: fixed, unfortunate, cold, moist, and feminine; 2. *period* of: a. fight and death: when the sun was in Scorpio Osiris was killed (there is so much poison in the air then, that the trees shed their leaves); b. drawing experiences out of materials; 3. *correspondences*: a. body: sexual parts, matrix, and kidneys; b. colour: blue-green; c. element: water; d. planet: Mars (or Pluto, god of darkness and Underworld); e. landscape: prisons and caves; f. Tarot: Justice; 4. *character* (generally Martian): a. (maliciously) aggressive, demanding, but also great stamina (for experiments or construction); b. erotic, can enjoy things greatly, but with a tendency to dramatize things; 5. famous types: Dostoevski, Madame Curie, Mata Hari, Goebbels; 6. symbol: a. zig-zag line of lightning; b. an M with a dart (sting).

scorpion

1. torture and suffering: "My father hath chastised you with whips, but I will chastise you with scorpions": 1 Kings 12, 11; 2. mischief and discord: a. told by Set to kill the (sun-) Child Horus, son of Isis and Osiris; b. bit Harpocrates (morning sun) in the heel; c. v. Rosary for scorpion terrors; 3. contempt, rebuke, unbending pride: a. Yahweh warned Ezekiel that by prophesying to the Israelites he would "dwell among (or, 'sit on') scorpions" (Eze. 2, 6); b. M.A.: symbol for a Jew; 4. fire: it is variously related to the sun; e.g. in Babylonia and Assyria it may have been the origin of the 'man' in the Tetramorph (q.v.); in the Gilgamesh-epic scorpion-men, created by Chaos, guard the mountain of the sun (with twin-peaks for sunrise and sunset); cf. the Locust-demons in Rev.;

5. lust: related to the sexual parts (v. Scorpio): a scorpion wants to foul up the sperm of Mithra's bull, which, carried to the Moon (goddess) will be purified and produce many kinds of animals, coming back as fertility-dew; there it is the opposite of the earth-snake, and of Mithra's faithful dog who wants to lick the bull's wounds in order to participate in its fertility blood; 6. defensive: stewardship; seven scorpions accompany Isis in her search for Osiris in the papyrus-swamps; emblem of Selk(et), the goddess of writing; 7. suicide: when it sees no way out it stings itself in the neck; 8. M.A.: attribute of Envy, Dialectics, Heresy, and Africa; 9. an inverted symbol of the Scorpion; in megalith cultures it is also the opposite of the Bee, whose honey succours man; 10. for 'scorpions in the brain': v. Basil.

Scotland

1. *emblems*: St. Andrew's Cross; the tartan fabric; the thistle; 2. a *Scotsman* is: a. a traveller: "A Scot, a rat, and a Newcastle grindstone travel all the world over" (prov.); b. traditional: "Sir, it is not so much to be lamented that Old England is lost, as that the Scotch have found it": Johnson (Letter to Lord Chesterfield, 1776); acc. to Erasmus: they take pride in the ancestry of their pairs, and their relation to the royal family; c. they do well in England: "A young Scotsman of your ability let loose upon the world with £300, what could he not do?... especially if he went among the English": Barrie ("What Every Woman Knows"); d. obstinate and persevering: "... the Scotchman gangs while (= goes till) he gets it" (prov.); e. porridge-eater: "The halesome parrich, chief of Scotia's food": Burns ('The Cotter's Saturday Night'); f.

diplomatic: acc. to Erasmus the Scots take pride in their cleverness in a debate; g. rough: they are forever raiding England, even in the times of the ballads: "God send the land deliverance frae every reaving, riding Scot": 'The Death of Percy Reed'; h. stingy: "Three failures and a fire make a Scotsman's fortune" (prov.); i. Puritan: Presbyterian; 3. landscape: "A Scottish mist will wet an Englishman to the skin" (prov.).

scourge

1. discipline and (divine) chastisement: a. the Lord shall "stir up a scourge": Isa. (10, 26; v. also Hebr. 12, 6); b. M.A.: the 'pagan' conquerors (e.g. Atilla, Timur-I-Lang); 2. cause of serious trouble or war: a. attr. of Bellona; b. "Raleigh, the scourge of Spain": Thomson; 3. form of penance or torture: one of the Crucifixion emblems; 4. the lash of the tongue: Job 5, 21; 5. legal punishment, especially of: a. debtors (Rome); b. whores, in Eliz. times (but 2H4 2, 4 suggests it was for the client); 6. fertility-promotion: a. boys scourged (instead of being killed as substitute-kings) for the earth-goddess Artemis; b. Nemesis (Lat. 'Fortuna') had a scourge hanging from her girdle for ritual fertility-flogging; c. in the Latin Luperalia young sons of the upper classes ran naked through the streets, anointed with olive-oil, and struck those they met with thongs, especially women; a fertility-rite referred to in J. Caes. (1, 2): "for our elders say The barren touched in this holy chase Shake off their sterile curse"; v. Flagellation and February; 7. related to hunting.

screw

1. security and tightness; 2. sexual activity: e.g. D. Thomas: "Where once the waters of your face (= face of waters + sea of Genesis) spun to my screws": a. a father's rhythmic, phallic rub; b. a baby's trampling; 3. torture: thumbscrews; 4. related to the head: e.g. 'a screw loose'.

scroll

1. divine revelation: the 'Scrolls of Law': the Torah (Five Books of Moses) found in every synagogue, made from the skin of a 'clean' animal; 2. attribute of prophets and saints (prayer and law); in the hands of the Patriarchs it signifies that before Christ, Faith was enveloped in great darkness; on Hebrew graves: divine presence; 3. punishment of god: a. "the heaven departed as a scroll when it is rolled together": Rev. 6, 14; also Isa. 34, 4; b. Daniel saw a flying scroll as a punishment, filled with curses; 4. the decrees of Fate, or record of past events: attribute of Clio and Calliope (history and heroic poetry); 5. ornamentation: from the volute

of an Ionic capital to the heraldic motto-bearer; 6. any seal, contract, legal document.

scythe

1. the scythe took many characteristics from the sickle from which it derived; the sickle itself, in a more diminutive size, was used as a pruning or castrating knife; 2. autumn, death of the year; cf. 'scythe-eyed raven' (bird of death): D. Thomas; 3. harvest: a. attribute of Saturn-Cronos as god of agriculture (mixed up with the idea of the castration of Uranus); b. harvest + rebirth (like Pisces) are related to sacrifice; c. *her.*: prosperity through industry, esp. in agriculture; 4. related to the Moon (shape): a. weapon of passivity; used in Peasants' Revolts; b. attribute of moon-deities; as the small curved dagger ('harpe') it is a means to an end (v. 6); 5. attribute of Time: the mix-up of Cronos-Chronos; 6. castration: a. Saturn: also the Jewish symbol for the Planet; b. associated with Attis and the Cybele-priests: self-mutilation; 7. secret path leading to the beyond; 8. phallus: a. "Fear not the tread, the seeded milling, The trigger and scythe, the bridal blade (= vulva)": D. Thomas ('All all and all'); b. in street-ballads.

sea

1. *general*: a. as Gr. Thalassa and Okeanos were often interchanged, the symbolism given under Ocean generally applies here as well; the main difference is that Okeanos encircled the whole earth; b. in the O.T. the sea is constantly referred to as 'bound' by Yahweh: e.g. Jer.; c. there will be no sea in the world after the Millennium: "And I saw a new heaven and a new earth: for the first heaven and the first sea were passed away; and there was no more sea": Rev. 21, 1; explained as the place from which Yahweh's (chaos-)enemies rose;

2. one of the aspects of the tri-form *Great Goddess* (beside Earth and Queen of Heaven: related to the Moon, which in turn, is connected with the sea), e.g.: A. Egypt: the moon-goddess Isis, mother of the Sun-Horus, and married to the fertile Nile-delta (Osiris), is also the 'Lady of the Waters', and 'Star of the Sea'; B. Assyro-Babylonian: Ishtar (Hebr. Esther, q.v.), also goddess of the Venus-star, in one aspect is Nin Elna, the 'Great Lady of the Waters'; C. Greek: a. Aphrodite, born from the foam of the sea (or, from the drops falling into the sea from Uranus' castrated parts) is 'Anadyomene' (= she who rises out of the waters), the 'Lady of Navigation' (with the dove to indicate the direction of land); in one of her aspects she is Nemesis, sometimes daughter of Okeanos, apple-goddess of 'Divine Vengeance' (= the due enactment of the annual death-drama), going

through constant seasonal changes; b. (Pelagian) Tethys ('moisture', 'nourisher'), a sea-goddess, wife of Okeanos, also daughter of Uranus, is identified with the silver-footed nymph Thetis, chief of the 50 'daughters' (priestesses) of Nereus and Dorcis; she is mother of the sun (Achilles) and constantly changes; D. Christian: the Virgin Mary as 'Stella Maris';

3. *primordial creation*, the remnant of *chaos-water*: a. the mysterious immensity from which everything proceeds, and to which everything returns; b. *alch.*: one of the names of Prime Matter;

4. unfathomable *truth and wisdom*; the fisherman then becomes the seeker of items of knowledge and wisdom, which can never be grasped completely;

5. the *collective unconscious*, housing the 'monsters of the deep', related to the e-motions of human sexual desire, and general longing for (spiritual) experiment and adventures (related to 4): a. its floods are regulated by the Moon, as woman's menses; b. its waves are felt as related to sexual orgasm (feeling carried off, or flooded by, waves); c. amniotic waters (e.g. Freud); d. A.S. "The Sea-farer": "he who sets out on the waters ever feels longing";

6. *conscience*: "the wild sea of my conscience": H8 2, 4;

7. collector of immense, sunken *treasures* (esp. pearls, related to Aphrodite) and human lives: A. treasures: a. "rich... as is the ooze and bottom of the sea With sunken wrack and sumless treasuries": H5 1, 2; cf. "not ... For the sea's worth": Oth. 1, 2; b. Clarence (in R3 1, 4) dreamt that he was drowned and saw: "Wedges of gold, great ingots, heaps of pearl, inestimable stones, unvalued jewels All scattered at the bottom of the sea; Some lay in dead men's skulls ... And mocked the dead bones that lay scattered by"; B. death: a. the place of death-islands, e.g. the island-valley of Avilion lies "Deep-meadowed, happy, fair with orchard lawns, And bowery hollows crowned with summer sea": Tennyson ("The Passing of Arthur" 429f.); v. Island; b. "The sea and the gallows refuse none": proverb;

8. *time*: flux, time, death, something our fish-souls swim to: e.g. V. Woolf, Bergson, Freud; also our discouraging universe, alien, to be conquered or endured (Conrad);

9. *eternity*: a. "... And may there be no moaning of the bar, When I put out to sea": Tennyson; b. lying before us (as well as behind us): "Our souls have sight of that immortal sea which brought us hither": Wordsworth (Ode on Int. of Imm.);

11. *fertile and fruitless*: a. as Water, it represents Fertility; and "The sea hath fish for every man": proverb; b. 'atrugetos' (Hesiod: Theog. 728) = unfruitful, without harvest;

12. the place of *action*: both sensuality and 'pure' deeds, the opposite of the desert = pure intellect (e.g. W.H. Auden);

13. untameable wildness, *liberty*: a. "Two voices are there; one is of the sea, One of the mountains; each a mighty voice: In both from age to age thou didst rejoice, They were thy chosen music, Liberty!": Wordsworth (Sonnet: "Thought of a Briton"); b. often a symbol of rebellion;

14. *loneliness*;

15. *purification*: "The sea washes all men's evils away": Euripides ("Iphigeneia in Tauris");

16. *impurity*: general in the M.A.: "Mare ab amaro": the salt that comes from the mineral of the sea, is by its very nature bitter, but the bitterness is due also to the impurity of the imperfect body;

17. further connected with: a. deafness: proverbial; quoted in K. John 2, 1; R2 1, 1, etc.; b. eyes: "For still thy eyes, which I may call the sea, Do ebb and flow with tears, etc.": Rom. 3, 5; c. colours (beside the obvious blue): a. wine-coloured, or purple: e.g. Homer; b. green: e.g. Shakespeare; c. silver: general; another link with the Moon;

18. *special literary references*: A. W.B. Yeats: "the drifting indefinite bitterness of life"; B. J. Joyce: a. offers escape (from Irish captivity); b. threatens death; C. F.G. Lorca: a. sea and river, each in their own way, oppress the Lorquian lover: the sea has no oranges (= the colour of love); the sea = blue = masculine; b. sea and horse: erotic frustrations of the sea (= green = bitterness); D. T.S. Eliot: a. life beyond the complexities of human association: release of the spirit; b. as water: fertility; c. ("Dry Salvages"): history and life outside one's individual life; E. D. Thomas: a. "the dry seabed unlocked": womb after birth; b. ignorantly singing in the chains of moon and sun ("In country sleep"); c. evolution, source of all life, and end of life, the voyage of life which may go clockwise (= Humdrum-life);

19. *combinations*: a. *Bride of the Sea*: Venice; in 1777 the Doge threw a ring into the sea, to symbolize the marriage of his city to the sea; b. *sea-goat*: Capricornus, q.v.; c. *sea-invertebrates*: (like the Medusa, Sea-nettle, jelly-fish, etc.): female (Mother) symbols (cf. Bones): D. Thomas; c. *sea-monsters*: sun-kings or heroes swallowed by sea-monsters, remaining inside for three days, and then fighting their way out: Marduk, Jonah, Heracles, etc.: voyage to the

Underworld; cf. the sun-swallowing snake Apap, and v. Night-crossing; v. also King, Sacred -; d. sea of *glass*: the firmament, on which rests the throne of God, and on which stand those who have overcome the beast: Rev. 4, 6, and 15, 2; e. *molten* sea: the enormous vessel, carried by the twelve bronze oxen (of the sun) in the first Temple (v. Ox).

sea-anemone

1. sacred to Aphrodite; 2. D. Thomas: the engulfing womb; v. also Sea; 3. they turn into herrings in the course of time, therefore they are also called "Herring-shine".

sea-eagle

1. one of the epiphanies of Athene; 2. Nisus, betrayed by his daughter Scylla, was changed into a sea-eagle: v. Sea-hawk and Osprey.

sea-calf

1. Ovid: Cephisus' grandson was changed into a sea-calf by Apollo (Met. 7, 388f.); 2. its hide is recommended for tents, since it is the only marine animal not struck by lightning.

sea-gull

v. Gull.

sea-hawk

Scylla, having betrayed her father Nisus (and his city) by cutting his lock (external soul), was changed into a sea-hawk (or, 'sea-ciris'), always pursued by her father as a sea-eagle (e.g. Vergil: Georg. 1, 405, and "Ciris" 191ff.); the myth has also been explained as the crescent moon chased by the morning-sun (Ovid changes Scylla into the sea-monster with a waist of barking dogs).

sea-holly

1. a spinous herb which produces a potent antidote to all poisons (also called 'snake-root'); it has many other medicinal uses: a. vulnerary, it is digestive, prevents drunkenness, etc.; 2. the roots grow into the likeness of male or female sexual organs; when a man finds a male form he becomes more loveable in the eyes of women (thus Phaon won Sappho): Pliny 22, 8.

sea-horse

1. the cosmic forces and the swelling of the foaming sea: v. Waves and Neptune; 2. the small animal occurs in various medicinal compounds and is an amulet against fevers (Pliny 32, 38).

sea-urchin

1. sun-emblem: with its many-coloured spikes as rays; 2. life-force, the primordial seed; 3. Celtic: "serpent's egg"; 4. sacred to Aphrodite: sea-connection; and they have eggs at the full moon in winter; 5. a grave-gift: resurrection, immortality; 6. when a storm is brewing they ballast themselves with little stones (Pliny 18, 87; also Plutarch).

sea-weed

1. a symbol for the Eternal (God); 2. bond slaves; 3. hair of Mermaids or (other) sea-deities, e.g. the daughters of Doris in Ovid (Metam. 1); 4. D. Thomas: a. related to maternal fertility (a 'salty' vegetation); thus 'lovebed of their weeds' = weedbed of their loves; b. limp and associated with female sex; c. children with 'tendrill hands' across the seas of the womb.

seal (animal)

1. myth.: A. Greek: a. the Nereid Psamathe changed herself into a seal, while she tried (unsuccessfully) to escape Aeacus' amorous attentions; she gave birth to Phocus ('seal') and thus became the mother of the Phocians; b. Proteus had a flock of seals; Menelaus hid among them in a seal-skin in order to capture the elusive Proteus; c. the seal-goddess was Thetis (masculinized into Proteus); cf. Peleus grappling with him (her); B. Celtic: a. fallen angels, who, in the sea, look like seals, but on land human; b. human beings under a spell; c. often believed to be mermaids (q.v.; or, their guardians): a. they can take a human shape, and must remain so if his or her skin or cap is stolen (cf. swan-maid); b. prophetic; d. children of these seals and a woman can be recognized by horny palms of the hand, and soles of the feet, or by 'webbed' fingers; a common folktale-theme: a stranger comes to fetch a fisherman who has wounded his seal (fore)father in the deeps, because only his touch can heal the seal; for a seal fathering a child on a woman: e.g. the ballad "The Great Silkie of Sule Skerrie"; C. Germanic: one of the disguises of Loki; for seal = soul v. also 'Lax-daela Saga' (18);

2. exhibitionism: a circus-performance; 3. steed of sea-divinities; 4. protection: the Emperor Augustus, though openly opposing witchcraft, wore a seal-skin as protection against lightning himself.

seal (device)

1. proof of ownership, or identity, power: e.g. the seal which Judah gave to Tamar (Gen. 38, 19); in Babylon everyone had a seal and a walking-stick with his own emblem on top: Herodotus (1, 195); 2. authentication of documents, etc.; misused by Jezebel (1 Kings 21, 8); 3. authorizing a person: for the ring which Mordechai got: v. Esther; 4. security, divine protection: the seal of God on the forehead: from Cain to Rev. 7, 3;

5. individuation, comparable to Name and Knot; e.g. "Set me as a seal upon thine heart, as a seal upon thine arm": SoS 8, 6; 6. secrecy, preservation: Daniel is told to shut up the

words, and seal the book, even to the time of the end: Dan. 12, 4; 7. virginity (related to Wax); 8. love: "But my kisses bring again, bring again; Seals of love, but sealed in vain, sealed in vain": Meas. 4, 1 (Song: "Take, O, take those lips away"); 9. a man's native language sets a seal-stamp on his mouth, so a Greek speaking Asian tongues "mars the clear-cut seal-stamp of his mouth" (Gr. lyric);

10. alms: "The alms of a man is as a signet with him": Jes. Sir. 17, 18; 11. a signet-ring as a valuable possession: a. "As a signet of an emerald in a work of gold: so is the melody of music with pleasant and moderate wine": Jes. Ben Sir 32, 8; cf. also Jer. 22, 24; b. they were often given for sentimental reasons, or as heir-looms: e.g. 1H4 3, 3; 12. *Dante*: Man (and Nature) is a more or less perfect imprint (according to the purity of the 'wax' on which it is made) of the heavenly original (Par. 13); 13. *Abraham's seal* (= the Rabbinical Seal): circumcision; 14. *David's Seal* (= the Shield of David; in practice often mixed up with Solomon's seal; two interlaced triangles): a. the 'Magen David': emblem of Judaism; b. divine protection; the creator and macrocosmos; c. when worn in protest: exaltation; d. WWII: badge of degradation; e. spirituality (when the opposite of Solomon's Seal); f. *alch.* ("Solomon's Seal"): it contains 7 parts = the seven metals, the centre of which is gold; it also contains the four elements, thus symbolizing cosmic unity; distillation: the union of fire and water; still found on brandy shops;

15. *Solomon's Seal* (the five-pointed Star, the Pentagon): A. the Bible: a. the Key to the Kingdom of Heaven; b. a health-amulet: to ward off evil spirits; c. inspiration; d. perfection; B. English: 'the Endless Knot'; e.g. in "Sir Gawain and the Green Knight" it means true faith, and refers to five things: a. the 5 wits; wisdom and education; b. fingers; c. wounds of Christ; also the Nativity; d. Joys of Mary (Annunciation, Nativity, Resurrection, Ascension, Assumption); e. virtues: liberality, loving-kindness, continence, courtesy, piety; C. Tarot: variant of the Dishes (or, coins) as one of the 4 suits, probably meaning fertility; 16. *Seven Seals*: the book in Rev. 5 has 7 seals, explained as the 7 principal events in Christ's life: incarnation, baptism, passion, descent into hell, resurrection, ascension, descent of the H. Ghost.

season

I. *general*: 1. in Saturn's Golden Age most of the year was spring; Jupiter completed the four-season cycle; 2. sometimes people counted 2 seasons (growth and decay), sometimes three (omitting winter as death), or four; but even in

the latter case there is no agreement: some counted New Year as a season, leaving out autumn or spring; 3. before becoming a goddess of Divine Vengeance, Nemesis was a seasonal goddess (Lat. 'Fortuna' is related to 'revolving'): the goddess of the due enactment of the solar evolution (v. also Wheel, Sacred King);

II. *general personifications and emblems*: 1. *spring*: A. Greek god: Zeus or Hermes; B. Christian: a. return from the bondage in Egypt, and Wanderings to the H. Land; b. age: Moses till Christ; c. year: Advent; d. flower: rose; C. *general correspondences*: a. age: infancy; b. ritual: rejoicing; c. tetramorph: eagle; d. gem: emerald; 2. *summer*: A. Greek god: Apollo-Helios; B. Christian: a. Christ's life, including the Ascension; b. Easter till the octave of Pentecost; c. ears of corn; C. *general*: a. age: childhood; b. ritual: sacrifice of the Sacred King; c. tetramorph: lion; d. gem: ruby; 3. *autumn*: A. Greek god: Dionysus; B. Christian: a. pilgrimage; b. from Christ's Ascension till Last Judgment; c. the octave of Pentecost till Advent; d. vine-tendrils; C. *general*: a. age: maturity, decline; b. ritual: wailing and mourning; c. tetramorph: ox (bull); d. gem: sapphire; 4. *winter*: A. Greek god: Heracles, or Hades (or, Persephone); B. Christian: a. mankind turned away from God, spiritual death; b. age: from Adam to Moses; c. in the year: from Septuagesima till Easter; d. olive-branch; C. *general*: a. age: death and rebirth; b. ritual: yule-tide, announcing resurrection; c. tetramorph: man; d. gem: diamond;

III. *seasonal changes of solar kings*: 1. *two seasonal*: a. lion, boar; b. lion, serpent (Sphinx); c. snake, goat: Adonis after his death, spends one half year with Persephone (earth-snake), one with Aphrodite (fertility-goat); 2. *three seasonal*: a. Dionysus: a. he was born in winter (as all sun-gods) in serpent-shape, became a lion in spring, and was devoured as a bull, stag, or goat in mid-summer; b. on board the "Tyrsenian" ship he guided the boat as a dolphin (resembling a similar function of the snake: v. Serpent), changed into a lion, and then a bear (e.g. Homeric Hymns); b. Chimera: a fire-breathing goat, with a lion's head, and a serpent's body; c. Hecate: lion, horse (mare), and dog; d. lion, lynx (autumn, prob. rel. to Dionysus); goat; e. Adonis: snake (with Persephone), goat with Aphrodite, and son of the Birth-goddess Smyrna (lion); f. lion-snake-bee: Pylus (Apollodorus 1, 9, 9); 3. *four seasonal*: a. Ezekiel: bull, lion, eagle, seraph; b. heads of Phanes: bull, ram, lion, serpent; c. Zodiac-signs: bull, lion, scorpion, water-snake; d. Heracles' labours 1, 4,

7, 11: same as c, but a boar for scorpion; e. hare (autumn), fish (winter), bee or bird (spring), mouse or grain of wheat (summer); 4. the New-Year child sometimes transformed: a. the New Year: (silver) fish: he often came from across the water (his mother being a Sea and Moon-goddess), riding on a dolphin, or in a basket-ark; b. spring-summer: lion or white stag; c. autumn: owl, or White Hunter with the white, red-eared pack of hounds of his mother (v. e.g. Hounds, Gabriel-); d. winter: eagle;

IV. *seasonal division of the Christian Mystics*: a. God the Father: Advent: season of conception; b. Christ: Christmas to Ascension: season of growth; c. H. Ghost: Pentecost to Advent: season of decay, decline of the sun;

V. *D. Thomas*: a. general for Time (often called 'weathers'); b. a confusion in the seasons usually indicates that what is said is timeless;

VI. v. *Compass, Tetramorph, Four, Ages, Great Goddess.*

seat

1. seated man: supreme deity (in patriarchal societies), or his representative on earth, the king (v. Throne); 2. seated woman: a mother-earth deity (= the supreme deity in patriarchal society); 3. stability; 4. *stepped seat*: a talisman of the throne of Isis and Osiris, worn to reach the eternal land; 5. seat of *Mars*: England: R2 2, 1; 6. v. *Chair, and Sitting.*

sedge

1. its absence: desolation: "The sedge has withered from the lake, And no birds sing": J. Keats: "La Belle Dame Sans Merci" 1; 2. refuge of the lover: "Alas poor hurt fowl - now will he creep into sedges": Ado 2, 1.

seed

1. latent potentialities, giving hope; 2. the Mystic Centre; 3. fertility, growth; 4. children, human beings: the Bible (pass.); 5. words: a. divine instruction: e.g. Matth. ch. 13; b. *Dante*: Inf. 33, 7, 6. wisdom: "the seeds of wisdom": O. Khayyám (FitzGerald's trans.) 7; tears: "il seme del piangere": *Dante* (Purg. 31, 46); 8. the seeds of time: the witches will know which will grow and which will not (Mac.); cf. 2H4 3, 1; 9. Egypt: the fragments of the body of Osiris; 10. v. *Aerolite, Semen, Berry, Dewdrop.*

see-saw

1. balance, e.g. of Fortune, Justice, etc.; 2. vacillation, choice; 3. motions of love; 4. attribute of wind-deities (v. also Swinging).

semen

1. its *essence*: a. in ancient times generally regarded as the purest part, the 'cream' of our better blood; as Statius explains in *Dante* (Purg. 25, 37ff.), the purest blood from the heart does

not go into the veins, but, being ever more refined, finds its way to the male and female reproductive organs; thus the semen 'distils' and 'coagulates' the female blood, and a child is made; b. Plato: distillation of the marrow of the backbone; c. Democritus: extracted from the soul and body; d. Aristotle: an excrement drawn from the aliment of the last blood which is diffused over all our members; e. others: blood concocted and digested by the heat of the genitals; 2. it was generally believed to take away from a man's strength about as much as twenty times the same amount of blood; 3. in some creation-myths the earth was formed from either the spittle, or the masturbation semen, of a chaos-deity; 4. from Zeus' semen, dropped upon the earth in his sleep, rose Agdistis, a Hermaphrodite connected with Attis; 5. Mithraism: from the dead bull's semen come cattle; 6. Rome: semen and menstruous blood are ingredients for love-philtres; 7. v. *Seed, etc. sense*

1. the older division into seven senses, related to nature: a. animation: fire; b. feeling: earth; c. hearing: given by flowers; d. sight: mist; e. smell: wind; f. speech: water; g. taste: air; 2. *Kant*: a. inner sense = Time (J. Joyce: "Finnigan's Wake": Shem); b. outer sense = Space (Shaun); 3. "Vanity is the sixth sense": proverb.

sensitive plant

v. *Mimosa.*

sephira

1. they form the archetypal world, the Destiny of human individuation, the Azilut, or World of Emanations: the highest plane which human understanding can penetrate; 2. the ten male or female 'intelligences' (or attributes of God) form a world of union (to distinguish it from the lower world of created things, the 'world of separation'); it forms the Mystical tree, or Upper Man; 3. the present unredeemed world is due to a split-up of the 'left side' of this world from the rest, thus creating the 'other side' of Satan; restoration of the union can be promoted by man's attachment to God; 4. the ten sephirot are connected by 22 paths, bringing up a total of Thirty-Two Paths of Wisdom;

5. the first five form the Macroprosopus ('great face', the Vast Countenance of the Father of All); the last five form the Microprosopus (the Small Countenance); 6. the first three form the Creative Trinity; the last seven the Created Universe, analogous to the seven Planets; 7. the Sephirot separate: a. Keter (Elyon); the Supreme Crown, God's Primordial Will, or

Ayin = Nothing; represented by the name Ehyeh ('I am'), signifying existence; symbol: white; b. Hokma: Wisdom or Beginning; represented by the names Ab ('father'), Yah, Yahve; symbol: grey; c. Bina: Intelligence, Supernatural Mother, the womb of the totality of all individuation, understanding; represented by the names Elohim and Jehova Elohim; symbol: black; d. Hesed: Mercy and Love; represented by the name El; symbol: blue; e. Gevura: Fortitude, Power, Justice, or Severity; represented by the names Eloh, and Gevura; symbol: red; f. Tiferet: Beauty, or Mildness; represented by the name Eloa Va-Daath; symbol: yellow; g. Neza (Nizam): Firmness, Endurance or Victory; represented by the name Jehova Zabaath; symbol: green; h. Hod: Splendour, Honour, Majesty; a feminine potency, passive; represented by the name Elohim Zabaath; symbol: orange; i. Yesod: Foundation, Moses' Law; represented by the names Chai, or Shaddai (Lord of the Mountain); symbol: violet; j. Malkut: the Kingdom, Inferior Mother, bride of Keter; represented by the name Adonai; identical with Shekina ('presence' of God): receptive potency; symbol: russet, or citrine;

8. the Sephiroth find themselves reflected in: a. the manifest world; b. Man; with Keter over his head, and Malkut under his feet; together they form the holy union of 'hieros gamos', the sacred marriage of Heaven and Earth.

September

1. the 9th month; in the Old Roman Calendar the 7th month ('septem' = seven: from March as the New Year); 2. *period of harvesting*; 3. *Zodiac*: the sun enters Libra about September 23rd; 4. tutelary god: Vulcan; 5. festivity: Michaelmas (q.v.): September 29, with its traditional food of goose: "If you eat goose on Michaelmas, you will never want money all the year round".

sepulchre

1. death and corruption: "Their (= of the enemies of the Lord) throat is an open sepulchre" (from which death and corruption issue): Ps. 5, 9; 2. *whitened sepulchre*: a hypocrite: Matth. 23, 27; 3. *Dante*: in the City of Lucifer (Dis) the heretics are punished by being shut in uncovered sepulchres made glowing hot by flames around them (Inf. 9); 4. v. *Grave* and *Sarcophagus*.

seraph

1. etym.: sārâf = 'burn', 'fiery'; they are fiery serpents, or 'fiery flying serpents' (Isa. 30, 6): snake - human - bird; 2. they are described (e.g. Isa. ch. 6) as: a. standing above the throne of god; guardians of the sun-wheel chariot; b. in

Christian art they are completely red (faces and wings); they have 6 wings: two towards the head, two towards the feet, and two outspread; they carry a 'flabellum' (fiery sword) with the inscription "Holy, holy, holy"; c. sometimes they hold candles and banners (or palm-leaf fans) with 'Sanctus'; they stand on wheels which have four wings, each of which is studded with eyes; 3. emblems: a. spiralling serpents; b. carbuncle; 4. guardianship; 5. might, swiftness; messengers between heaven and earth; 6. wisdom, fiery zeal; 7. *her.*: dignity, honour, high position (they are the first of the 9 choirs of angels); 8. *W. Blake*: the Spirit of Love and Imagination, being nearest to God.

sergeant

"this fell sergeant": death (Ham. 5, 2): the sheriff's officer who arrests for debt.

serpent

A. *general*: 1. there is a general confusion with 'Snake': even though in biology the term 'serpent' is usually preferred for the larger kinds, literature has never made that distinction; therefore Snake and Serpent have been put under one heading; the other distinctives (viz. the serpent being limbless, having scales, and being characterized by hissing and stinging) are not observed either: e.g. in old prints of the Paradise-scene the 'serpent' does have limbs, looking more like a lizard, or (even likelier) a 'dragon'; only when specific mention has been made of the kind, e.g. Adder (which itself has been mixed up with Asp), or Viper, it has been given under a separate heading; 2. as the serpent represents any primeval, cosmic force, it shares the ambiguity of all ancient, elementary symbols (cf. Eagle, Lion, etc.); examples: a. the most spiritual of all creatures; it has a fiery nature, and its swiftness is terrible; it has a long life (yearly renewed); b. it is also the most earthy animal, cold-blooded, unconscious, unrelated; c. it is both toxic and prophylactic; d. as 'Agathadaimon' it is both a good and a bad 'daemon'; e. Gnostic: emblem of the brain-stem and spinal chord, consistent with its predominantly reflex psyche; v. Q. 1; f. it is the symbol for the unconscious, expressing the latter's sudden manifestation, its painful and dangerous intervention in our affairs (thus being a manifestation of the unconscious mother-image), so: feminine; but also the phallic symbol, so: masculine; 3. as 'dragon' it is often 'plumed', 'winged' (cf. Basilisk), or 'horned'; 4. it is androgynous: self-creative (like Lotus, Scarab, etc.);

B. *divine emanation*: I. O.T.: the relation between Moses' "Brazen serpent" and Yahweh

is highly ambiguous; v. Seraph; II. Greek: 1. Zeus: a. to escape Cronos he changed into a serpent, and his guards into bears, both of which are seen as constellations (and are seasonal animals); b. he coupled with Rhea, his mother, who had taken refuge in the form of a snake, by taking the same form and becoming an 'insoluble knot' with her; c. v. H, IV, 2. in the Pelasgian Creation-myth Eurynome, the Goddess of All Things, rose naked out of Chaos, caught hold of the North Wind (Boreas), rubbed it between her hands, and the great serpent Ophion was created, who fertilized her (for Boreas as fertilizer: v. also Horse); 3. it is an attribute of Dionysus (as fertility-god); he was crowned with serpents (i.e. born in winter: v. Seasons); 4. it is sacred to Agathadaemon, Apollo, Asclepius, Athena, Erichthonius; the serpent from which the staff of Apollo Belvedere is made, represents Omphalos (v. Navel), from which umbilicus was derived; III. Norse: 1. Odin disguised himself as a snake (also as an eagle, its opposite: cf. Zeus), and so did Loki; 2. this may explain the serpent-forms on Germanic swords, e.g. the sword with which Beowulf killed Grendel's mother; also in the O.E. poem "The Wanderer" (a minstrel repenting old times): "Now in the place of the dead warriors stands a wall, wondrous high, covered with serpent-shapes" which thus may refer to gods (or, less likely, to dead souls); IV. sun(god): 1. a snake expresses sun-rays (another link with sword); 2. in a complete circle it represents the Zodiac (beside Eternity); Macrobius: the curving movement of the sun; 3. the serpent was used by the Egyptians in nearly all symbols, but mainly the sun-symbol: it even formed part of the hair-style of Isis; v. N, 1;

C. *evil*: 1. the inferior inhabiting the superior, evil inhabiting everything; 2. for Yahweh conquering the 'monster of the deep': v. Chaos; 3. as Satan: fall from Divine Grace; 4. if the snake in itself is already magically potent, the coupling of two, seen by human eyes, is fatal: v. the myth of Tiresias: it brings blindness with either homosexuality or change of sex: ref. Ovid (Metam. 3, 323ff.); 5. Germanic: a gigantic serpent (with lesser snakes) nibbles at the root of the Tree of Life, Yggdrasill; the World-Serpent is Loki's child;

D. *life, healing*: 1. life: a. connected with the wheel of life: v. Ouroboros; b. sacrificed: killing the serpent (= life-force) = to accept death (cf. the swan who wafts the hero to heaven); c. fertility: after Python had coupled with Eurynome (v. B, II, 2) she bashed his head, kicked out his teeth, and sent him underground.

(the source of riches), when he claimed authorship of the Universe; yet from his teeth man had sprung; d. Germanic: Balder was rendered invincible by a food over which snakes had dropped poison; 2. healing: a. the Brazen Serpent of Moses: erected by him after the 'visitation' of the 'fiery serpents' (Seraphim): those who looked upon it were cured (later the practice was recognized as idolatrous and discarded); thus the serpent was punishment and healing at once; in Hezekiah's time it was called Nehushtan: nehōshet (= brāss) + nāhash (= snake); b. Aesculapius (Apollo's 'son') visited the disease-stricken country of the Romans (at their bidding) in the form of a crested snake, going before them from the temple in Epidaurus to their ships, and guiding the ship with his head on the stern: Ovid (Metam. 15, 626ff.); v. also Caduceus (e.g. for the physician's emblem) and R, 1, 7, d;

E. *eternity, fertility, regeneration*: I. eternity: 1. v. Ouroboros: a snake biting its own tail, making a circle; 2. in Babylonian myth the thief who steals the plant of immortality from Gilgamesh is a snake; II. fertility: 1. it is often coiled around a person to give generative heat: Aion, the Egg of the World, Buddha, etc.; 2. in the Adonis-myth the part of the year he spends with Persephone is represented by a snake (winter); 3. on the love-bed of Queen Titania was shed a snake's "enamelled skin, Weed wide enough to wrap a fairy in"; MND 2, 1; III. regeneration: 1. it sheds its skin; 2. Babylonian: the earth-god Ea-En-ki (in serpent-form) gave man knowledge of the World's Order, but made death necessary, so he could rise again; 3. lightning (apart from fertility) is a sign of the birth of a new Cycle (v. Thunder); 4. the marrow of a dead man's spine becomes a snake: v. Q, 1, and Spine; v. also E, 1, 2;

F. *earth, underworld*: 1. incarnation of the dead; 2. the world-snake of 'Midgard', biting its own tail, also stands for the ocean which encircles the earth, and is the place where the sun makes its Night-crossing (= the Underworld); his movement causes the sea-storms; at the Twilight of the Gods he fought (and was vanquished by) his great enemy Thor; 3. the winds are represented as having serpents' tails: coming from the ground (the wind-mountain), so chthonian, in charge of the White Goddess (and later the witches), or Aeolus; it may also refer to the tapering of their strength; 4. Eros was originally a chthonic snake, a Lord of the Underworld, where death-resurrection took place: v. the myth of Eros and Psyche; 5. as psychopomp: "As it fell upon a day Rich Dives sickened and

died; Then came two serpents out of hell, His soul therein to guide": ballad "Dives and Lazarus"; 6. for the Chaos-monster: v. Chaos; 7. v. E, III, 2, and E, II, 2;

G. *water*: 1. as to form: undulating water; but the snake-dragon is also often seen as a drought-monster, hoarding up all the water (and fertility); 2. especially when horned, it often stands for water; 3. Germanic: the sea contains an enormous serpent, which rose from it at Ragnarok: v. F, 2;

H. *guardian of the Treasure*: 1. of the Garden with the Sacred Trees: 1. Ladan is the brother of Eurydice as Serpent-goddess; he is the oracular serpent in every Paradise, coiling the apple-tree (Eden, Hesperides, etc.); 2. for the serpent in the garden v. also Camel and Gems; II. of the Spring of Life: 1. often in a vulva-cave; 2. of the hidden spiritual treasure; 3. the keeper of the subterranean gold; III. withholding fertility: 1. Python, the serpent hatched from the slime of the Deluge, withheld the treasure of fertility (as earth-snake) and would have killed Leto's (= Leda's) son (who was fertilized by an air-spirit, a swan, as Leda); Apollo killed him: the world-wide expectation of the Virgin, whose son will crush the serpent's head; 2. v. also G, 1; IV. protector of storehouses, etc. against mice and other vermin: related to Zeus; v. also L, II, 3, b;

I. *deceased souls*: Clytemnestra dreamed she gave birth to a snake whom she suckled; this was explained by the sooth-sayers as her having incurred the anger of the dead;

J. the most ancient *phallic* symbol: 1. Canaanite cults of fertility (a symbol of evil for the later puritan Israelites) were not only phallic rites, but also divination (v. 'talking snake' below) and magic; moreover, beside its shape, it is the most 'naked' of all animals; 2. probably also in Ezekiel's vision, where he saw the elders of Jerusalem swinging censers to idols of "every form of creeping things" "pourtrayed upon the wall" of a secret chamber of the Temple: 8, 7-12;

K. associated with the *Mother Goddess*: 1. the feminine principle, fertility, etc.: 1. psych.: v. A, 2, f; and Q; 2. Eve (or Lilith) seen as an Underworld-goddess; 3. goddesses with snake(s) in their hands: Artemis, Hecate, Persephone; 4. goddesses with snakes for hair (cf. the popular belief that women's hair, when torn out, becomes a snake; cf. horse-hair): Medusa, Erinyes; 5. connected with Demeter and Persephone: v. E, II, 2; 6. connected with Eurydice as Serpent-goddess, and as ruler of the Underworld: male sacrifices were made to her (death by

venom); 7. snake-charming is connected with Medea, who is also connected with the Cauldron of Regeneration as Great Goddess; 8. the serpent of Athene killed Laocoon and his sons: e.g. Vergil (Aen. 2, 199ff.); 9. with reference to Cleopatra: "Where's my serpent of old Nile?": Ant. 1, 5; II. connected with witchcraft: v. K, 7; L, II, 2, etc.;

L. *character*:

I. *evil*: 1. deceit, craftiness, the Devil: the latter often has a 'complete' female upper half, or it has the apple of temptation in its mouth; 2. attribute of Lust ('luxuria'): represented as hanging from her breasts; 3. secrecy, hiding: a. "... or bid me lurk Where serpents hide": Rom. 4, 1; b. "Look like th' innocent flower, But be the serpent under it": Mac. 1, 5; 4. danger, death: a. the "temptation of the desert" of the Hebrews; b. a serpent will destroy the world in the end: v. F, 2; c. as to form: darts and arrows: sun-heroes dying by 'snake-bites' in the heels, etc.; Gunther (Gunnar) died in a snake-pit; this may refer to the equation serpent = winter; 5. materialism: attachment to earthly things; 6. slavery: the snake led mankind into bondage; 7. (evil) fascination, temptation: a. of the strength of matter: Jason - Medea, Hercules - Omphale, Adam - Eve; b. attribute of Sin, personified as a young man walking a curving and dangerous road; the snake is round his waist; c. "as the snake, rolled in a flowing bank, With shining, checkered slough, doth sting a child, That for the beauty thinks it excellent": 2H6 3, 1; 8. jealousy: a. Hera sent Python after Leto (Leda) in jealousy to give her no rest; b. attribute of Envy-icons: snake-hair, or a snake hanging from a breast, or creeping from her mouth; c. Envy feeds on snakes: Ovid (Metam. 2, 773); 9. laziness: attribute of Sloth personified; 10. punishment: a. the Hebrews in the 'wilderness'; b. Germanic: Loki was punished by the gods with a snake hanging over him and dropping poison on him (sometimes caught in a vessel by a woman);

II. *good*: 1. wisdom of the deep (underworld), the great (life) mysteries: a. serpent hearts were roasted and eaten by warriors as givers of strength and wisdom (Norse); b. attribute of Prudence: ref. Matth. 10, 16; c. attribute of Dialectics: round her waist; d. yet sometimes represented as stupid: in Aesop (Fables 57) it puts its head, which was being stung by a wasp, under a wagon-wheel, hoping to kill the wasp; 2. prophecy: the future (fertility) lies (veiled) in the Underworld: a. the most typical chthonic animal knows all the secrets of life, resurrection, and continued life; b. incarnations of the

spirits of oracular heroes were supposed to lick the ears of wizards, so that they would understand the 'language' of birds and insects, and snakes: read omens from their behaviour; cf. next; c. Greek: a. Delphi: the tripod and the omphalos (v. Navel) were the grave of the Python-snake; b. the Apollo oracle of the Epirotes had snakes, the omens being 'read' from the way they took their food from a naked virgin; c. Zeus' tree-oracle at Dodona also contained snakes; d. Helenus, Cassandra and Melampus got their power of divination from snakes; 3. beneficent sublimated forces: a. the Egyptian diadem; b. the Roman benevolent household snakes, responsible for the welfare of the family; snakes (as 'genius loci') were painted on spots which were to be protected from defilement; 4. one of the things which are "too wonderful": the way of the serpent on a rock: Prov. 30, 19ff.;

M. *correspondences*: I. the opposites: a. man and beast in general; b. bird (air): e.g. a snake is put to flight by a peacock's song; an ibis is supposed to gorge on snakes; and its eternal struggle with the eagle is world-wide; e.g. v. R, II, 4; c. its 'natural enemies' are: the unicorn, the elephant, and the deer; d. the frog: e.g. Dante (Inf. 9, 76f.); e. weasel: in Aesop; f. the bee: from the same flower the one sucks poison and the other honey: ref. Per. 1, 1; g. bull: the living (sun)hero, whereas the snake is the dead, buried, chthonic hero; h. fish: give a serpent when a fish is asked for: Mat. 7, 10; 2. period: (e.g. Greek) connected with winter (v. Seasons, but also Webster: Wh. Dev. 1, 2); 3. part of world: attribute of Africa;

N. *special mythical meanings*: 1. Egypt: a. the serpent was used in nearly all their symbols (v. B, IV, 3); b. the snake of the Primordial Waters (Apap, the 'coluber') is the enemy of the Light-god, trying to prevent the latter from rising; often Seth = Apap; c. the favourable uraeus-snake ('cobra di capello', the Basilisk of the Greeks), signifying royal and divine authority, and appearing on the heads of gods and kings, is the kind which fights for the Light-God, often fire-breathing (v. Fire) and winged; d. often the ram-headed god Re (Ra, sun-god) was represented as passing through, or over, or under, the earth-snake while standing in a boat (v. Boat); e. the earth-snake seen as the place of resurrection, was sometimes identified with Osiris; f. emblem of Buto, goddess of primal darkness, nurse of Bubastis and Horus, and corresponding with Leto in Greek mythology; 2. O.T.: a. the root of the word for snake is the same as that of 'to divine' and 'witchcraft'; b.

the spiralling (fiery) serpent is the emblem of Seraph, q.v.; c. v. Aaron's rod; d. undiluted wine: "At the last it biteth like a serpent, and stingeth like an adder": Prov. 23, 32; 3. Greek: a. Aesop (Fables 54): at Zeus' wedding it came with a rose in its mouth, yet even then (the sky-god) Zeus did not accept it; b. a serpent coiled round a plane-tree eating a nest of 8 young birds and their mother: the augury of the 9 years of the Trojan War: Homer (Il. 2, 325ff.), Ovid (Metam. 12, 12ff.); 4. Rome: a. a sign of authority and dominance; b. v. L, II, 3, b; 5. Germanic: e.g. B, III, and F, 2; 6. Christian: a. St. Patrick delivered Ireland from the snake, i.e. from the phallic snake-worship, connected with the round towers; b. a cup, or chalice, with a serpent rising from it: refers to the legend about St. John the Divine, who was about to drink poison, which left the cup in the form of a serpent; for their fondness of wine v. Pliny 10, 93; c. = Christ: St. John 3, 14: "Even as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up": Christ and Satan as the two sons of Yahweh, sharing the same symbol; cf. Lion; d. under Mary's feet: the New Eve vanquishing the snake, just as the Old Eve had succumbed to it; cf. H, III, 1;

O. *her.*: 1. strategy, military fame; 2. courage; 3. vigilance;

P. *alch.*: 1. the winged serpent: the volatile; 2. wingless: the fixed; 3. crucified: fixation of the volatile, sublimation (Prometheus); 4. 'the feminine in man': androgynous Mercury ('anima'); 5. v. also Lightning;

Q. *psych.*: 1. the spiral chord and marrow: sublimation of personality; snakes may be born from the human spine: Pliny (10, 86); 2. the lower vertebrates have always been favourite symbols of the collective psychic substratum; 3. the world of instinct, especially of the vital processes least accessible; 4. the unconscious in a more primitive and instinctual stage than the Fish (q.v.); 5. snake-dreams occur when the conscious mind is deviating from its instinctual basis; the snake then is the personification of the threatening aspect of the conflict; 6. (like cat, bear, and crocodile) the Kore and Mother-figures represented as animals; the ambi-sexual nature of the snake is seen in all kinds of hero-myths, where the hero is 'shot' or 'bitten' at the heel (q.v.) by a serpent as "the mysterious numen of the Mother" (Jung); 7. the Snake as Christ = the Fish: rising from the unknown depths of water and land, plus the suddenness of (also psychic) happenings which frighten and redeem; 8. 'cold-blooded': the inhuman con-

tents of the unconscious and tendencies of an abstractly intellectual as well as concretely animal nature: the extra-human qualities in man; 9. the Shadow: Man's weakness and unconsciousness, and thus a theriomorphic symbol of the Self in dreams; 10. as an image: the destruction of the forces of life, the poison of the stealthily creeping serpent of time, consuming our bodies; 11. the contradiction lying in the urge of youth for limitless expansion often lies hidden behind an obstinate and purposeless cleaving to life in the old form: Priapus whose phallus is bitten by a snake in the Archeological Museum in Verona (beside winter killing fertility); 12. symbol of transcendence: symbol of depth, intermediary between life and death, consciousness and sub-consciousness, etc.;

R. combinations:

I. (with other) parts of the body, colour, material, action: 1. the *black* snakes became poisonous under Jove's reign (after Saturn's Golden Age): Vergil (Georg. 1, 129); 2. *Brazen* serpent: a. brass was then the hardest and most durable metal; b. v. B, I; D, 2, a, etc.; 3. a *crested* snake: Cadmus and his wife, in utter misery at the (supposed) loss of daughter and grandson, voluntarily changed into crested snakes, which even now neither wound, nor fear mankind: Ovid (Metam. 4, 562ff.); 4. the *Crucified Snake*: a. the opposite of the encircling snake: the chthonic feminine principle vanquished by the spirit; b. Christ; c. v. P, 3; 5. *eating dust*: Peace: "Dust shall be the serpent's meat": Isa. 65, 25; 6. *eggs*: (Celtic) sea-urchins (q.v.); 7. an *encircling* snake: a. triumphant; b. entanglement (q.v.); c. around a club, etc.: (Tree of) Life encircled by evil to be combated by medicine; d. the cowed (sublimated) serpent counterbalancing the untamed: the serpent as a cure for the wound of a serpent; also associated with the chalice: v. N, 6, b, and Healing; e. fertility: v. E, II, 1; 8. *serpent's eyes*: heroes often have serpents' eyes: like kills like, and the eyes are the least dangerous part to take over (unless of the Basilisk): v. Hero; 9. *half-serpent*: Cecrops, Erichthonius (set among the stars as Auriga), Capricorn, the winds, etc.; 10. a *serpent's head*: a. replaced by a lion's head: sun-symbol; b. more heads: a. v. Number and Multiplicity; b. 3-headed: active, passive, and neutral; c. 7-headed: multiplication of unity, all kinds of evil, 7 directions, planets, sins, etc.; d. 9-headed: the Hydra (according to the some: a female number); c. replaced by a sheep's head (Aries): spring, initiation, fire: spiritualization; 11. *plumed* serpent: a. Greek: the 'snake-bird' = Wryneck, q.v.; b. the (Pueblo) Indian genius of

rain-clouds and water: a green-feathered snake, Quetzalcoatl; c. beneficence; d. reconciliation of opposites, earth and air; e. deliverance from earth; f. angel of the dawn; cf. also Seraph; g. spirit of all knowledge; h. v. P, 1; R, II, 4; 12. *sea-serpent*: the unconscious and the Abyss; v. also F, 2; 13. *serpent's teeth*: a. from the bashed forehead of Boreas sprang the teeth which became men (v. B, II, 2); b. sowing serpents' teeth: Jason was ordered by the king of Colchis (whose daughter was Medusa, a witch, who supplied him with magic herbs) to sow the teeth, which became warriors, which Jason conquered by making them fight each other (v. Dragon's teeth); 14. *twinned* snakes: a. death: e.g. Laöcoon was killed by the serpents that Athena sent, by making Aleto take two snakes out of her serpent hair: Vergil (Georg. 2, 199ff.); b. all opposites: earth/heaven, good/evil, male/female, etc.; c. sometimes one of the serpents has one or two horns;

II. with other objects: 1. serpents in *baskets*: carried with phallos (or phallos-shaped objects) in all kinds of fertility-mysteries; certainly the snake played an important part in the Dionysian or Sabazian initiation-rites, where such terms as "the god through the lap" and "lying in the lap", etc. were used; 2. a body *passing through* a snake: a. the transit of light (Ra) through darkness: the Night-crossing; b. purifying passage of the soul through wisdom; c. perhaps related to such stories as Jonah's; 3. a *serpent-drawn chariot*: a. of Medusa as Moon and earth-goddess: Hecate + Demeter; b. (later) with Helios; 4. with an *eagle*: the eagle's victory over the snake: the same as the Crucified snake: the chthonic feminine principle vanquished by the spirit; 5. with a *chalice*: v. N, 6, b;

S. special *literary* meanings: I. *Dante*: a. serpents-reptiles-frogs and dogs are the commonest comparisons for the damned in Hell; b. serpents torment naked thieves in darkness: some transfix them (C. 24); some are changed into reptiles or snakes (not clearly distinguished); II. *A. Pope*: his famous attack on the alexandrine: "That, like a wounded snake, drags its slow length along"; III. *W. Blake*: a. the viper is Reason, adorned with gold and glittering stones (= hardened truths), which limits man's insight into the infinite; b. in the earlier poems: priesthood; c. in the later poems: materialism; d. still later: the mortal body; e. Passion, embracing Vala in the North (Canada): "America", 'Preludium'; f. Orc is 'serpent-formed': a. revolution is eternal; b. revolt always rises from below; c. 'suppressed desire'; d. repressed and so: hypocritical; IV. *Beddoes*: "Man in whom are met Leopard and

snake": "Death's Jest Book" ("A Beautiful Night");

T. *folklore*: 1. as there is only one snake in England: v. Adder; 2. general snake-charms over doors, bracelets, and rings: a. fertility; b. protection;

U. v. *Caduceus, Basilisk.*

seven

A. (*solar*) *holiness, consecration*: I. the Bible: 1. the seven-branched candelabra; 2. the days of consecration of Aaron and his sons as priests took seven days; 3. the sprinkling of the blood of a sin-offering should be done 7 times (with the finger): Lev. 4, 6, and 17; 8, 11; 4. Enoch, the seventh from Adam, was so holy that he vanished into thin air: he "walked with God: and he was not"; 5. Balaam demanded 7 altars, 7 oxen, and 7 rams for his sacrifice before he could prophesy; 6. oath: 'bind one by 7 things': e.g. Gen. 21, 28; 7. the Lamb of Rev. has 7 eyes and 7 horns (5, 6): the gifts of the Spirit, = the 7 lamps of his throne in 4, 5 (cf. Isa. 11, 2ff.); 8. 7 trumpets introduced 7 visions in Rev.: the execution on earth of the vision in heaven; 9. solar: Samson had: a. 7 braids of hair; b. 7 days of a wedding feast; c. he was bound by 7 withes; II. Egypt: the name of the Supreme Deity has 7 vowels; III. Babylonian-Sumerian myths swarm with sevens; IV. Greek: since Pythagoras: holy and divine; V. Mithraism: Mithra had seven beams going out from his head, and a stair of 7 steps; VI. Celtic: a. Cu-chulainn has 7 fingers and toes, 7 pupils of the eye, was at court at the age of 7, etc.; b. Ireland has 7 Sacred Trees, q.v.; VII. Christian: a. the seven gifts of the H. Spirit: the seven spirits before God's throne (Rev. 1, 4); v. also Rainbow; b. capital virtues (3 theological and 4 cardinal); c. sacraments; d. works of charity; VIII. general: a. a Supreme solar Being usually has 7 rays: v. above; b. Madame Blavatsky had Seven Sacred Trances (referred to in T.S. Eliot's "A Cooking Egg");

B. *completion, a complete cycle, perfection, fulfilment, a round number*: I. the Bible: a. at the battle of Jericho (Josh. ch. 6) we have innumerable sevens; b. the Lord's prayer has 7 requests; c. social classes in Rev. 6, 15; cf. Herodotus about Egypt; d. Cabala: there are 7 Heavens; e. the ideal number for sons (as 3 for daughters): Job, El, Baal, Mot, Karet, etc.; II. Egypt: a. connected with Osiris: 7 gods died with him, and will be reborn with him; b. connected with Seshat, the Seven-Goddess; in hier. she is represented by two upturned horns with a 7-beam star under them; she is the goddess of the Order of the World-House, of man's life and

resurrection; she has 7 architects under her (= scribes, for writing = creating); III. general: 1. the planetary order; 2. the planes of consciousness: sensation, emotion, reflective intelligence, intuition, spirituality, will, intimation of the divine; 3. colours (of the Rainbow); 4. musical notes; 5. liberal arts; 6. wonders of the world; 7. number of holes in the head; 8. in ballads a constantly recurrent number (sometimes tabued into "six lang years and ane") for time indications, number of children, ships, etc.; 9. proverbs: a. "Seven may be company, but nine are confusion"; b. "You make poke a man's fire after you have known him seven years, but not before"; 10. Ruskin: the Seven Laws of Growth and Decay; and the Seven Lamps of Architecture (referred to in T.S. Eliot's "Burbank with a Baedeker");

C. *creation, cosmos, space*: 1. square + triangle: a. Pythagoras: world (4) + deity (3); b. the 6 directions of space + the Centre (= the three-dimensional cross); c. heaven and earth; 2. Rome: built on seven hills;

D. *stability, safety, rest*: for the Seventh Day of rest, the Sabbatical year, and the Jubilee: v. E, 3;

E. *purification*: 1. a woman is unclean after giving birth to a male child for seven days; after a female child for 2 x 7 days (Lev. ch. 12); she had to stay away from the temple another 33 days, making a total of 40; 2. 7 days of inspection of doubtful leprosy: Lev. ch. 13; 3. the land is purified by rest on the 7th day, in the 7th year, and the Jubilee-year (= 7 x 7 years): Lev. ch. 25; 4. the child of the Shunammite, coming to life again after Elisha had lain on it mouth-to-mouth, sneezed 7 times, to drive 7 devils out: 2Kings 4, 35; 5. Elisha sends Naaman to wash in the (muddy) Jordan river 7 times: 2Kings 5, 10;

F. *initiation* (to completeness): 1. Mithra is worshipped as a bull of '7 fights': the initiates went through 7 grades; 2. a stag with at least 12 antlers, being 7 years old (7 'fights') is called 'royal';

G. *luck*: v. Folklore;

H. *wisdom*: a. the Seven Pillars of Wisdom; here 'seven' may mean 'many' (v. J), as in Prov. 24, 16: "a just man falleth seven times"; v. also Pillars; b. the Kings of Babylon had 7 counselors: Ezra 7, 14, and 28; and Esther 1, 14; c. in general 7 is connected with health and light;

I. *time*: I. the Bible: a. the seven seals of the Book in Rev. refers to the Future; b. the seven-branched candelabra has been related to the seven ages of mankind;

a. to Noah; e. to John the Baptist;
b. to Abraham; f. to Judgment Day;
c. to David; g. Repose;
d. to Daniel;

II. Celtic: the calendar months from solstice to solstice; III. general: a. the seven days of the week: 6 days + the Centre (= the Divine Source = the Day of Rest); b. Shakespeare divides man's life into seven ages: AYL 2, 7; c. in ballads the period of a person's absence, or waiting, is generally seven years;

J. *indefinite number, many*: I. the O.T.: a. "give a portion (of bread) to seven, and also to eight" (= more than many): Eccl. 11, 2; cf. H, a; b. the lean and fat years of Pharaoh's dream; II. Greek: a. seven kings against Thebe, and seven defending; the City had 7 gates, its seer (Tiresias) was a woman for 7 years, lived 7 generations, etc.; b. seven sons and seven daughters of Niobe;

K. *feminine* (enchantment, etc.): I. O.T.: in "Esther": there are 7 eunuchs in Ahasuerus' palace, 7 princes at the court, Esther got 7 maids (2, 9), was taken to Ahasuerus in the 7th year of his reign, etc.; v. A, III; II. Egypt: v. B, II, b; III. Greek: a. sacred to Athena as Sun-goddess (before the sun-gods); b. Hydra had 7, 9, or 50 heads (all feminine numbers); c. 7 Hesperides; d. Plato: Seven Sirens sing in the Seven Heavenly Spheres; v. Music; e. the (constellation) Pleiades, daughters of Atlas: 6 visible and one hidden (either Electra mourning for Troy, or Merope ashamed of having married the mortal Sisyphus); IV. Assyro-Babylonian: for Ishtar shedding her veils descending into the Underworld: v. Ishtar; V. Christian: the Virgin Mary had 7 glories, 7 joys, and 7 sorrows; VI. general: a. related to the Moon (4 X 7); b. a Cinderella story has 7 virgins;

L. *inverted holiness*: I. evil: A. the Bible: a. the number of things which are an abomination to the Lord: Prov. 6, 16ff.; b. seven nations, mightier than Israel, were cast out by the Lord: Deut. 7, 1; c. the Great Whore of Babylon sits on 7 mountains; d. the 7 vials of God's wrath; e. Nebuchadnezzar was a beast for 7 years; B. Christian: the Seven Deadly Sins, as inversions of the Seven Virtues; II. the underworld: from Babylon on we have a sevenfold division of the Underworld, in concentric circles; e.g. v. Ishtar; III. pain, punishment: a. the seven plagues of Egypt; b. seven penitential psalms; c. psych.: conflict; IV. stubbornness, deceit;

M. *Occult correspondences*: a. "The Mystic"; the number assigned to Adam, Jehova, Uranus, Apollo, etc.; b. Zodiac: related to Libra; c. its nature: cold, subtle, and slow in effect; d. planet: Saturn;

N. *folklore*: I. lucky: anything lucky is made still luckier by the connection with the number seven: e.g. 7 horseshoes, or a horseshoe with 7 nails (especially arranged 3 and 4); 2. a Seventh Child: the 7th son of a 7th son, or the 7th daughter of a 7th daughter, has special gifts, especially of healing; 3. the Seven Whistlers: many kinds of birds are said to be the Whistlers, portending death to those hearing them; they are variously explained, e.g. as the souls of the dead;

O. v. Fourteen, Forty-two, and other multiples of Seven.

seventy

1. a fortunate number: 10 X 7; 2. used very frequently in the Bible: a. a holy number: e.g. Gen. 50, 3; Isa. 23, 15; Jer. 25, 11ff.; Dan. 9, 24; b. a round number: Gen. 46, 27; Ex. 24, 9; Num. 11, 16; Judg. 8, 30; c. the number of palm-trees in Elim: Ex. 15, 27; d. the male descendants of Ahab who were killed by the elders (the rest killed by Jehu himself): 2Kings 10, 6; 3. the number of languages: Rabbinical tradition.

seventy-two

1. a ritual number: 8 X 9; 2. a multiple of 9 (lunar wisdom) and 8 (solar increase); 3. associated with angels and mercy; 4. wisdom: 72 doctors of the Law (Septuagint) worked 72 days to translate the 5 books of Moses into Greek; 5. evil: a. Seth had 72 conspirators, plotting against Osiris; b. multiple of the confusion of Babel; c. the number of 'jarring sects' of the world in FitzGerald's transl. of O. Khayyám.

sewing

for God sewing the universe: v. Tailor.

sex

I. *sexual assault*: 1. in nature-myths: one season attacking another (sexually, because of its connection with fertility), or any consecutive period or cycle; 2. women attack men spying on, or straying into, their mysteries; some examples: a. Orpheus killed by Maenads; here the relation with season and fertility is clearly brought out (Ovid: Metam. 11, 1ff.); b. he was killed with agricultural implements; c. the trees mourn, shed their leaves as if shaven off in mourning; the rivers are swelling "with tears"; c. stress is laid on his recognition in the Underworld and his reunion with Eurydice (as goddess of the Underworld-fertility); d. the Maenads are turned into oaks; b. Agave - Pentheus: Ovid (Metam. 3, 725ff.); c. Dryope - Hylas; d. Cicones in Thrace; e. Ishtar - Tammuz; f. myths like Cybele - Attis and Isis - Osiris are variants;

II. *change of sex*: A. reasons may be: a. punishment by (or reward of) a deity; b. escape from danger, e.g. the Evil Eye; B. examples: a.

Tiresias: v. Serpent; b. Caeneus (Ovid: Metam. 12, 177ff.) had been born as Caenis, beautiful daughter of Elatus; she was raped by Neptune, and was given a wish: 'not to be a woman anymore, so that she would never suffer so again', and she became a man; he was then made invulnerable as well; c. the girl Iphis (Ovid: Metam. 9, 704ff.) was given boy's clothes, because her father had wanted a boy and had sworn to kill his child if she happened to be a girl; she then fell in love with another girl, Ianthe, and through the intervention of the gods really became a man; C. v. also Androgyne and Transvestite;

III. *sexual continence*: as loss of semen constitutes a considerable loss of strength (v. Semen) continence is the normal preparation for extraordinary exertions, or maintained as homeopathic magic: a. as a preparation for war, or a great religious ritual; b. during periods of mourning; c. during grain-sowing, fishing, or hunting;

IV. *sexual orgies*: the homeopathic magic of III reversed: indiscriminate copulation at critical seasonal periods (later continued at witch-sabbaths);

V. for the continuation of sex *after death*: v. Doll, Beard;

VI. v. *Coition, Male, Female, Phallus, Semen, Vulva*.

shade

1. night: "Let us be Diana's foresters, gentlemen of the shade, minions of the Moon": 1H4, 1, 2; v. Darkness, Night, etc.; 2. *alch.*: one of the names of Prime Matter; 3. *D. Thomas*: a. soul; b. "shades of children": the as yet unconceived children clamouring to be made by their parents; c. "shades of girls": as seen by men in their dreams, unreal 'ghosts'; v. Shadow.

shadow

1. neither body, nor soul, but something in-between, and which, having the form and quality of the body, serves to envelop the soul; it is the shadow which enters the Underworld; yet it is very powerful: e.g. in Acts (5, 15) people bring the sick into the street, and lay them on beds and couches, so that at least the shadow of Peter passing by may overshadow them; in the Underworld our shadows (which never leave us on earth) act as accusers in the judgment after death: Lucian; 2. life: (talking about man:) "all the days of his vain life which he spendeth as a shadow": Eccl. 6, 12; 3. gloom, obscurity, death: a. "Before I go whence I shall not return, even to the land of darkness and the shadow of death": Job 10, 21; this idea is constantly expressed in the Psalms; b. declining shadow

= approaching death: "My days are like a shadow that declineth": Ps. 102, 11; c. the "gentle shadow" of Ven. 1001; fearing a death-sentence Buckingham says: "I am the shadow of poor Buckingham": H8, 1, 1; 4. ghost, departed spirit, soul: "shadows of Elysium": Cymb. 5, 4;

5. the past: Emerson; 6. protection: a. the shadow of the protection of God's wings: Ps. 36, 7; 57, 1, etc.; also "in the shadow of his hand hath he hid me": Isa. 49, 2; b. "Alack, what mischiefs might he set abroad In shadow of such greatness": 2H4 4, 2; 7. a mere name without a man to correspond: 2H4 3, 2; 8. reflection: "The shadow of myself formed in her eye": K. John 2, 1; 9. image: of a person produced in the imagination: "My soul's imaginary sight Presents thy shadow to my sightless view": Sonn. 27;

10. a player: R3 1, 3; 11. *of a man*: a. woman: follow them and they fly, fly and they pursue; moreover they are strongest at morn and eve (Johnson); b. a son: "So the son of the female is the shadow of the male": 2H4 3, 2; 12. *psych.*: (Jung) "everything that the subject refuses to acknowledge about himself and yet is always thrusting itself upon him directly or indirectly - for instance, inferior traits of character and other incompatible tendencies": the 'dark' (primitive, instinctive) side of a personality (just as the 'anima' is the feminine side in a man, and the 'animus' in a woman: v. Archetypes); if not recognized the shadow tends to project itself on 'evil' persons, adversaries around him, till the whole world around him becomes 'evil', malignant;

13. *special literary references*: A. *Plato*: v. Cave; B. *W. Shakespeare*: constantly uses the antithesis shadow - substance (variously employed), e.g. in 1H6 2, 3 Talbot describes his painting on the wall as his shadow, but also his individual person: his real 'substance' is his body of underfed, scarecrow Englishmen; v. further Wiv. 2, 2; Sonn. 43, 53 etc.; C. *Dante*: a. the spirits of the dead recognize him as a living being, because he casts a shadow; b. = ignorance: if God's light does not shine in this world, all is darkness, or "shadow of the flesh", or its venom (= vice): Par. 19, 65ff.; D. *W. Blake*: a. the pre-existence of the body in Beulah; b. suppressed Desire; c. the 'Shadowy Female': Nature; v. Vala; E. *F. G. Lorca*: a. negative, like Sea and Green: it does affirm, and is conducive to, amorous existence, or life, but that is life-in-shade (the opposite: Orange = positive love); so, dark love, with possible suicide; b. fruitless life, death; F. *T. S. Eliot*: ("The Hollow Men"): the shadow of fear, of frustration

(not 'the real thing'), essential of temporary life; G. D. Thomas: "shadowless man": vampire, living off the life of others, sterile himself;

14. the *King of Shadows*: Oberon: MND 3, 2; 15. shadow-drama (e.g. Javanese Wayang, modern Greek puppets): intervention of ancestral spirits in human affairs; 16. *folklore*: a man's shadow is a manifestation of his soul, his 'double': whatever happens to it, happens to him.

shallot

the most aphrodisiac of spices, especially when taken with pepper and pine-nuts.

shamrock

1. *three-leaf*: a. Trinity in unity; b. hope; c. loyalty; d. emblem of St. Patrick who expounded the theory of the Trinity with it, and thus the plant drove the serpents into the sea (as they 'cannot touch it'); however, v. Serpent; e. emblem of Ireland; 2. *four-leaf*: a. luck; b. the four cardinal points of space, etc.: v. Four; 3. v. *Clover*.

Shangri-la

1. mythical, hidden Tibetan land in J. Hilton's popular novel "Lost Horizon"; 2. retreat from the world; 3. eternal youth.

Shannon

1. a natural barrier; famous for trout and salmon fishing; 2. a very early Christian centre was situated on the river: the seven Churches of Clonmacnoise; 3. dipping in the Shannon makes one lose one's bashfulness.

shard

v. Potsherd.

shark

1. danger, evil; 2. its 'natural enemy' is the Dolphin; 3. death of matter, leaving only the bone of spirituality: e.g. Hemingway ("The Old Man and the Sea"); v. also Man; 4. *folklore*: sharks know when a man on board ship is going to die, and follow it for miles, waiting for the water-burial.

shaving

v. Hair, Beard.

sheaf

1. Egyptian hier.: limitation; 2. comparable to 'fascis': a. unification, integration, and control of powers, strength; b. any symbol of binding, like Knot, etc.: e.g. being tied to existence. *shears*

1. Destiny: "Think you I bear the shears of destiny?": K. John 4, 2: Atropos cutting the thread of life; 2. attribute of Fury (similar to 1): when Fame has spurred man on to a laborious life "Comes the blind Fury with th' abhorred shears And slits the thin-spun life": Milton ("Lycidas" 75f.); 3. v. *Scissors*, *Sheep*.

sheep

1. spring: connected with Aries (initiation and fire); v. Seasons; 2. innocence, simplicity, gentleness, guilelessness: a. connected with Abel: nomadic cattle-breeding versus Cain-agriculture; b. the sheep will go to the right and the goats to the left on the day of reckoning: Matth. 25, 33; c. the opposite of the Wolf; 3. love, charity; they give their flesh to the strong, milk to the weak, and fleece to the cold; 4. sacrifice: a. white sheep (animals in general) were sacrificed to sky-deities on altars, black sheep to underworld-deities in ditches; v. also Lamb; b. black sheep were offered to the storm-god, white ones to favourable Zephyrs: Vergil (Aen. 3, 120); c. Christian: Christ;

5. gregariousness, (blind) following of a leader: a. "If one sheep leap o'er the dyke (= ditch?) all the rest will follow": proverb; b. the Church: at least since Ps. 74, 1; 6. helplessness: Israel in exile: e.g. Jer. 50, 17; 7. obstinacy, stupidity: proverbial; 8. straying: a. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all": Isa. 53, 6; b. "Rejoice with me; for I have found my sheep which was lost": Luke 15, 6; 9. clouds: a. general in nature-myths; part of the cattle of sky-gods; b. especially related to the sun-god: Apollo tended Admetus' flock as a punishment;

10. prophetic: used in augury and weather-prediction; 11. attribute of Eve: she was obliged to spin the wool to make clothes after the Fall; 12. attribute of Usury in icons; 13. teeth: of the beloved in SoS 4, 2: "Thy teeth are like a flock of sheep"; 14. *sheep-shearing*: from of old an important festival (e.g. 1Sam. ch. 25), related with magically potent hair;

15. *sheepskin*: a. connected with parchment; b. as a covering of the Tabernacle it is a protector of truth; c. v. Fleece, and Golden Fleece; 16. *sheep's gut*: (soothing) music: "Is it not strange that sheeps' guts should hale souls out of men's bodies?": Ado 2, 3; 17. *folklore*: a. sanctity: at Christmas (and sometimes at Easter) they rise at dawn and bow three times to the East; b. meeting a flock is lucky, but one must not pass through it; c. magic: e.g. love-magic: dried sheep's heart pierced with twigs; d. weather-prophets: when they are restless and beat a lot heavy rain can be expected; cf. Lycophron 1103ff.; e. protective parts of the sheep's body, e.g.: a. the small T-shaped bone from a sheep's head; b. a bit of sheepskin hung from the horse's collar; f. curative of many diseases; 18. v. *Ram*, *Lamb*, *Shepherd*, *Fleece*, and *Golden Fleece*.

sheet

1. bed, coition; 2. death, ghost; 3. sail(ing); 4. privy to a person's wishes: "You think none but your sheets are privy to your wishes": Ant. 1, 2; 5. Shakespearean cluster: blood - sheet - death.

shell

1. connected with water: A. fertility: a. associated with Aphrodite and birth; and as a symbol of the vulva it represents the Female Principle; as luck (fertility)-amulet it is given to married daughters; b. connected with other sea-deities: Triton, etc.; c. connected with the pilgrimage to St. James of Compostela (v. James) and St. Michel in Normandy; d. prosperity of one generation rising out of the death of another; B. related to the Moon; 2. Esoteric: a. the body, discarded by the soul; tenements emptied of life; found on tomb-stones; b. the 'facts of history'; 3. immortality: a grave-gift; and death: e.g. Tourneur (Rev. Trag. 1, 1); 4. related to Pearl, q.v.;

5. primitive money; 6. attribute of Folly in icons; 7. *her.*: usually the Scallop, q.v.; 8. badge of Parnell for Ireland; 9. *special literary references*: A. Newton: he described himself as a boy playing on the sea-shore of the great ocean of truth (undiscovered by him), diverting himself with finding smoother pebbles or prettier shells; B. Mallarmé: vulva: "cette étrange bouche Pâle et rose comme un coquillage marin" ("Une Négresse"); C. W.B. Yeats: following its 'elaborate whorl': (useless) intellectual pursuit; cf. the story about Daedalus in Apollodorus (Epit. 1, 14f.); D. J. Joyce: to Stephen it means beauty and power; E. D. Thomas: a. "the moon-blown shell": life; b. the female sex; c. "looking-glass shell": the womb; d. the voice of betrayal of the deadly female: as the ocean is the home of colossal whale-love: chaotic sexual freedom; e. the Triton's shell: poetry; as the mollusc's skeleton; death;

10. *Murex*-shell: as it has provided a purple dye it has from of old been connected with divinity and royalty (nobility); sacred to Aphrodite because a murex once stopped a ship and thus prevented boys being castrated: Pliny (9, 41); 11. v. *Cockle*, *Conch*, *Scallop*, *Snail*.

shepherd

1. shepherd-gods: Anubis (Egypt), Attis (Phrygian), Paris, Tammuz and Marduk (Babylonian), Hermes (Greek), Apollo, Yahweh (Isa. 40, 11), Christ; 2. gods and heroes have always been raised (or 'found') by shepherds when exposed: Zeus (by the shepherds on Ida, according to one version), Romulus, Cyrus, Christ, Mithra (they were present at his birth from a

rock = cave); 3. among nomads the chief shepherd is also the king-priest: e.g. David, Mesha, king of Moab (2Kings 3, 4), Joseph (with his diverse-coloured mantle of election), etc.; the shepherd thus became the general Hebrew image of the leader: Moses, David, Cyrus, Messiah; shepherds and hermits were dressed alike, and in this dress Langland set out to roam in search of marvels; 4. sheep-carrying gods: Pan, Hermes ('Criophoros'), Endymion, Aristeus, Christ;

5. guardian of ancient wisdom: from of old there have been "Shepherd's Calendars" and relatively few Farmers' or Sailors' Almanacks; the first oracles at Delphi were received by shepherds: Plutarch (Decl. of Or.); 6. the Moon: shepherd of the flock of stars; 7. psychopomp: the conductor of the sheep-souls to the Land of the Dead (related to Hermes - Christ); 8. rustic lover in pastoral poetry; especially love at first sight; 9. Egypt: sometimes unfavourable: beans were fed to them and mutton was tabu; cf. "an abomination unto the Egyptians": Gen. 46, 34;

10. W.B. Yeats: youth, a natural physical life; as to landscape he is connected with the valley; the opposite of the Goatherd, q.v.; 11. *combinations*: A. shepherd's *crook*: a. Egyptian emblem of (royal) power; b. emblem of the Nativity; c. emblem of a spiritual guide: the bishop's crosier; B. shepherd's *daughter*: Joan La Pucelle (= of Arc): ref. 1H6 1, 2; C. shepherd's *festival*: (Babylon) the spring equinox; v. also Sheep-shearing; D. shepherd's *pipe*: the Pan-pipe: wind; E. the shepherd's *star*: Venus; ref. Milton's "Comus" 93.

shepherdess

Rachel was a shepherdess: Gen. 29, 9; 'Rachel' = 'lamb' (cf. 'Leah' = 'cow').

shield

1. defence, protection: "I am thy shield and thy exceeding great reward": the Lord to Abraham in Gen. 15, 1; 2. faith (Eph. 6, 16); attribute of Church; 3. salvation: e.g. 2Sam. 22, 36; 4. virtue: a lady's beautiful face is often seen as a shield of virtue, where knightly virtues are symbolized: e.g. Lucr. 61ff.;

5. wisdom, prudence: attribute in icons; 6. sun (god)-emblem: "For the Lord is a sun and shield": Ps. 84, 11; shields are 'anointed' in Isa. 21, 5; 7. earth-emblem: e.g. the "Shield of Heracles" (Hesiod), beside awe-inspiring emblems (like Fear, Pursuit, Fate, etc.) contains world-pictures like boars, lions, dolphins, war-scenes, festivities, harvesting, wrestling, games, etc., and the whole is surrounded by the stream of 'ocean'; 8. connected with ships: e.g. in Norse verse the shield is the Ship of Ull; 9.

Shiloah

other *emblems* on the shields of famous classical heroes: a. Achilles: a sea-horse, because his mother was the sea-goddess Thetis; b. Agamemnon: a Gorgon; c. Menelaos: a dragon; d. Hector: a lion; e. Idomeneus: a cock; f. Ulysses: a dolphin;

10. *clashing spears* on shields: frightening off = demons, inhuman fathers, etc.; e.g. the Kouretes guarding infant Zeus (Callimachus 1, 52ff.; Apollodoros 1, 1, 7, etc.).

Shiloah

1. a pond in Jerusalem: Neh. 3, 15; 2. God's protection: Isa. 8, 6.

ship

1. *general*: a. ships are seen as living beings: e.g. the Phrygian ships were turned into water-nymphs by Cybele, as the pines had been felled on her sacred Mt. Ida (Vergil: Aen. 9, 77ff.; Ovid: Metam. 14, 546ff.); b. there are many stories of self-moving ships, which know the minds of their masters; they usually rescue someone, or obtain a great prize (e.g. the Golden Fleece); in nature-myths explained as clouds; c. therefore ships are symbols of the human body carrying the soul; d. the stern usually carries the image of a tutelary deity: very often a sea-goddess; cf. Asclepius as a serpent, and Apollo as a dolphin guiding ships, very much like figure-heads; v. also Boat; 2. *sea-voyage*: a. attribute of maritime and mercantile towns or countries, especially the Phoenicians; b. fortune, success, wealth; c. at the feet of Nike (Victory): a sea-battle won; 3. the *world*: a. emblem of Geography; b. the world at large, from which one may feel dissociated as a Castaway (cf. Cowper), or morally isolated, like the crew in the life-boat in Conrad's "Lord Jim"; 4. *sun*-emblem, royalty: a. Egypt: the sun has a Day-ship (Me'enzet) and a Night-ship (Semektet); b. in Germanic mythology the sun-kings arrive by ship, and sail away in one when their rule is over (v. 6); v. Ark, etc.;

5. *feminine* symbol of containment, the womb, fertility: a. as fecundity emblem of Isis the ship passed into Roman festivals; in the Osiris-mysteries the sun-king (substitute), standing in a boat on wheels ('carrus navalis'; v. Boat) went through the fields to promote fertility; v. also Saturnalia; b. Germanic: also Frey(r)'s ship was carried through the fields in the same way and for the same purpose; c. the Germanic goddess of plenty Nehalennia was invoked for favourable voyages as well as fertility, having both ship and cornucopia as attributes; d. connected with the sun's passage and sun-kings: v. 3; e. connected with Water and Clouds; Frey(r) had a boat which was smaller

than small, and bigger than big: it could hold all the gods, but was small enough to lie in his pouch (cf. Arthur's Round Table); f. ship + mast = female + male = androgyne, conjunction; a. sailing = rising above mere animal existence; h. emblem of the Virgin Mary as carrier of Christ; 6. *death, immortality, resurrection*: a. Egypt: ships (or ship's models) were grave-gifts in the pyramids; b. at his death Balder was burnt in his own ship, which was set sailing while still burning; c. Germanic burials: graves were boat-shaped, or (especially for sun-kings) were actual ships (with rich burial gifts); v. also 9, b; for ship-burial v. 'Laxdaela Saga' (7); cf. the way Flosi died in 'Njal's Saga' (159); d. transcendence as sailing to the 'other world'; e. D.H. Lawrence: "The Ship of Death"; 7. *moon*-emblem: a. the Babylonian Moon-god Sin is "the Ship of Light"; b. the ship as emblem of a voyage to a lunar dreamworld; 8. *soul*: passing through the sea of passions to reach the Mount of Salvation; 9. *safety, hope, confidence*: a. (comparable to Island) the opposite of the amorphous, hostile sea, and the dull roar of the 'outside world'; b. on the tomb-stones of martyrs: celestial triumph and rest in the heaven-haven; c. almost invariably an attribute of Confidence in icons;

10. the *State*, or the Church; an allegorical representation of the latter: it goes to the Harbour of Salvation, with St. Peter as captain, the Doctors as rowers, and as luggage they have the holy host of religious orders; the Virgin Mary is on the sail, and Christ on the mast; 11. *transcendence*, poetic inspiration: a. sailing = rising above mere animal existence; b. in Germanic verse inspiration was called the Ship of the Dwarfs: the dwarfs made the poetic mead of the blood of the giant Kvasir, mixed with honey; c. related to the Moon and lunar incantation: v. 7; d. one of the things which are too wonderful: the way of a ship in the midst of the sea: Prov. 30, 19f.; 12. Hebrew: the tribe of Zebulun: he shall "dwell at the haven on the sea; and he shall be for an haven of ships": Gen. 49, 13; 13. *her*: a. sea-expeditions; b. merchant, riches, happiness, power; c. succour in extremity; 14. *D. Thomas*: "ship of fires": love's fires;

15. *combinations*: A. *shipwreck*: a. general attribute to a disastrous event in personifications; b. relates to the Jonah-story (as Descent into the Underworld); B. *phantom*-ships: a. the Flying Dutchman, q.v.; b. the ship of the Ancient Mariner (Coleridge) itself, and the ship it meets; c. in the Baltic a ship's captain made an oath similar to that of the Flying Dutchman (to round a cape); Klaboterman, the spirit of the

ship, helps the sailors, but beats the idlers; when a ship is doomed Klaboterman appears, smoking his pipe, dressed in yellow, and wearing a night-cap (resembling a dwarf with a phallic cone-cap; D. 'kabouter' = 'dwarf'); C. the Ship of *Fools*: a. ship filled with allegorical representations of the vices, especially of the flesh, e.g. a (half) naked woman, wine-glasses, bagpipe-player, etc.; b. sailing as an end in itself, without higher motive or end; c. parallel to the Accursed Hunter, and related to the Foolish Virgins; D. *rudderless* ships: heroes going aboard accept life's hazards, or make a voyage to the Other World (of death, enchantment, supernatural, etc.); 16. *folklore*: a. throwing people overboard to expiate some sin or guilt, which hampers the ship's movement, is a constant theme in ballads (beside Jonah): e.g. "Bonnie Annie" (who had stolen her father's gold), "Brown Robyn" (who had murdered his own father), etc.; b. name-giving: the bottle of champagne replaced the original red wine libation; which, in its turn, replaced the (human) sacrificial blood; 17. v. *Ark, Boat, Figure-head, Mast, Rudder, Sail, etc.*

shirt

1. as a piece of clothing intimately connected with the body it is believed (or feared) to share some of the owner's soul or mind; 2. a shirt without sleeves and without neck was used at the ritual sacrifice of Kings (v. Kings, Sacred -); Agamemnon was given such a shirt; 3. a shirt of *fire*: Nessus' shirt, killing Heracles; 4. *folklore*: a man asking a girl to make him a shirt has been the equivalent of asking her to marry him (at least since the Middle Ages); if she makes the shirt she accepts him; reference to this practice is made in several nursery-rhymes and ballads (e.g. "Lady Isabel and the Elphin Knight"); also in D.H. Lawrence's "Ladybird".

shittim

a form of wild acacia (q.v.) of which the Tabernacle was built.

shiver

folklore: a. a sudden shivering is a bad omen: "someone walks over your (future, but near future) grave"; b. v. Aspen for Shiver-Tree.

shoal

1. the shoals of guilt: Byron ("Youth and Age"); 2. v. *Fish, Multiplicity*.

shoe

1. *vulva, fertility, love*: a. the ballad "Willy's Lady": her left-foot shoe not being loosened prevented her from giving birth; b. folk tale: the Old Lady living in the shoe: she is centred in her reproductive organs, has many children; c. to be "over-shoes in love" (Gent.): Leander

was "over-shoes in love" when swimming the Hellespont; cf. "over-boots in love": to be lost in the mire of love; d. the symbolism is reversed in the Cinderella-story; e. in Holland (wooden) shoes (instead of stockings) are put near the chimney for St. Nicholas to fill them: a reminder of the legend in which he gave money to girls who were forced to earn money by prostitution (v. Nicholas); 2. *pleasure*: "pleasure's shoes": R. Greene ("The Penitent Palmer's Ode": "Francesca's Fortune"); 3. *possession*: in Ruth (4, 7) an example is given of the practice, that who throws his shoe (or sandal) on a piece of land, wants to possess it: "gave it (= the rights to Ruth and the field) to his neighbour" (= the other party = Boaz); cf. Arabic divorce: "She was my sandal and I have thrown her away"; 4. *humility* (level-symbolism): despicable or virtuous: a. we must be shod with the gospel of peace; b. carrying shoes was a normal slave's work (cf. John the Baptist's words in connection with Christ), but to undo the laces (in Luke and Mark) one has to kneel before a person, and a Jew was not allowed to do that, even if he was a slave; c. removal of shoes is a form of 'standing naked before the Lord'; moreover it is a characteristic of fertility-rites; in the Roman world the Jews were known as the people who held barefooted festivals;

5. *disgrace* (O.T.) if a man does not take his deceased brother's wife (who has no child), she, in the presence of the elders by the town-gate, will "loose his shoe off his foot, and spit in his face, etc.", and he will be called "The house of him that hath his shoe loosed": Deut. 25, 9ff.; 6. *recognition*: Theseus proved his identity by producing his father's shoes (sandals) and sword; 7. *liberty*: slaves went barefooted; 8. *authority, power, royalty*: e.g. Celtic "gilded shoes"; v. also Sandal; 9. *travel*: e.g. extravagant shoe-ties showed a well-travelled man: e.g. Meas. 4, 3;

10. Egypt: when you place the image of an enemy in your shoe and walk on it, you will trample him; 11. Germanic: a big shoe was one of the attributes of the silent god Vidar, representing the forces of nature; he fought the World-Wolf Fenris, and kept the monster's lower jaw open with that shoe; 12. *folklore*: A. (bad) luck: a. to thrust the right foot into the left shoe by accident is unlucky; v. Pliny 1, 85; b. it is lucky to find a knot in the laces, etc.; B. fertility: old shoes thrown after a bridal couple (or tied to a car): "Rice for good luck, and bauchles (= old shoes) for bonny bairns"; this custom has been explained: a. a relic of marriage by capture; b. transfer of possession or

authority; cf. 3 above; or representing the vulva: the groom was given the bride's shoes; c. connected with life-essence or soul: give strength for a new departure; 14. v. *Sandal, Foot, Heel, Buskin, Slippers, King*.

shoelatchet

a thing of no value: "not even a shoelatchet": Gen. 14, 23; Mark 1, 7.

shoemaker

1. singer of obscene songs: "Ye squeak out your cozier's catches": Tw. N. 2, 3; 2. "Who is worse shod than the shoemaker's wife?": proverb; 3. v. *Cobbler*.

Shofar

1. the Hebrew ram's horn, used to introduce: a. Rosh Hashana, the New Year, commemoration of the ram as Isaac's substitute; b. Yom Kippur, the Day of Atonement; c. the 'jebel' introduced the Jubilee; d. fast days; 2. meaning: a. release from bondage; b. war: connected with the fall of Jericho; c. exorcism: scaring off evil spirits at the beginning of sacred rites; d. the great destruction: of the Temple, and the Last Judgment; e. God's sovereignty, revelation, and repentance; 3. fertility: the horn has strongly sexual connotations: women and children were not allowed to see it, and originally it was blown into wells or pits to 'stir' the earth, and symbolize the sacred marriage with it.

shooting

Eliz.: a sexual subaudition: a. connected with Eros' arrows: "Young Adam Cupid, he that shot so trim When King Cophetua loved the beggar-maid": Rom. 2, 1; b. "Well won is still well shot": K. John 1, 1; also LLL 4, 1.

shoulder

1. the highest valued part of a sacrificial animal, to be given to priests and kings of divine authority: Lev. 7, 32; 9, 21, etc.; v. also Oedipus and cf. Pelops; 2. shoulder-blade: often consulted for divination; 3. *Zodiac*: governed by Gemini (with the arms); 4. *childlore*: slanting shoulders: successful ballet-dancer.

shout

1. connected with God: a. "The Lord himself shall descend from heaven with a shout": IThess. 4, 16; b. W. Blake: a "shout in the street": God; 2. connected with Pan: a. by a sudden shout he put the Titans to a 'panic' flight (said he); b. Pan also shouted to frighten the sea-monster Delphyne guarding Zeus when the latter was Typhon's prisoner; 3. destruction of a magic spell: Demeter was interrupted in her magic act of immortalizing Demophon by the shout of his mother, Metaneira; 4. connected with wine-treading: e.g. Jer. 48, 33; 5. a

cry of pain: marriage between heaven and earth (like Chain); 6. a cry in the street: of a harlot, q.v.; 7. v. *Shrieking*.

shovel

male and female principle: form of Androgynae (q.v.), so a fertility-symbol.

shower

fertility: a. of gold: sun-rays of fertility: Zeus fertilized the securely walled-in Danae in this form; b. "showers of blessing": mild, but plentiful, fertilizing: Eze. 34, 26.

shrewmouse

1. its relation to the Great Goddess is clearly brought out by the fact that the phases of the moon affect its tissues (Pliny 2, 41); v. Mouse; 2. it occurs in many magical prescriptions, e.g. though it has a poisonous bite, a pregnant woman eating it will have a black-eyed baby (Pliny 30, 46).

shrieking

1. *W.B. Yeats*: a shriek as of a strange bird: the cry emitted by women experiencing their first intercourse ("A Man Young and Old", "A Woman Young and Old"); 2. v. *Mandrake, Shout*.

shrimp

1. a small man: Talbot, the 'Scourge of France' was described by his enemies as: "It cannot be this weak and writhled shrimp Should strike such terror to his enemies": IH6 2, 3; 2. shyness.

shrinking

W. Blake (and others): Archetypal Man (the Giant Albion) shrank after the Fall into Dualism, when the sexes were divided and the vegetative law of reproduction set in; v. also *Hermaphrodite*.

shuddering

W.B. Yeats: especially related to coition, e.g. in "On Woman" about Solomon and Sheba: "Pleasure that comes with sleep, Shudder that made them one"; and in "Leda and the Swan": "A shudder in the loins engenders there The broken wall...".

Shulam(m)ite

1. the name has been explained: a. an inhabitant of Shunam (= modern Shulam); b. perhaps combined with Abishag of Shunam (1 Kings 1, 2ff.), who comforted David's old bones (but he "knew her not"), and may have found her own comfort in Solomon's arms; c. the feminine form of Shalomon ("peaceful"), so: belonging to Solomon; d. the name of a goddess; 2. the 'peaceful' heroine in SoS (which read for all the characteristics and attributes); v. 1, c; 3. the underworld (dark) goddess of fertility, aspect of the Great Goddess (v. IV for fur-

ther aspects), probably the 'Mother' who crowned him, and his wife; 4. the typical 'anima' (v. Archetypes); together the sun-king and moon- (or earth-) goddess are a form of Androgynae; v. also Solomon.

shuttle

1. man's life: a. "I also know life is a shuttle": MWW 5, 1; b. "Man is the shuttle, to whose winding quest And passage through these looms, God ordered motion, but ordained no rest": Vaughan ("Man"); 2. transitoriness: "My days are swifter than a weaver's shuttle": Job 7, 6; 3. lightness: "lieve come spola": Dante (Purg. 31, 96); 4. v. *Spindle and Distaff*.

Sibyl

1. in the early M.A. the ideal of the Sibyls (of Helleno-Hebraic origin) as more or less of equal value to the Apostles began to arise; soon they wanted the number 12 complete: 12 women in pagan antiquity who had received divine inspiration; 2. F. Barbieri (15th cent.) gave the first full list; the best-known Sibyl is the Cumaeian quoting Vergil (Ecl. 4): "Ultima Cumaei venit iam carminis aetas...".

Sicily

1. the scene of the rape of Persephone: luxuriantly fertile; 2. connected with the Bucolic poets Theocritus (e.g. 'Thyrsis' and Bion); 3. *Mallarmé*: the scene of "L'Après-Midi D'Un Faune"; the slopes of Etna are visited by Venus.

sickle

1. fertility, reaping: the same values as Scythe, q.v.; 2. death: the Son of Man has a sickle which he throws to earth where it will reap for his judgment; 3. weapon: attribute of Priapus, who warns off evil-doers with it (or with his enormous phallus): Ovid (Metam. 14, 640); an 'adamantine' sickle was given Perseus to fight the Gorgons, etc.; 4. instrument of castration: a. emblem of Cronos-Saturn, and Father Time: like Scythe; cf. "Love's not Time's fool, though rosy lips and cheeks Within his bending sickle's compass come": Sonn. 116; 'Sickle Island': Drepane, 'abhorred by Cronus': Apollonius Rhod. (Arg. 4, 982ff.); Lycophron 761f.; Ovid (Fasti 4, 474), etc.; b. instrument of castration of Fertility-kings at the end of their reign; c. a golden sickle was used by the Druids (moon-emblem) to cut the sacred Mistletoe, q.v.; 5. hope: sickle and spade are attributes of Hope (of resurrection, fertility, etc.).

side

often a euphemistic term for 'thigh' = genitals; e.g. *W.B. Yeats* (pass.), D. Thomas ("If I were tickled").

Siegfried

1. solar or cultural hero, a typical wanderer, who deserts Amazonian Brunhild (who, in some versions, commits suicide on a funeral pyre) for the Amazonian Kriemhild (Guthrun); he is slain by Hagen (Hogni), kinsman of Kriemhild's, between land and water (a stream, or spring), under a linden-tree, at dusk; Hagen takes over his solar sword Balmung, made by subterranean 'guardians' of the Nibelungen-treasure, and Hagen is killed at a midsummer festival; in variants Hogni is nearer related to Kriemhild than in the Nibelungen-lied;

2. an almost classical example of the Sacred King is found in the Thidreks-saga, where Sigurd (Siegfried) is 'accidentally' set afloat in a glass bowl, and, reaching the coast, he is suckled by wild animals (a doe); he grows fast (sunrise), is found by a smith (forger of fertility), attacked by a dragon (frost, drought, darkness, etc.), whose body he boils in a cauldron; he puts his finger in the broth (cf. Finn Mac Coul) and 'understands' birds telling him about plots against his life; he smears his body with dragon-blood (except for the fatal spot at his back); the smith gives him his sword (solar ray, phallus, etc.) and Sigurd breaks down the gates of Brynhild's (Dawn, spring, etc.) castle; he is the only person who can tame the horse (solar horse or wind), marries Grimhild (Hogni is her half-brother: their mother was fertilized by a monster-incubus); as in the Nibelungen-lied Brynhild (deserted by Sigurd) is married by Gunnar, and hangs him on a nail with her girdle (fertility) 'till dawn', followed by Sigurd deflowering the stubborn maid in Gunnar's place (in some versions the story is chastened by putting Sigurd's, equally phallic, sword between the couple); in the hunt bringing Sigurd's death (in some versions he is killed in Kriemhild's bed: sun dying in the arms of the gloaming or autumn maid), Hogni kills a boar (winter) and then Sigurd (again at the water-side); Brynhild sees them arrive 'from a tower', and Grimhild is told he was killed by a boar (cf. Adonis), but she knows the boar was Hogni; when the Niflungs arrive in Hunland, in rain, their armour glistening ("how fair this green summer-season is"), it is Grimhild who watches from the tower; they die among such symbols as orchard, hall (tower), snake-pit (v. Serpent for winter), fire; Hogni is overcome by the new summer-hero Thidrek (Dietrich) who 'breathes flames' when fighting Hogni.

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sieve

1. Egypt. hier.: selecting the particular

forces to reach a required synthesis; 2. purification: a. perfection; b. wisdom; c. self-knowledge through action; 3. small talk; 4. vanity: the Lord shall "sift the nations with the sieve": Isa. 30, 28;

5. hope: "In this captious and intenable sieve, I still pour in the waters of my love": Helena loving against all hope, yet hoping (All's W. 1, 3); 6. chastity; 7. *folklore*: a. in folk-tales carrying water in a sieve is either a form of escape, or a punishment; b. a sieve is a sacred instrument, symbolizing the clouds through which life-giving rain falls on the earth; it was later associated with witches (in charge of the winds), who sail through the air in them, or over water; e.g. Mac. 1, 3; c. ordeal: "*Sieve and Shears*" (= "Turning the Riddle"): points of the sieve are thrust into the wooden rim of the sieve in such a way, that the handles stand upright, and the sieve is hung from the points; two persons (male and female) support the handles with the middle fingers of their right hands; the names of the suspects are repeated in turn (with an incantation) and, arriving at the right name the sieve will turn and fall to the ground.

sighing

1. sighs (and sorrow in general) drain the heart's blood: A. Shakespeare: a. "this 'should' is like a spendthrift sigh That hurts by easing": Ham. 4, 7; b. "Wound it (= your heart) with sighing, ... kill it with groans": Tit. Andr. 3, 2; furthermore there are "blood-consuming", and "blood-sucking" sighs in 2H6 3, 1; 3H6 4, 4, etc.; B. Dryden: "Lovers when they lose their breath Bleed away in easy death" ("Tyranic Love"); 2. the mildest form of punishment in Hell: sighs only were heard in the First Circle of Hell containing those who had been good, but not Christians: "non aeva pianto, ma che di sospiri, Que l'aura eterna facevan tremare": Dante (Inf. C. 4); 3. love: Cupid is "The anointed sovereign of sighs and groans": LLL 3, 1.

sigma

1. vertical and horizontal: a. relationship; b. movement; 2. especially vertical: a. mountain-torrent connecting the higher with the lower, thus symbolizing the sacred marriage of Heaven and Earth; b. a waning and a rising moon: involution and evolution; 3. sigmoid *spiral*: (whirl-)wind, whirlpool; 4. *double* symmetrical spiral (e.g. the Ionic volute): bull's horns; 5. v. *Crook*.

silence

folklore: in many charms silence is an essential quality: e.g. v. Cakes and Shout; cf. Demeter's magic on Celeus' child, etc.

silk

1. beauty: "Whenas in silk my Julia goes...": Herrick ("Upon Julia's clothes"); 2. extravagance: "Prouder than rustling in unpaid-for silk": Cymb. 3, 3; 3. luxury, upper classes: "Silks and satins put out the kitchen fire": proverb; 4. the soft bonds of social behaviour: women complain about silk clothes as hiding their real beauty and hampering their movements.

silver

1. purity, innocence, a clear conscience: a. R.C.: silver chalice and further instruments used in religious ceremony, e.g. bells; b. the words of the Lord are as "silver tried in a furnace of earth, purified seven times": Ps. 12, 6; the number Seven connects it with 3; c. perhaps Duncan's "silver skin" (beside his golden blood): Mac. 2, 3; 2. chastity, virginity: a. related to the Moon-Diana: "the silver livery" of Diana: Per. 5, 3; b. "the silver with her virgin hue": Mer. V. 2, 7; 3. wisdom: a. "The tongue of the just is as choice silver": Prov. 10, 20 (it relates silver to speech); also "If thou seekest her (= wisdom) as silver, and searchest for her as for hid treasures": Prov. 2, 4; 4. Ulysses says that Agamemnon's words should be "hatched (= engraved) in silver" (as the opposite of brass); 4. mercy: Cabala;

5. fidelity: Silver calls Fidelity which follows it; 6. betrayal: a. Delilah (meaning either Hebr. 'languish', or Arabic 'deceive, inform') was offered 5,500 pieces of silver (1100 of each 'prince'), if she would betray Samson; the silver here refers to deceit as well as to a Moon-priestess slaying a sun-king: she lived in the 'plain' (as often, = oak), or by the river of Soreh (= vine); the context is full of magic; Judg. 16, 5; b. Judas betrayed Christ for 30 pieces of silver: v. Thirty; c. Greek: Lycaon was sold for a silver cup; d. "silver weapons": bribery (= 'silver key'): a term used by Philip of Macedon; 7. moon, night: a. the opposite of Day as the Empire of the Golden Sun; b. "silver doors": of the Palace of the Sun, who rises out of Night: Ovid (Metam. 2, 4); c. Ra's bones were silver, his members gold, and his hair lapis lazuli; 8. *alch.*: a. Diana-Luna, the crescent, related to Water; b. silver (= the human spirit) + gold (= the divine spirit) together form a divine marriage, the road to godhead; c. silver (feminine) + gold (masculine) = Hermaphrodite, q.v.; d. 'aurum potabile' (liquid gold) + lunar oil = healing; 9. *her.*: a. chastity, innocence, sincerity; b. wisdom (according to others: justice); c. peace, joy; d. colour of the victors; e. related to mirror and pearl;

10. O.T.: a. those who wanted to buy themselves into a priesthood would bring a piece of silver and a morsel (dough-nut?) of bread: 1Sam. 2, 36; b. it is called 'reprobate' by Jeremiah (e.g. 6, 28-30), perhaps because of the great use of silver moon-amulets by Hebrew women; 11. *combinations*: A. Silver Age: in the Silver Age adultery was first practised: at the end of the Golden Age Astraea was the last mortal to be placed in the heavens, as 'Virgo': Juvenal (Sat. 6, 19ff.); further v. Age; B. Silver Castle: the Paradise (q.v.) for the souls of the dead Solar Kings; C. the Lord of the Silver Bow: Apollo; 12. *folklore*: a. a precious metal, so it resists spirits and magic: weapons or bullets of silver are often needed to fight supernatural forces (better even than 'steel'), e.g. hares as transformations of witches, werewolves, etc.; b. silver coins placed on the eyes of the dead will stop them from "looking for someone to join them": v. also Penny; 13. v. *Metals, Moon, etc.*

Simeon

1. the second son of Jacob and Leah; his descendants were the first tribe of Israel, but had only a small region because of the cruelty committed on the people who outraged 'Dinah' ('Judgment', perhaps a family): "instruments of cruelty are in their habitations" (they had been joined by land-less Levi) and "I will divide them in Jacob, and scatter them in Israel" (Gen. 49); the tribe is not mentioned by Moses in Deut. 33; name: 'the Lord has heard me', or, a cross-breed between a hyaena and a she-wolf; 2. *emblems*: a. green; b. topaz; c. water-pitcher; 3. *Zodiac*: rules Gemini (with Levi).

simnel-cake

folklore: a. originally a fertility-thanksgiving rite; v. also Cake for general symbolism; b. a rich fruit-cake exchanged among friends on Simnel or Mothering-Sunday (mid-Lent); 'simnel' = fine flour (from French).

simsum

1. the initials of the planets: Saturn, Jupiter, Mars, Sol, Venus (V = U), Mercury; Luna-Moon has been left out because of its dangerous magic; 2. talisman for good fortune in public affairs, or business ventures.

sin-eater

a scapegoat: a person (sometimes a member of the family, often a professional man) paid to eat a crust of bread, and drink milk (or wine, or beer) which has been placed on (or over) a corpse's chest: the deceased's sins are absorbed into the food, and he is free from torment after death.

sinew

"Money is the sinews of war": proverb

(from Latin); v. also Nerve (Lat. 'nervus' = sinew).

siren

1. origin: a. Greek: (two or three) daughters of Phorcys (or the river-god Achelous) and the nymph Calliope (or Terpsichore, or Porthaon's daughter Sterope); Demeter turned them into birds because they played with Kore when the latter was abducted to Hades, or Aphrodite did so for not giving in to the love of mortal or god; they lived in mountainous places, their sweet song luring the travellers to them, whom they devoured; connected with the element of Air; b. in Post-Classical times the fish-woman (Mermaid, q.v.) arose, who lives on rocky islands, cliffs, etc.; they are connected with the element Water, and related to the Moon; sometimes they are seven; 2. explained: a. priestesses mourning the Sacred King's death on sepulchral islands; b. a triad of oracular owls living on a death-island; c. personifications of birds of prey; d. unseen sea-dangers: treacherous coasts (as witches of shoals); e. sunstroke; f. treacherous belts of calm; 3. two famous escapes: a. Odysseus, bound to the mast, and his crew's ears stopped with wax; b. the wind-god Orpheus drowning their songs with his sweeter music, to protect the Argonauts; 4. meanings: a. beautiful but treacherous women; b. worldly enticements, the 'daughters of man'; in the M.A. the "Sirenes voluptatis" = the seductive quality in all Vices; c. death-bearer, or death-wish; d. fatal supernatural lovers; e. soul-birds enticing the living to join them in death; f. inversion of the Undines; g. corrupt imagination, enticed to a baser, more primitive stage of life, to self-destruction: their abnormal bodies cannot satisfy the passions aroused by the beauty of the song and their conspicuous breasts; h. symbol of involutive fragmentation of the unconscious, tearing Man apart; v. Multiplicity;

5. *Dante*: sensual pleasure: a siren guards over the last three terraces of the Mount of Purgatory (from C. 19), where Avarice, Gluttony, and Lust are punished; 6. *twinned*: a. the two legs have become 2 tails; v. Melusina; b. Gemini (q.v.): the infernal replica or arms raised to heaven.

sister

1. for the relation sister-bridge as one phase of the Triform Goddess: v. Great Goddess; 2. *T.S. Eliot*: "the veiled Sister" = 'the Lady' = the Blessed Soul ('anima'): "Ash-Wednesday".

sistrum

1. an ancient Egyptian instrument of percussion, a kind of metal rattle; it has an oval frame, fastened to a handle, and crossed by horizontal rods passing through holes large enough to al-

low them to rattle; it could also be beaten by a metal stick; 2. fertility: a. (Plutarch) it shows that whatever exists ought to be shaken and never cease from movement, but should be aroused and agitated as if it were asleep; destruction binds and halts, but by means of movement generation frees nature; b. the typical attribute of Isis; in her worship it was used as rain-maker, and to scare off the drought-demon, involutive Typhon-Seth; c. attribute of the goddess of childbirth (and war) Bast, and of the cow/moon goddess Hathor; d. Rome: Ovid mentions the *sistrum* among the wedding-symbols and instruments, like clashing sounds, a train of people, torches, etc. (Metam. 9, 777); 3. prostitution: (Rome) emblem of brothels where penal prostitution was practised by women condemned for having committed adultery; 4. war: Cleopatra used it in battles; cf. 2, c.

Sisyphus

1. in Tartarus he was condemned to roll a stone up a steep hill, which, at the top, rolled down again; one of his sins had been Avarice; v. also Rolling; 2. the daily and yearly rise and fall of the sun; 3. human endeavour seen as a senseless repetition of inanity; 4. cleverness: in one legend Odysseus was his son.

sitting

1. sovereignty, judgment; v. also Chair, Throne; 2. council, peace; 3. on the *ground*: a. desolation and mourning (especially on earth = dust = ashes): Isa. 3, 26; b. penance; c. leisure: "For God's sake let us sit upon the ground And tell sad stories of the death of kings": R2 3, 2; 4. at a *window*: mourning; but for the O.T. v. also Window; 5. in *darkness*: slavery; 6. v. *Seat*. **six**

1. the number of days in which God created the world: perfection, harmony: a. Hebrew: the Star of David: v. Seal; b. Greek: a. the world: 6 houses of the Zodiac are assigned to the celestial, and six to the terrestrial world; b. structural unity of the cosmos and Man (as microcosmos): both built on 3 main principles; 2. conjunction of 2 and 3: creation, evolution, fertility (male and female): a. connected with Aphrodite, and other water-mother goddesses (having six curls); in Rome a bride's hair was generally divided into 6 plaits; b. M.A.: six curls are an attribute of Sophia; c. the Hermaphrodite; 3. spirituality, wisdom: a. 6 arrows are a sign of deity-revelation; b. M.A.: 'Jesus' was regarded as an identity between Jesus (light) and Sophia (wisdom); c. the number of deity-attributes: majesty, wisdom, mercy, justice, power, love; 4. life, good fortune: Pythagoras;

5. stability, reliability, peace; equilibrium, scales; 6. the body: a. head, torso, arms, and legs; b. the number of holes in the head; 7. vice, imperfection: a. trial and effort; b. the human soul; c. being one less than seven (perfection) it is the number of the Beast of the Apocalypse (in infernal triple form); related to 'Qesar Nerôn' (in alphabet-numbers); 8. virginity: Vestal 'virgins'; 9. associated with fire;

10. space: a. two for each dimension; b. the sides of the cube and die; 11. *correspondences*: a. Zodiac: Virgo; Planet: Venus; b. colour: blue.

six hundred

Pythagoras: perfection (6 × 100).

six hundred and forty

the number of doors of Valhalla; v. Eight hundred.

six hundred and sixty-six

1. the number of the Beast of the Apocalypse: v. Six; a. M.A.: Martin Luther and other Protestants; b. WWII: Adolf Hitler and his Reichsgenossen.

sixpence

1. cleanliness: "Who of late for cleanliness Finds sixpence in her shoe?": Corbet bewailing the loss of simple joys, fairies, etc. in "Farewell, rewards and fairies"; 2. *childlore*: lucky coin, especially when got new from a bank; 3. *nursery-rhyme*: "Sing a song of sixpence, A pocket full of rye, Four and twenty blackbirds, Baked in a pie..."; explanations: a. there is a 16th cent. recipe for a pie in which live birds were put, the release of which at the cutting was an added amusement to the banquet; b. mythological: 24 hours, plus a sun-king and moon-fertility-queen; c. the maid's nose is snapped off by the devil to fetch her soul; d. (like Jack Horner's pie:) a reference to the dissolution of the monasteries.

sixteen

1. happiness, luxury; a Pythagorean lucky number (1 + 6 = 7); 2. love, sensuality: the age often given as the ideal one for a young lover: e.g. Ovid (Metam. 13, 753; 14, 325); 3. fertility, increase: Egypt: 16 yards of inundation was the measure for great delight in Egypt (at 12 it meant starvation); thus 16 became the measure also of human fertility: one could get married at 16; Hathor is called "ruler of the 16"; 4. weakness, destruction; 5. *J. Joyce*: the most prominent number in "Ulysses": the day is June 16; Bloom and Stephen are 16 years apart; the sailor in Ch. 16 has the number 16 tattooed on his chest; 16 (like 69) is symbolic of a coital position in bed (but probably represents Bloom's particular position even better); Bloom

had first made love to Molly 16 years ago, etc.

sixty

1. time: minutes and seconds; 2. Egypt: long life; cf. the Bible: "threescore and ten"; 3. O.T.: a. there were threescore "valiant men" around Solomon's "bed" (David had 30: 2Sam. 23): SoS 3, 7; b. threescore queens and four-score concubines and virgins without number in SoS 6, 8; 4. groups of 60 are common in sagas (beside 12 and 20), e.g. 'Njal's Saga' (s. 6): the 'round' number 'threescore'.

sixty-nine

1. lucky number: brings fame and honour; 2. the number of kings that sailed for Troy: "sixty and nine, that wore Their crowns regal, from th' Athenian bay Put forth toward Phrygia": Troil. Prol.; 3. the symbol for cunnilingus.

sixty-three

folklore: the most dangerous age for a human (v. Numbers - Folklore): 7 × 9; if you survive that will live to be very old.

skeleton

1. death; 2. vanity: in the M.A. often represented as a woman seeing herself in the mirror as a skeleton (or v.v.), a skeleton looking at itself, often richly dressed, or a figure half-flesh half-skeleton; 3. *alch.*: a. blackness; 'nigredo'; b. putrefaction, 'disjunction'; 4. a skeleton *at the feast*: a practice of the Egyptians to show a skeleton at a banquet as a reminder of death: Herodotus (2, 78).

skidding

psych.: when the Ego (= the rational) and the Superego (= the ethical, standardized morality) can no longer control the Id (= the unconscious), one may land in "Skid Row" = become an alcoholic.

skillet

folklore: putting a skillet under a pregnant woman may make the baby a girl (cf. Knife).

skin

1. rejuvenation: Egypt: "passing through the skin" was a ritual to rejuvenate the pharaohs; it was later replaced by wearing a panther's tail round the waist; 2. fertility: used in fertility-rites to promote birth and rebirth; 3. related to totemism; 4. *wearing* a 'skin of beasts': A. O.T.: a. God gave coats of skins to Adam and Eve to replace the (symbolically significant) fig-leaves; b. redemption, sacrifice; B. Maenads: women going out on a Bacchic festival must wear skins of beasts (especially deer-skins) on their 'crazy breasts', have loose hair, and carry the thyrsus: Ovid (Metam. 11, 3; also 4, 6); C. kinds of skin: a. of ass, cat, mouse: humility (connected with Cinderella); b. ox-skin (often stuffed): fertility, ploughing; c.

lion-skin: attribute of a sun-hero (e.g. Heracles); d. sheep-skin: fertility; v. Golden Fleece; 5. *psych.*: skin-dress: killing the magic animal (like all animals, belonging to the theriomorphic unconscious Mother-imago) and putting on the skin (e.g. Hercules) makes a kind of resurrection of the extra powerful magic animal, but now giving its powers to the wearer of the skin.

skipping

1. mass rope-skipping is especially related to Shrove Tuesday activities; a remnant of a spring-fertility rite, in which fertility was promoted by homeopathic magic: the higher one jumps, the higher the corn will grow; 2. v. *Dancing*.

skirt

a man spreading his 'skirt' over a woman to 'cover her nakedness': copulation = taking possession; v. Ruth 3, 9, and Eze. 16, 8.

skull

1. death, man's mortality; 2. transitoriness: a. an emblem for the shortness of life: a child sleeping on a skull; b. as a 'memento mori' rings of skulls were already the fashion in Elizabethan times; 3. indestructible, immortality, what survives death (cf. a snail's shell; v. also the jewels in the skulls in R3 1, 4): a. as a receptacle for life: ancestor-worship connected with fertility; b. as a receptacle for thought: used in divination; v. Head, Severed - ; c. protection: skulls of heroes were buried separately to protect a site in danger of being attacked by enemies: e.g. Bran's skull on Tower Hill, and Adam's skull on Golgotha-Calvary; 4. the dome of the sky: in Norse mythology the heavens were made out of Ymir's skull; 5. *alch.*: the receptacle for transmutation; 6. *T.S. Eliot*: thought persistent after death, or = the 'fever in the bones': from Webster through Donne to Eliot's "Whispers of Immortality";

7. *D. Thomas*: a. intellect, inhibiting man, rendering him impotent; b. "cranial skull": phallus; 8. combinations: A. skull + book: emblem of anatomy, medicine; B. skull + *crossbones*: a. danger; poison; b. decay; c. piracy; d. various secret societies; e. mankind sunk to its lowest level: the 'Totenkopf-verbände' in Germany in WWII; C. *temple* of skulls: the Giant Antaeus had made a vow to make a temple (or, at least its roof) of human skulls, to Poseidon; D. skull as *drinking-cup*: in a legend a hero made drinking-cups of the heads of blacksmiths; he gave his wife to drink, who, drunk, threw the cups into the sky, which became the Great Bear Constellation; 8. *folklore*: the skull of a suicide is a cure for epilepsy; the Magi made frequent use of skulls (with marrow, brains, and all) for

medicine (Pliny 28, 2); 9. v. *Bone, Death, Head* (10), etc.

skunk

1. offensive smell, obscenity; 2. truculence; 3. complete defeat.

sky

1. masculine principle: wedded to female earth in the Sacred Marriage; 2. holiness, purity: the Supreme Deity, or his dwelling; 3. all-seeing: like the Sun; 4. decides this world's fate (beside the Underworld); cf. 'parliament of the sky' (D. Thomas); 5. life: "I wish I were where Helen lies, Night and day she cries; And I am weary of the skies, For her that died for me": the ballad "Helen of Kirkconnell"; cf. "I 'gin to be aweary of the sun" (Mac. 5, 5); 6. *alch.*: one of the (many) names of Prime Matter; 7. v. *Air, Wind, Sun, Stars, etc.*

slapping

1. *childlore*: a girl slapping a boy: a. on the left cheek: she loves him; b. on the right cheek: she hates him; c. generally when a boy is slapped: "A kiss for a blow"; 2. v. *Scourge, Flogging, etc.*

Sleepers, the Seven -

1. Norse: the sons of Mimir (god of wisdom), who sleep in the Underworld next to a golden treasure (fertility); anyone who attempts to take the treasure withers; the sleepers await the blasts of Heimdal's horn at Ragnarok to join the final battle; 2. Christian: seven youths of Ephesus fled the Decian persecution in 250 and hid in a cave; they were discovered and the entrance was blocked; nearly two hundred years later they were awakened by a straying shepherd (or a slave), and saw that Christianity had become public; they were conspicuous by their quaint clothes or the old coins they had; they were symbolized by a club, and axe, a large nail, and a torch; after the miracle had been officially proclaimed they "slept in the Lord"; 3. in some mythologies the Seven Sleepers are connected with Ursa Major, the constellation which sleeps in the daytime, and wanders at night; however, the number 7 may just be a round number here (cf. Seven Sages, etc.).

sleeping

1. in myths and folktales: a. the sun-hero sleeping in a cave for ages; his movements reflect events, seasons, etc. in the outside world; b. instead of dying the hero sleeps (in a cave or in an island) to awaken when his country needs him; c. princes (or young sons) are awakened by dawn or spring-maidens, or v.v.; d. examples: Endymion, Epimedes, Tannhäuser, Tell, Frederick the Great, Charlemagne, Arthur, Rip

van Winkle; 2. wisdom: giver of prophetic dreams; 3. creative: a. connected with coition; b. Eve was formed in Adam's "deep sleep"; c. fertility is 'sleeping' underground in winter; 4. a sacred state: which makes the murder-sleeps in Shakespeare all the more horrid (plus the resemblance to death);

5. a dangerous state: a. the soul leaves the body to wander outside, so that wakening a person before the soul has returned causes his death; b. the state susceptible to the attacks of evil spirits in the form of nightmares, incubi or succubi, etc.; 6. *special literary references*: a. *Vergil*: Palinurus, Aeneas' pilot, fell overboard and was drowned when he fell asleep; b. *F.G. Lorca*: sleepwalking: imperfect reality of the sexual instinct, in which it debates with itself; c. *D. Thomas*: = Doppelgänger, 'anima' ("I followed sleep"); 7. *folklore*: a. hours of sleep: (proverbs) a. "Five hours sleepeth a traveller, seven a scholar, eight a merchant, and eleven every knave"; b. "Nature requires five, Custom takes seven, Idleness takes nine, And Wickedness eleven"; b. v. *Dreams*.

Sleeping Beauty

1. examples: a. Psyche, having lost Eros, is ordered by Aphrodite to fetch the box of beauty from the underworld; opening it she is stupefied by the vapours, and is awakened by her finger being pricked with Cupid's arrow; b. *Volsung*: Brunhild, wounded by Odin's thorn, falls asleep in a castle ringed with fire, and is awakened by Sigurd; c. medieval French story: Perceforest, where a princess sleeps, shut up in a tower for months; d. Basile's "Pentamerone": Talia falls asleep by a prick of a splinter hidden in flax (q.v. for containing the Corn-spirit, which sleeps till spring); in her sleep she is raped by a king, and nurses her two children, Sun and Moon; she is taken to the castle by the king at last, where his real wife serves as a chaos-ogre (or Winter, or Old Fertility) who wants the king to eat the Sun and the Moon; e. Perrault: the children's names are Dawn (Daughter) and Day (son); the ogrish queen-mother, who wanted to eat them all three (Night or Frost) is finally killed by the venomous reptiles which she herself had prepared for them when she found they were not dead (cf. the snakes attacking Ra in the morning); f. Grimm: Little Briar Rose's story stops at the girl's awakening; the rest may have been Perrault's (and Basile's) addition; 2. the ancestral images lying dormant in the unconscious; 3. the 'anima' lying dormant in a man; 4. any woman (married and mother, or virgin) whose sexuality is dormant till Mr. Right appears; 5. in nature-

myth: dawn, fertility, or spring-maiden awakened by the young Sun, threatened by the ogre of darkness, frost, old vegetation, etc.

sleeve

1. *Eliz.* times: the sleeves of men's doublets and women's dresses were usually detachable, and, like gloves, were often exchanged as keepsakes for love: e.g. Troil. 4, 4; 2. for Green-sleeves: v. *Green*.

slime

1. original substance (of chaos) to which we return, and from which new life springs: "being dead, To turn again unto the earthly slime"; 2. slime and slimy creatures: related to the stagnant calm of dull inertia preceding rebirth (e.g. Coleridge's "Rime"); the opposite of the Inspiring Wind; 3. *D. Thomas*: "the maiden's slime": virginity ("When like a running grave").

slimepit

the kings of Sodom and Gomorrah fell into a slimepit of the valley of Siddim: Gen. 14, 10.

sloe

1. the berry of the Blackthorn, q.v. for general symbolism; 2. bad to eat: difficulty, austerity; 3. *G.M. Hopkins*: the Eucharist; 4. *D. Thomas*: "the winged, sloe wrist Of the wood": perhaps the holy force in nature (+ pun).

slug

1. origin of life, seed; 2. the silent tendency of darkness to move to light; 3. attribute of Sloth; 4. v. *Snail*.

sluice

(as a verb:) to make love to: "and many a man there is ... holds his wife by th' arm, That little thinks she has been sluiced in 's absence": Wint. 1, 2.

smaragd(us)

1. generic name for any green gem: immortality; 2. specifically an Emerald, q.v.

smell

1. bridge to heaven: the smell of sacrifices tickles Yahweh's nostrils; v. *Sacrifice, Incense, etc.*; 2. Shakespeare relates evil smells with sins; e.g. Hamlet: "smells to heaven"; 3. any pungent smell (from spices to burning shoes) may be a weapon to scare off witches and other evil powers; 4. an evil smell in the island of Lemnos (with gynocracy) was sent by Aphrodite because the women did not love their husbands (Apollodorus, 1, 9, 17).

smiling

1. reflection of man's state of intelligence and moods: it may be villainous, foolish, sickly, sweet, disdainful, etc. smile; 2. *Homer*: Aphrodite is "kindly smiling" or "liking to smile" (also "laughter-loving"): e.g. *Homer* (II, 5, 375); 3. *Dante*: connects smiling with heaven

in general, but especially with Beatrice; 4. *D. Thomas*: "circular smile": of perfect love.

smith

1. O.T.: the first smith (in the group of the three nomadic professions of shepherd, musician, and tinker) is Tubal-Cain; the word Cain itself means 'smith'; his 'sister' is Naamah (= 'loveableness', one of the names of Ishtar); cf. Hephaistos - Aphrodite; those smiths were nomads, also proficient in music; 2. smith-gods are often gods of healing and drinking (from Vulcanus to Celtic Goibhniu); in old Welsh laws the court-smith was the first to be served a drink; perhaps because the underworld-smiths serve as hosts to the Otherworld Feast; 3. *folklore*: a legend: "Wayland", the smith: a cromlech named after the famous Teutonic smith: if a man left his horse there with a piece of money he would find his horse shod on his return; b. proverbs: "The smith and his penny are both black"; "The smith hath always a spark in his throat" (= is always thirsty); 4. v. *Blacksmith, Fire, etc.*

Smithfield

once the place for executions, tournaments, battles, etc. (e.g. Wat Tyler died there), but especially the place for burning heretics and Protestants; now the London meat market.

smock wedding

folklore: if a girl had got into debt before her marriage, her husband was not liable if she came to the wedding barefoot, and clad only in her smock or shift (originally naked).

smoke

1. mental darkness: in Rev. smoke rises from the "bottomless pit", blinding man's vision of truth (Ch. 9), before the terrible locust-demons (q.v.) emerge to devour the unjust; 2. (God's) protection: a. functioning as a screen in the Tabernacle (God lives in darkness, often in the North); b. world-axis, connection between Earth and Heaven; 3. (God's) anger: a. punishment (v. also Dante below), war; b. evil: the opposite of serene truth; 4. love: "Love is a smoke raised with the fume of sighs": Rom. 1, 1; on the other hand smoke and a railing housewife make men fly from their homes: since Chaucer ("Wife of Bath's Tale", ProL.), Langland (Pierce Pl.), Shakespeare (e.g. 1H4 3, 1);

5. evanescence: "My days are consumed like smoke": Ps. 102, 3; 6. *alch.*: the soul leaving the body; 7. vanity: Christian emblem; 8. *Dante*: a. (Inf. 25, 90ff.) the most intimate substance of a body: a thief's navel is pierced by a footed 'serpent': "He eyed the serpent and the latter him; the one through the wound, the other through the mouth gave out much smoke,

and the smoke mingled"; b. (Purg. 15 and 16): a black cloud of smoke is the punishment of the Wrathful, who now constantly sing "Agnus Dei" in harmony; 9. *folklore*: a. magic against threatening misfortune: 'smoke out evil'; b. (like a flame) it "follows the fairest": bends towards the most beautiful person in the company.

smoking

1. "pipe smoking": monotonous, automatic filling of time: e.g. in the "Love-song of A. Pruffrock", the "Preludes" etc.: avoiding spiritual life and thinking; 2. v. *Tobacco*.

snail

1. laziness: attribute of Sloth; in the M.A. a symbol for 'sinner', because all sins are connected with Idleness; 2. emergence of sexual power, or birth; 3. sensitivity, tenderness: "the tender horns of the cockled snails"; v. also Ven. 1033ff.; 4. transience (of enemies): it 'melteth': Ps. 58, 8; connected with Autumn;

5. M.A.: is fertilized by dew (one of the proofs that a Virgin can bear a Son); 6. *her.*: a. deliberation, perseverance; b. acquired possessions, to be maintained, and, if possible, to be enlarged; 7. *psych.*: a. the soft inner body of the unconscious, with the shell as the conscious mind; b. (Jung) occasionally a symbol of the Self in dreams; 8. snail's *shell*: a. life and death: the snail coming out of the shell usually causes the mother's death; b. what survives after death: immortality; c. one's personality, which one carries about everywhere and cannot leave behind, even in new surroundings; 9. a snail's *track*: emblem of the Milky Way between Heaven and Earth, which is a bridge for souls;

10. *folklore*: a. used in divination (weather, luck, or marriage) and cures (esp. for the stomach); b. nursery-rhymes: a. with frogs and puppy-dogs' tails they make up little boys.

snappedragon

1. the *flower*: a. indiscretion; b. presumption: it crops up where it is no longer needed; c. cosmetic and protective (against poisonous drugs); 2. the *game*: played at Christmas in a darkened room, which consists of snatching raisins from a dish in which lighted brandy is put.

snare

1. of death: "the snares of death prevented me": 2Sam. 22, 8, Ps. 18, 5, etc.; 2. sin, esp. the strange woman: Prov. 7, 23.

sneezing

1. *general*: a. the soul is trying to leave the body; the disaster can be averted by a blessing, or by covering up one's nose; v. Pliny 7, 6; b. as sneezing is a form of violent outgoing breath (q.v.) it is ominous at all times; it is generally

considered a sign from the gods; 2. Greek: a good omen, of heavenly origin: e.g. Homer (Od. 17, 541ff.); 3. Rome: auspicious salutation; 4. *folklore*: a. whether sneezing is lucky or not depends on the moment, the direction, etc.; b. number (cf. Magpies, etc.): "One for a kiss, two for a wish, Three for a letter, four for a better, Five for silver, six for gold, Seven for a secret never to be told"; c. days: "Sneeze on a Monday, you sneeze for danger, Sneeze on a Tuesday, you kiss a stranger, Sneeze on a Wednesday, you sneeze for a letter, Sneeze on a Thursday, for something better, Sneeze on a Friday, you sneeze for sorrow, Sneeze on a Saturday, see your sweetheart tomorrow, Sneeze on a Sunday, for safety seek, the Devil will have you the whole of the week."

snipe

fool, simpleton (like woodcock): e.g. Oth. 1, 3.

snow

1. blind, white nothingness, death; 2. anti-organic life: composed of geometrical crystals; 3. purity, chastity (or, impotence): "a man whose blood is very snow-broth": Meas. 1, 4; 4. safe covering, preservation of fertility; 5. soft, yet effective covering: in Homer (Il., 3, 222) Odysseus' powerful words are compared to wintry snow-flakes; 6. *D. Thomas*: a. generally: a. frigidity in women; b. image of death: the snowman's brain turns each bushy (pubic hair) item into a pointer towards death; B. "A winter's tale": a. frozen water, with the possibility of melting; b. life, death, renewal; c. it preserves and yields the past, like mastodons in Arctic ice; d. cocaine.

snowdrop

1. *general*: a. one of the earliest heralds of spring, often blooming already before the snow has melted; b. they bloom on February 2 (Candlemas); therefore they are also called "February Fairy Maids"; c. legend: when Adam and Eve were driven from Paradise it was winter; an angel consoled them with a promise of spring: as a token he breathed on the falling snow-flakes, and where they touched the ground snowdrops sprang up; 2. hope, consolation; 3. friendship in adversity; 4. purity: a. virgin whiteness; b. they are connected with Candlemas, the feast of Mary's Purification; 5. *T.S. Eliot*: "writhing under feet": the "disturbances of spring" forcing renewed existence upon us; 6. *folklore*: like many white flowers (sacred to the awful Great Goddess) it is a dangerous plant to bring into the house (especially the flowers only); they "wear a shroud" and spell death.

Snow White

the jealous mother (= death-goddess, or ogre of frost, or Old Vegetation) tries to kill Snow White by means of her typical attributes: comb, glass, and girdle; she finally succeeds by using the apple (q.v.); then Snow White is laid in the glass coffin (the Glass Castle of Death) and her 7 dwarfs (working in precious metals = fertility, or sacred trees, planets, or weekdays), and the owl, raven and dove mourn for her (her sacred animals); she comes to life again for a new cycle when kissed by the New Prince; perhaps originally it was the other way round: the Prince got the apple, he died and was revived by the goddess after a visit to the underworld; she shows affinities with the moon-goddess, but v. also Prince and Sleeping.

Snowdon

Arthur is sleeping in a cave there (if not on the apple-death island of Avalon).

sodomy

1. ritually performed in temples, especially in the worship of a moon-goddess, perhaps in imitation of some of her sacred birds, which resort to it when the hen sits on the eggs, e.g. Partridge, q.v.; 2. v. *Homosexuality*.

soldier

1. bravery: "Fie, my lord, fie! a soldier, and afeard?": Mac. 5, 1; 2. defence, vigilance; 3. service, devotion to a cause: "soldier to thy purpose": Per. 4, 1; 4. lower rank; 5. *folktale* motif: an old soldier (sun-hero), who left his wife (dawn) in shining armour, returns in rags after a long time, and is then not recognized by his older wife (gloaming).

Solomon

1. name: 'peaceful'; he is related to all Semitic s-l-m-heroes, e.g. Salmoneus, Absalom, etc.; 2. human wisdom (giver of law and order) + human weakness (arrogance), together symbolizing the sun's strength and weakness; 3. the great fecundator and lover; 4. according to Hebrew tradition he captured the demon Asmodeus and would not let him go before that (drought, or winter-) demon had given him the worm which helped Solomon hew the Temple-stones and which represents fertility;

5. the name in popular stories for: a. a shrewd folk-hero; b. a hero with fertility or calendar characteristics, e.g. the man in the nursery-rhyme of "Solomon Grundy", (whose life and death is encompassed by the span of a week), who is also a popular character in early American comedy, later becoming Uncle Sam; c. the submissive, clever little Jew; 6. *combinations*: A. Solomon's *carpet*: a flying carpet: v. Carpet; B. Solomon's *chariot*, made by himself

(man shaping his own destiny); it was: a. made of incorruptible Lebanon wood; b. equipped with silver pillars (knowledge), a gold floor (wisdom) and purple (royal) or blue (truth) or red (love) covering; C. Solomon's *knot*: a. an endless form of swastika-combinations which is often found on Celtic crosses; b. divine inscrutability; D. Solomon's *ring*: wisdom and knowledge; E. Solomon's *seal*: the five-pointed star: v. Seal, Star.

Solon

1. legislator; one of the Seven Sages of Greece; 2. Solon's happiness: death: v. Herodotus (1), and ref. in Tit. Andr. 1, 1.

son

1. heir, young (sun-)prince, rebirth; beside primogeniture succession there is also ultimogeniture: e.g. Cronos, Zeus, Lycaon; 2. beauty; 3. earthly spirit; 4. *W. Blake*: accomplishment; 5. for Virgin-birth: v. Virgin.

song

1. general mythology: a. wind: Pan, Orpheus; fertility; b. an enticement: sirens, mermaids; 2. Norse: song-mead = wind: one of Odin's most powerful weapons; however, v. Mead; 3. for the Song of Songs: v. Shulam-(m)ite.

Sophia

1. Hebreo-Hellenic: a. the creative spirit of god ('moving over the waters'), which became male in Latin ('spiritus'); b. the wisdom of the universe; 2. Gnostic: a. god's 'anima' (v. Archetypes); b. she fell into matter when she assisted God in creating the universe from the chaos-waters; she cried out, lamenting helplessly, whereupon Eusoph, the Great Light, sent his son Christ to aid her: a brother-sister relation like Osiris-Isis, etc.

sorb

1. a kind of wild apple, often (with quince) taking the same symbolic value as Apple; it sheds all its leaves at once and yields wood highly valued e.g. for goblets (Pliny 16, 38 and 76); 2. Celtic: connected with the month of August-September (letters CC or Q) in the Tree-alphabet; 3. "from corruption, sweetness": it cannot be eaten till rotting; cf. Medlar; 4. prudence (= 'Service Tree').

sorcerer

1. the Terrible Father (like Giant and Magician); 2. Gnostic: the "evil demiurge": prefigure of Saturn; 3. *psych.*: (an archetype) = 'Daemon', related to the Medicine Man: a. in a negative aspect: often dark-skinned and mongoloid: the dark unconsciousness of man (cf. Devil and Shadow); b. in a positive aspect: the Wise Old Man.

sorrel (plant)

1. a name applied to plants of different genera (both garden and wild), which have an acid taste, which is often not unpleasant (sometimes used in soups, salads, etc.); it has rich autumn colours; 2. paternal affection; 3. resignation to sorrow, purification; it has great curative and cleansing powers; 4. related to the Moon.

soul

1. the immortal part of man; 2. his creative part, the light and fire within him: a. conscience, virtue; b. reason, aspiration; c. the female: the opposite of the male 'spirit'; 3. *external* soul: the soul leaves the body in sleep (q.v.), trance, sickness, or death; it emerges through the mouth or the nose, or in the shadow (q.v.); this may cause loss of consciousness, or even death; it can be prevented: a. by lip or nose ornaments, which also keep evil spirits out; b. covering the mouth while sneezing, coughing, or yawning; c. veils; 4. examples of external souls: A. general: in folktales the hero departs, and often leaves his soul behind with his beloved, lodging it in an animal, plant, candle, etc.; from external signs of the object (e.g. the withering of the plant) the beloved knows that the hero is in danger and special care of the object may help him; or, the magic soul-power is seated in hair; the external soul may also be related to totemism; B. Greek: a. the relation between the firebrand and Meleager; b. Nisus' lock; C. Norse: a. the folktales about a giant "without a heart", i.e. whose soul is somewhere in safe-keeping; if it is found (the secret often being wheedled out of him by an enchanting princess) and hurt, the giant dies; a variant (in which the soul = 'animal' strength is lodged in some part of the body) is the Samson-type of story; b. the invulnerable witch or warlock, whose soul is a light in an egg, within a duck in the lake (the hiding-place often presents a telescoping series of difficulties of reaching).

soup

1. the Flood which Deucalion survived was caused by Zeus becoming angry at getting a plate of umble soup with a sacrificed child's guts; 2. Esau sold his birth-right for a pottage of lentils.

south

1. sun, fire: a. heat, desert, infernal regions (as well as the cold of the North); b. summer; c. the place where the young and the old lion come from, the viper, and the "fiery, flying serpent": Isa. 30, 6; d. Germanic: at the Twilight of the Gods the hosts of fire will come from the south to destroy the Ash-tree of Life; 2. Christian: a. spiritual light; b. the south wall

of a church is dedicated to faith-defenders, martyrs, saints, etc.; 3. *correspondences*: a. age: adolescence; b. body: the upper half of the body; 4. *W. Blake*: a. the region of Reason (Urizen); b. Mt. Sinai (lying south of Jerusalem): the mountain of the "Thou shalt not" prohibitions;

5. *Tennyson* ("O, Swallow, Swallow"): a. the south is bright and fierce and fickle; b. the moon of beauty is brief in the south; c. the place where the swallow wantons; 6. *southwind*: v. Windrose; but for England: a. bringer of contagion: a. "The South-fog rot him": Cymb. 2, 3; b. it brings especially syphilis which is of Neapolitan origin: e.g. Troil. 5, 1; c. bringer of pestilence: "All the contagion of the South light on you": Cor. 1, 4; and "A South-West blow on ye And blister you all over": Temp. 1, 2; b. brings rain: "And with the southern clouds contend in tears..." 2H6 3, 2; c. proverb: "When the wind is in the South It blows the bait in the fisher's mouth"; d. it opens the pores of plants, relaxes them, makes the gum drop, and makes vegetation give a sweet odour: Sir Th. Browne (Garden of Cyrus); e. a child born when a Southwind is blowing gets honey, fruit, etc., and shall entertain bishops and musicians.

southernwood

1. a shrub related to Wormwood, q.v.; 2. mockery-emblem; 3. pleasantry-emblem: its smell, resembling the lemon, soothes the nerves and promotes gaiety.

sow

1. sacred to (and manifestation of) the Great Goddess: a. great fecundity, but she may eat her young; b. the colours vary between white, reddish, and black; c. devourer of corpses: the Hecate-Valkyrie aspect; d. the tusks are moon-shaped; e. as city-goddess: a white sow with a litter of thirty was to indicate the place where Aeneas was to build his city (Vergil, Aen. 3, 392ff.; cf. 12, 72ff.); f. sow's milk causes 'leprosy', the disease caused (and cured) by the Great (White) Goddess; it can be cured by a pulverized haleyon's nest (v. Kingfisher); g. attribute of Cybele, Demeter, etc.; h. often an incorporation of the Corn-spirit (like Pig and Boar), connected with the Hallowe'en Bonfires; 2. Christian: a. brutalization; b. fecundity of evil; c. sacred to Christ; d. Dante: in the coat of arms of a family of usurers; 3. *Shakespeare*: (Temp.) the name Sycorax has been explained as 'sus' (sow) + 'koraks' (raven); but it may be related to Circe ('kirkos': hawk); 4. *folklore*: a. when she has eaten her litter she must be stoned and buried, not eaten: probably

because her meat is poisonous then; but v. 1; b. in nursery-rhymes there are various sows used as steeds, one rhyme even mentioning that it is 'saddled'.

sowing

1. dissemination; 2. creation; 3. sowing-rites: a. high-jumping dances to ensure the high growth of the corn (often done at Carnival-time); b. symbolic or actual copulation, originally repeated as often as physically possible; c. continence: to concentrate magic power; d. the sowing of winter-corn (e.g. in Egypt) coincided with the autumnal mourning-rites; e.g. in the case of Osiris it is the period of his death and dismemberment (involutive return to a chaotic state, the grain dying in the ground) before his (evolutionary) spring-resurrection; 4. the opposite of Reaping; v. *Seed*.

spade (implement)

1. fertility; 2. man: emblem of Adam (and several Christian saints); 3. death; winter, hatred; 4. *her*: emblem of Mercury (q.v.); 5. *folklore*: carrying a spade on the shoulder through the house means that a grave will soon be dug.

spade (Tarot)

1. replaces the sword of the Tarot-pack; 2. the metal kingdom, king/warrior, destruction, command by physical force (the opposite of the Clubs of reason); 3. *correspondences*: a. the realm of expression; b. element: air; c. the V in IHVH; to Dare; 4. *childlore*: hard work coming, when there is a majority of spades in a deal; 5. in several countries there used to be tax on the manufacture of playing-cards, and then it was the ace of spades that was the 'tax-card' (therefore often the card of highest value); for some time one could only buy that card from the king (for which it showed a crown); ace and knave are generally dangerous; its most sinister use probably: American G.I.'s nailing the ace to a dead victim's forehead in Viet-nam.

Spain

1. Greek and Celtic: the underworld; 2. Rome: Spaniards are notorious thieves: e.g. Vergil (Georg. 3, 408); 3. Erasmus (Stult. Laus): they claim to be superior in the art of war; 4. bragging: e.g. 2H4 5, 3; 5. as to dress: "a Spaniard from the hip upward, no doublet" (= all cloak): Ado 3, 2; 6. the first building a Spaniard is likely to erect is a church; v. England for the complete proverb; 7. for Spanish fly: v. Cantharids; 8. for "The King of Spain's Daughter": v. Nut; Sisibe (in the 'Thidreksaga'; Sieglind, mother of Siegfried, in the Nibelungen) is a daughter of the king of Spain.

spaniel

1. fawning: A. Chaucer: (female) amorous

fawning: "Wife of Bath", Prol.; B. Shakespeare: a. "You play the spaniel And think with wagging of your tongue to win me": H8 5, 2; "Yet, spaniel-like, the more she spurns my love, The more it grows, and fawneth on her still" (Gent. 4, 2); also Ham. 3, 2; Caes. 3, 1; Gent. 3, 1; MND 2, 1, etc.; 2. faithfulness: "Or with the gun, And faithful Spaniel, range the ravaged fields": J. Thomson ("The Seasons"); 3. emasculation: "let me be gelded like a spaniel": Per. 4, 6.

spark

1. the spiritual principle giving birth to each individual; the opposite of Chaos: "Nor human spark is left, nor glimps divine": Pope (Dunc. 4, 652); 2. souls scattering from the centre into the phenomenal world; 3. *psych*: the heavenly father; 4. v. *Smith* and *Blacksmith*.

sparrow

1. love, lasciviousness: sacred to *Aphrodite*: a. Shakespeare: lechery: "sparrows must not build in his house-eaves, because they are lecherous": Meas. 3, 2; also in Chaucer (Prol. Cant. T.); their eggs are an aphrodisiac; they are as lascivious as pigeons (Pliny 10, 52); b. M.A.: attribute of Lust, which is personified as a young man riding a goat; c. fecundity; 2. related to the *sea*: a. the helpful winds sent by Castor and Polydeuces are followed by a flight of sparrows (v. Wind); b. sacred to sea-born Aphrodite; c. sparrow-dung blinded Tobit (Tobias' father): sun, blinded by night-sky, and rising again from the sea (Tobias' cure with the fish-gall); 3. *humility*, something of low value: a. even a sparrow has a house for her young (as emblem of the lowest): Ps. 84, 3; b. they are sold for 2 farthings (Matth. 10, 29), yet worthy of God's attention; c. Shakespeare: mean, plebeian (the opposite of the aristocratic Eagle): "I will buy nine sparrows for a penny, and his pia mater is not worth the ninth part of a sparrow": Troil. 2, 1 (note also the repetition of the female number Nine); 4. *pugnacity*, boldness, vigilance;

5. *chattering*; 6. *melancholy*, *solitude*: they like wild places and a sparrow is an attribute in a Solitude-icon; 7. *purification*: (Hebrew) the 'birds' used in the cleansing and purification-rites may have been sparrows (v. Cedar); 8. *Christ*: "I watch, and am as a sparrow alone upon the house top": Ps. 102, 7; 9. the *Devil*: a. "The spink and the sparrow Are the Devil's bow and arrow": proverb; b. a sparrow was plucked alive by St. Dominic to annoy the Evil One;

10. *D. Thomas*: v. Hawk; 11. *folklore*: a. sometimes considered the souls of the dead,

and therefore not to be killed; b. nursery-rhyme: a sparrow, with his bow and arrow, killed Cock Robin; 12. v. *Hedge-sparrow*.

sparrow-hawk

1. sacred to the sun: rapid flight and incomparably sharp vision; v. Hawk; 2. sacred to Osiris and Apollo; 3. brave fighter; 4. predicts wind-directions; 5. jealousy: connected with Juno, who also has a piercing look when jealous; 6. attribute of Speed; 7. *her.*: prudence and bravery.

Sparta

1. obedience through custom; 2. simplicity, frugality, brevity of speech; 3. courage; 4. "hounds of Sparta": celebrated for speed and keenness of scent, but also for their fierceness: "O Spartan dog, More fell than anguish, hunger, or the sea!" (Lodovico to Iago): Oth. 5, 2.

spear

1. sun-ray, lightning, connecting heaven and earth: world-axis; 2. royalty, knighthood: an ashen spear was a symbol of royalty before the sword (cf. Orestes); 3. fertility: a. phallic; b. related to tree: Romulus saw a spear stuck in the ground take root and put forth branches and leaves: Ovid (Metam. 15, 560); cf. also Dogwood (Vergil); c. cf. Aaron's Rod and the rod out of the stem of Jesse (Isa. 11, 1); the often branching shaft establishes its relation with fertility-gods (e.g. Baal); 4. war: a. O.T.: beating spears into pruning-hooks (like swords into ploughshares) is a symbol of peace in Isa. (2, 4) and Micah (4, 3); b. attribute of Ares-Mars, Athena-Minerva, Hera-Juno Lucina; another connection between deities of war and fertility; 5. connected with the element Earth (v. Weapons); 6. ownership: (Rome) spears were put up at (slave) auctions as a sign of ownership: Juvenal (Sat. 3, 33); 7. wounding and healing: Achilles' spear: in post-Homeric literature (e.g. Ovid, Metam. 13, 171f.) Achilles wounded Telephus with his spear, which wound was healed by the verdigris scraped off the spear: "Whose smile and frown, like to Achilles' spear, Is able with the change to kill and cure": 2H6 5, 1; another example: the wonderful spear which gave the Dolorous Stroke, causing cessation of fertility but with which later the 'legs' of the Maimed King are anointed: Malory (2, 15 and 17, 20f.); 8. martyrdom: e.g. Crucifixion-emblem; another relation with the H. Grail-story, q.v.; 9. *her.*: a. honour, b. martial readiness; 10. *folklore*: "Burning Spears": v. Aurora Borealis.

spear-mint

1. a species of mint used for culinary purposes, distinguished by its leaves and tapering

pale-blue flower spikes; v. also Mint; 2. burning love; 3. severity.

spectacles

1. binary functions: love/knowledge, revelation/learning, illusion/clear sight, etc.; 2. any twin deities; 3. old age; 4. Temperance wears them to see things clearly as they are.

spectre

1. deathly: "Where youth grows pale, and spectre-thin, and dies": J. Keats (O. to Nighting. 3); 2. *W. Blake*: the conscious, dominant, logical part of man (or God); the opposite of Emanation selfhood.

sphere

1. celestial or terrestrial form; 2. creative motion, the wheel of life; 3. deity form; 4. Ptolemaic: the Celestial Sphere = the earth: a. centre of the universe; b. surrounded by 9 spheres of invisible space; v. Heaven; 5. a man placed within a cage-like sphere: v. Halo; 6. the *Music* of the Spheres: v. Music; 7. *W.B. Yeats*: perfection: the Zodiac is changed into a sphere ("Chosen"); 8. v. *Globe*.

sphinx

1. *the common forms*: a. a lion's body with human head and hands: androsphinx; v. also Lion (L, I, 2); b. a lion's body with a ram's head: criosphinx; c. a lion's body with a hawk's head: hieracosphinx; d. Babylon: a human-headed, bearded animal, sometimes with wings; e. Greek: only with a female head and wings; f. heraldic: a woman's head and breasts on a lion's body; 2. Assyro-Babylonian: the chaos-monster overcome by Marduk and other light-heroes; the opposite of the winged bull; 3. Greek: a. Ura(nia), dominating air and earth, later overcome by Zeus-Apollo, and then she became Typhon's daughter; b. as daughter of Typhon and Echidna she represents the pestilential heat of summer; c. as an insatiable prophetess (pestilence) she devoured Theban youths till someone was able to answer her riddles (Oedipus), and then she jumped from a rock; v. also Riddle; d. the enigma of life: the riddle of life and death, whose ultimate meaning can never be grasped; e. it is found on Athena's shield or helmet, because that was one of her previous existences; 4. general: a. M.A.: the pleasures of the body, attractive at first sight, but very bitter and sad after you have tasted them; the love of whores luring young men away from their studies; b. union of binary functions: intellect/physical power, spirit/matter, harmony/peace, Leo/Virgin = creator/created, royal power/protection, etc.; c. it incorporates the 4 elements, like the Devil; d. *W.B. Yeats*: withdrawn and complete contemplation: the opposite of

Dancer; also the opposite of Buddha = love;

5. *psych.*: (Jung) a. as semi-theriomorphic representation of the mother-image, the Terrible Mother; b. an unconscious manifestation of the libido, especially in a state of repression, where the childish representations of the instinct appear at the same time as attributes of the parents, who, in turn, appear in animal form (father-bull, etc.); c. v. Oedipus under Animal; 6. *her.*: a. omniscience; b. secrecy.

spice

1. love, fertility: a. connected with the Queen of Sheba: 1Kings 10, 10; b. connected with sexual activities throughout the SoS; 2. sacrifice: for use in the Tabernacle: a. 'principal spices': (e.g. Ex. 30, 23ff.): myrrh, cinnamon, calamus, cassia, and olive oil, used as ointment; b. 'sweet spices': stacte, onycha, galbanum, and frankincense; 3. sanctity, purification, and rejuvenation: a. the Virgin Mary, blessed on her day of Assumption; b. related to the Phoenix's nest: Richard (R3 4, 4) promises his sister-in-law that her sons (killed at his orders) will be buried "in your daughter's womb... Where in that nest of spicery They shall breed Selves of themselves"; 4. *nursery-rhyme*: little girls are made of sugar and spice and all that's nice.

spider

1. *myth.*: a. Greek: in a weaving-contest Athene could not win from the country-girl Arachne; in a rage she beat her and the poor girl hanged herself; contrite Athene changed her into a spider: Ovid (Metam. 6, 1-145); b. Christian: on the Flight into Egypt, when taking refuge in a cave, the H. Family was protected by a spider weaving a thick web at the entrance, into which a dove laid an egg; the pursuing soldiers, seeing the web undisturbed, did not investigate the cave; c. spiders do not spin Irish wood because of St. Patrick's enmity not only to serpents, but also to toads and spiders; 2. malice, craftiness, e.g. in politics: laying snares for an enemy: "My brain, more busy than the labouring spider, Weaves tedious snares to trap mine enemies": 2H6 3, 1; 3. despair and hope: a. worker in the dark: it is afraid of the sun; b. avarice: a bleeder of small insects (the poor); c. the Devil with his web of human frailties and heresies; d. v. 1, b; 4. weaver: a. Creator, the (male) Supreme Deity; b. attribute of the goddesses of fertility: v. Weaving;

5. continuous sacrifice (weaving and killing) ensuring the stability of the universe; 6. wisdom: a spider "taketh hold with her hands and is in kings' palaces": Prov. 30, 24-8; perhaps no

spider is meant but a kind of lizard, the gecko; it is also an emblem of foresight (weather-prediction, etc.); 7. (perverted or rejected) love: "The spider Love which transubstantiates all And can convert manna to gall": J. Donne ("Twickenham Garden"); 8. lunar animal: connected with the Great Goddess, and (later) with the witches; 9. *psych.*: (in dreams) the aftermath of an orgasm: with its sprawled legs and soft underbelly it symbolizes repulsive (because morally repressed) sex, due to the projection of the accompanying visceral changes;

10. *her.*: a. wisdom, prudence; b. labour; 11. *special literary references*: A. *W.B. Yeats*: love has a spider's eye to find out some appropriate pain: the cruelties of Choice and Chance; B. *T.S. Eliot*: beneficent forgetfulness: putting its webs over our (lying) tombstones; C. *D. Thomas*: a. the author seen as a poet of darkness, punishing the land; the opposite of the Crab; b. the Father advises the Son to kill the spider and the wren (the components of life and death), which the Son declines ("Find meat on bones"); 12. *combinations*: A. a spider's *thread*: connection between heaven and earth, related to Ascension; B. a spider's *web*: a. the Mystic Centre and the unfolding of Creation; b. illusion: the world of phenomena; c. symbol of the Labyrinth, q.v.; d. rays of the sun; e. human frailty: a. false trust or hope: Job 8, 14; b. the laws, catching the small flies, but letting the bigger insects break through: Meas. (3, 2); f. violent evil: the evil-doers "weave the spider's web" (Isa. 59, 5f.); g. v. also Cobweb;

13. *folklore*: a. "If you wish to live and thrive, let the spider run alive": a spider in the house predicts prosperity and happiness; b. small spiders (especially red ones) are 'money spiders' and bring financial luck; c. connected with rain: killing one, or stepping on one, causes rain (the witches are in charge of the weather and winds); d. proverb: "Where the bee sucks honey, the spider sucks poison".

spikenard

1. a kind of grass, indigenous in India, the sap of which is used to perfume an ointment; probably it is the 'pistikos' of Mark 14, 3 (literally believing), and the real stuff (because Pliny mentions that there were many imitations); or it might be the kind of green almond (pistache), which Jacob sent as a gift to Egypt (Gen. 43, 11), and which was eaten fresh, or used as spice when dried; 2. perfume, allurement: "While (= as long as) the king sitteth at his table, my spikenard sendeth forth the smell thereof": SoS

1, 12, and 4, 13; 3. purification, holiness: a. it was used by a woman (a Maria) to anoint Christ (v. Alabaster); b. the plant is assigned to the Virgin Mary; c. thrown on funeral pyres to sweeten the odour (e.g. Propertius 4, 7, 32).

spindle

1. phallus, universe axis, coition: a. attribute of (female) deities of moon, earth, and vegetation; b. the marriage of heaven and earth; c. related to the moon: transitory; d. in Perrault's "Sleeping Beauty" it was the prick of a spindle which sent her asleep for a hundred years; e. it is so magically potent that even carrying one uncovered outside is dangerous (Pliny 28, 5); 2. spine; 3. weaving: emblem of Clotho (Fate), and of temporal life; the Moirai (Fates) have 'brazen spindles' (Lycophron 584f.); 4. v. *Distaff*.

spindrift

D. Thomas: a. "steeple of spindrift": heights of momentary ecstasy (of poetry and begetting); b. J. Keats had written in water, Thomas in even less durable spindrift; c. cf. "singing tides".

spine

1. firmness, stamina, seat of courage; 2. flame, life-force: a. the Tree of Life, and world-axis; b. the Rod of Aaron or Jesse; cf. Spear; c. from its marrow semen is distilled; 3. connected with snakes: when a man's body is buried in the earth, the marrow of his spine is changed into a snake: Ovid (Metam. 15, 389f.); v. Serpent.

spinning

1. creation (like weaving, q.v.): the harmonious whirling which creates material life: a. bringing forth, and fostering, life; the thread = offspring; b. spinners are related to the demiurge, spinning the thread of existence; c. Eileithya (goddess of childbirth) is called the 'deft spinner'; d. for the 'spinning of vegetation': e.g. v. Rumpelstilzkin; e. up to the 15th and 16th centuries the Virgin was always represented as spinning when the Annunciation was made; 2. fate: emblem of the Fates; 3. *D. Thomas*: a. related to the embryo spinning his body; b. = the weaving of magic tales, the bards and prophets; c. creation; d. = turning + making thread of raw fibre, e.g. straw; 4. 'golden threads': the goddess (e.g. Frigg) spinning the sun-rays; v. Gold; 5. *spinning-wheel*: a. emblem of femininity, of the vulva; b. the Omphalos: v. Navel; thus also the emblem of Heracles; c. the revolving or whirling sky.

spiral

1. the mystery of life and death, of involution and evolution; its main forms are: A. a.

solar expansion (e.g. the nebula): activity; b. lunar contraction (lunar orbit) and ossification (e.g. shell): passivity; B. a. clockwise: creation, evolution, growth (e.g. attribute of Pallas Athena); b. counter-clockwise: 'destruction', involution, death or decrease (e.g. whirlpool, or attribute of Poseidon); 2. connecting the Centre (unmoved mover) with the Circle of the phenomenal world of multiplicity: a. Egyptian hier.: a. relation between unity and multiplicity; b. cosmic forces in motion; b. the form of celestial and terrestrial phenomena: whirlpool, whirlwind, hurricane, etc.; c. the balanced order of the universe; 3. resurrection and immortality: a. the Old Temple had at least one pillar with a spiral movement; the temple which Ezekiel saw (41, 7) had a 'winding' upwards all round the temple; b. connected with the (fertility: death and rebirth) wands of the Bassarids, of Dionysus (spiral growth of ivy and vine), and the Maypole; 4. breath and spirit: Egyptian Thoth with a spiral on his head;

5. authority, power: the Pharaoh's sceptre; 6. divination: connected with the movements of oracular snakes; 7. death: the "Spiral Castle" = the Silver Castle = Aurora Borealis = the Glass Castle, often connected with maze-dances (v. 9); 8. guardianship: used to ward off evil spirits, intruders, etc., symbolizing the guardian snake; 9. spiral dance (often for healing, with incantations): a. inducing ecstasy; b. escape from the material world to the Centre; c. connected with the Partridge-dance (q.v.), May-pole dance, etc.;

10. double spiral (often each following the opposite direction): a. binary functions: masculine/feminine, evolution/involution, etc.; cf. Andrew-Cross, Hourglass, etc.; b. (Celtic:) death and rebirth; c. the Upper and Lower Waters; d. linked with the element of water (transition, transformation, regeneration): common in sea-cultures; e. the primordial Hermaphrodite (q.v.); f. the flattened two halves of the World-Egg; 11. connected scrolls and torse (through the markings on the segments of its shells).

spire

1. bridge to heaven, universal axis, creative force; 2. aspiration, summit: related to Pyramid, q.v.; 3. on Churches: the central one: God the Father; the smaller ones: his celestial offspring; 4. *D. Thomas*: a. a sexual and poetic ascent; b. the holy phallus, or holy tower-tree of words.

spirit

1, incorporeal existence (after death); 2. the ideal, perfection; 3. the 'Spirit of Truth' = the 'Comforter' (= lawyer): the H. Ghost: John 14,

17, and 26; 4. connected with breath (sometimes fire): life-force; 5. unity; 6. M.A.: man's body is governed by three spirits: a. the animal spirits: seated in the brain; b. the life spirits: seated in the heart; c. the natural spirits: seated in the liver; 7. *alch.*: one of the (many) names of Prime Matter; 8. *E.A. Poe*: ideas or persons 'killed' by the conscious or super-ego, and 'buried' in the unconscious.

spittle

1. the centre of soul-power (like blood): it averts evil (spirits), and strengthens existing good luck (spirits); it can also be used against one by an inimical witch or magician; Glaucus forgot the art of divination by spitting (Apollodorus 3, 3, 2); cf. Cassandra; 2. life-substance (like Breath): creation; in some creation-myths the Creator used spittle like Yahweh did the Word and breath; it also 'seals' contracts; 3. healing: e.g. Christ's use of spittle, especially to open blind men's eyes: e.g. Mark 7, 33.

spleen

1. seat of the emotions: a. sexual passions: "Let my spleenful sons this trull deflower": Tit. Andr. 2, 3; b. mirth: "If you desire the spleen, and will laugh yourself into stitches, follow me": Tw.N. 3, 2; also LLL 3, 1, etc.; inability to control laughter may be caused by an enlarged spleen (Pliny 11, 80); c. anger: "Or I shall say you are all in all in spleen, And nothing of a man": Oth. 4, 1; d. malice: R3 2, 4; e. impetuosity, a fiery temper: "the lightning... That, in a spleen, unfolds both heaven and earth": MND 1, 1; f. caprice, waywardness: 1H4 2, 3, etc.; 2. (later) the typically Romantic melancholy caused by feeling ill-at-ease in the modern world; e.g. Ch. Baudelaire: "Spleen de Paris"; 3. especially related to flies: "The lowest Trees have tops, the Ante her gall, The flie her splene, the little sparkes their heate": Sir E. Dyer; from a Latin proverb.

spoiler

a spoiler at noonday: a very determined enemy, fighting even in the heat of the day: "I have brought upon them against the mother(s) of the young men a spoiler at noonday": Jer. 15, 8.

sponge

1. parasite; a person who soaks up (and performs) anybody's will, and executes it to his own advantage: e.g. Ham. 4, 2. obliteration; 2. Crucifixion-emblem.

spoon

1. the female principle; or, androgyne (female bowl and male handle); 'love-spoons' are given to girls as a token of love; 2. *T.S. Eliot*: escape from spiritual life through monotony; a

small doling out of something big: "I have measured out my life with coffee-spoons" ("Love-Song of Alfred Prufrock"); v. also coffee; 3. *folklore*: a. a falling spoon denotes the arrival of someone; b. christening-gift: especially 'Apostle-spoons': twelve to a set, with the figures of an Apostle on the handle; given especially to god-children; ref. in H8, 5, 3; c. proverbs: "He should have a long spoon that sups with the devil" (already in Chaucer's "Squire's Tale"); "To be born with a silver spoon in one's mouth": to be born rich.

spot

1. (embroidered) pattern: "What are you sewing there? A fine spot": Cor. 1, 3; 2. inconstancy: "this spotted and inconstant man": MND 1, 1; 3. stain: the spotted Leopard (= Anglicanism) as the opposite of the spotless Hind: Dryden.

spread-eagle

1. exaggeration, boastfulness, chauvinistic megalomania; 2. position for flogging or death; v. Lying; 3. (lying) position of (female) surrender (for love, or after love).

spring (season)

1. youth, (female) innocence: "See where she comes, apparelled like the spring": Per. 1, 1; cf. Ham. (1, 3): "the canker galls the infants of the spring Too oft before their buttons be disclosed"; 2. rebirth: "... and in the Fire of Spring, The Winter Garment of Repentance fling": FitzGerald's transl. of O. Khayyám; 3. growth; 4. mildness, sweetness (killing the winter or frost-demon): a. "Come, gentle Spring, ethereal mildness, come": J. Thomson ("Spring"); b. "Sweet spring, full of sweet days and roses, A box where sweets compacted lie": Herrick ("Virtue");

5. time of courting: a. "I heard a linnnet courting His lady in the spring": R. Bridges; b. "Ear th' horoōsa Nycheia": 'And Nycheia with Spring in her eyes': Theocritus (Id. 8, 45); 6. *correspondences*: a. period: early morning, youth; b. direction: East, the seat of rain and sunrise; c. body: the liver (which is strongly aroused in spring), and the right half of the body; d. colour: green (sometimes white = innocence); e. element: wood (vegetative life); f. flavour: sour; g. Zodiac: Aries, Taurus, Gemini; 7. *combinations*: a. spring-equinox: a. resurrection-rites; b. often the New Year (v. March); c. sowing and vine-pruning; d. shepherd's festival; B. spring-maid: a. usually the same as the Dawn-maid; b. the virgin-mother producing the (sun-)fertility; c. the Graces are the Spring-maid in Triple Form; 8. v. *Seasons*.

springwort**folklore:**

1. no one knows what it is ('mandrake', or a plant belonging to the spurge-family), but one can recognize it by its always being covered with dew; it can be found by watching a woodpecker; 2. fertility: a. it makes humans fertile, and generally strengthens by rubbing oneself with it; b. it reveals secrets and hidden treasures (of underground fertility).

spur

1. stimulus, activity of diligent people; 2. knighthood: in the days of chivalry only knights were allowed to use spurs, and thus they formed an emblem of knighthood; they still form part of the British regalia; 3. *her.*: a. fighting spirit, violence; b. knightly dignity; 4. *folklore*: for Spur-peal: v. Banns.

square

1. Egyptian hier.: achievement; 2. earth, the world of matter, with its 4 directions and 4 elements: a. firmness, stability (cf. Cube); b. order, organization, and construction in a pluralized state (cf. the divine and spiritual triangle and the circle of unity); c. Christian: mortality; 3. the rational intellect, or stable wisdom, truth; 4. femininity;

5. *psych.*: man not at one with himself: the minimal composite number; yet, it indicates greater orderliness and stability than the trapezium; 6. *her.*: a. truth; b. equity; c. constancy, stability; 7. *combinations*: A. the Builders' Square (Egypt): a. used in ritual; b. represented in temples and pyramids as the seats for Osiris (as judge of the underworld) and Maat (Truth); B. the Square God: "Quadratus Deus": Terminus, god of boundaries, who is sometimes adored in the form of a square stone; C. "Squaring the Circle" (in reality the opposite): it was one of the preoccupations of the Alchemists to turn the square into a circle: a. to reach a union of opposites by equating heaven and earth through synthesis; b. to find the ultimate unity of the material world by taking off the corners of matter; c. this can be done: a. by rotating the square; b. the intermediate stage is the octagon (2 superimposed squares), the highest we can hope for on earth: the step between the earth (feminine, matter, reason) and eternity (perfection, the spirit); 8. v. *Four*.

squill

1. a plant with a bulbous root and poisonous scales: 'Urginea (= Scilla) maritima'; it grows near the sea, and was used in medicine; 2. it grows when the moon wanes (like onions and garlic) and therefore forms a powerful counter-magic: rubbed on gates it keeps evil

spirits out (since Pythagoras); 3. removal of all evil influences: diuretic and raticide; 4. attribute of various vices, e.g. Envy.

squinting

1. Venus squints (a little); 2. attribute of Envy; 3. v. *Eye*.

squirrel

1. nimbleness, playfulness; 2. messenger: Ratatoskur, the squirrel, runs up and down the Ash (the Tree of Life, Yggdrasil) to bring tidings from the dragon below it to the eagle on top (and v.v.), which animals are in eternal enmity (celestial world and the underworld); 3. hoarding: providence and thrift; 4. wisdom through penetration: eats nuts; 5. *her.*: a. the ancestor was an important messenger in the diplomatic or military service; b. courage (sticks to its tree even in danger); it fights with charm and cunning; c. impartiality; d. a great hunter and sylvan retirement; 6. *D. Thomas*: an inhabitant of the world of dangerous (yet necessary) aspiration, lust mounting; 7. a squirrel's tail: scout in the American revolution; 8. a squirrel running a wheel in a cage: Man's (especially the poet's) antics: "Still Dancing in an airy Round, Still pleased with their own Verses' Sound": M. Prior ("A Simile").

stabbing

folklore: a. as the weapons which stab may symbolize the phallus, stabbing Mother Earth will increase her fertility; b. when you have cut yourself with a knife, you must clean the knife to prevent the wound's infection; one of the many ways to clean it is by stabbing it into the ground; c. v. *Knife, Dagger, etc.*

stable

1. realm of darkness, from which the sun emerges, or where the light-hero is born; 2. light and revelation emerging from ignorance; 3. a guarded place: to keep the mares from the stallions: Wint. 2, 1; 4. v. *Horse and Manger*.

staff

1. guidance: a. the shepherd's crook, the bishop's staff; emblem of various saints (e.g. St. Christopher); b. in the Zechariah parables of the good shepherd, his two staves are called Beauty and Bands (11, 7ff.); c. emblem of Christ; d. a royal weapon: like club; 2. fertility, resurrection, sun: a. universal axis, phallus; b. connected with snakes (e.g. Moses): both chthonic (v. also Sceptre); in Egyptian paintings the Sungod is often represented with a snake-staff; c. emblem of Asclepius: healing = resurrection, because it is not the result of 'healing' so much, as a 'call back from the dead', thus a resurrection; also an attribute of Bacchus-Dionysus (as fertility-god) and Hermes-Mercury

(as bringer of the Graces = Spring-fertility); d. attribute of the lover, usually combined with the purse; e. producing water from rock: Moses, Rhea (Callimachus, H. 1, 30f.); 3. magic wand, creative: connected with Speech, the Creative Word (again in connection with Moses): the earth is created by 'giving names', and creates itself by resurrection, so we can say "the speaking earth", of which the herald Mercury-Hermes is the representative; cf. also the oracles under his supervision; 4. support: a. attribute of blindness, of old age, etc.; b. the 'staff of life': bread; here also 'staff' may mean 'vegetative life', which is 'broken' in times of famine; cf. "Son of man, behold, I will break the staff of bread in Jerusalem": Eze. 4, 16: I shall cause famine; bread was strung on a stick;

5. pilgrimage, faith: v. Sir W. Raleigh: "The Passionate Man's Pilgrimage"; 6. punishment; 7. *T.S. Eliot*: ("The Waste Land"): the Man with the Staves may refer to the 5th Tarot (v. Arch-priest);

8. *combinations*: A. for the staff of Life = bread: v. 4, b; B. the lover's staff: "Hope is a lover's staff": Gent. 3, 1; proverbial; C. a flowering staff: a. fertility: cf. Heracles' club (v. Club); b. one favoured or selected by a deity: e.g. Aaron's Rod (for priesthood), and Joseph's staff (to become Mary's husband); c. innocence of someone accused, or forgiveness of the sinner: Tannhäuser's staff flowered to disprove that he could not be forgiven; D. a staff topped by a crescent (semi-circle): conjunction of opposites: fire + water, male + female, spirit + matter, etc.; 9. v. *Caduceus, Crook, Mace, Sceptre, etc.*

stag

1. *general*: a. a 'superior' animal; the stag is called 'royal' when he has 12 points to his antlers (= 7 years old) or more; b. his natural enemy is the serpent: v. also Deer; c. (Graeco-Roman) he has the gift to recognize medicinal herbs; d. the penis of the stag is a powerful aphrodisiac, because of the erotic fury of the stag, and because it is the receptacle of the bile; e. (Aristotle, Aelianus, etc.) a stag has no gall;

2. *myth.*: often kings, lovers of goddesses, were changed into stags; they became 'antlered' or 'horned' when the goddess had her annual purifying bath and took her new lover (related to the cuckold's horns); later the ritual was probably mimed in rite: the (fertility-)kings were killed in stag-skins, with antler-headress (v. also Horn); some examples: a. Actaeon had 'accidentally' stumbled upon the cave (vulva-symbol) with the fountain, in which Diana was bathing in all her glory; she changed him into a stag, and then the heartless high-skirted virgin

saw him devoured by his own hounds (Ovid: *Metam.* 3, 155ff.); this has been explained as a man punished for intruding upon secret female mysteries; but it may refer back to (the priestess, representative of) Artemis bathing after the killing of the sacred king; in some texts it is clear that the Artemis-cult originally did not so much stress the virginity-aspect of the goddess, as the ecstatic and orgiastic; also Nemesis had a silver crown adorned with Actaeon stags; b. perhaps there was a Minolaphos, before the Minotauros in Crete, with a goat-cult in-between: v. also Goat; c. the boy Cyparissus loved a beautiful stag with antlers like gold; he rode this stag, but accidentally killed it, at which he mourned so deeply that he was changed into a cypress: Ovid (*Metam.* 10, 109 ff.);

3. *elevation*: a. mediator between heaven and earth (like Eagle and Horse), and as messenger of the gods he is often the opposite of the he-goat; b. solitude and purity, often representing the pure soul, searching for baptism, the Grail, or the Way of Ascent; also in Celtic myth: at the end of his life Oisín saw a stag (his soul) pursued by a white hound with a red ear (death); c. as the natural enemy of the snake he symbolizes the victory of the spirit over matter;

4. *fertility*: the masculine principle: a. Germ.: his antlers are related to the Tree of Life and in mythology four stags feed on the branches of the Tree of Life (Yggdrasil); sometimes there are three; from their antlers fertilizing dew drops on the world below; moreover his antlers are a sun-emblem; b. Celtic: Llew Law could be injured only when he stood with one foot on a cauldron (earth, fertility) and one on a buck (fertility), while his hair was tied to an oak-branch (sky, fertility); the stag is connected with the fertility-king Pwyll; c. it is sacred to Apollo; and v. 1, d;

5. *rejuvenation*, regeneration, immortality, longevity: a. it rejuvenates itself by eating serpents; b. the cycle of rejuvenation is also symbolized by its renewed antlers; c. antlers are often found on British graves to indicate immortality (surviving death); d. (Hesiod, etc.) it lives 4 times as long as a crow, which lives 9 times as long as man; v. also Horn;

6. *beauty*, grace, agility, mildness (v. 1, e), etc.;

7. *chastity*: stags were used in 'virginity-tests' (like elephants, lions, and unicorns): if the animal killed the girl she was no longer a virgin (the 'magic power of chastity');

8. *her.*: a. lover of justice and harmony; one skilled in music; b. mildness, kindness; c. political providence; one who makes no rash attack; d. lover of faith and truth; e. hunting-rights.

stage (theatre)

1. the world: "All the world's a stage, And all the men and women merely players, etc.": AYL 2, 7; also Mer.V. 1, 1; 2. *D. Thomas*: "ivory stage": a variant of the Ivory Tower of the strutting artist's withdrawal from the world: pretended poetic isolation, which is really a mere display.

stairs

1. ascent (to Heaven): a. the Ten Stairs of the Ladder of Secret Contemplation in the Darkness of the Soul: Juan de la Cruz; ref. in T.S. Eliot's "Burnt Norton"; b. the intricate process by which the Self ascends; e.g. in Yeats; c. connected with Jacob's dream, with Mithra, with Osiris ("The God of the Stairs");

2. *special literary references*: A. *P. Valéry*: the stairs of poetry; B. *W.B. Yeats*: "Winding Stairs": a. the feminine gyres, which give form to the crumbling, yet regenerative Tower; b. the spiral (q.v.) into the darkness of an after-life with no return, no reincarnation, a nirvana; C. *T.S. Eliot* (many figures are represented as mounting stairs: already in "Prufrock", "Rhapsody", etc.): a. the Purgatorial stairs: the conjunction of opposites; b. inevitable 'progress' (e.g. in "Ashwednesday"): the impossibility for Eliot to return to his former being, whom he sees struggling on the lower stairs with the Devil (in III) of hope and despair, with disgust (of debauch) and desire; and the return of fruitfulness in spiritual rebirth (fig = vulva) in a renewed vision of the world of love, with Dantesque undertones; D. *D. Thomas*: the place of chance meetings;

3. *folklore*: two people meeting on the stairs: bad luck; 4. v. *Ladder, Steps, Spirals, etc.*

stake

1. being *tied* to a stake: a. humans: for burning or torture: martyrdom, or death of a fertility-king, related to Hanging (for the cutting of the hair, the emasculation/blinding, etc.); b. in Eliz. times: bears were tied to a stake, to be baited by dogs; ref. e.g. Mac. 5, 7; 2. *folklore*: a stake was driven through a vampire's heart (sometimes also through that of other 'criminals', like suicides) or through his head, when he was buried at a crossroads, in order to 'pin him' to that place, and prevent his return.

stamping

stamping the earth with (bare) feet is a fertility-rite, common among folk-dances everywhere; it relates to the phallic foot-symbolism (v. Foot), and a re-entry into the (womb of) earth, resulting in a state of ecstatic unconsciousness.

star

1. heavenly light (the spirit) fighting the forces of darkness; Norse: they are the sparks of Muspelheim, fixed by the gods to light the world; 2. immortality, the soul: "The soul that rises with us, our life's star, Hath had elsewhere its setting, And cometh from afar": W. Wordsworth (Ode on Int. of Imm.); 3. (spiritual) guidance: a. of the Magi to Bethlehem; b. to knowledge: "To follow knowledge like a sinking star Beyond the utmost bounds of human thought": Tennyson ("Ulysses"); 4. destiny: a. astrology: those stars which are above the horizon at a man's birth, shape his destiny; when they are ascendant the time is propitious; when they are below the horizon (in descendant) the time is unfavourable; b. in the O.T. astrology is generally forbidden, but in Deborah's song (Judg. 5, 20) we find: "The stars in their courses fought against Sisera"; v. also 9; c. "It is the stars, The stars above us, govern our conditions": Lear 4, 3;

5. hope, purity; 6. constancy: "Bright star, would I were steadfast as thou art": J. Keats (Sonn.); 7. the unreachable ideal: "And he, that strives to touch a star, Oft stumbles at a straw": E. Spenser (Shepherd's Cal.: July); 8. vigilance: "The stars, bright sentinels of the skies": W. Habington ("Castara"); 9. animated spirits: (at Creation) "When the morning stars sang together, and all the sons of God shouted for joy": Job 38, 7; this view of the stars led to 'idolatry', e.g. Manasseh (under Assyrian influence) "worshipped all the host of heaven, and served them"; v. also Judg. 5, 20; Bar. 3, 35;

10. = the Moon: "the moist star upon whose influence Neptune's Empire stands": Ham. 1, 1; 11. social level: "Out of thy star": Ham. 2, 2; also Tw. N. (2, 5): "In my stars I am above thee, but be not afraid of greatness"; and All's W. 1, 1; 12. rowers of the sun's ship: Egypt; 13. *special literary references*: A. *Dante*: a. Hell is a dark place without stars: "l'aer senza stelle" (C. 3, 23); cf. in Macbeth's Hell-Castle: (Banquo:) "there's husbandry in heaven, Their candles are all out": 2, 1; b. in Purgatory he sees four star-nymphs: the 4 cardinal virtues, and the stars of the theological virtues with a sun in their midst; B. *W. Blake*: the laws of Reason, which move immutably along meaningless circles; their light is scattered and ineffectual: Science and Fate controlled man and caused his Fall; C. *T.S. Eliot* ("Hollow Men"): a. "fading stars": spiritual death; b. "perpetual star": eternal life; D. *D. Thomas*: a. a human being; b. "We ring the stars": we rise beyond the limitations of time and space;

14. *combinations*: I. the number of points: A. *four-rayed*: a. emblem of the Assyro-Babylonian sun-god Shamash (same root as Samson); b. this later became the origin of the Maltese Cross; B. *five points* (v. also Seal and Pentagon): a. Egypt: the symbol of Horus after he became supreme deity: the Celestial World; b. Pythagorians: a cunning combination of 3 and 3, and of 3 and 2: a. perfection; b. the Universe; c. Man; e. *her*: "mullet": a. in cadency: third son; b. divine grace, learning, virtue; C. *six points*: androgyne and union of opposites: v. Seal (David's -); D. *seven points*: a. cyclic progression: connected with Cybele, q.v.; b. human skill; c. all Sevens: the spirits of god, the gifts of the H. Ghost, planets, metals, etc.; E. *eight points*: a. Semitic: the Queen of Heaven; since then the planet and the goddess Venus; b. the rising sun (regeneration, etc.); c. occult: the Wheel of Fortune; F. *nine points*: Christian: the 9 fruits of the H. Ghost; II. particular stars: A. *Morning Star*: a. male aspect of the Great Goddess: war; b. forerunner of the sun (light), birth of the Messiah or sun-god; c. various names: Heosphoros (dawn-bringer), Phosphoros (light-bringer), Lucifer (same), Venus; Pollux, the immortal twin, going into light; d. Norse: Orvand-el's toe: when it was frost-bitten it fell off, and Thor threw it to heaven; e. Christian: a. Christ: resurrection and ascension: Rev. 22, 16, and 2 Peter 1, 19; b. Mary: introducing Christ into the world; f. by the morning star's rising the shepherds knew it was time to release their sheep from the fold: "Look, th' unfolding star calls up the shepherd": Meas. 4, 2; also Milton ("Comus" 93); B. *Evening Star*: a. female aspect of the Great Goddess (q.v. and Star of the Sea below); b. bringer of darkness; Castor, the mortal twin, going into darkness; c. Christian: Mary: she came in the last part of the history of mankind; C. *Star of the Sea*: a. emblem of all the mother- and sea-goddesses: Isis, Aphrodite, etc.; the star-tattoo is still common on sailors' hands for the sea-goddess Venus; b. usually represented as a six-pointed star; c. Christian: the Virgin-Mother; D. *Shooting Stars*: a. Greece: at Sparta it sometimes indicated that the king had sinned and had to be deposed; b. Rome: storm warning: e.g. Vergil (Georg. 1, 365); c. sign from heaven, especially of the supreme deity; d. the emblem of speed; e. connected with human souls: a child will be born or a soul is released from Purgatory; E. a *dancing star*: merriment; Beatrice explains her merriment as: when I was young my mother cried "but then there was a star danced and under that star I was born": Ado 2, 1; F. "*star-crossed*": Rom. (1, Chorus):

"A pair of star-crossed lovers take their life"; also the rest of the play is full of star-references;

15. v. *Aerolite, Comet, Planet, etc.*

Star(s), The - (Tarot)

1. other names: Sirius (the Dog-Star, q.v.), the Star of the Magi; 2. represented: a naked maiden kneeling at a pool, pours water from two vases; sometimes one vase is gold, the other silver; or one is emptied on land, the other into the pool; but one is always held higher than the other; we see vegetation with (at least) one tree in which the (soul) bird is about to take flight; sometimes there is a butterfly (regeneration), or an acacia with a rose (immortality and love); the central big star is usually 8-pointed, single, or doubled in two different colours (occasionally 5-pointed in a sun-disk); several other stars (and the planet-signs) are visible; 3. *denotes*: a. the connection between the Upper Waters and the Lower Waters; the Waters of Life poured into the pool of the world of phenomena, or of universal consciousness (and earth); b. harmony: the soul connecting spirit and matter; meditation; c. the radiation of human intelligence, connected with the H. Spirit and Uranus, the royal planet of intelligence; d. the maiden stands for eternal youth and beauty, and shows affinity with the Empress, the High Priestess, but especially with the woman in Temperance; e. *astrol.*: Uranus, or Mercury and Aries.

starfish

1. "stella marina": various species have been suggested; 2. it generates so much heat that it not only sets fire to everything it touches, but also cooks its own food: Pliny (9, 86); 3. the inextinguishable power of true love; 4. the Grace of God, not quenched in the sea of sin; 5. as an amulet on the lintel it prevents harm from sorcery (Pliny 32, 16).

starling

1. in danger a well-trained army, moving circle-wise without command; 2. as a black-and-white bird it is connected with Midwinter and Life-in-Death (and v.v.); 3. it can be taught to speak, especially when its tongue is split with a silver sixpence (cf. Parrot): a. it is often a messenger (e.g. from Branwen to Bran); b. there are many talking starlings in Eliz. literature, e.g. 1H4 1, 3; c. G. Chaucer (PoF 348): "The starre, that the counseyl can bewrye" (= betray, reveal); 4. *Dante*: the lovers in "Inferno" (C. 5) are driven about by wind (desire) like starlings, cranes, and doves; 5. *W.B. Yeats*: Oisín and the other heroes were put to sleep by a bell-branch, but Oisín was awakened by a starling: = reality: 'the fluttering sadness of earth'.

station

1. in nursery-rhymes connected with sexuality: e.g. "Temptation, temptation, temptation, Dick Barton went down to the station; Blondie was there, All naked and bare, Temptation, temptation, temptation!"; 2. v. *Train*.

stealing

v. Robbing, Thief.

steel

1. armour, weapons; 2. the all-conquering spirit; 3. chastity: "'Tis chastity, my brother, chastity, She that has that is clad in complete steel": Milton ("Comus" 420); 4. trustworthiness: "as true as steel": 14th. cent. proverb; 5. *folklore*: a knife, or a steel nail, is often a safeguard against supernatural powers, when iron is not strong enough.

stem

1. world-axis, connecting heaven and earth; 2. *W. Blake*: the Stem of Vegetation: the phallus.

Stephen

a fixed taunting-rhyme for a boy called thus: "Stephen, Stephen, Cut the loaf even".

stepmother

1. in folk-literature and ballads she plays an important part, e.g. in "Snow White", "Cinderella", Isabel's stepmother in "Kemp Owyne", in the "Laly Worm"; the same function is sometimes given to the mother-in-law, e.g. in "Prince Robert"; 2. jealousy: one aspect of nature, or season, jealous of another: frost jealous of vegetation, winter of spring, harvest of spring, daylight of mist, gloaming of dawn, etc.; 3. the Terrible Mother, masked.

steps

1. ascending and transcending; 2. world-axis: often surmounted by a cross, an angel, a star, or fleur-de-lis; they connect hell, earth, and heaven; 3. climbing temple-steps: the ecstatic journey to the Mystic Centre (altar); 4. for Stepped Seat: v. *Seat*; for winding steps: v. *Spiral*; v. *Ladder* and *Stairs*.

stew(ling)

Eliz.: a. healthy food; b. connected with brothels (evil smells, beastliness, etc.), because 'stewed prunes' (q.v.) were served in them.

steward

1. associated with the parable in Luke 16; 2. "It is the false steward, that stole his master's daughter": Ham. 4, 5.

stick

1. world-axis, connecting heaven and earth; for general symbolism: v. *Staff*; 2. leadership: writing names on sticks occurs in Numb. 17, 6, where the 12 princes have a stick each and write their names on it, and in Eze. 37, 16,

where Joseph and Judah write their names, to represent the tribe or country; 3. a burnt stick: a. Germ.: a charred stick was kept from the summer-fires (in memory of Balder's death and burial) to protect the house from lightning b. death, starvation; c. wisdom; d. v. *Firebrand*; 4. *D. Thomas*: the phallus (the "joy-stick" of a plane): Freudian relation between sex and flying;

5. *stick-dances*: (usually executed by males) a. war-rites: the sticks then usually represent snakes (relation Staff-Snake: cf. *Moses*); b. fertility-rites: the sticks then symbolize phallos or old age supports: the ground is pounded to call up dead ancestors, or Underground Lords, to send up fertility; or the dance symbolizes coition with the earth: cf. *Shofar* and *Stamping*; 6. proverbs: a. "Two dry sticks will kindle a green one"; b. "as cross as two sticks".

stilt

D. Thomas: deceit.

sting

1. death: "O death, where is thy sting?": 1Cor. 15, 55f.; the 'sting of death' = sin; 2. sexual appetite: a. "as sensual as the brutish sting itself": AYL 2, 7; b. "our carnal stings" (Oth. 1, 3), and "the wanton stings and motions of the sense" (Meas. 1, 4); 3. v. *Prick*, *Nettle*, *Thorn*, *Serpent* (and *Adder*, *Asp*, etc.).

sting-ray

1. Hercules lost a finger through the bite of a sting-ray; 2. cunning: by shooting out its ray this slowest of fish is found with the mullet (swiftest of fish) in its body: Pliny (9, 67 and 72); 3. the 'Telegony' must have described how Telegonus, son of Odysseus and Circe, arrived at Ithaca, looking for his father, whom he killed 'unwittingly', and then married Penelope (while Telemachus married Circe); the spear which killed Odysseus was barbed with the spine of a sting-ray.

stocking

1. Christmas; v. also *Nicholas*, *St.*; 2. *folklore*: a. "flinging the stockings": bridesmaids and groomsmen sitting on either side of the bed, take the stockings of the same sex of the couple; at a signal they throw the stockings backwards over their shoulders: if you hit the opposite sex you will get married soon; b. wearing old socks or stockings, especially when they differ in colour and pattern is lucky; 3. v. *Foot* and *Shoe*.

stockfish

1. a thin person: e.g. 1H4 2, 4; 2. connected with beating: stockfish is beaten before it is cooked, so 'make a stockfish' of a person: e.g. Temp. 3, 2; 3. a person without sexual desire:

"some (say) that he was begot between two stockfishes": Meas. 3, 2.

stocks (torture)

1. loss of liberty: confinement, marriage; 2. constancy; 3. a form of Entanglement, q.v.

stole

1. R.C. priests: a. Christ's yoke; b. obedience, patience, submission to the will of God; c. hope of immortality; 2. Roman matrons: the outer garment.

stomach

1. learning and truth; 2. endurance: "... which raised in me An undergoing stomach to bear up Against what would ensue": Temp. 1, 2; 3. seat of (stubborn) courage: e.g. 2H4 1, 1; in a high degree this becomes "high-stomached": R2 1, 1; 4. anger, temper, resentment, revenge: a. "Good God, these nobles should such stomachs bear": 1H6 1, 3; b. "Had all his hairs been lives, my great revenge Had stomach for them all": Oth. 5, 2; 5. Zodiac: governed by Virgo; 6. proverb: "The way to an Englishman's heart is through his stomach".

stone

1. *hardness*, firmness, foundation: a. unity, strength; when scattered: dismemberment, disintegration; b. cohesion; 2. *deity*-image: a. emblem of Being; b. the Creator: precious stones are concentrated forms of that divine essence; c. many deities were born from stone (e.g. *Mithra*), or in caves: v. *Rock*; d. Christ is the stone on whom the godless shall fall (Luke 20, 18), and the corner-stone rejected by the builder; 3. *fire*, *sun*, lightning: a. Rome: swearing by Jupiter with a stone was a holy oath; perhaps he was 'Jupiter Lapis' originally and the stone-substitute story added; b. many meteorites and *Aerolites* (q.v.) were worshipped, especially in square form; c. a form of worship of *Apollo*, *Heracles*, *Hermes*, *Poseidon*; d. stone circles have been used in sun-dances; e. "Are there no stones in heaven But what serve for the thunder?": Oth. 5, 2; 4. the *bones* of the earth, the first solid form of creation;

5. descent from stone of *kings* (v. also *Rock*): a. Arthur's sword (power) was drawn from a stone, and so was Galahad's; b. in the Grail-legend one of the elementary symbols; c. the Stone of Scone: v. below; d. a stone as a symbolic throne in Jer. 43, 9f.; 6. *man* created from stone (related to 10): a. *Cronos*, having cut off his father Ouranos' genitals, while the latter lay on his mother Earth, with his sickle, cast the genitals behind him: from them sprang the Erinyes and the chthonic Gigantes (Hesiod: Theog. 180ff.); b. after the Flood Deucalion and Pyrrha threw stones over their

shoulders, which became a new race of men; c. symbol of the Mother; 7. generally connected with *tree*-worship: e.g. among the Druids; 8. primitive *altar*: a. Jacob is especially connected with stones, e.g. the stones he had gathered to make a pillow, where he had his vision, were later made into an altar, and oil was poured on them: Gen. 28, 11-28; b. later it was decreed that the stones must be rough, not 'hewn': Ex. 20, 25; Deut. 27, 5; 9. *phallus*: a. in the Psalms (e.g. 132, 17) we find 'horn' and 'anointed' connected with the stones, which make it likely that those stones of old had been phallic stones; perhaps there is also a reference to a stone-cult in 1Kings 1, 9; b. v. *Herm*, *Navel*, etc.;

10. *testicles*: a. O.T.: (about Behemoth): "the sinews of his stones are wrapped together": Job 40, 17; also Deut. 23, 1, etc.; b. *Shakespeare*: pass.; 11. *witness* and *remembrance*: a. the Stones of Memorial: of onyx, with the names of the tribes on them, on the ephod (v. *Onyx*); b. e.g. Gen. 31, 46ff.; 1Sam. 7, 12; related to this are the 12 stones for the tribes of Israel near Sinai, and Jericho (Gilgal, taken out of the Jordan bedding); cf. *Pillar*; 12. the *law*: plastered stones with the law written on them were ordered in Deut. 27, 2ff.; 13. connected with *speech*: a. "the stones shall cry out of the wall, and the beam...shall answer it": Habakkuk 2, 11, said about the palace in Nineveh, built with the blood of forced labour; b. stones cry out: said by Jesus to the Pharisees, who were angry at his royal entry into Jerusalem: "if these should hold their peace, the stones would immediately cry out": Luke 19, 40; c. we find "tongues in trees, books in the running brooks, Sermons in stones": AYL 2, 1; 14. a primitive, but also a godly *weapon* (cf. the use of flint knives for circumcision after the introduction of metals): the opposite of the worldly weapons, as swords and spears, in David's fight with Goliath (1Sam 17, 47 and 50); by that stone which 'sunk' into the forehead, David becomes another Odysseus fighting the chthonic Giant Cyclop; cf. also the (whet)stone which lodged in Thor's forehead;

15. *difficulty*: a. stumbling: Isa. 8, 14; and the stone that broke the statue of Nebuchadnezzar's vision; b. throwing a (mill-)stone into a river (or sea) predicts downfall: Jer. 51, 64, and Rev. 18, 21; 16. *blindness*: proverbial: "stone-blind"; 17. *silence*: "your considerate stone": Ant. 2, 2; 18. *martyrdom* and punishment: a. the stoning of martyrs: e.g. St. Stephen; b. stone-quarries have been places of punishment (hard labour) at least from Greek times, e.g. in connection with the lyric poet Philoxenus of

Cythera; v. also Dante below; 19. a common form of the *external soul*, q.v.;

20. *atrch.*: A. the philosopher's stone: a. the conjunction of opposites: the integration of the masculine conscious Self, with the feminine unconscious (fixing the volatile, etc.); b. the All; c. in the stone (as 'prima materia') sleeps the spirit of Mercurius, the 'circle of the moon', the round and the square, the homunculus, Tom Thumb and Anthropos at once; B. the touch-stone: the body (= fixed) as the opposite of the 'wandering' thoughts, spirits, and desires; 21. *psych.*: the harmonious reconciliation with Self; 22. *special literary references*: A. *Homer*: "stone garment": the grave, e.g. II. 3, 58; B. *W. Blake*: the Stone of Night: the Ten Prohibitions, set up by Urizen in the South (Intellect); C. *W.B. Yeats*: a. the unyielding face of the universe, which will not give up its mysteries; b. the calcified parts of Self, which guard a similar secret life; D. *F.G. Lorca*: a. death; b. sterility, petrification; e.g. the moon is a stone without seed;

23. combinations:

I. colour: A. *black*: a. sin, guilt, also in Greek voting; b. defeat, restraint; B. *blue*: a. connected with the sapphire blue of the skies: the tablets of the Holy Law, and used for oaths and votes; b. health amulet; C. *white*: in Rev. (2, 17) those who have withstood idolatry will get a 'white stone', and in the stone a new name will be written, "which no man knoweth saving he that receiveth it"; this has been explained by several of the following items: a. Urim and Thummim; b. a sign of honour in a ring; c. entrance ticket for the theatre (Greece); d. sign of acquittal from legal prosecution (Greece); e. victory and happiness; f. the Greeks marked the good days with a white stone and the bad with a black; g. virtue; h. Irish: placed in a coffin: "God's stone"; i. on graveyards: resurrection, immortality;

II. *petrification of man*: e.g. A. women turned to stone: a. Niobe: Ovid (Metam. 6); b. Lethaea: through pride of beauty: Ovid (Metam. 10, 70); c. the Propoetides were girls of Amanthus, who denied the divinity of Venus, gave themselves to prostitution, and forgot how to blush; they were gradually turned into stone: Ovid (Metam. 10, 221ff.); B. a man turned to stone: Olenus, wishing this through a feeling of guilt at his wife's pride (though he himself was innocent): Ovid (Metam. 10, 69);

III. *figurative*: a. the Stones of Darkness, which man seeks out (Job 28, 3): probably the precious stones of I. 6; b. the stone of Israel: Joseph: Gen. 49, 24; c. living stones: Christ and

(in him) the believers: 1 Peter 2, 4f.;

IV. particular stones: A. Helen's "bleeding stone": a stone shedding blood when rubbed with another; it was an aphrodisiac, because a child-sacrifice had guarded the continuity of the kingship, and thus of love; B. *Rolling stone*: of Sisyphus, q.v.; C. *Stonehenge*: (G. of Monmouth: Hist. Reg. Brit. 8, 10ff.) a. stones which were magically transported from Ireland to England by Merlin; the 'Ring of the Giants'; b. the axis of symmetry is aligned on the point of midsummer sunrise; c. a temple of Northern Apollo; d. Circle: oneness, perfection; e. the hoof-shape of the inner stones: horse or ass cult; f. fertility; g. medicinal: any water that touched the stones cures sickness and wounds; h. a gigantic time-keeper for agricultural calendars; D. *Stone of London*: in Cannon Street: it may have had the same significance as that of Scone: Cade (2H6 4, 5), sitting on it, proclaims himself lord of the city; E. *Stone of Power*: (Celtic) one of the four precious things which the Tuatha de Danaan (the Sidhe) brought with them to Ireland (with the Grail, the Spear, and the Cauldron); here the stone is again related to sun-worship; the stone of monarchy is probably the prototype of the Seat of Danger, taken by Galahad; F. *Stone of Scone*: a. originally Jacob's pillow; b. resembles Athena's Palladium. Osiris' Stepped Seat, and Mithra rising from the rock; c. also called Stone of Destiny (Lia Fail); d. Scottish kings were crowned sitting on it; now placed in the Coronation-chair; related to Birth from Stone of Sun-kings;

V. *stone-rubbing*: a very old activity of mankind: it contains his (or her) predecessor's soul, and rubbing it, perfects it into one harmonious round stone of the Self; therefore many people (still) feel an inexplicable urge to pick up any stone of unfamiliar shape, and stones are usually burial gifts;

VI. *stone-whirling*: a rain-making magic, symbolizing the fertilizing marriage of heaven and earth (cf. Bulroarer); similar to the imitative magic of stone-rolling to evoke thunder;

24. *folklore*: A. *Fal Stone*: an Irish stone which uttered a human cry when touched by the rightful king of Erin; it is sometimes identified with the Stone of Scone; it is also called the Tara Stone; B. *Holed Stones* (whether perforated rock, standing stones, or pebbles): for fertility and anti-witchcraft; C. *Logan Stones* (or "Rocking" Stones): big boulders precariously balancing on others so that they 'rock' when touched with the hand; they are ominous: meeting places of the witches; D. *round stones*: (Celtic) can be used in maledictions; E. *tomb-*

stones: being the natural home of certain spirits, also of the jealous dead (e.g. in Norse mythology), it is safer to prevent the return of the spirits by making the stones heavy; F. there are many stories of special stones having specific healing powers, especially for cattle (cf. the 'Pennies'): the cattle were given water to drink in which the stones had been dipped; G. for the Petting Stone: v. Wedding, Barring the Way;

25. v. Rock.

stonecrop

1. a genus of annual or perennial succulent herbs ("Sedum") with star-like flowers, which have five petals and sepals, five carpels, etc.; they can store up moisture and thus survive the driest spells; it is also called the 'little house-leek' (q.v.); 2. *folklore*: it protects the house from fire and lightning when it grows on the roof; it scares off the witches and has curative powers.

stone-mason

M.A.: emblem of Geometry, with an eagle as attribute.

stork

1. (filial) *piety*: a. Antigone, daughter of Laomedon, because of her pride, by Juno changed into a stork: Ovid (Metam. 6, 93ff.); b. in the M.A. it was the emblem of piety because of the care it takes of its parents who have grown old: preparing a nest and relieving them of their old feathers; 2. *domestic peace* and happiness: a. it always returns to its nest at night; b. Rome: dedicated to Juno; c. G. Chaucer: "wreker (= avenger) of avoutery" (= adultery): PoF 361; yet, in early Britain it seems to have been a symbol of adultery, perhaps because of its grotesque mating dances; 3. *obedience*: a. "the stork in the heaven knoweth her appointed times" (of migration): Jer. 8, 7; this means: obedience to the 'covenant' (rules) of Yahweh; b. in the medieval Bestiaries it is stressed that little storks do not leave their nests till their mothers allow them; this is hinted at in Dante (Purg. 25, 10); 4. *fertility*: a. connected with the time of rain and summer; b. they inaugurate the 1st season of vine-planting (the 2nd in autumn): Vergil (Georg. 2, 320ff.); c. perhaps this explains its relation to the fir-tree: "As for the stork, the fir trees are her house": Ps. 104, 17; d. from of old the bringer of children;

5. *longevity*: like all those long-necked birds standing at the water-side; 6. *traveller*: a. the two women in Zechariah's vision, who carried the mystic ephah (bushel) containing a female idol ('godlessness' is feminine in Hebr.), had wings of a stork: they had to fly all the way to

Babylon; b. no one knows whence they come or where they go: Pliny (10, 31); 7. *vigilance*: they sleep standing; 8. the enemy of the *snake*: Vergil (Georg. 2, 320ff.); 9. attribute of *Help*: a. they built their nests on the Roman temple of Concord; b. (Scand.) protection against fire; 10. attribute of *Commerce*; this meaning may be related to the story in Aesop showing its cunning: a fox had invited the stork to dine from a platter, but the stork paid the fox back in his own coin by inviting him to a dinner from narrow flagons (Fables 77); 11. *pretention*, self-conceit: because of its frequent preening and haughty looks; 12. the open bill and straddling legs of the stork imitate the mystic *X-sign*: v. Cross (Andrew).

storm

1. creative intercourse between the elements; v. Wind; 2. Rome: it was forbidden to repair a house damaged by storm, which was a sign of divine will; in many religions storms are manifestations of the Supreme Deity; 3. "a hot breath of storm": said of a man running in a foot-race (Bacchylides); 4. *W. Blake*: Materialism; 5. *folklore*: connected with witches, their familiars, or their Master (the Devil) as progeny of the Great Goddess; they can raise one at will, on land or at sea (cf. the witches in Macbeth).

straw

1. M.A.: sinners: with reference to Job (21, 18): "They are as stubble before the wind, and as chaff that the storm carrieth away"; 2. used for divination as a variant of arrow and rod; v. also Reed for general symbolism; 3. *broken straw*: quarrel, breaking-up of a friendship; 4. punishment: make *bricks without straw*: in Egypt straw was used in making sun-dried bricks; to make the task of the Hebrews more time-consuming they were made to get their own straw (from the stubble-fields) and yet produce the same number of bricks (Ex. 5, 7ff.);

5. *D. Thomas*: a. the vagina (as in "My world is pyramid"); b. raw material for spinning (= creating, writing poetry, etc.); c. man of straw = mortal man; d. break through straw: rising sexuality; 6. *folklore*: a. straw-carts: ambivalent: in some regions it is lucky to meet one, in others it is not; b. *straw figures*: a common form of burning in effigy; c. *straw hats*: meeting the first straw-hatted man is always lucky; but its luck can be ensured by touching elbows and hands alternately and singing: "Strawberry Man, Strawberry Man, Bring me good luck, Today or tomorrow To pick something up"; then you must pick up a stone or small object and fling it over your left shoulder;

d. proverb: "A man of straw is worth a woman of gold" (= a man without possessions); "Straws show which way the wind blows".

strawberry

1. emblem of love-goddesses: a. strawberries are cool and dry when green, and moist and juicy when ripe; b. Norse: Frigg(a) hid dead children in strawberry bushes and smuggled them into heaven; c. emblem of the Virgin Mary; d. the place where the Mad Maid's dead lover is hidden: "Nay, now I think th' ave made his grave I th' bed of strawberries": R. Herrick; 2. righteousness: Christian emblem, e.g. of St. John the Baptist; 3. aristocracy: its leaf is a design of rank (e.g. in the coronet of a duke); 4. good hidden under evil: "The strawberry grows underneath the nettle": H5 1, 1; 5. *astrol.*: related to the Moon; 6. *W. Shakespeare*: in R3 (3, 4) Richard asks the Bishop of Ely to send him some of his good strawberries; the Bishop agrees, but later becomes his enemy's ally; 7. *T.S. Eliot*: thyme and strawberry: the hidden joys of the senses, but also referring to the spiritual, passive joy in darkness ("East Coker" 3); 8. *folklore*: as Red food (q.v.) it is often connected with fairies, witches, or the food of the gods, and therefore not eaten.

Strength (Tarot)

1. other names: Fortitude, David; as the 11th enigma it sometimes changes place with the 8th (Justice); she is related to Minerva; 2. a queenly figure, seated on a throne or standing, opens the mouth of a lion (or the lion lays its head on her lap and she her hand on it); she has the lying 8 symbol (eternity) over her head, or her hat is shaped thus; or she has a crown with three spikes; sometimes a wooden tripod is visible behind her throne; 3. *denotes*: a. Leo vanquished by Virgo, the Spirit (Morality) ruling over Matter (the Flesh), which cannot be destroyed, but must be transmuted; b. the triumph of love over hate; c. *astrol.*: Mars.

string (rope)

1. the cohesion of all things in existence; 2. world-axis, sun-ray; phallus (like the ornamental braids on uniforms, or a necktie); 3. death: noose; 4. used in initiation: a. to form a magic circle; b. a help to induce metamorphosis, and keeping a person in the prescribed state till the string is removed; 5. amulet: removes sterility ("bundling"); 6. v. *Rope*.

stubble

1. food for fire: Isa. pass.; 2. transitoriness: it "passeth away by the equid of the wilderness": Jer. 13, 24; often equated symbolically with 'chaff'.

stumbling

folklore: A. unlucky: a. generally an evil omen for a new enterprise, a journey, etc. (at least since Ovid: *Metam.* 10, 452); b. a famous stumble was that of William the Conqueror on first landing in England: to reassure his followers he said he grasped the earth, taking possession of the English soil; c. also of a horse: after hearing his unexpected death-sentence Hastings said: "Three times to-day my foot-cloth (= richly ornamented) horse did stumble": R3 3, 4; B. lucky: (childlore) when a girl stumbles while going upstairs, her sweetheart thinks of her; C. v. also Stairs.

stumbling-block

a stumbling-block of iniquity (e.g. Eze. 14, 4 and 7): the idols, preventing the service of Yahweh.

stupidity

folklore motif: a gigantic ogre permits himself to be outwitted, killed, castrated, or 'blinded' (Goliath, Polyphemus) by a comparatively small person; explained: a. a time-myth: darkness, storm, winter, frost, etc. outwitted by gently pervading fertility, warmth, or light; b. spirit conquering (chthonic) matter.

sturgeon

1. longevity, old age, wisdom: they live up to 200 or 300 years; 2. sacred to Venus: v. also Mermaid; 3. by decree of Edward II English sturgeons are the king's property; Juvenal (*Sat.* 4, 53ff.) relates how anything conspicuous or beautiful that swims in whatever sea, belongs to the Imperial Treasury ('res fisci'); 4. courage: the only fish which dares swim with the wind and the tides, and not, like the other fish, meet them head-on (Plutarch: *Clev. of Anim.* 28).

stutter

1. the stuttering lover is a notorious character in folktale and folksong; 2. stuttering heroes who wanted someone else to do the courting for them: a. Norse: Helge, king of Heligoland, in love with Thora, asked his friend Hother to do the talking; b. Cyrano de Bergerac's friend (Rostand); c. Miles Standish (Longfellow).

sty

1. corruption: "honeying and making love Over the nasty sty": Hamlet (3, 4) talking to his mother about her love-making with his stepfather; 2. *W. Blake*: it is better to be among swine than in a priest-polluted temple (v. "I saw a chapel all of gold"): better live as a brute than as a perverted thinker.

substitution

1. one of the commonest forms of sacrifice;

Pausanias is full of substitutes for human sacrifices, e.g. the goat to Dionysus (9, 8); 2. according to some, the offerings of Lev. 1, 4 should be read thus, but certainly the scapegoat: the substitution should be indicated by putting the hand on the head of the offering; there were many forms of substitution for the Sacrifice (q.v.) of the firstborn human being or ass (Isaac - ram, etc.); 2. v. *King, Sacred*.

suburb

Eliz.: the place where the ladies of easy virtue lived: "Dwell I but in the suburbs Of your good pleasure? If it be no more, Portia is Brutus' harlot, not his wife": *Caes.* 2, 1.

succubus

1. the Devil in female form, specializing in seducing men; the masculine form was commonly used (though occasionally 'succuba' is found) because the Devil is sexless; there are 9 times (9: feminine number) as many incubi than succubi, women being more licentious than men; some authorities claim they are fauni and nymphs working for Satan; the succubi are more desirable than mortals (though later they have been represented as frigid and pain-inflicting, to match the accounts of the Devil's copulation with women at Sabbaths, q.v.); 2. it is the Devil's aim to procure the man's soul and his semen, to be injected into women by incubi, q.v.; 3. *Jung*: anima (v. Archetypes and Mermaid).

sucking-fish

1. Rome: aphrodisiac; 2. v. *Remora*.

sugar

1. sweetness; 2. flattery, deceit ("sugar o'er the devil himself"); 3. in a nursery-rhyme little girls are made of sugar and spice and all that's nice.

suicide

famous Biblical suicides: Samson, Saul and his armour-bearer Ahitophel, Razias, Judas; most of them are 'righteous men' with an imperfection; Ahitophel was even buried in his father's sepulchre (2Sam. 17, 23).

sulphur

1. *alch.*: a. one of the (many) names of Prime Matter; b. its symbol is a T through a circle; c. the last stage before the Great Work: deeper purification, reason, intuition, the male principle; v. further Alchemy; 2. vital heat, the passions; 3. desire for positive action; 4. infernal fumes; 5. Rome: sulphur and eggs were used (e.g. Ovid: *De Arte Am.* 2, 392f.): a. to purify in sickness; sulphur for general purification: Odysseus cleans his hall with sulphur fumes after he has killed the wooers (*Od.* 22, 480ff.); b. in cases of unrequited love; c. in the worship of

Isis; 6. sulphur springs were dedicated to Hercules (the renewing sun) because of his power to restore health; 7. *W. Blake*: derivative fire, becoming the torment of the intellect.

summer

1. name: related to Sanscrit 'sama' = half year; 2. *period of*: a. beauty anticipating decline; b. development; perfection, light; c. clarity and innocence; adolescence, ripening; d. harvesting; e. heat and dryness; f. body: the upper half, or the front part of the body; g. element: fire; h. colour: red; i. day: midnight to noon; j. direction: the South; k. flavour: bitter; l. Zodiac: Cancer, Leo, Virgo; 3. v. *Midsummer*.

sun

1. the *male Creator*, the spirit, the mind: a. Egypt: a. Ra = the boat carrying the souls of the dead across the Upper Ocean; b. Horus' right eye (the moon being his left eye); b. O.T.: symbol of Yahweh's might; c. Greek: Apollo-Helios, as Zeus' 'son' (a form of identification); d. Norse: Odin's all-seeing eye; e. Christian: God's 'son' Christ (thus sometimes an emblem of Mary's); 2. *generative heat*, light, healer and restorer: a. Mithra was born from a rock 'solo aestu libidinis' (through the heat-waves of desire only); b. the fertility of a country is immediately related to the generative potency of its king (or hero, or patriarch): v. *King, Sacred*; moreover the king, ruling by divine right, has healing powers (esp. against "the King's Evil" = scrofula); c. through the sun's Night-crossing (q.v.) the sun is as much related to the Underworld (of fertility) as to the Upper World; the Helios-family (Aietes-Hades, Circe, Medea, etc.) are all connected with the underworld or death; the sun is 'Sol Invictus', the Conqueror of Death; the Covenant of the Underworld of Death was so closely connected with the sun in Egypt, that they often said the sun 'rose' in the West, because the activities of the sun at night were considered as important as his day-activities; d. symbol of the man as Father; e. in Ham. (2, 2) 'walking in the sun' is connected with conception, the sun being the god breeding maggots (= embryos) in a carrion (= mortal flesh); 3. *impartial benefactor or judge*, seeing all: a. "He shall lie with thy wives in the sight of this sun"; "...before all Israel, and before the sun": 2Sam. 12, 11ff.; b. "Who could deceive the sun", which had exposed Mars and Venus in the act to Vulcan (ref. Ovid: *De Arte Am.* 2, 613); c. "The selfsame sun that shines upon his court Hides not his visage from our cottage, but Looks on alike": Wint. 4, 4; 4. *splendour*, magnificence, authority;

5. connected with the *hero* (as son and be-

ing youthful), whose typical weapon is the sword (= sun-ray), whereas the weapon of heaven is the net (the stars, binding); 6. *faithful* and *unfaithful*: his predictable daily and annual course stresses one aspect, whereas the sun-hero is also the great deserter of all those (dawn, spring, etc.) maidens, from whom he 'sails away' (Ovid's "Heroides" is full of them); 7. the great *wanderer*, the solitary explorer, free will finding its own path, genius, *wisdom*: a. it rose out of chaos first, as the golden egg laid by the chaos-goose (Egypt); b. "I see a rose Bud in the bright east, and disclose The pilgrim sun": Vaughan ("The Search"); 8. the great husbandman, *fertility*: even in the Bible (especially since Solomon) sun-down is the time for the fertility-king to die: e.g. the ways of dying of 2Chron. 18, 34, from the fulfilment of the prophecy in 1Kings 22, 38; but already Joshua commanded the sun to 'stand still', and he was buried at Timnathheres (= 'holy place of the sun'); further v. King, Sacred -9. *purity*, righteousness: the sun of righteousness shall arise to those who fear the Lord in 'that' day, with healing in his wings: Malachi 4, 2 (cf. the Babylonian winged disk);

10. *heaven, paradise*: v. 1, a, a; 11. *youthfulness*: just as the moon-goddesses renew their virginity by their monthly bathing, the sun (as a young Prince Charming) is the 'son' of the Old Sun-king, or is rejuvenated every morning, or every spring; v. also 5; 12. *truth*, the word, reason: a. another connection with the Logos-Christ; b. "Truth is as impossible to be soiled by any outward touch as the sunbeam": Milton; 13. *form*: the opposite of the Moon = matter; 14. connected with the worship of megaliths and ancestors; and with the Titans: "Titan's fiery wheels": Rom. 2, 2; also Ven. 177; also 1H4 2, 4; Tit. Andr. 1, 1, etc.;

15. *unfavourable* aspects: a. the poisoning, burning *madness* of the scorching midsummer or midday heat (cf. the period of killing madness in Heracles); b. a *short life*, with a sudden death: e.g. Samson, Lohengrin; c. a *thief*: "The sun's a thief, and with his great attraction Robs the vast sea": Tim. 4, 3; 16. *astrol.*: A. the sun = "gold prepared for the work", or the 'philosophical sulphur'; whereas the Moon = Mercury (metal); Science; B. correspondences: a. male, power, vitality, the spirit, the (super)conscious, individuality; youth; b. nature: hot and dry; c. animal: lion (or eagle); d. flowers: dandelion, olive, peony, vine, marigold, walnut; e. colour: orange or yellow; f. sin: pride; gift: luck, domination; g. day: Sunday; related to the age between 20 and 40, and the hours 1st, 8th, 15th,

and 22nd; h. finger: third; i. the parts of the body it affects: sight, brain, heart, sinews, the right-hand parts; or, head; 17. *psych.*: a. relation to the inborn fire in man: the libido, the wholeness of man; b. (Jung) the visible father of the world is the sun, the heavenly fire, for which reason Father, God, Sun, and Fire, are mythologically synonymous; they are also related to the generative heat, fecundity, etc.; 18. *her.* (usually a face with alternately straight and wavy lines): a. authority, glory, magnificent example; b. a collar of suns and roses: the House of York; in 3H6 2, 1 three suns appear in the morning-sky to York's sons, which they interpret as a spur to action (with the usual sun-sun pun); 19. *special literary references*: A. *Dante*: Hell is a place "where the sun is silent": does not shine (Inf. 1, 60); B. *W. Blake*: a. the Intellect; b. the Eternal Light of Poetry; C. *P. Valéry*: intellectual detachment; D. *D. Thomas*: a. the whole creating earth turns on a "wheel of fire"; b. mystic sun the wife of light: the created world's dependence of God; c. associated with blood and the force of life;

20. *combinations*: A. *Daughter of the Sun*: Circe (Vergil: Aen. 7, 20; Ovid: Metam. 13, 968ff.); or, Pasiphae; v. 2; B. *sun-dial*: a. daytime: the opposite of the Hourglass of nighttime; b. movement in time; C. *sun-disk*: a. = the sun-wheel: (re-)birth, resurrection, Fortune; b. (with the uraeus-snake or with wings: Assyro-Babylonian): sovereignty, life, motion; c. talisman for (solar) protection; D. *eclipse* (q.v.): will show that the day of the Lord is at hand: e.g. Joel 2, 31; 21. *folklore*: a. the sun can be seen dancing, or wheeling, if you climb to a hill-top at sunrise on Easter-morning; sometimes the Lamb with the Banner can be seen in it then; there is a reference to this in Cor. 5, 4, where it symbolizes the redemption of Rome; b. "Happy is the bride the sun shines on, and the corpse that the rain rains on" (proverb); c. it is fortunate to be born at sunrise, unfortunate to be born at sunset; d. turning with the sun (= 'clockwise'; v. also Withershins): always used in favourable magic, or daily life; 22. v. *Night-crossing*; *King, Sacred* -; etc.

Sun, The - (Tarot)

1. other name: Joy; 2. represented: a. a sun-disk with alternating straight and wavy lines, shedding golden and red (light and warmth) drops; it shines on two naked children (Gemini) in a green field, enclosed by a protective wall; b. a naked child riding on a white horse, bareback, without a bridle; the child holds a long, waving flag; there are a row of sun-flowers in the background (no drops) over

the wall; 3. *denotes*: a. the liberation from physical limitations, opening the senses to perceive the truth; perfect balance or control between spirit and matter, consciousness and sub-consciousness; b. the unchanging, spiritual reality of divine energy, universal radiation, as the opposite of the inconstant lunar world of phenomena; c. creativeness and purified regeneration; d. astrol.: Pisces, or Cancer.

sunburn

1. Eliz. ladies were carefully kept out of the sun; 2. "The Grecian dames are sunburnt and not worth The splinter of a lance": Troil. 1, 3; cf. also Ado 2, 1, where Beatrice believes she has little chance of getting married because of her dark complexion; 3. famous dark beauties: a. the beloved of SoS (perhaps the Queen of Sheba): "I am black, but comely, O ye daughters of Jerusalem ... because the sun has looked upon me": 1, 5 and 6; b. Andromeda, loved by Perseus: "patriae fusca colore suae" (dusky with the colour of her country): Ovid ("Heroides"); c. Shakespeare: the Dark Lady of the Sonnets.

sun-flower

1. worship, infatuation: it constantly turns its flowerhead to the sun, and only flowers when the sun is at its hottest (in Cancer); 2. glory; attribute of Mithra and Daphne; 3. solar wheel; 4. gratitude; 5. false riches; 6. *W. Blake*: man, bound by flesh, yearning for the liberty of Eternity; 7. *T.S. Eliot*: expectancy of sensual affection ("Burnt Norton" 4).

sunshade

1. protection; 2. sun-embell: authority, dignity, irradiation; 3. sometimes (Greece) a man (often a sun-king substitute) was thrown from a rock into the sea, supported by a sunshade (and birds tied to him), as a Scapegoat (q.v.); 4. a white parasol was carried at the Women's Festival of Demeter and Kore.

supporters

her.: base forces, once hostile and aggressive (when human they are usually 'wild men'), now defenders and servants of the central element: victorious power (cf. the chthonic monster carried around in fertility processions).

surgeon

1. *T.S. Eliot*: "the wounded -": healer and sufferer: Christ ("East Coker" 4); 2. proverb: "A good surgeon must have an eagle's eye, a lion's heart, and a lady's hand".

surplice

clerical vestment: man renewed in justice and truth (v. also Androgyne).

Susanna

1. the name: 'lily'; her story is described in

Dan. 13 (Apocr.); 2. moon-goddess characteristics: the bathing and being spied on; 3. time-myth: frosty old age versus the new sun-hero Daniel; 4. a feminine fertility-rite with the usual intruding 'strangers': a. she went into the orchard at noon; later, in the accusation, the trees under which she was supposed to have sported, are greatly stressed; b. the doors were locked, and only her two 'maidservants' were with her; c. her beauty was discovered to the elders at bathing; but later, in the accusation, we have a curious stressing of 'uncovering' her (not just letting her hair down for the prevention of magic: v. Hair), and her beauty is emphasized (instead of the supposed ugly nakedness of an adultress); d. the divine child Daniel (sun-hero) revives her.

swallow

1. herald of *spring* (rebirth) and *fertility*: rains: a. a begging-fertility Spring-song was sung by groups of girls in Greece, going from house to house, which was called a "Swallow-song" (as they also had a "Crow-song"); b. it is the bird whose movements are linked up with the cycle of the year most of all the birds; 2. sacred to the Great Goddess of Fertility and War: A. Egypt: the form in which Isis sought the body of Osiris, light flashing from her feathers; B. O.T.: swallow's dung blinded Tobias the Elder (Tob. 2), which suggests that the hero was punished by the Goddess; his sight was restored by another of her emblems: the fish; C. Graeco-Roman: a. while Odysseus killed the suitors Athena was perched on a beam of the roof blackened with smoke: Homer (Od. 22, 240); b. it is sacred to Aphrodite; it normally has 5 eggs; c. Procne, ravished by her brother-in-law, was finally changed into a swallow (her sister into a nightingale): her mad screaming and flying in circles suggests laurel-chewing priestesses whirling in a trance (e.g. Ovid: Metam. 6, 438ff.); in this myth the swallow has also been associated with the dew; D. Germ.: Iduna (Goddess of Fertility) was changed into a swallow when Loki (spirit of Fire), in the shape of a hawk, released her from Thiase (in eagle-shape), who tried to rape her; 3. *domesticity*: a. even the swallow (as lowest) has a nest for her young: Ps. 84, 3; b. swallows were sacrificed to the Lares, because they had nests in the house they guarded; c. Hebrew emblem of paternal inheritance; 4. *hunger*: a. as the swallow is always hungry, it became an emblem for prayers; b. Christian: a young swallow symbolizes one crying for spiritual food; c. contentment in poverty;

5. *wantonness*: a. connected with the wind

(desires); b. v. 2 and Chapman (under Folklore below); 6. *hope*: "True hope is swift and flies with swallow's wings": R3 5, 2; 7. *diligence*: always restlessly at work, building the nests, or taking care of its insatiable young; it even taught men how to build houses with clay; 8. *obedience*: the swallows "observe the time of their coming" (Jer. 8, 7): obedience to the law of Yahweh; 9. *sociability* and *equality*: a. it likes the company of men (the opposite of the Turtle); b. attribute of Equity;

10. *instability*: a. a bird of short passage; b. "O tell her, Swallow, thou that knowest each, That bright and fierce and fickle is the South, And dark and true and tender is the North": Tennyson ("The Princess" 4; he connects the swallow with the south); 11. *thought*: "Where thoughts are singing swallows": Longfellow ("Children"); 12. *babbling*, chattering: a. O.T.: Isa. 38, 14 (one of the things it has in common with the crane); b. Greek: in Anacreon, Simonides, etc.; c. Cassandra compares herself to a frenzied swallow in Lycophron (1460); 13. *killer of bees*: "the swallow, morderer of the flies smale That maken hony of floures fresche of hewe": Chaucer (PoF 353 ff.); 14. *her.*: a. courage: in defence of its young; b. dependence; c. one who promptly dispatches his affairs; d. bringer of good news and general good luck;

15. Christian: incarnation of Christ; 16. *Dante*: it sings just before morning (Purg. 9, 14f.); 17. *folklore*: a. legends (ambiguous); it brought fire to mankind (from Hell) and scorched its breast and still has smoke-blue wings (cf. Robin Redbreast); or: the "Devil's bird" (or "witch-chick"): it has a drop of the devil's blood under its tongue; b. fertility: they do not migrate in winter, but sleep in holes in the cliffs; or, after sweet singing and flying together they dive into ponds and lakes, from which they rise in spring; c. proverb: "The martin and the swallow are God's bow and arrow" (cf. Robin Redbreast); d. they cure the eyesight of their young with Swallow-wort (v. Celandine III) and by a stone contained in their bodies; this stone is a potent magical talisman (Pliny 11, 79); e. when they fly low a storm or rain is coming: "The wanton swallow jerked the standing springs, Met in dull lakes; and flew so close, their wings Shaved the top waters": Chapman ("Eugenia"); they also predict storm when they twitter around poles: Vergil (Georg. 1, 376).

swamp

for sinking into a swamp: v. Devouring; v. also Marsh.

swan

1. *hermaphrodite*: a. masculine (phallic) neck and feminine (rounded) body; b. the androgynous god of many primitive and astro-biological religions; symbol of the Mystic Centre, and the Union of Opposites; c. sacred to the goddesses of fertility, and the gods (e.g. Apollo and Norse Freyr, whose chariot is formed by cirrus-clouds);

2. the female principle, sacred to the Great Goddess of *Fertility and Death*: A. general: a. emblem of chaste, female nudity; in flight-formation they assume the female shape; b. the Swan-maiden: she sheds her feathers (winter-mists or snow) and becomes a beautiful woman (spring, fertility, etc.: cf. Greek Graces) as long as the fertility (sun-)hero can keep away her feathers; he always breaks a tabu and she flies away in swan-form; a variant is the Celtic story of Oengus-Angus, who fell in love with the beautiful Caer and found out she became a swan at the end of each summer; he agreed to do likewise and in swan-form they love on Dragon-mouth Lake (= Hell or Underworld?); c. the bird connects the elements of air (fertile winds: they sing softer when the West winds blow) and water in its most lofty form: it is the king of the water-birds, the only bird which the eagle thinks it worth while to fight (but v. Owl); b. Greek: a. sacred to Aphrodite (her golden chariot was drawn by swans according to Sappho) and Artemis; b. Leda (q.v.) is the same as Leto-Latona as the typical fertile woman: Leto bearing Apollo and Artemis, Leda bearing two eggs (one containing Castor and Polydeuces-Pollux: the Dioscuri; the other containing Helen of Troy and Clytemnestra); C. Germ.: a. connected with Freya, like Aphrodite goddess of love and fertility, and also born from the white sea-foam; b. the Norns (Triform Goddess) sometimes disguised themselves as swans; for Valkyrie: v. D; c. elves can change themselves into swans (v. Elf); D. death-goddess: a. at midsummer the swans fly North to unknown breeding-grounds; b. in many religions the swans act as psychopomps, accompanying the souls of the dead (sun-heroes) to the Far Northern Other World; e.g. through their 'swan veils' the Valkyries can change themselves into swans and summon those who died heroically in battle to Valhalla; c. probably the Cycnus-stories are remnants of legends about such sun-heroes (with the familiar jump off the cliff, etc.: v. below); d. its feathers are used for deadly arrows: "The swan-feathers that his arrows bare With his heart-blood they were wet":

the ballad of the Chevy Chase (st. 53); e. symbol of the priest performing the last service: "Let the priest in surplice white That defunctive music can, Be the death-divining swan": Phoen. (connection psychopomp and its death-song);

3. connected with male gods: either patriarchal sky and light-gods superseding matriarchal earth-moon goddesses, or sacred sun-kings carried off by swans as psychopomps (v. 2, D): a. sacred to Apollo through his birth from Leto, through music, and because he is a sky-god: lyric writers comment on the swan's sweet long-necked voice, and his chariot was drawn by swans when he flew to the land of the Hyperboreans (country of his birth? or his winter-residence?) and back: e.g. Alcaeus; b. Cycnus, relative of Phaeton and the Heliades, also mourning the former's death and the metamorphosis of the girls, was changed into a swan, which is the reason why the swan likes the element of water (the opposite of the sun-fire): Ovid (Metam. 2, 367ff. and 12, 581); c. another Cycnus, son of Apollo and Hyrie, a great hunter, was loved by Phyllis; the latter tamed wild animals for the former, but his love was spurned; the last gift, a tamed bull (sun-symbol) was withheld, at which Cycnus became so angry that he jumped from a cliff, and was changed into a swan in mid-air by Neptune (sun-set on Okeanos-Poseidon): Ovid (Metam. 7, 371ff.); d. still another Cycnus (also called Cygnus = 'swan') was the invulnerable son of Neptune who met Achilles and was strangled by him, and then changed into a swan: Ovid (Metam. 12, 72);

4. further connections with the *sun*: a. swans sometimes pull the sun-bark across the Water by night (cf. Lohengrin), just as a horse pulls the chariot by day; b. a red swan is an emblem for the sun;

5. connected with *music* and *prophecy*: a. sacred to Apollo and Orpheus; b. it sings only when near death (Aesop); Prince Henry in K. John (5, 7) calls himself: "I am the cygnet to this pale faint swan, Who chants a doleful hymn to his own death"; c. connected with the Harp, the tragic, melancholic, self-sacrificing aspect of the swan's song is stressed: complete satisfaction of desire, often resulting in death; d. it predicts the weather, is often a messenger, and is an attribute to Augury; e. emblem of poetry; v. also Folklore below for its song;

6. *time*, transience, mortality: a. swans swim on the source of Time feeding the World-Tree Yggdrasil (v. Ash and Source); b. "And after many a summer dies the swan": Tennyson

("Tithonus", whose opposite the swan is); 7. *solitude*: Christian emblem of retirement; 8. *beauty*, *purity*, dignity, nobility, but also cold haughtiness and jealousy: G. Chaucer: "the jalous swan" (PoF 342); even the Devil (The Hypocrite: white outside, black within): the "Quest of the H. Grail", 9; moreover they are cannibals (Pliny 10, 32); 9. *soul*, *eternity*, resurrection: "My soul is an enchanted boat Which like a sleeping swan does float...": Shelley;

10. *wisdom*: it can separate milk from water when mixed; 11. *alch.*: 'philosophical Mercury'; 12. *her.*: a. a learned person and lover of harmony; b. when wearing a crown around its neck: dignity, high rank, and liberal views; 13. *psych.*: directly related to the incestuous mother-relation (v. Phallus); a desire for rebirth (immortality) rather than actual incest: a figurative return to the womb; 14. *W.B. Yeats*: a. the artist singing in fading light while dying; v. also Leda; b. the progress of the soul, sailing into the night 'arrogantly pure', and gone in the morning: e.g. "Coole Park and Ballylee";

15. *combinations*: A. the swan-maid: v. 2. and also Beauty and the Beast, and Marriage; B. the swan-knight: a. Lohengrin, son of Parcifal and a Knight of the H. Grail, who was sent out by King Arthur to help Elsa, princess of Brabant; he marries her but cannot reveal his identity as Knight of the Grail; at the wedding-night she makes him break his promise and his swan-drawn boat comes to fetch him; b. M.A.: the sons of women who commit coition on their wedding-night and live in 'chastity' ever after; C. a swan *swimming upstream*: futile struggle: "as I have seen a swan With bootless labour swim against the tide, And spend her strength with over-matching waves": 3H6 1, 4; 16. *folklore*: a. before dying they usually fly out to sea to sing their death-song; sometimes its singing (on land) puts people to sleep for three days and nights; b. swan's eggs are hatched only during storms: the thunder and lightning break the shells (relic of the relation between the sky-god and the swan).

swastika

1. name: Sanskr.: 'So be it', 'That is luck'; resignation; 2. sun (q.v.): a. general emblem of sun, rain and wind-deities (except among Semites and Egyptians), but especially of a supreme deity: e.g. symbol of Thor's hammer; b. agriculture, and the succession of generations; c. = fire-drill, representing the sun or moon according to which direction it turns; sometimes related to Prometheus; d. over doors: protection against fire; also a general amulet against the Evil Eye; 3. space: the points of the compass:

in-between the Cross and the Circle (sharing symbolism of both); 4. the Mystic Centre, q.v.;

5. speed: rotation round an axis; in her, sometimes replaced by human legs; 6. *direction*: a. clockwise: increase, growth; the vernal sun; lucky; white magic; b. counter-clockwise: decay, darkness, death; the autumnal sun; unlucky; black magic; Nazi-Germany; 7. *in a circle or triangle* it denotes cosmic harmony; with curved tops: death; 8. it is related to the *Cross, Circle, Solomon's Knot, etc.*

sweat

1. man's curse: "In the sweat of thy face shalt thou eat bread": Gen. 3, 19; 2. exertion: "No sweet without sweat" (proverb); cf. Ham. (3, 1): "To grunt and sweat under a weary life", and Churchill: "I have nothing to offer but blood, toil, tears and sweat" (House of Commons, May 13, 1940); 2. sweating *images* are omens of danger.

swift (bird)

1. it has its name for the speed of its flight; it is nearer related to the humming-bird, the nightjar, or woodpecker, than to the swallow which it resembles; in its flight it resembles a bow and arrow; near sunset the birds often sweep around in screaming bands, and sometimes ascend out of sight (it spends the night on the wing at high altitudes); its colour is completely black except for a greyish-white patch under the chin; it arrives in Britain in May, and leaves in August; 2. *folklore*: ambiguous: a. a sacred and luck-bringing bird; it may never be killed nor its nest harmed, for "The Robin and the Wren Are God Almighty's cock and hen; The Swallow and the Swift Are God Almighty's gift"; b. one of the Devil's birds, or connected with the dead (especially the souls of the lost).

swimming

1. *myth.*: children who can swim 'like a trout' as soon as they are born: Cuchulainn, Euphemus (in nature-myths explained as the new sun on water); 2. v. *Floating, Waves, Water, etc.*

swine

1. greed, grossness; 2. viciousness; 3. deity food; its meat is often tabu: for mythological associations v. Boar, Hog, Pig, Sow; 4. Celtic: the swine of Manannan, when eaten, lived again and never grew less: the constant rebirth of vegetation (fertility); swine-gods may also be regarded as psychopomps; 5. Christian: a. pagan; a relic from the Semitic tabu; b. Satan: a herd of swine was the recipient of the evil spirits which Christ exorcised: e.g. Matth. 8, 3ff.; 6. *Dante*: the Arrogant are 'like swine in the mire' (Inf. C. 8); 7. *nursery-rhyme*: "There was a lady loved a

swine, Honey, quoth she, Pig-hog wilt thou be mine? Hoogh, quoth he, I'll build thee a silver sty, And in it thou shalt lie, Pinned with a silver pin, That thou may go out and in. Wilt thou have me now, Speak or my heart will break."; the variants leave no doubt as to the sexual nature of the lady's "having": the absence of rhyme in the last stanza points to a more realistic original line.

swineherd

1. originally priest-kings in the service of the Death-goddess, whose sacred beast was the sow, a corpse-devourer; another instance of the original 'sanctity' of later 'uncleanness'; 2. beside being priests, they are magicians, having prophetic powers; e.g. among the Celts; 3. Odysseus was greatly helped by the swineherd Eumaeus, who was 'of royal blood' himself (the opposite of the goatherd, who was faithless); 4. in nature-myths: keeper of the flocks of the sky, i.e. the clouds; 5. Egypto-Hebraic: the lowest a man can sink, e.g. in the parable of the Prodigal Son; 6. "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion": Prov. 11, 22.

swinging

1. dolls (or, in vineyards, Dionysus' heads) were hung from fruit-trees to promote fertility; they were probably substitutes for the original human (female) sacrifices, just as men (sun-kings) died for corn; cf. the many women (especially Erigone) who die by hanging in Greek mythology; in turn they were later replaced either by pieces of cloth, or by live girls swinging (semi-circular movement) to the Moon-goddess; 2. O.T.: the "batim" ('hangings') of 2Kings 23, 7 may be: a. bait (pl.) = house; b. Arab. batt = woven cloth: ritual dolls (or their substitute: pieces of cloth) mentioned in 1; also explained: 'covers for the asherim'; v. also Tree; 3. the motion of coition: fertility (often against the phallic tree); 4. purification by air (related to hanging, q.v.); 5. life with its ups and downs.

sword

1. the weapon of the *Supreme Deity* (with net, spear, etc.), e.g. Yahweh's lightning: a. his sword 'glitters', meaning that it is 'like lightning', 'to consume because of the glittering' (Eze. 21, 10 and 28); b. "the sword of thy excellency": Deut. 33, 29; c. "the sword of the Lord shall devour from the one end of the land even to the other end of the land": Jer. 12, 12; but for punishment v. also 7, b; d. as lightning it represents a world-axis, connecting heaven and earth; 2. the typical *sun-hero* weapon (beside the Club): a. representing sun-rays: the opposite of the net as the weapon of heaven

(stars); b. the weapon to use against primordial monsters: e.g. Beowulf fighting Grendel; c. used to ward off evil spirits, especially the malevolent dead; d. in nature-myths he gets the sword from a stone or a tree (v. also 3), which may represent darkness, and into which a deity had lodged it, or from water (both stories exist about Arthur's sword); with the loss of the sword he dies (or v.v.), or it is handed on to the next hero; e. sometimes the heroes have more than one sword, e.g. Beowulf (= more rays, flashes, or the sun-force at different periods); 3. *royalty*: a. drawing a sword from a rock forms part of the ancient coronation ritual: e.g. Pel-eus, Theseus, Odin, Arthur, Galahad; Odin had thrown the sword Gram (sun-ray or lightning) into an oak, from which only Sigmund could draw it; b. a blunted sword (Justice tempered by Mercy) is still one of the British insignia of coronation; c. a general symbol of high rank; 4. *masculine, strength, death*: a. associated with Mars; b. the opposite of the Distaff = feminine, continuity of life (cf. phallic fish and frog); c. the opposite of the feminine Tree - Wood; d. for a sword on the hilt of which the sun must never shine and which must never be drawn in the presence of women: 'Laxdaela Saga' (57);

5. *fertility*: a. related to the Cross as a symbol of Conjunction (blade and guard), and thus used as an amulet; v. also sword-dances below; b. a phallic shape; c. "The Lady of the Golden Sword": Demeter (Hom. Hymn); there are also an Apollo (Apollonius Rhod.) and an Orpheus 'of the golden sword' (Pindar); d. in the ballad Sir Cawline has to fight the Eldritch king to get the eldritch sword, in order to win his beloved ('eldritch' = weird, 'unnatural', perhaps related to Elf); 6. *punishment, execution, martyrdom*: a. attribute of Justice; the flaming sword drove Man from Paradise: from hot love to cold afflicted earth; b. emblem of Christ and various saints (Paul, George, James the Great, etc.); c. the Seven Sorrows of Mary; ref.: (Luke 2, 35) "Yea, a sword shall pierce through thy own soul also"; 7. *purification*: a. (often) connected with Fire, especially when a gold sword; b. the opposite of punishment, of which the typical instruments are the lash and club; however, v. also 1; c. often connected with chastity: protection of a virgin (of spring, dawn, etc.) against the (chthonic) monster; v. also 14, D, e; 8. connected with *oaths*: a. Germanic oaths were taken on swords, because a man's life often relied on his sword, so a broken oath (on the sword, as witness) might mean death at the next hazardous encounter; b. especially the hilt

of the sword was often sworn on later, as it has the form of a cross (e.g. Ham. 1, 5), and sometimes had the name of Jesus on it; but apart from the reason given in a, it may also have been done because of its metal, or because it has an inherent magic power of its own (as among other peoples); 9. *liberty, the spirit*: a. made of steel: toughness; b. "And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6, 17);

10. the *word*: a. (connected with 9) it is often represented as standing upright in the earth; b. sword and word are the typical weapons of a Knight; 11. *strife*: a. "I came not to send peace, but a sword. For I am come to set a man at variance against his father, etc": Matth. 10, 34f.; also Christian emblem of the Crusades; b. often the way it is held decides the meaning: when held pointing at a stranger: enmity; when reversed: friendship, peace; c. emblem of Wrath; 12. *her.*: a. defence; b. justice, execution; c. a free man (especially the broader type of sword); 13. *special literary references*: A. *W. Blake*: the flaming sword: male (restraint): the opposite of Whirlwind; v. Cherub; B. *W.B. Yeats*: the exquisite old Sato-sword Yeats had got from a Japanese friend became for him a symbol of (corporeal) life: the opposite of the Winding Stairs leading to the escape in Nirvana (e.g. "A Dialogue of Self and Soul"); the sword is sheathed in (feminine) silk: the body, though tattered, can still contain and guard the symbol of life, war, love, sex, etc.; 14. *combinations*: A. *shape*: a. the (Western) straight sword: solar, masculine; b. the (Oriental) curved sword: lunar, feminine; B. *crossed swords*: a. fight; b. military power or strategy; C. a *flaming sword*: a. a nearer relation with fire or sun-ray; b. the authority of God: v. 6 a; c. ardent zeal, usually towards heavenly matters: e.g. St. Michael used one against Lucifer; D. a *two-edged sword*: a. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit": Hebr. 4, 12; b. a sharp two-edged sword came out of the mouth of the Son of Man as Fighter: Rev. 1, 16 (cf. Isa. 11, 4: the 'rod of his mouth'); Mercy as the determining impulse at the final doom; a two-edged sword protruding from a mouth may also mean esoteric and exoteric knowledge; c. chivalry, justice; d. wrath (and further general Sword-symbolism); e. lying between a sleeping man and woman: 'chastity'; E. sword + *lily*: rising from Christ's mouth: v. D, b; F. sword and *pitcher*: the Hebrew tribe of Simeon-Levi: for instruments of cruelty are in their house;

15. *folklore*: A. in legends: a. it drips blood, or turns colour, to indicate the murderer; b. many evil-doers die by their own swords; B. *Sword-dances*: a. to promote luck in war; b. fertility: both to force nature to take its natural cyclic course, and to inspire the watching women with love-longing; cf. *Stick-dances*; c. a test of the warrior's capability to use a sword; d. connected with the Morris dances, where the "Whiffing" (= brandishing the sword, to make way for new life) and a mock-decapitation play an important part.

sycamore - sycamore

1. *general*: there are two different trees, which are often not distinguishable in writing: a. the Fig-mulberry ('Ficus Sycomorus'; v. also Fig), growing in Palestine, Egypt, etc.; b. in Britain a maple-tree, in the U.S. various species of plane (genus 'Platanus'); 2. abundance: A. Egypt: a. the Tree of Life, on which the gods sit and the fruit of which they eat; it played a part in the Osiris-mysteries; b. sacred to Hathor, Nut, Sekhet, etc.; B. O.T.: (about Solomon:) "cedars made he to be as the sycamore trees that are in the vale, for abundance": 1 Kings 10, 27; they are inferior to the Cedars: e.g. Isa. 9, 10; 3. vanity; 4. curiosity (for the truth), wisdom: Zacheus, the publican, climbed a sycamore in order to see Christ (Luke 19, 4);

5. love: a. "Amyntas now doth with his Cloris sleep, Under a sycamore": Carew ("Spring"); b. its grief: "a poor soul (= in love) sat sighing by a sycamore tree": Oth. 4, 3; early in the morning Romeo is to be found already in a "grove of sycamore": Rom. 1, 1; 6. Christian: a. favourable: the wood of Christ's Cross; b. unfavourable: Cupidity, and the Unbelieving Jew; 7. Britain: fertility: on May-Day green boughs of sycamore and hawthorn etc. are put before the house, and used to deck the doors, as a relic of tree-worship, to promote fertility.

sylph

1. Greek: a beetle that becomes a butterfly; 2. M.A.: beings in-between material and immaterial existence, but mainly spirits of the air (v. Elements and Devil); 3. chaste mortals can turn into them at death; 4. they influence the bilious temperament in man; 5. P. Valéry: a Poetic Thought ('pensée'), so not an 'idea': elusive.

synagogue

1. M.A.: the personification of the Old Testament, Jewry; 2. D. Thomas: "the synagogue of the ear of corn" ("A Refusal to Mourn"); (apart from fitting the religious context:) a. nature, in which we all share by coming from it and returning to it, is holy; b. the 'ear' is a congregation of 'grains', the 'smallest' life-unit, comparable to the waterbead.



T

1. Hebr. (and Greek?): 'tau' (cross, mark, ownership); Egyptian hier.: a lasso; Celtic: holly (or, prickly oak; later also gorse); A.S.: 'sun'; 2. symbolizes: a. the Cross, the Hammer, or the Double Axe; b. generative power, change; 3. *correspondences*: a. season: July 8 - August 5 (v. Calendar); b. astrol.: Gemini and Saturn; c. body: brains; d. Tarot: the Last Judgment; 4. *Hebrew tau*: a. protection: prob. the mark of blood on the door-posts; b. in Ezekiel's vision an angel marked the just with a tau-sign; c. Theos; d. perh. the origin of putting an X as a signature: the Tau was the last letter for the Hebr. alphabet, so in Job (31, 40) 'my tau' has been translated "the words of Job are ended"; combined with the meaning of 'mark' and 'ownership' this may have started the use of X under documents, for those who could not write and had no seal.

tabernacle

1. the body: e.g. 2 Peter 1, 14f.; 2. the *Feast* of the Tabernacles (= of the Booths): 5 days after the Day of Atonement, beginning at the full moon of the month of Tishri, in remembrance of the tents in which the Hebrews dwelt in the 'wilderness': a harvest festival (with a palm-branch procession as culmination on the 7th day); the feast is comparable to that of Anna Perenna (first full moon of the old New Year: Ides of March): Ovid (Fasti 3, 523ff.).

table

1. banquet, conviviality; 2. conference; 3. altar; 4. earth-symbol; 5. memory: the wax-tablets used as note-books to jot down any felicitous remark one hears: e.g. Ham. 1, 5; 6. *Dante*: the table of love ('mensa d'amor'): Purg. 13, 27; 7. *folklore*: if one has a meal with a new friend one must not fold one's napkin at the end of the meal: one may never return there again; 8. v. *Round Table*.

tablet

1. justice, law; when broken: injustice; 2. divine word or order: the Twin Tablets of the Ten Commandments.

tabor

1. a small drum (often used to accompany pipes, fifes, or trumpets) played with one stick;

2. festivity: a form of Rough Music, used to scare off ghosts in churchyards on festivals; 3. used in sacred rites to induce ecstasy: v. also *Tabret*; 4. instrument of beggars.

tabret

1. religious ecstasy: the instruments used by the "nabîs" ('prophets'): e.g. 1 Sam. 10, 5; 2. ecstasy of victory: played in a victory dance by women in 1 Sam. 18, 6; 3. instruments of godless feasts (with wine): Isa. 5, 12.

taffeta

Eliz. prostitutes wore petticoats of taffeta: "A fair hot wench in flame-coloured taffeta": 1H4 1, 2.

Tagus

(Rome) a river running over sands of gold: "the golden stream of quick-flowing Tagus"; e.g. Juvenal (Sat. 3, 55).

tail

1. symbol of animal power: e.g. in Mithraism corn grows from the slain Bull's tail; 2. expression of an animal's mood: by the side of a dog's tail-wagging, we often find the tail representing a lion's or bear's fury; 3. false prophet: the 'tail' of Israel is the "prophet that teacheth lies": it will be cut off (Isa. 9, 15); 4. witches can assume animal forms, but usually the tail was lacking then (e.g. Mac.: "a rat without a tail"); cf. also Burns's "Cutty Sark", where the witch pulled off the horse's tail.

tailor

1. the Creator: God sewing the thread of the spirit into the world of matter, thus creating a cloak of appearance for the universe; e.g. gods are tailors when they take away a wife and supply a plentiful choice of new ones: Ant. 1, 2; 2. sexuality: a. euphemism for the sexual organs, both male and female, at least since Eliz. times; b. a tailor has a 'hot goose': a smoothing iron, or phallus ('goose' also for syphilis); c. sexual curiosity: Peeping Tom (v. Godiva); cf. also Aladdin; 3. impotence: A. caused by their professional posture; B. in nursery-rhymes: a. "A tailor's goose will never fly": an unmistakable pun; b. "The tailor of Bisiter He has but one eye; He cannot cut a pair of green galligaskins If he were to die" (wide breeches, the 'galligaskins', may refer to erection); this song is sung by girls

to accompany a dance in which they pull their dresses in breeches-form and jump over a candle in the middle of the room: clearly a remnant of an ancient fertility-dance; 4. imperfect humanity like weavers: (Twelfth N. 2, 3): one can draw nine souls out of one tailor; this is related to the proverb "Nine tailors make a man", which, with a switch in meaning, refers to the Nine Tailors: v. Folklore below; it may also have induced Shakespeare to call his tailor Robin Starveling in MND;

5. cowards: proverbial, and referred to in a nursery-rhyme where 24 tailors went out to kill a snail, but when it threateningly put out its horns, they ran off; 6. bad shots: in a nursery-rhyme he shoots his own sow instead of a carrion-crow; this may be related to either 2 or 3; 7. singers at their work (like weavers): " 'Tis the next way to turn tailor, or be redbreast teacher": IH4 3, 1; 8. the maker of a (gentle)man; already in Shakespeare: "a tailor made thee", i.e. you are no personality: Ham. 3, 2; Lr. 2, 2, etc.; 9. thief, greed: a tailor killed the goose that laid the golden eggs; 10. D. Thomas: A. related to 'spinning' = creating, the poet; B. ("Once below a time"): the opposite of the merman (= poet): a. the conventional part of man; b. especially his parents; c. the 'idol tailor': a God shaped by the ordinary tailors, after their own likeness; cf. 1; C. the embryo sewing his shroud (= body, flesh) for life (= death); D. generally related to Scissors (q.v.): that which cuts life short, or cut to shape (= creative); 11. *folklore*: a. it predicts bad luck for a sailor to meet a tailor on his way to the ship; b. for the Nine Tailors (= Tellers), the nine strokes of the death-bell for a man, six for a woman, and three for a child: v. also Death.

talking

1. in legends: talking birds, plants, stones, etc., which help the hero: a. seasonal aspects which he 'reads'; b. augury; c. rational interpreting of e.g. a sudden flight of birds betraying the presence of people, scratches on stones, 'reading' track, etc.; 2. *folklore*: talking (or laughing) generally destroys the efficacy of a (white) magical performance: e.g. the Wish-bone-magic (v. Bone); v. Shout.

tamarisk

1. fertility and resurrection: a. when Osiris' coffin washed up at Byblos, it was covered completely by a tamarisk; b. probably the tree or grove planted by Abraham in Beersheba as altar (Gen. 21, 33, and ISam. 22, 6); c. Saul's bones were buried under a tamarisk: ISam. 31, 12; d. Apollo is called the "God of the Tamarisk" in Lesbos (Alcaeus); e. Pliny

calls the tree cursed and unlucky because it never bears fruit, but it grows even on salty soil, has many leaves and very many seeds; 2. emblem of Crime; 3. tigers know the vulnerability of its roots: R. Greene (C. of Fancy).

tambourine

1. male and female: drum and streamers; v. also Drum and Tabor; 2. joy, Bacchanalian worship.

Tammuz

1. the Sumerian, Babylonian, and Assyrian god who died and rose annually with dying and reviving vegetation; his name means: "the son who rises, goes forth" (from the Underworld), or "faithful son"; 2. the love of Tammuz-Osiris-Adonis for his virginal sister Ishtar-Isis-Aphrodite shows the relation between the phases of the moon, dismemberment, the Earth-mother, and the sun conceived by the (spring-fertility) maid and dying in her crony (gloaming-harvest) arms; v. also Ishtar; 3. he is The Shepherd (of the flock of stars = the moon) and the god of irrigation; he is sometimes identified with Orion as star-shepherd; 4. he has the same function as Adonis in Greek mythology (and as Apollo-healer); he is a 'weeping god' (v. Weeping) and connected with the Dog-star Sirius (Eze. 9, 14), when his festival was held: he was killed by the immense summer-heat, and revived after 2 or 3 days, rising with the rains (cf. Hosea 6, 1-3); 5. through the worship of Bēl (Marduk), who was imprisoned in the Lower World, with a priestess (his sister-mother-layer-out) weeping at his sepulchre, his cult reached Christianity.

tanner

1. a despised profession in Rabbinical literature, because it requires the handling of 'unclean' dead bodies; 2. survives longest after death, because "his hide is so tanned with his trade that a' will keep out water a great while; and your water is a sore decayer of your whore-son dead body": Ham. 5, 1.

taper

1. Shakespeare has a series of images of candles for life, e.g. "My inch of taper will be burnt and done": R2 1, 3; 2. stresses the phallic shape of the Candle, q.v. for further symbolism.

tapster

1. a very ignorant person, who is only cunning in money-matters: e.g. LLL 1, 2; 2. a falsifier of accounts: AYL 3, 4; 3. false geniality: "like tapsters that bid welcome To knaves, and all approachers" (Tim. 4, 3): who have to be friendly towards even the least deserving; 4. the 'surly Tapster': the Devil, who is not so black as he is painted: FitzGerald's O. Khayyām.

tar

1. connected with sailors and shipping: e.g. "To spoil the ship (perhaps originally the 'sheep' against wool-deterioration) for a half-pennyworth of tar": proverb; 2. in the Morris-dance or Mummung-plays the Fool (= the Father, the King, etc.) is killed and miraculously revived, while the Hobby-horse (often resembling a bird as much as a horse) swipes tar on the onlooking girls for fertility; originally perhaps the blood of the sacrificed (emasculated) king of fertility.

Tara

1. the Hill of Tara was a royal residence of Irish kings for many centuries, where also great meetings of the people were held, and for some time a school for military science, law, and literature was situated; 2. Tara Stone: a pillar stone on Tara Hill with the same use as the Stone of Scone: the coronation of kings (v. Stone).

tare

1. a wheat weed mentioned in the Bible (v. also Cockle); 2. evil: tares were sown among the wheat in the parable (e.g. Matth. 13, 25ff.), perhaps 'lolium temulentum', which is an intoxicant: the (children of) evil in the world, to be cast into the fire at the Final Harvest.

Tarot

I. *general*: 1. etym. der. from 'Astotheth', or the cards may be a relic of a Thoth (Hermes Trismegistus) cult; 2. originally used to predict the rise and fall of the fertilizing waters of the Nile; in divination, for a long time, almost any picture was introduced (e.g. from fairy-tales, proverbs, etc.); II. *the Suits*: v. Cards, Playing; III. *the Major Arcana*, or Taroks (q.v. individually): a. the Solar Way: 1. the Minstrel, 2. the Archpriestess, 3. the Empress, 4. the Emperor, 5. the Archpriest, 6. the Lovers, 7. the Chariot, 8. Justice, 9. the Hermit, 10. the Wheel (of Fortune), 11. Strength; b. the lunar way: 12. the Hanged Man, 13. Death, 14. Temperance, 15. the Devil, 16. the Tower (Struck by Lightning), 17. the Stars, 18. the Moon, 19. the Sun, 20. (the Last) Judgement, 21. the World, 22. = 0. the Fool.

Tarshish

1. a rich Spanish city on the Atlantic Ocean; 2. a dangerous journey (e.g. Ps. 48, 7) to get distant riches (Eze. 27, 12): silver (v. also the silver spread into plates brought from Tarshish in Jer. 10, 9), iron, tin, and lead.

Tartar

1. the Tartar's bow: "swifter than arrow from the Tartar's bow" (MND 3, 2): Oriental bows were more powerful than those used in

the West; 2. proverbs: a. "To catch a Tartar": to make a capture that is beyond control; from a story about an Irishman who bragged he had caught a Tartar, but who not only was unable to make the Tartar come forth, but was prevented from doing so himself by the Tartar: b. v. Russia.

tassel

1. sun or light-ray; 2. flaccidness: in Graves' "Ogres and Pygmies" modern (Pygmy) man is represented as "tassel-yarded".

tattoo

1. cosmic activity; in Roman Britain the wives and daughters-in-law of the Picts were tattooed (with greenweed or woad) all over, at certain ceremonies walking naked: Pliny 22, 2; v. Woad; 2. protective: when representing a picture of a tutelary divinity, or his/her symbol; the commonest form is the star on a sailor's hand, representing Aphrodite's star; 3. (self-) sacrifice: to placate the envious dead, or to establish a covenant between the living and the dead; cf. hair-pulling and breast-beating; 4. mystic allegiance to tribe, social rank, sometimes even to sex; this is usually performed at initiation; 5. counter-magic: e.g. a scorpion to prevent scorpion-bites; the voluntary making of scars is related to this; 6. adornment.

Taurus

A. *general*: 1. the second sign of the Zodiac, entered by the sun about April 20; 2. represented by a bull's head: a. a triangular face with bull's horns; b. (more commonly) an oval topped by a horizontal crescent;

B. *period of*: a. evolutionary Aries (= spring-time pugnacity of the ram) intensified; if Aries is insemination, then Taurus is gestation, hatching; b. fecundation, creation; c. sublunary invigoration: related to the Moon; d. rain, ploughing and sowing;

C. *correspondences*: a. body: neck, voice, and throat; but according to Shakespeare (Tw. N. 1, 3) it governs the legs and thighs; b. colour: orange; c. element: earth; d. planet: it is the Nighthouse of Venus; e. landscape: plains; f. number: Two: duality, masculine and feminine; g. Tarot: the Archpriestess; h. quality: unfortunate; i. humour: a fixed sign: earthy, cold, dry and feminine; but according to Shakespeare: nocturnal and bestial;

D. *psych.*: 1. the constellation: a. 'bovine' slow, long-suffering (more like ox), a leisurely rhythm; b. the Celestial Bull: fecundator and nourisher; 2. those born under it: 1. favourable: a. slow to anger, but once provoked, furious; b. a tower of strength, solidity; c. enjoy luxury and ease; d. a reliable, practical family-man,

who pays his debts and enjoys a joke; II. unfavourable: a. none too intelligent, secretive; b. tend to laziness and melancholy;

E. *myth*: 1. Egypt: Apis; 2. Mithraism: a. the young sun of the spring-equinox; often represented by the bull's head on the arm of the torch-bearer beside Mithra killing the bull; v. Scorpio; b. the primordial sacrifice, victory: life springing from Mithra's body; 3. Greek: Zeus abducting Europa; 4. Christian: the ox of the Stable at Bethlehem;

F. famous Taurine types: George Washington, Balzac, Karl Marx, Freud.

taxi-cab

folklore: lucky: a. if the licence number contains a seven, or is a multiple of seven; b. if it contains the letter U (resembling a horse-shoe).

tea

1. exotic, Oriental: "Tea, although an Oriental, is a gentleman at least": G.K. Chesterton ("The Song of Right and Wrong"); 2. connected with intrigue and scandal (of love): "Love and scandal are the best sweeteners of tea": H. Fielding ("Love in Several Masques" 4, 11); 3. the brew of life: it is made in a feminine symbol of containment (cf. Cauldron) and it has the subsidiary meaning of "thea" (= goddess), therefore, as the brew of life, it gives spiritual value to matter (= water); the repetition of 'tea-tea' puns (in 'titty' as our first font of nourishment) is found in J. Joyce ("Finnegan's Wake"); 4. the tea-pot of time: v. Stanley Eveling ("Dear Janet Rosenburg, Dear Mr. Kon-nong"); 5. *T.S. Eliot*: sociable life, less formal than coffee (q.v.): cf. the drinking of tea in the "Portrait of a Lady" and coffee in the "Love-song of Alfred Prufrock"; cf. family communion in Joyce: Bloom for Marion, Stephen, and himself; thus ending where Mother Grogan began; 6. *folklore*: a. tea-leaves and stalks: strewn in front of the house keep evil spirits away; b. divination: in many forms.

tear

1. sorrow; however, tears of bystanders make it harder for the dying to break loose from the earth; 2. ecstasy of joy; 3. fertility: a. "the tears of the gods" are rain, the fertilizing Upper Waters, especially when they are 'golden tears': e.g. Demeter, Freya; b. the tears of Isis: the fertilizing Nile; 4. weakness: "But I am weaker than a woman's tear...": Troil. 1, 1; 5. connected with pearls: e.g. Oth. 5, 2; 6. *W. Blake*: "a tear is an Intellectual thing" ("The Monk"); 7. *combinations*: A. *iron* tears: "Or bid the soul of Orpheus sing Such notes as, warbled to the string, Drew iron tears down

Pluto's cheek": Milton ("Il Penseroso"); B. *tear-um*: (on Hebrew and Roman graves) to catch the deity's tears at human sorrow; 8. *folklore*: a. tears of the mother of the bride, but even more so of the bride herself, are lucky (fertility), whereas any other form of expressing grief is unlucky; b. at christening the baby must cry; it may be helped in doing so by surreptitious pinching (moderately); c. ivory statues shedding tears was a portent of Caesar's death: Ovid (Metam. 15, 792); 9. v. *Weeping, Wailing, weat*

1. fertility: "They shall lament for the teats, for the pleasant fields (or, fields of desire), for the fruitful vine": Isa. 32, 12; it may mean: a. you must beat your breasts; b. the pleasant fields, the fruitful vine, are laid bare; both may refer to women; v. Vine; 2. virginity: Eze. 23 (pass.): in Egypt, in their youth, "there were their breasts pressed and there they bruised (= manipulated actively) the teats of virginity": the 'whoredoms' of Jerusalem and Samaria; cf. Pap; 3. v. *Breast*.

Tell, William

a late version of the archery-test for heroes; an early example is the Greek Isandros, who had to shoot a ring from the breast of the boy Sarpedon without hurting him (arrow = ray).

Temperance (Tarot)

1. other name: the Alchemist; 2. a winged (hermaphroditic) angel with a sun-sign (or stylized rose) on his forehead; other attributes are a ball and raised triangle on which his two feet stand, or a circle and a triangle on his dress (sometimes in a square: the symbol of the Tarot); sometimes he has one foot on earth and one in water; in one deck he has a girdle with 'Thot' on it; he pours water from a blue (silver) jar into a red (gold) one; sometimes the figure is veiled; 3. *denotes*: a. conjunction and sublimation: all binary functions: the lunar (shifting, feelings, feminine, etc.) and the solar (fixed, reason, masculine); b. the perpetual, evolutive, gradual movement of life, flowing from the past through the present into the golden future; c. mastery of ideas; d. astrological: Scorpio, and Saturn, (acc. to others: Taurus).

Tempest, The

mythological affinities: a. Prospero: the lord of the world under the sea; cf. Tegid Voel; b. Miranda: dawn or spring maid (marrying the young sun); cf. Ceirwy, the most beautiful girl on earth; c. Sycorax: earth-mother; cf. Cerridwen and Hecate; d. Ariel: the miraculous child: cf. Gwion Bach; e. Caliban: spiritual decay; cf. Avaggdu, the ugliest boy in the world, brother of Ceirwy; perhaps also Priapus.

temple

1. deity throne; the Mystic Centre, the artificial (hollow) Mountain, or Mountain-top (world-axis); originally a place of divination (cf. con-templatio); 2. soul; ref. 1Cor. 3, 16 and 2Cor. 6, 16, etc.; 3. the king is "the Lord's anointed temple": Mac. 2, 3; 4. order; 5. *shape*: a. circular: dedicated to the sun; b. triangular, with 4 columns: the Trinity + the 4 elements; c. Christian cruciform churches: the human form, with the apse as head, the cross and transepts as the body, and the altar as the heart; 6. *steps*: a. in general climbing them is the ecstatic journey to the Centre; b. in the ancient mystery-temples 15 steps: 7 representing the arts and sciences, followed by the 5 senses, and topped by the trinity of the order in man; 7. *Solomon's temple* (the City of the Sun, the New Jerusalem, Paradise) had some Egyptian characteristics (the two court-yards in front, the latticed clerestory windows), but was mainly influenced by the Phoenicians (King Hiram of Tyre); tearing the temple-veil: looking into the mystery of the other world (too awful for human beings, even the high-priest needed the smoke-screen of incense, etc.); for the pillars: v. Jachin and Boaz; 8. v. also *Church*.

ten

1. Pythagorians: the symbol of the *wonders of the world*, containing eminence over the preceding figures: in their language something is always 'ten times better', worse, etc. than the other(s); or something is said to have 'ten degrees of beauty'; 2. *beginning, originality*: a. it only recommences a fresh series of infinite expansion (Pythagorians); b. Noah was of the tenth generation; 3. *perfection*: a. completeness, finality, the totality of the universe; b. return to unity after (and containing) all the numbers of multiplicity; v. also Tetractys; c. in low form: fall from a high position (from perfection); 4. *androgyny*: a. the phallic, male, self-conscious I of the visible universe, followed by the vulva-shaped, female, superconscious O of the infinite; b. (Mystic:) Hebr. alphabet: Yod = the Tree of Life; c. (Babylonian:) the 10 days of spring fertility festivals;

5. the *human body*: a. the internal multiple of the external Five (q.v.): brain, spirit, heart, lungs, kidneys, spleen, gall, liver, genitals, matrix; b. the number of fingers and toes: the most elementary form of abacus; c. 10 days after conception a pregnant woman becomes dizzy (Pliny 7, 6); human gestation takes 10 months (v. Calendar); 6. the *universe*: a. Egypt: the number of the Spheres, q.v.; b. the categories of created things: activity, passivity, pow-

ers, quality, quantity, relation, time, substance, position, peace; 7. *divinity*: A. Mystic: a. "The Hand of God"; b. its nature is the assistance of the spiritual, the infinite; B. Cabala: a. the number of words by which Yahweh created the universe; b. the number of Sefira, q.v.; C. Christian: divine dominion, e.g. the Decalogue; 8. a *round number*: e.g. (Cabala) the number of angels in heaven and the orders of the damned in Hell; cf. Dante's ten-fold division of Hell, Purgatory, and Paradise (Hell, when including the Trimmers outside Acheron); 9. an indefinite number: generally in the O.T. it stands for an indefinite considerable number (e.g. Job 19, 3); as such it also represents wealth;

10. related to *time* (with six): sixty seconds, minutes, etc.; 11. *solar*: masculine, virile; 12. *prophecy*: e.g. the ten days of tribulation before salvation predicted in Rev. 2, 10; 13. Hebrew: the Ten Lost Tribes, who were carried off to Assyrian Captivity and there lost their identity; mainly from Asher, Dan, Ephraim, Gad, Issachar, Manasseh, Naphtali, Reuben, Simeon, Zebulun; 14. v. *Numbers*.

tench

1. "I am stung like a tench": the spotted fish looks as if having insect-bites: 1H4 2, 1; 2. *folklore*: the "Doctor Fish": the skin contains a mucous, healing oil, and the other fresh-water fish rub themselves against it when they are sick.

tennis-ball

1. youthfulness: the Dauphin of France sent tennis-balls to young king Henry V, believing that his claims to certain dukedoms in France were inspired by his youthfulness: H5 1, 2; 2. a fate-tossed man: e.g. "A man whom both the waters and the wind, In that vast tennis-court have made the ball, For them to play upon": Per. 2, 1.

tent

1. Egyptian hier.: "the body of glory": that division of the soul which surrounds the spirit; 2. enveloping, protection: it shares in the symbolism of Clothes, Weaving, etc.; v. also Alcove; 3. the world: (Greek) the tent and garments of the Gods; 4. temple, tabernacle, q.v.; 5. the heavens: Yahweh "stretches out the heavens as a curtain, and spreadeth them out as a tent to dwell in": Isa. 40, 22; 6. a nomad in the Desert (q.v.): transitoriness and shepherding; 7. war, encampment; 8. *her*: a. readiness for battle; b. hospitality.

terebinth

1. in the O.T. it has the function of the Oak, q.v.; 2. sacred and prophetic: a. God, or his angel, revealed himself in it, and God's word

was given in it; b. sacred to Abraham; 3. Celtic: connected with the 7th month (June-July, corresponding with the letter D) of the Tree-alphabet: v. Calendar.

tetractys

1. the Pythagorean mystery of the first four numbers (1 + 2 + 3 + 4) together forming ten, from which all things begin (v. also Ten); 2. it became a holy symbol by which later Pythagorians used to swear; it consists of 10 dots, forming a triangle; 3. it symbolizes the beginning and the end: birth, growth, and death.

tetragrammaton

1. the letters of the Ineffable Holy Name (IHVH, or YHWH, or combinations of these), which, as a sacred name were used in passwords, and as a talisman (often on a pentacle) in the Middle Ages; 2. it contains the past, present, and future tenses of 'to be', thus forming a symbol of the immutable 'I am'; 3. for further interpretation v. Yahweh.

tetramorph

1. the tetramorphs of the Assyrians, Daniel, Ezekiel, and the N.T. agree in general: A. eagle: a. not described in Dan.; b. element: earth; direction: N or W; season: winter; c. in man: conscience; B. ox (bull): a. a bear in Dan.; b. element: air; direction: N or W; season: winter; c. in man: appetite; C. lion: element: fire; direction: S; season: spring; in man: will; D. man: a. sometimes a peacock in Assyria, and a leopard in Dan.; b. element: water; direction: E or N; season: autumn; c. in man: intellect; 2. *possible origins*: a. in megalith cultures the gods, fighting the monsters of darkness, which try to 'devour the sun', safeguard creation by placing a lion on the Celestial Mountain and posting 4 archers at the ends of the earth; b. the four-faced Assyrian god Aššur; 3. *Christian division* of the symbols among the Evangelists has not always been uniform: e.g. the lion has been connected with all four of them;

4. the present division: A. *St. Luke*: the winged calf or ox (king of sacrificial animals, or domestic animals): a. Jerome: Passion of Christ; b. esoteric: earth, labour, forbearance, sacrifice; c. he describes Christ as at once Supreme Priest and sacrificial victim; B. *St. Mark*: the winged lion (king of beasts, sublimated): a. Jerome: Christ's Resurrection; b. esoteric: fire, strength, movement; c. he stresses the royal dignity of Christ, the Lion of Judah, and also the cry in the wilderness of this world; C. *St. Matthew*: a winged man or angel (king of all creation, sublimated): a. Jerome: Christ's Incarnation; b. esoteric: angel, intuition, knowledge of truth; c. he stresses Christ's incarnation; D. *St. John*: the

eagle (king of the air): a. Jerome: Christ's Ascension; b. esoteric: air, intelligence, action; c. he gazed on the light of immortal truth with keen and undazzled eyes; or, he came down from heaven and returned to it; 5. for Ezekiel v. also under Cherub; in 10, 14 he replaces the bull by a cherub's face (= bull?); cf. 10, 22: "the likeness of their faces was the same faces which I saw by the river of Chebar"; 6. in Rev. they carry God's throne (4, 6f.): its origin is astronomical: when God's throne is placed in the zenith, we find on the four corners of the earth the following constellations: Leo, Taurus, Scorpio (orig. scorpion-man, q.v.), Aquila.

thaw

1. return of fertility; 2. dissolving of the flesh, corruption: "O, that this too, too solid flesh would melt, Thaw and resolve itself into a dew": Ham. 1, 2; 3. dullness: she told me "I was duller than a great thaw": Ado 2, 1.

theatre

1. the world of phenomena: v. also Stage; 2. social life: Ovid mentions it as a good place for a young man to meet girls (De Arte Am. 1, 89ff.); 3. the *author* of a play: demiurge; 4. the *actors*: related to their parts as the Selbst to the personality; 5. *folklore*: a. the first ticket sold for a new production is ominous: if sold to an old man, the play will have a long run; if sold to a young person: bad luck; b. when an usher is selling a program it is unlucky to get a tip from a woman, lucky from a man; the first tip of the season should not be spent: rub it against your 'leg' vigorously, and keep it; c. it is lucky for the usher to show the first person to arrive on any night to his seat.

Thessalia

1. proverbially renowned for witchcraft in classical Rome; 2. they have extremely handsome, but indomitable horses.

thicket

the place where the hart hides, or is caught: "There is no tarrying here: the hart Achilles Keeps thicket": Troil. 2, 3.

thief

1. in nature-myths: personifications of the devastating aspects of nature: wind, frost, scorching sun, floods, etc.; they steal clouds (herds), fire, light, moon, seasons, fertility (gold), etc.; the thieves are either untraceable, or look innocent and harmless on discovery (e.g. Hermes as a child); 2. chivalrous thieves steal from the rich to help the poor, a couple of lovers, etc.; example: R. Hood; 3. time; cf. the proverb "friends are thieves of time", and D. Thomas "Grief thief of time"; 4. death, or the coming of the Son: e.g. Matth. 24, 43; 5. every-

thing: sun, moon, sea, earth: Tim. of Ath. 4, 3; 6. at the Crucifixion-scene the Good Thief represents the Gentiles, who confess to Christ, while the Bad Thief is the Jewish people, who deny him; 7. proverb: "Thursday's child is inclined to thieving" (v. Days for the full list); 8. v. *Robbing*.

thigh

1. Egyptian hier.: strength, support; 2. the seat of male strength, firmness, and majesty; also the place which supports the hero's sword; 3. genitals, offspring: a. in the O.T. swearing with the hand placed 'under the thigh' means swearing by one's progeny (in whom one lives after death); moreover 'testis' means 'testicle' and 'testimony'; b. "I have made strong proof of my constancy, Giving myself a voluntary wound Here, in my thigh": Portia to Brutus in Caes. 2, 1; 4. holy, sacrificial part: the thigh-bones of the sacrificial beasts were burnt, the flesh not eaten, like the rest of the body (unless it was a 'holocaust'); of the ashes of the bones paint was made to paint the altar white;

5. 'thigh-wounds': a. related to the emasculation of the Fertility-king (or his substitute) as a harvest-ritual, to ensure resurrection, or as a punishment for men 'straying into' feminine rituals; b. the dislocation of the hips which caused the lameness of the Fertility-king, which was necessary, lest his Sacred Heel touch the ground (v. Lameness and Heel): e.g. Diomedes bruised Aeneas' hip-bone and broke the tendons of his leg: Homer (Il. 5, 305f.); c. even Ares is 'wounded in the thigh' by Heracles, after which he fled back to Olympus (Hesiod); to this may be related Pandaros' arrow wounding Menelaos' thigh which was a breach of the pact between the Greeks and Trojans: Homer (Il. 4, 128ff.); d. Percival's trials include a beautiful lady, a tent, a couch, and a 'thigh-wound' at sundown (cf. Judith and Holofernes): Malory (14, 10); e. Joseph of Arimathea was wounded in the thigh by what was later called the Broken Sword (made whole again by Galahad); 6. *astrol.*: governed by the Zodiac sign of Sagittarius, corresponding with the planet Jupiter and religion; 7. 'to smite the thigh': an expression of mourning: Jer. 31, 19.

thimble

1. insignificance; 2. femininity; cf. D. Thomas: "cell-stepped thimble": vulva; 3. *folklore*: in some wedding-cakes a ring and a thimble are hidden; the one who gets the ring will marry within a year; the one who gets the thimble will remain a spinster.

thirteen

1. *luck*: originally a holy number, therefore

numinous: A. calendar: new beginning: a. in some calendars there were 13 (lunar) months (of 28 days + 1 extra day), in the Celtic calendar corresponding with 13 consonants and trees; b. the Hebrew calendar had 13 months, but the 13th month (and the 13th day) is of special importance (positive and negative) in the story of Esther (q.v.); B. a group of 11, 12, or 13 constitutes the most favourable number to create a group with psychic understanding; so we find: a. the head and 12 parts of Osiris (or the phallus and 12 parts); varies with 13 + 1 parts; b. Jacob and his twelve sons; and 13 stones in the Breastplate of the High-priest; c. Odysseus and 12 companions; d. Romulus and 12 shepherds; e. Christ and 12 apostles; f. Balder and 12 judges; g. Arthur and 12 Knights of the Round Table; h. Roland and the 12 Peers of France; C. the judge and 12 members of a jury; 2. though in many countries number Thirteen has remained lucky (v. also Folklore below) its numinous character also has had a *negative* aspect from of old: A. death (following the perfection of Twelve): a. the 13th month brought death to the Fertility-king; this often happened on the 13th day of the month (= Ides), e.g. Agamemnon died on the 13th of the month of Gamelion (January), which Clytemnestra decreed for a festival; b. some of the Greek dirges ('threnoi') were sung on the 13th day after the burial: the number also stands for rebirth; c. Hippodameia's father had killed 13 suitors before Pelops won her (Pindar: Olymp. O. 1, 79); d. 13 people were present when Balder was killed by Loki (through blind Hod) with a mistletoe; e. later Christianity backed its unfortunate aspect by the number of people present at the Last Supper; B. the number of witches: a. a coven with their Devil God (as one of the remnants of ancient fertility-rites); in black magic 13 demons are invoked; 3. related to *the Moon*: "the measures of the moon which thirteen times she dances every year" (Davies: "Orchestra"); v. also 1, A; 4. *domination*: perhaps through 1, B;

5. *folklore*: A. unfortunate: a. in Rome: in fortune-telling it meant death, destruction, misfortune; b. in England it represents the Devil (v. 2, B) and is generally unlucky; e.g. the most ominous date (especially for Marriage): Friday, May 13; B. favourable: a. often it is considered lucky to be born on the 13th (v. 1, A); in several countries 13 is sold as a good-luck talisman; b. Number 13 bus in London remained unharmed throughout WWII.

thirty

1. related to the holy numbers Three and

Ten; 2. a generation (as a variant of twenty-five): e.g. among the Celts; cf. the proverb "He that is not handsome at twenty, nor strong at thirty, nor rich at forty, nor wise at fifty, will never be handsome, strong, rich, or wise"; 3. solar, masculine: a. approximately the time the sun goes through one house of the Zodiac (and the moon through her phases); a month; b. the Greek Parthenon has 30 pillars in one direction, honouring the dawn-goddess, the sun's bride-mother; c. the sun-hero Samson had thirty companions; David had thirty valiant men (doubled by Solomon); Jair had 30 sons, and we often find groups of men the multiple of 30; d. the oak from which the mistletoe (q.v.) was cut was to be thirty years old; 4. period of awaiting: a. the days of Saturn's reign before the arrival of the Divine Child Zeus; b. the Christian days of Advent; 5. mystic number (Gnostic): 30 Aeons, or hierarchy numbers; 6. *thirty pieces of silver*: (O.T.) a. the price of a slave; b. the wages of the shepherd (Yahweh) in Zech. 11; the shepherd gave it either to the 'potter', or to the 'treasurer' (both mentioned in connection with Judas later); c. betrayal: Judas' reward (e.g. Matth. 26, 15); v. also Silver.

thirty-eight

the man waiting for the movement of the healing waters in the pool at Bethesda (St. John ch. 5) had been ill 38 years.

thirty-five

1. seven lustra of five (of the Great Goddess); 2. Rome: a man in his prime, when he could become a consul.

thirty-three

1. mystery: Egypt: the secrets which have not yet been discovered are 33; 2. a holy number in the O.T.: e.g. after giving birth to a male child a woman is 'unclean' for 7 days, and must stay away from the Temple another 33 days, making a total of 40; 3. perfection, culmination: a. Christ's age when he died and rose from the dead; b. the age one became a hierarch; 4. sun: thirty days to pass through a Zodiac house + the Trinity; 5. a frequent number in *ballads*: "thirty days and three", "thirty years and three": the common measure of e.g. the service to a lord.

thirty-two

1. regulates the movements of the planets; therefore the compass has 32 directions; 2. *J. Joyce*: ("Ulysses") the law of falling (bodies) (opp. of 11): speed increasing 32 feet per second (remembered by Bloom all day); double his important 16, q.v.

thistle

1. other names: the Devil's Grain, Lady's

Finger; in Anglo-Saxon it is another name for Ursus Major; 2. austerity, rejection: a. the earth produces thorns and thistles as a curse for the Fall (Gen. 3, 18); b. it is the opposite of the fig (blessing) in the combination of 'fig and grapes': the opposite of 'thorns and thistles' (also e.g. Matth. 7, 16; Luke: thorns versus figs, and thistle versus bramble bush); c. = the 'bramble' of the fable of Judges 9, 8 - 20; 3. misanthropy; 4. vengeance; 5. emblem of Scotland; e.g. the most ancient Order of the Thistle (dedicated to St. Andrew) was instituted by James II in 1687; it originally consisted of the sovereign and 8 knights (total 9), later with 12 knights (total 13), and much later (1827) of 16 knights (total 17); its necklace is interlaced with thistle-flowers and rue; its devise is "Nemo me impune lacessit"; 6. sacred to Ceres (whose torch was made of thistle), the Virgin Mary, and Thor; 7. *W. Blake*: a. 'chastity' and dry 'modesty', living in the waste, as the opposite of the flowers in the Garden of Love; b. the world's meanness and spitefulness: an old man gray; 8. *D. Thomas*: "thistle in the kiss of his love": it prickles rather than tickles.

Thomas, St. (disciple)

1. unbelieving, scepticism; 2. *astrol.*: rules Scorpio; 3. *folklore*: a. soliciting money for drinking on his day (December 21) is called "Thomasing"; b. "St. Thomas grey, St. Thomas grey, The longest night and the shortest day": proverb (cf. Barnaby and Lucy).

thorn

1. deprivation, austerity: v. Thistle for Yahweh's curse; 2. the road to salvation: a. the Lamb of God is often represented between grapes and thorns; with reference to Abraham's substitute for Isaac; b. a form of the cross, and the world-axis (phallus); 3. the road to fame: "And some yet live, treading the thorny road, Which leads, through toil and hate, to Fame's serene abode": Shelley ("Adonais"); 4. truth: "Truth and roses have thorns about them": proverb;

5. chastity: "But earthlier-happy is the rose distilled Than that which, withering on the virgin thorn, Grows, lives, and dies in single blessedness": MND 1, 1; 6. remorse: "leave her to heaven And to those thorns that in her bosom lodge To prick and sting her": Ham. 1, 5; 7. sleep, winter: the earth is doomed to temporary sleep by the prick of a magic thorn (= temporary barrenness); when Brynhilde (head of the fire-maidens, the Valkyrie) disobeyed Odin, he pricked her with the thorn and she fell asleep (v. also Briar Rose); cf. Sleeping Beauty; 8. materialism: killing spiritual aspiration, in the

parable of the Sower and the Seed (Matth. 13, 7 and 22); 9. sharp intelligence: a thorn in the hand of a drunkard so is a parable in the mouth of a fool: Prov. 26, 9;

10. temptation of the flesh: in 2Cor. (12, 7) St. Paul says he has a "thorn in the flesh", which prevents him from becoming exalted or 'puffed up'; this has been explained: a. the temptations of in chastity; b. a painful, lingering disease (malaria fever has been suggested); 11. fuel: the laughter of a fool is like the crackling of thorns under a pot: Eccl. 7, 6; 12. *W. Blake*: v. Rose and Thistle; 13. *D. Thomas*: "scythe-sided thorn": life and death-bringing phallus; 14. *combinations*: A. *crowns* of thorns: a. thorn unfavourably multiplied + Circle; b. mockery; c. martyrdom: also emblem of Catherine of Sienna, Ignatius of Loyola, etc.; B. *thorn-bush*: a. Egypt: emblem of the goddess Neith (mother of Ra, of Libyan Lamia origin, later identified with Isis), who inhabits a thorn bush or acacia; b. lowliness: the opposite of the proud fir which will be cut down: Aesop (Fables 140); C. *with the rose* (q.v.): Conjunction (q.v.) of opposites: pleasure/pain, etc.;

15. proverb: "They love dancing well that dance among thorns".

thred

1. world-axis: ascension, sublimation; the myth of Ariadne, daughter of Minos, who helped Theseus find his way out of her father's labyrinth (this world) has been explained as a path leading to the Creator, or to heaven (Celtic Arianrhod's Corona Borealis); cf. Lugh's chain, and v. Palace (Silver); 2. connection between any two different planes of existence (spiritual, biological, social, etc.); 3. escape: a. Ariadne (serpent or earth-goddess) gave a thread (light-ray) to Theseus (sun-hero) to escape the labyrinth (the underworld, on his Night-crossing); b. umbilical cord: to escape from the labyrinth (or, underworld) of the womb; 4. life, destiny: three Goddesses (Greek Moirai, Roman Fates or Parcae, Norse Norns) prepare the thread of life, spin it, and cut it off; 5. semen: especially in Orphic cults; also J. Webster (Wh. Devil 1, 2); 6. v. *Weaving, Spinning, Loom, Cobweb, etc.*

three

1. *divine*: threefold divinities: A. Egypt: a. the phases of the sun: morning (Horus), noon (Ra), setting (Atun); b. the first division of the Great Goddess: Isis as sister-bride, mother, and layer-out; B. Graeco-Roman: a. the three worlds: Zeus (heaven, with 3-forked lightning), Poseidon (sea, with trident), Hades (underworld, with 3-headed dog); b. the Underworld had three Judges; c. the Moirai (destiny), Fu-

ries, Graces (fertility), Harpies, Sirens; d. the Moon-goddess is (generally) represented as three-headed: a. horse + woman (or, female swine) + dog; b. bull + dog + lion; C. Christian: a. Father, Son and H. Ghost (or, feminine Wisdom); b. Christ's divinity, mortality, and soul; C. Norse: e.g. Norns; D. generally a mythical number for divine or heroic time-periods: for fights, deaths, etc. (usually days, occasionally years); and it was a number of numinous mystery, e.g. people drank three times to the honour of the three Graces; then spat three times into their breasts to avert enchantment; a three-fold initiatory ordeal for heroes: a Choice of Three, fighting three enemies, a three-headed monster, etc.; 2. *infernal counterparts*: a. Cerberus, Hecate, Satan's trident; b. the three Underworld Judges; 3. *perfection, completion, sufficiency*: a. beginning, middle, end; b. sun: East, Zenith (South), West: birth, culmination, death; c. the dynamic equilibrium of the action of unity upon duality, or the growth of unity within itself; d. the interior, sublimating, vertical order of things (cf. Four = external, quantitative); 4. *creative, masculinity*: a. the creation of spirit out of matter, action out of passivity; b. the formula of the Creation of the world; c. the three existing worlds; d. the world of nature: the animal, mineral, and vegetative worlds;

5. *spiritual*: a. the ternary as symbol of the intellectual or spiritual world: synthesis; b. solution of the dualism-conflict; c. active, passive, synthesis; d. through the pyramidal shape three is related to Fire: purification and illumination; 6. *death and regeneration*: a. Greek: number sacred to the dead: invoked three times and mourned three days; b. the Threefold Great Goddess is goddess of death and regeneration: the cycle of fertility: (re)birth, growth, and decay; in many ballads we still find three daughters (e.g. "The Cruel Brother", "The Duke of Gordon's Daughters"); c. formerly the gallows were triangular; innumerable references to that shape have been made: "three trees", "ride the three-legged mare", etc.; 7. *man and human relations*: a. the elementary nucleus: man, woman, and child; b. physical, mental, and spiritual life, etc.; c. Pythagoras: mediation, atonement, completeness; d. thought, action, emotion; e. religion, law, love; f. the three virtues controlling man's life (e.g. in Chaucer): a. animal: seated in the brain; b. natural: in the liver; c. 'vital': in the heart; 8. *betrayal*: in the Bible there are numerous cases of people betrayed three times; 9. *magic*: e.g. in the O.T. (v. also Folklore): a. Elijah stretched himself on the widow's son

three times to revive him (1Kings 17, 21); b. he put water on the rain-making bullock-sacrifice three times (1Kings 18, 34);

10. *seasons*: in some calendars (e.g. the Egyptian) there are three seasons, winter not being considered a season as it is a period of death in nature; 11. Hebraeo-Christian: the number of: a. visitors to Abraham; the sons of Noah; b. the young men in the fiery furnace; c. Mary's; Magi, q.v.; d. commandments (of the Ten) referring to God; e. stages of penitence: contrition, confession, satisfaction; f. theological virtues: faith (cross), hope (anchor), and charity (chalice or light); g. ages: ante legem (before Moses), sub lege (till Christ), sub gratia; h. evangelical counsels: holy obedience, perpetual chastity, and voluntary power; i. notable duties: almsgiving, fasting, prayer; j. in Catholic liturgy there is a constant repetition of three; 12. *correspondences*: a. "The Artist", controlling the talented; b. anatomy: the throat; c. Zodiac: Gemini; planet: Jupiter; d. colour: yellow (light); 13. *psych.*: a. solution of a conflict; biological synthesis; childbirth; b. often seen as a conscious-spiritual value, lacking the One of the unconscious to make the Whole of Four: the triangle can be seen as the half of the diagonal square: together they are at once polarity (2 triangles in opposition) and the conjunction of Wholeness (cf. Chinese Yang-Yin); three thus represents masculinity (or the animus in the female), whereas Four is femininity (or the anima in the male) with subconsciousness included; cf. J. Keats: "kisses four" in 'La Belle Dame Sans Merci'; 14. *W. Blake*: the sexual is threefold (the Human fourfold): head, heart (bosom), reins (loins);

15. *combinations*: A. a *choice* of three: a very common theme in all literature; a. usually the first two denote what is already possessed, the third giving the magic solution desired; b. the third may be negative: e.g. the gifts of the Magi: gold and frankincense are positive, myrrh negative (even death: v. Magi); c. David had a choice: 7 (or three) years of famine, 3 months of subjugation, or 3 days of pestilence (2Sam. 24, 12ff.; 1Chron. 21, 12); d. Aesop: a woodcutter had lost his axe in the water and Hermes, in pity, brought up a gold one and a silver one, which the woodcutter refused as not his own, but he did accept the steel one, at which Hermes gave him all three (Fables 156); B. *three and a half*: half-way to perfection (= Seven), or the zenith of power (e.g. Judith, q.v.); moreover the two witnesses of God in Rev. 11, 9 would be dead for 3½ days; 16. *folklore*: a. three lights etc. (v. Candles) are ill-omened; also

when three people see each other in a mirror together: one of them may die soon; or when three people make a bed together; b. a positive side of this sacred number: a three-cornered house is immune from leprosy (the typical disease connected with the Threefold Goddess); c. in Eliz. times servants got three suits of clothes and four pair of stockings: ref. Lear 2, 2; d. there is a large number of nursery-rhymes in which three animals, persons, or things, play an important part (Three may be a primitive form of 'plurality' = 'many', e.g. the Three Men of Gotham, three Welshmen, fools, huntsmen, an old woman having 3 cows, or 3 sons, etc.; e. proverb: "The third time pays for all".

three hundred

1. deity breath (spirit); 2. Christian: the number of Gideon's companions (multiple of 30, q.v.); but 300 is also the number of Greek Tau; so Gideon + companions = Christ + Cross; 3. indefinite large number: Catullus' faithless mistress has 300 lovers at once ("quos simul complexa tenet trecentos": C. 11); in the next poem, in an entirely different context, he mentions 300 hendecasyllables.

three hundred and sixty-five

1. the days of the year: (sun)deity emanation (v. Abraxas); 2. the number of lights burned in honour of Osiris; 3. Mithra rules over another heaven each day.

threshing

1. harvest, fertility; the methods of threshing were divinely instructed: v. Isa. 28, 26ff.; 2. destruction, involution, death of the year (with hope and prayer for regeneration);

3. threshing-floor:

A. the threshing-floor is an omphalos, at once a navel of the world (with the hub of ears in the middle) and a universe-emblem (a round piece of earth, with the earth in the middle, and the sun-oxen going round); cf. the vision of Alexander the Great; that it is generally considered as the Mystic Centre is also clear from other symbols of the same used in connection with the floor: e.g. the poetess Telesilla refers to the threshing-floor as 'dinion' (= classical 'deinos'): 'cup', 'goblet'; and Dante: "The threshing-floor (= the earth), which makes us so fierce...was completely seen by me, from the hills to the river-mouths" (Par. 22, 151ff.);

B. fertility: I. often referred to in connection with female bodies: a. "The daughter of Babylon is like a threshing-floor, it is time to thresh her: yet a little while and the time of her harvest shall come" (= destruction, or subjugation): Jer. 51, 33; b. "Thy belly is like a heap of wheat set about with lilies": SoS 7, 2; the

comparison is evidently taken from an open-air threshing-floor, with the fertility lilies around them; II. the place of fertility-dances, ritual prostitution and marriage, the one sharing fertility with the other in sympathetic magic: a. "thou hast gone a whoring from thy God, thou hast loved a (harlot's) reward upon every corn-floor": Hos. 9, 1; the places where hierodules practised, if no temple or booth was available; b. scene of the harvest-ritual copulation of Boaz (Ruth 3);

C. as a numinous place it is full of positive and negative magic: a. Gideon was threshing when the Angel of the Lord came to him (Judg. 6, 11); b. he made his rain-making magic with the Fleece on the threshing-floor (Judg. 7, 37); c. the threshing-floor of Araunah, the Jebusite, was the place of the Temple, where Jehova stopped the pestilence (2Sam. 24, 24); d. at the threshing-floor of either Nachon (2Sam. 6, 6) or of Chidon (1Chron. 13, 9) Uzza died because he tried to steady the Ark;

D. place of prophecy: combined with magic made by horns of iron in 1Kings 22, 10ff.;

E. Christ was compared by John the Baptist to a farmer working on the threshing-floor, storing the grain and burning the chaff (Matth. 3, 12); this, again, stresses the aspect of fertility-hero in Christ;

F. in some (American) religious chapels the area near the altar is still called the threshing-floor (e.g. in J. Baldwin's "Go Tell it on the Mountain").

threshold

1. any transition between stages, or states, of being: sleep/walk, life/death, religion/profanity, conscious/subconscious, etc.; it shares much of the Door-symbolism; 2. the holy fountain of the Temple in Ezekiel's vision sprang from the threshold (47, 1ff.); 3. *threshold-gods* are powerful: A. they must be propitiated: a. for its cult: v. 1Sam. 4, 5; b. the 'door-money' to be paid at the entrance was really 'threshold-money'; c. sometimes building-offers (e.g. child-sacrifices, or animals) were put under the threshold, instead of under the foundation-stone; a remnant may be found in the Neoptolemus (= Pyrrus) who was buried under the threshold at Delphi for 'punishment', yet must guard over the processions: B. their killing-power is illustrated: a. in 1Kings 14, 17 Jeroboam's child (in accordance with a prophecy) died, when its mother carried it across the 'threshold of the door'; b. in 1Sam 5, 3 Dagon's head and hands were cut off 'upon the threshold', when the Philistines put Yahweh's ark in their temple (so that only his fish-part remain-

ed, if he was a fish-god); 4. *threshold-monsters* (including lions) are often found near a sacred place (palace, temple, paradise, fountains of youth, tree of life, etc.) as a warning against profanation; 5. proverb: "The groundsel (= 'door-sill') speaks not, save what it heard of the hinges".

throat

1. *astrol.*: governed by Taurus; 2. *D. Thom.*: a. the place of conception, = vulva; b. the place for the sound of poetry (cf. also his Wounded throat).

throne

1. seat of a deity (or his earthly substitute), heaven; 2. Mystic Centre (v. also Navel), exaltation; 3. stability, synthesis; 4. authority, justice; v. also Chair; 5. set the throne at the entering of the gates of a town = besiege it (e.g. Jer. 1, 15); 6. combinations: a. *burning throne*: "and let the devil Be sometime honoured for his burning throne": Meas. 5, 1; b. *ebony throne*: "Night, sable goddess! from her ebony throne...": E. Young ("Night Thoughts"); c. the goddess of the *golden throne*: Hera (Homer II. 15, 5); 7. *The Thrones*: the third choir of Angels; their attributes: a. flaming and winged wheels full of eyes; b. stone: chrysolite; c. colour: green (of the throne); 8. v. *Boat, Cube, Seat (Stepped -), Stone (of Scone, etc.)*.

thrush

1. the typical bird of spring: "When rosy plumets tuft the larch, And rarely pipes the mounted thrush...": Tennyson ("In Memoriam" 91); 2. love: a. its song brings love-longings: G. Chaucer ("Sir Topaz"); b. street-ballad: "So here's a health to the bird in the bush Likewise to the linnet and thrush"; 3. shyness: "Solitary the thrush, The hermit withdrawn to himself, avoiding the settlement, Sings by himself a song": W. Whitman ("When lilacs last..."); 4. wisdom: "That's the wise thrush; he sings each song twice over, Lest you should think he never could recapture The first fine careless rapture!": R. Browning ("Home-thoughts from Abroad"); also a great speech-imitator;

5. heavenly aspiration: "In evening's hush About it talks the heavenly-minded thrush": C. Patmore ("St. Valentine's Day"); 6. age: "the throstel (= song-thrush) olde": G. Chaucer (PoF 364); 7. connected with the Whitethorn (may), q.v.; 8. Rome: kept as a pet, and eaten as a delicacy: Ovid (De Arte Am. 2, 269); 9. *T.S. Eliot*: "deception of the thrush": it tries to confound reality and illusion; but by doing so it becomes a messenger of grace in this world; 10. *nursery-rhyme*: the thrush sang the psalm at the funeral of Cock Robin.

Thule

1. the Greek and Roman name for the most northerly land of the world: "ultima Thule" = the farthest limit possible; 2. the mystic realm, the 'Peerless Land'; 3. the Mystic Centre, often identified with the Polar Region and Paradise; v. also North; 4. the White Island (= the Blessed Islands of the dead), or the White Mountain.

thumb

1. for specific symbolism: v. Finger (B, 1); v. also Nail; 2. proverbial: a. having a green thumb: be good at handling flowers and plants; b. "Every miller has a golden thumb": the alleged dishonesty or lucrativeness of his profession; c. "a cobbler's black thumb": riches: v. Cobbler.

thunder

1. voice of the supreme (sky) deity, expressing his anger, assent, or accompanying a proclamation (e.g. Moses' Law; also often announcing the birth of a deity); manifestation of Rimmon (Hadad = Baal = the Lord), having the same executive function (e.g. in monarchy) to El as Babyl. Enlil had to Anu; his cult-animal is also the Bull; 2. bringer of the fertilizing rains (of spring): e.g. T.S. Eliot's "Waste Land"; 3. Egypt: symbol of the Distant Voice: the farthest a sound is heard; 4. in Vico's cycles of Ages, the old cycle ends in a Thunderclap (our time): v. Ages of Man; 5. v. *Lightning, Storm, etc.*

thunderbolt

1. weapon or armour of a supreme (sky) deity: according to some traditions Jupiter has three (chance, destiny, and providence), but he is also said to have two: a heavier one, and one which has a 'less devouring flame' (his Second Armoury); when Semele asked him to approach her as he did Juno, he used the lesser one, but even so her mortal body could not stand the heavenly ecstasy and was burnt to death with his conjugal gifts; her son was Bacchus (Ovid: Met. 259-310); also said to be formed by the fires of the 3 upper planets falling down, esp. of Jupiter (Pliny 2, 18); 2. the cleaver, phallus, or supreme creative power of a deity; it is related to spring, dawn, etc.; 3. the Logos piercing the darkness: illumination from heaven (cf. also Thunder), and destroyer of material forms; as such it is the opposite of the symbols signifying ascent to heaven (cross, sacrificial stake, steps, etc.); 4. emblem of sovereignty: ruling by Divine Grace; 5. fall from a high place: many sacred kings are supposed to have been killed by the thunderbolt after their ritual copulation with the goddess: e.g. Anchises in the Greek version; 6. *winged* thunderbolt: emblem of power and speed.

Thursday

1. as Thor's day it is the day of the opening of the Thingmote (Scand. tribal council), of which Thor was the patron; 2. v. *Day*.

thyme

1. sacred to both Mars and Venus (identification of war and love-fertility); 2. activity: a. M.A.: to indicate the activity of their knights, the ladies embroidered a bee buzzing round a thyme branch on their sash; it was also given to knights by ladies, to protect them in battle; b. attribute of Diligence; 3. associated with fairies; the description of the place where Titania is sleeping begins (MND 2, 1): "I know a bank where the wild thyme blows..."; 4. the opposite of hyssop: the one is moist, the other is dry; perhaps a reference to this in Oth. 1, 3;

5. *astrol.*: related to the Moon; 6. *literary references*: A. *W. Blake*: a. heightening of the sense as a consequence of the Joy of Inspiration (the first plant to perfume); b. vegetable 'Demon', yet (like the Lark = an Angel) revealing inner divinity; B. *F. García Lorca*: a good reputation ("Yerma" 2, 1); C. *T.S. Eliot*: "thyme and strawberry": the hidden joys of the senses, but also referring to the passive spiritual joy in darkness ("East Coker" 3); 7. *lemon-thyme*: in the ballad "Lady Alice" it is used for a death-garland; 8. *folklore*: connected with death: the souls of the dead (in England especially of the murdered) dwell in the flowers (as in bean-blossoms and in foxgloves).

thyrsus

1. wand or sceptre (cf. caduceus, mipheth-zeth, seistron), entwined with ivy, vine-leaves, or ribbons, topped by a phallic pine-cone, and often ending in a spear-head; 2. attribute of Dionysus (and Silenus): it was his, and his Maenads' weapon; 3. life, fertility (phallic); 4. regeneration: the spiral twining of the ivy, vine, or ribbons; 5. gait, whirling ecstasy; still an attribute of the Dancing Girls in the train of the Prince of the Carnival (q.v.); 6. protective charm; 7. Rome: euphemism for phallus.

Tiber

1. *Dante*: the spirits destined for Purgatory are collected at its mouth to await admission into the boat of the redeemed (Purg. 2); 2. Tiber's Water: the Church of Rome.

tickling

1. expectancy: "Now expectation, tickling skittish spirits On one and other side...": Troil. Prol.; 2. ignominious death: "It were a better death than die with mocks, which is as bad as die with tickling": Ado 3, 1; 3. *folklore*: a. tickling a baby (especially under the feet or chin) may cause stammering later on; b. when you

laugh when you are tickled at the knee you are not a lady or a gentleman; c. trout must be caught with tickling (Tw. N. 2, 5); d. v. Itching.

tide

1. balance in nature: e.g. "The tide never goes out so far but it always comes in again", "The ebb will fetch off what the tide brings in" (proverbs); cf. "There is a tide in the affairs of men...": Caes. 4, 3; 2. the tide brings in the Divine (New Year) Child, in an ark, basket, etc.; 3. *folklore*: a. soul-carrier: people can only die at ebb; the outflowing water carries the soul away; b. childlore: a grimace made when the tide turns may remain permanent.

tiger

1. *myth.*: A. connected with Dionysus-Bacchus (Liber): a. Zeus sent Dionysus a tiger to help him cross the Tigris; b. the wrath, cruelty, and beauty connected with orgies (cf. Leopards); when surrounded by the noise of drums they go completely mad and tear themselves to bits (Plutarch: Adv. on Marr. 45); c. tigers were yoked to his chariot (Ovid: Art. Am. 1, 550; Vergil: Aen. 6, 805); B. (like the leopard and panther) the aggressive and powerful aspects of the lion without his solar significance; as night-prowler he is one of the transformations of the Great Goddess, and is more often related with darkness and the (New) Moon (sometimes represented with a human child in his jaws); the female looks after the young with unequalled ferocity and endurance (Pliny); C. Camilla (under the special protection of Diana-Moon), leader of the Volscian horse, was dressed in a tiger-skin, leaving one breast bare, Amazonwise (Vergil: Aen. 11, 577); 2. courage: "when the blast of war blows in our ears, Then imitate the action of the tiger; Stiffen the sinews, summon up the blood, Disguise fair nature with hard-favoured rage": H5 3, 1; 3. beauty, grace; related to burning: "Tigers burn with beauty": J. Thomson ("The City of Dreadful Night"); 4. night-prowler: deceit, cunning, ferocity, brutality, jealousy: a. "With words and looks, that tigers could but rue, Where each of us did plead the other's right": Surrey ("Prisoned in Windsor"); b. "O tiger's heart wrapped in a woman's hide": 3H6 1, 4; c. Egypt: a tiger devouring a horse is the emblem of cruellest revenge;

5. Christian: emblem of Christ (who has many emblems in common with suffering fertility-god Dionysus); 6. the East: emblem of Asia; an important symbol in China and Japan; tiger-men replace wolf-men there; 7. Eliz. times: favourite name for ships: e.g. Mac: the ship at Aleppo the witches talk about; 8. *psych.*: (repressed) sex; violent desires, in modern poetry

often represented as a caged tiger; 9. *W. Blake*: a. God's Fire = Wrath or Punishment: to be reconciled by the Lamb = Forgiveness; the dark, fierce side of Christ; b. Purification: it was produced in the world of Reason with its mechanical laws: the dark, fear-inspiring side of man's soul: hate, fear, etc. (the opposite of the Lamb = love, trust, etc.); c. "The Tigers of Wrath are wiser than the Horses of Instruction" (MHH 8, 14, e.a.): creative fire and light, yet belonging to the dark world of salt, where (according to his 'mixed dualism') potential good is to be found; cf. 3 and 4, c.

Tigris

1. Babylonian: a. poured by the sky-god from a great water-pot; b. fertility, refreshment, wisdom, etc.; comparable to the Nile in Egypt; 2. one of the rivers of Paradise; correspondences: a. Strength; b. St. Mark.

timbrel

1. rejoicing, religious ecstasy, chiefly connected with women dancing at victories: a. Miriam played one after the "Red" Sea crossing, when she danced with all the women: Ex. 15, 20 (v. also Psalms, pass.); b. Jephthah's luckless daughter met her father, dancing to her timbrel: Judg. 11, 34; 2. Rome: ('tympanum') the typical instrument of the Cybele ceremonies; cf. also Tabor and Tambourine.

time

1. devourer of all things phenomenal: "Tempus edax rerum" (Ovid: Metam. 15, 234) and "spite of cormorant devouring Time" (LLL 1, 1); through faulty mix-up connected with Cronos-Chronos, the devouring father; 2. this world is "this bank and shoal of time": Mac. 1, 7; esp. related to Egypt: e.g. "time, the quiet gentleman Whose beard wags in Egyptian wind" (D. Thomas: "Should lanterns shine"); 3. any cyclic pattern; time-myths concern the fights between darkness/light, barrenness/fertility, etc.; 4. bringer-out of Truth: "Time trieth truth" (proverb); also Mithraic Aion helps truth out of the dark cave; 5. O.T.: for "time, times and the dividing of time": v. Forty-two.

tin

1. dross: cheap silver or money: (I will) "purely purge away thy dross, and take away all thy tin": Isa. 1, 25; a tin-copper alloy is meant here; 2. *astrol.*: connected with the planet Jupiter; 3. "Tin Islands": the 'Cassiterides' (e.g. mentioned by Herodotus): they were said to lie off the West-coast of Europe; perhaps Northern Spain or Cornwall.

tinker

1. a man living outside the conventions of 'civilized' life, sharing a child's life of imagina-

tion; 2. in many street-ballads the tinker is represented as a sexual freebooter, while unmistakable references are made to his proper hammering of the crack in her ladyship's kettle; in some songs a lady even asks a gentleman to come to her disguised as a tinker; 3. impressive drinkers: a. "I can drink with any tinker in his own language during my life": *IH4* 2, 4; also *Tw. N.* 2, 3; b. according to R. Burton tobacco is abused by most men "which take it as tinkers do ale" (*Anat. of Mel.* 2, 4, 2).

Tiresias

1. name: "he who delights in signs", a common name for soothsayers; his attribute is the cornel-staff (a divinatory tree); 2. blindness for having seen something which was tabu: a. Athena bathing: dawn depriving night of its starry eyes, but compensating by nocturnal knowledge; in some versions his inner vision was given by Aphrodite or Zeus; b. two copulating snakes, of which he killed the female: that made him change his sex and he became a harlot; 3. lunar knowledge: a. understanding of bird-language (= prophecy of fertility and seasonal changes by the 'reading' of the migration of birds); b. prophetic insight of Truth; c. v. Orgasm; 4. androgyne: one who has enjoyed both sexes; 5. time-myth: the varying appearances of the seasons.

Titans

1. name: probably 'to stretch', referring either to their hands causing the changes on earth, or to being stretched on a wheel causing earthquakes, etc.; 2. wild and untamable forces of primeval nature: darkness or barrenness (winter, frost); cf. Giant; 3. chthonic monsters who struggled initially with gods and were eventually overcome by heroes; as it is a time-myth similar Titanic fights repeat themselves constantly.

tithes

1. a very old custom, at once political taxation and offering of the first-fruits; it was almost universal in the ancient world from Persia to Rome; Abraham paid them to the 'pagan' king Melchizedek (*Gen.* 14, 20; 28, 22, etc.); 2. as 'ten' was also an indefinite number (= 'many') 'tithes' must have lost its original meaning very soon, and have come to mean 'a part'; according to some the generous contributed 1/40, the average 1/50, and the stingy 1/60th part; 3. *D. Thomas*: "the golden tithings": plots of ground of rich harvest ("I see the boys of summer").

Tithonus

waxing and waning day (or year), which, deserted by the ever-youthful Dawn (Eōs), is im-

prisoned in darkness, from where he calls in a cicada-like voice (e.g. *Ovid: Metam.* 9, 421).

titmouse

1. the least abashed of birds; 2. imprudence; 3. moves spirally up a tree (like the Woodpecker): resurrection, etc.: v. Spiral; 4. children's language taunt: "Tell ~~the~~ tit, Your tongue will split, And (all the little dicky birds: a line with variants) will have a little bit".

toad

1. the infernal inversion of Frog: A. poisonous: a. toad's blood (e.g. *Juvenal: Sat.* 1, 70) or its lungs (*id.* 6, 659); *Pliny* 8, 48; b. especially the land-toad is poisonous; B. the Devil himself: a. in medieval representations of exorcisms toads are seen escaping from the mouths of the possessed; b. it has the same kind of eye as the Basilisk; c. the most awe-inspiring is the horned bramble-frog (*Pliny* 32, 18); C. connected with witches (q.v.): a. a common witches' familiar, and one of their usual transformations; b. a part of the witches' brew in Mac.; c. in Mac. 'Paddock' (perhaps a black frog): it cries in times of danger; D. vice: a. the steed of Avarice; b. toads hang from the breasts of Lust ('Luxuria'); c. emblem of Pride (swollen) and Injustice; 2. fertility: amphibious (earth + water), like the Frog; 3. wisdom and inspiration: sometimes the guardian of the Tree of Knowledge by a pool; 4. lack of feelings: "O curse of marriage, That we can call these delicate creatures ours, And not their appetites! I had rather be a toad, And live upon the vapour in a dungeon, Than keep a corner in a thing I love, For others' uses": *Oth.* 3, 3;

5. *her.*: three toads (erect, saltant) are found in the ancient crests of France; 6. *folklore*: a. favourable: it is lucky to meet one; Texas girls secretly carry horned toads to attract men; it has marvellous magic qualities (reducing a meeting to silence, freeing a field from sparrows and worms, a counter-poison, aphrodisiac, etc.); b. unfavourable: as a witches' familiar (or the Devil himself) it may help one to become a witch, to acquire the Evil Eye, or to become a 'Toad-man' (with marvellous powers over horses, pigs, and women); they may house the souls of the dead; 7. v. *Wheat-ear* and *Toadstone*.

toadstone

1. 'bufonite': formerly any stone likened to a toad in colour or shape, but the most valued were actually produced by toads: a dark grey or light brown stone coming from the heads of very old toads, and to be taken from them when they are dying; cf. "Sweet are the uses of adversity, Which like the toad, ugly and venomous, Wears yet a precious jewel in his head":

AYL 2, 1; 2. *folklore*: a. lucky when worn as rings or personal ornaments; they change colour, or sweat, if you are being bewitched, or if liquid poison is near.

toadstool

1. sacred to Dionysus, who was Toadstool-god before he became tamed to Wine-god: toadstools spring, not from seed, but from lightning; Dionysus was the son of Lightning-Zeus and Semele; 2. connected with ecstatic visions: eating them produces poetic-prophetic ecstasy; 3. as food for deer in their rutting-time: v. Deer.

tobacco

1. ephemeral pleasure, forgetfulness; 2. the Devil's weed: "hellish, devilish, and damned tobacco": R. Burton (*Anat. of Mel.*); 3. *astrol.*: related to the planet Mars; 4. *T.S. Elliot*: ("Portrait of a Lady") masculine escape into externals from the too intimate scene; v. also Smoking.

toe

1. direction, a man's "way" of life: the great toes of the Levites were anointed; 2. ray of light, phallus (cf. Foot); 3. O.T.: the cutting of thumbs and big toes was a Near-Eastern way of incapacitating a warrior (e.g. *Judg.* 1, 6); 4. the great toe *in the mouth*: self-contained, eternal circle (cf. snake biting its own tail); 5. *childlore*: when the second toe is longer than the big toe you will become a fast runner.

Tom

1. name commonly connected with: a. a fool: e.g. "More know Tom Fool than Tom Fool knows" (proverb); cf. "a sigh like Tom o' Bedlam" (*Lear* 1, 2); b. peeping: v. Tailor and Godiva; c. (common in nursery-rhymes) a piper; Tom Piper is also a character in the Morris-dance (cf. Pan); d. Eliz.: a common name for a cat; 2. Scottish fixed taunting-rhyme for a boy called Tom: "Tam, Tam Parker Went up the lum farten".

Tom Thumb (Hop o' my Thumb)

in the story there are 7 sons: the eldest is 10 and the youngest 7 (perhaps 10 months, of which 7 fruitful); the youngest is the weakest; gold-pieces (often: fertility) from a debtor arrive with the children; the hair of the eldest is ginger, like his mother's (fair hair is commonly connected with corn); thus they overcome winter-frost; the second time (stone = seed, as much as crumbs of bread) they may be regarded as conquering Spring-frost; the story contains reminders of all giant-killing stories from David to Odysseus: the giant ogre kills his own daughters early in the morning, because Tom had put the gold crowns of the daughters' heads (Germanic chthonic underground goddesses of

fertility?) on his brothers' heads, and their caps on the ogre-girls in the night.

tomato

love: they are also called 'love-apples' (cf. mandrake).

tomb

1. the feminine, maternal: like all corpse-receivers, e.g. Vultures; v. also Sarcophagus and Grave; 2. the body and its fleshly desires, inhabited by the soul; 3. transformation; involution, with the hope of regeneration (womb-tomb relation); 4. finality; 5. the unconscious; 6. *Dante*: open flaming tombs contain the souls (gathered in sects) of the Heretics (*Inf. C.* 9); 7. *D. Thomas*: a. always related to the womb; b. the proper place for a 'ghost-girl' (= dream-girl), who is no more than a shade.

tongue

1. eloquence, persuasion in love and war: a. for all her beauty Cleopatra's finest weapon in love and war was her tongue; for which reason she learned many foreign languages, so she could do without interpreters; b. "That man that hath a tongue, I say, is no man, If with his tongue he cannot win a woman": *Gent.* 3, 1; c. used in sacrifices chiefly to gods of eloquence; 2. inconstancy, feminine weapon: a. "A woman's tongue is the last thing about her that dies", and "A woman's strength is in her tongue" (proverbs); b. perfidy: in emblems represented by a double tongue; 3. scandal, lies, blasphemy: a. in an emblem represented as being torn from a grimacing mouth; b. "The tongue breaks bone, though itself has none": proverb; 4. taste: in emblems of the sense it is usually separated from the mouth;

5. phallus-substitute: apart from expressing contempt, arrogance, etc., a tongue thrust out is also a sexual challenge; cf. *D. Thomas* below; 6. related to trees (with prophetic whisperings); cf. (*We find*) "tongues in trees, books in the running brooks, etc.": *AYL* 2, 1; 7. "*speaking with tongues*": 'glossolaly': a regular accompaniment of the descent of the H. Ghost; it was one of the ways in which the state of spiritual ecstasy (probably related to the nabi-dance) was attained: unintelligible utterances (resembling drunkenness and all languages) first shown in the Apostles (*Acts* 2, 13), and later on in most of those they laid their hands on; the fact that this state was also produced in heathens was a proof that Christianity was also meant for non-Jews; 8. Christian: emblem of martyrdom for those saints whose tongues were cut out when they refused to renounce Christ; 9. *D. Thomas*: a. "tongues of burial" in his tomb-womb

poems; b. "rainy tongue": phallus;

10. *combinations*: A. *split tongue*: in children's lore splitting of the tongue is often the punishment of tale-bearers; B. *double tongue* (often = A: connected with the serpent): a. grief: "grief hath two tongues, and never woman yet could rule them both, without ten women's wit": Ven. 1007; b. v. 2, b; C. tongues are often *cut out* of monsters by heroes to prove they have overcome them (e.g. Peleus in Apollodorus 3, 13, 3); D. *clacking* is a universal form of worshipping lightning.

tooth

1. primitive weapon, cruelty; 2. the fortification of the inner material man, just as the eyes are the fortification of the spiritual inner man; 3. guardian of the tongue: since Homer; 4. activity, especially of sexual energy: a. G. Chaucer: a coltish tooth = youthful, sexual desire (used by the Wife of Bath in her Prol. about herself, so we cannot simply equate tooth = phallus); cf. "Your colt's tooth is not yet cast": H8, 1, 3; b. G. Chaucer (id.): a gap-tooth is called "seal of Venus"; c. teeth-bites are a general proof of the intensity of love on the partner's body; sometimes in the form of a cloud, sometimes garlands, etc.; d. the first tooth set in a bracelet keeps away pain in a woman's private parts;

5. power: e.g. Perseus taking the tooth of the Graecae; 6. transience: the tooth of Time; 7. wisdom, divination: a. Horus is often portrayed with a finger in his mouth; v. Finger; b. after eating the salmon of knowledge Celtic Fionn placed his thumb under a tooth whenever he needed guidance; cf. "wisdom-tooth"; c. for its prophetic powers v. also Pliny 7, 16; 8. ingratitude: the tooth of the winter-wind: AYL 2, 7; 9. sorrow: "Fell sorrow's tooth doth never rankle more Than when he bites, but lanceth not the sore": R2 1, 3;

10. escape: "I am escaped with the skin of my teeth": Job 19, 20; 11. Norse: Ymir's teeth became rocks; 12. *Dante*: the tooth-grip of Divine Love (Par. 26); 13. *T.S. Eliot*: "the tooth of the dog": gluttony ("Marina"), referring to Ps. 22, 20; 14. *loss of teeth* (psych.): A. general: fear of castration, failure, inhibition (inverted as adorning oneself with teeth of conquered animals: gain of power and potency); B. in dreams: a. in a woman: parturition; b. in a man: loss of semen; c. growing up (needed or achieved): connected with milk-teeth falling out;

15. *dragon-teeth*: Cadmus sowing dragon-teeth created a race of warriors: stirring up of strife; v. Dragon; 16. v. *Bite*.

toothpick

Eliz. times: a sign of a well-travelled gentility, and worn in the hat: All's W. 1, 1 (also K. John 1, 1).

top (toy)

v. Dancer (for Yeats).

topaz

1. *period*: a. month: November; b. Zodiac: Sagittarius (or Leo, or Virgo, or Scorpio); planet-correspondence: Gemini; 2. it symbolizes: a. friendship and fidelity; integrity; b. divine love and goodness; c. ardent love and gentleness; d. wisdom; 3. *virtues* (extra potent because it is under the sun's protection): a. it promotes friendship and fidelity (to principles and people); b. protection against witchcraft, poison, bad dreams, and nervous disorders; c. intellectual alertness: worn by medieval philosophers and students; d. it makes rich and promotes recognition; 4. Bible-references: a. connected with the Cherubim (wisdom); b. on the Breastplate of the High-priest (e.g. Ex. 28, 17) it holds the second position: the tribe of Simeon; it is also found on the Man from Paradise (Eze. 28, 13); the translation may be wrong: Gr. 'topazion' = chrysolite; R. Graves suggests the yellow cairngorm ('anger'); 5. further *correspondences*: a. colour: gold (q.v.); b. flower: chrysanthemum; 6. *Dante*: his forefather appeared to him as a 'living topaz' because of its golden reflection (Par. 15, 85).

torch

1. purification: a. spiritualization through illumination and guidance; b. cauterizing (wounds); 2. truth; 3. vigilance: sacred to Hestia; 4. marriage: the hymeneal torch is an attribute of Hymen, Eros-Cupid;

5. life transmitted from generation to generation; regeneration: a. generally in antiquity it is a bundle (often without fire even), related to the Roman fasces, the Eleusinian 'bakchos' (used side by side with the important torches), and the Egyptian 'bundle of life'; b. sacred to Demeter and Hecate; c. attribute of Eileithyia, goddess of birth (Pausan. 7, 23, 5); 6. solar, masculine emblem: a. Hercules' weapon against the Hydra; Dionysus is also the Torch-God (Lycophron 212); b. phallus; cf. Candle; Eros' cruellest weapon is his torch which gives little light but can set the sun on fire: Moschus (1); 7. discord: a. attribute of Eris, and emblem of Slander; b. symbol of anarchy, revolution, and ultimate liberty; 8. twilight, deeds of darkness, betrayal; 9. Christian: a. Christ as the light of the world; b. martyrdom;

10. *her.*: a. science; b. fame; 11. an *inverted* torch: a. death; on a tomb: extinction of a fam-

ily; b. with a flame: hope of resurrection; c. attribute of Fury, and sometimes of Lust; d. v. also Day and Night; 12. *torch-race*: a. Greek: honouring Selene (the passage of moonlight); later in relay-races; b. modern: transmission of a heritage, wisdom; 13. v. *Fire, Candle, etc.*

tortoise

1. fertility: a. androgyne: round, female body and phallic head; b. Egypt: *a. hier.*: 'touch'; fecundity; *b. caution* and foresight: (like the crab and the crocodile) it predicts the fertilizing rise of the Nile; c. Greek: *a. sacred* to Hermes (as bringer-out of the Graces - fertility), Apollo, and Aphrodite (who is sometimes portrayed standing on one); *b. phallus*; sacred to Pan (Pausanias 8, 54); c. it hatches its eggs through the nose; d. Zodiac: identified with Cancer, symbolizing (involution) chaos, with the hope of renewal of life; 2. chastity: 'Pudicitia' has her foot on a tortoise, because it never leaves its 'house' (as a chaste woman should) and does not talk: Plutarch (Adv. on Marr.); 3. silence, sloth; but also an attribute of Industry (because of its endless efforts of overcoming difficulties); 4. emblem of earth (bottom side) with heaven (top); 5. longevity; they survive (on dew) where no other animal can live; 6. *psych.*: (Jung) occasionally a theriomorphic symbol of the Self in dreams; 7. *her.*: a. steadfastness; steady, but slow, progress; b. glorious development of the family; c. invulnerability: the bearer will be a shield for his king; 8. *folklore*: (Pliny) a charm against witchcraft; a living tortoise is prescribed as a charm to protect vineyards from hail (ref. in Homeric Hymn to Hermes); almost as universally useful in medicine as the Beaver and provides much magic besides (gift of prophecy, abating storms, etc.).

touchstone

1. myth.: an old man once promised to Mercury not to tell that certain cattle were stolen, but did so when Mercury returned in disguise and offered him more money, which was then turned into a touchstone "upon which the old reproach still rests" (Ovid: Metam. 2, 690ff.); 2. v. *Stone*.

tourmaline

1. *period*: a. October (beside Opal); sometimes also connected with March; b. Zodiac: Pisces and Libra; 2. it symbolizes: a. generosity, thoughtfulness; b. courage; 3. virtues: a. a general promoter of health (both spiritual and corporal) and longevity, but especially effective as amulet against sore throats; b. it possesses inherent warmth; c. bringer of happiness and prosperity to those born under its signs; d. it protects chastity; e. a favourite among actors, artists, musicians, and poets.

tower

1. Egyptian hier.: height, aspiration, rising above common life; 2. *supreme deity, salvation*: a. Yahweh is the high tower, the fortress and protection of his people, and their salvation: e.g. 2Sam. 22, 3 and 51; b. child-substitute for the death of the sacred sun-king: the young Trojan child Asyanax was thrown from the tower (by the Greeks), where he used to watch the feats of his father Hector, together with his mother; cf. also 5, b; 3. *ascend, phallus, world-axis, hope*: "Strong as a tower in hope, I cry Amen": R2 1, 3; cf. Ps. 61, 3, and Alchemy below; 4. *man-correspondences*: A. emblem of virginity: a. shut in a bronze tower Danae became pregnant of Perseus through Zeus' golden rays; b. emblem of the Virgin Mary, with well, door, bower; she is the Tower of David and the Ivory Tower (v. also below); c. Celtic Tuag was reached by a druid youth disguised in women's clothes when she was shut up in a tower; also a common theme in fairy-tales; cf. the crystal tower in Tourneur (Rev. Trag. 4, 4); B. man in general: e.g. a. the windows representing the eyes or the mind; b. "the head's high tower": Sir J. Davies ("Sight");

5. *watch*: e.g. O.T.: a. a watch-tower stood in the midst of a vineyard (e.g. Isa. 5, 2); thus Jerusalem in Canaan; b. the tower was often a central fortified part of a town (e.g. Judg. 9, 51ff.); Abimelek was killed by a woman (moon?) throwing a piece of a millstone (crescent?) on his head from the top-room; it is a common location for a moon or sky-goddess, e.g. Judith's 'private chambers' and Brynhild and Kriemhild spying from towers; cf. also Hecuba; 6. *imprisonment*: e.g. A, A, a, and c; 7. *refuge*: Christian emblem for the refuge of sinners; 8. philosophical *retirement*: "let my lamp at midnight hour Be seen in some high lonely tower...With thrice-great Hermes, or unsphere The spirit of Plato...": Milton ("Il Penseroso" 85ff.); 9. *hidden truth, treasure, or beauty*: "Towers and battlements it sees Bosomed high in tufted trees, Where perhaps some Beauty lies, The Cynosure of neighbouring eyes": Milton ("L' Allegro" 77ff.); cf. the tower in Langland (Prol. to P. Ploughman);

10. *conscience*: for the fortress of conscience: v. Anvil; 11. connected with *witchcraft*: e.g. in the ballad the witch Alison Cross lived in a tower; cf. the enchantresses in Malory 4, 16f. (and 16, 12); 12. *her.*: solidity and strategy; 13. *alch.*: transformation and evolution: the alchemist's furnace was often shaped like a tower;

14. *special literary references*: A. *Dante*: The Tower of Famine, where, in his life, Count

Ugolino had been shut up with his sons, and on whose bodies he had fed when they died (Inf. C. 33); B. *W.B. Yeats*: a man as a tower of words; b. intellectual isolation, platonic detachment (from Milton: v. 8 above); c. the idea developed in Shelley's fragment "Prince Athanase"; d. aspirations of the intellect and soul, self-assertiveness, the modern nation ("dead at the top"); e. masculine, but sterile (crumbling); yet regeneration and through sexuality and politics is possible; the Night (it is the opposite of the Winding Staircase, which is feminine, more optimistic, and gives form to the crumbling tower); C. *D. Thomas*: a. connected with Steeple and Prison; e.g. the steeplejack is one who repairs towers, in which tower stands for sexual experience; b. connected with prison; c. Christ as the Saviour: the tower of strength; d. connected with clock - time - death; e. "tower of words": a. the poet's pencil; b. the Ivory Tower: v. below; c. the Freudian tower (cf. Joyce and Yeats); f. "Do you not father me": a. related to the Tower of Babel; b. related to words, poems (cf. Tree of words); c. phallic;

15. combinations: I. material: A. *bronze tower*: v. 4, A, a; B. *iron tower*: a castle with an iron tower stands at the entrance of Tartarus, where the 'sinners' are chastised (Vergil: Aen. 6, 554); C. *ivory tower*: a. the same as the tower of David: the neck of the beloved in SoS 4, 4 and 7, 4; v. also 4, A, b; b. philosophical withdrawal from the world: "Thought in her ivory tower gropes in her spinning": De La Mare ("Goodbye"); II. A. tower of *Babel*: a. its purpose was to "make a name", thus preventing being scattered (Gen. 11, 4); b. connected with the confusion of languages, disorder, and disaster; 'bab-ili' (Gate of God) misinterpreted by the Hebrews as related to 'balal' (= confound, mix-up); c. an impractical dream; related to the Tower Struck by Lightning (q.v.) of the Tarot; B. tower of *Darkness*: death (FitzGerald's transl. of O. Khayyam's "Rubáiyát"); C. tower of *Silence*: the tower on which the Parsees expose their dead (v. Burial) to be devoured by vultures and the sun; III. A. *Round Towers*: the watch-towers along the British and Irish coasts: a. shrine of solar worship; b. surmounted by a crescent: androgyne (male and female, sun and moon); B. *Crown of towers*: emblem of an earth, mother, and fertility-goddess as city-guardian; C. *twin towers*: the gate to heaven; cf. Twin Pillars; D. a tower *producing music*: in Megara, where Apollo's harp had once lain (Ovid: Metam. 8, 15); it's king was Nisus, whose daughter, watching a battle from the tower, fell in love with Minos, her father's enemy; she cut

her father's lock (v. Hair, Purple Lock) on which depended his life and throne: moon killing the old sun for the young, new sun;

16. v. *Castle, Spire, Steeple*.

Tower (Struck by Lightning)

1. other names: La Maison Dieu (hospital) or the Capitol (in a deck where the tower stands beside a pillared round building); 2. usually represented: a (flesh-coloured) tower is struck at the top by lightning, which takes off its crowned top; the lightning sometimes has a curiously floral shape; two persons topple down and all around the tower we see the Yod-symbols (heavenly dew, etc.) or red, white, and blue disks suggesting a favourable influence; 3. *denotes*: a. involution: materialism struck down by spiritual light in order to render regeneration possible; b. related to the Tower of Babel (q.v.); c. astrol.: Capricorn (or, Scorpio), and Mars.

toy

temptation: a. the Titans offered toys to the infant Dionysus; b. Achilles, given the choice of either jewels and valuables, or a sword, chose the latter; theme of the Hero's Choice; c. Eros accepting a golden ball with blue rings as a bribe to make Medea love Jason.

tragelaph(us)

1. a mythical animal, part-goat, part-stag; 2. it is sacred to Artemis; 3. meaning: a. body and soul, material and spiritual life; b. generation and preservation.

train

in *dreams*: a. progress; failing to catch it then means: not coping with a situation; b. human communication: interrupted (sad farewells) or hastening to (a beloved); missing it: a failure in making the desired contact; cf. Station; c. (Freud) = death; missing it: you will not die (yet).

tramp

psych.: the personification of one's own primitive, instinctive, natural self; v. also Negro, Beggar, and Tinker.

transvestism

1. sacral, liturgical: A. to resemble the primeval Hermaphroditic deity, in whom sex had not yet been split up (v. also Hermaphrodite); e.g. at the festival of Frey(r) at least part of the male votaries seem to have dressed as women, and have behaved conspicuously unmanly (notwithstanding the strong tabu on transvestism for men or women: it was a ground for divorce, e.g. in 'Laxdaela saga' 34, 35); this suggests that the god Frey developed out of the priest-king-husband relation to Freyja, and that these two Vanirs may have been an androgynous deity, which was later split up; transvestism had been

a common feature in Germanic myth for a long time: once the old god Thor was 'disguised' as a bride in order to deceive the giants to get his hammer back 'in his lap'; B. to resemble the deity (male or female) one serves: a. especially in Rome men dressed as women in order to attend the female rites, e.g. of Bona Dea; b. the priests of Cybele ('galli') wore long white albs, shaved their legs with pumice stone, curled their hair, and were made eunuchs (cf. Attis); c. Daphnis put on Chloë's pine crown, and she his clothes while he washed; 2. sexual, orgiastic: when the sacral background has been forgotten, we see remnants of the old cult in e.g.: a. certain holiday-festivals: Christmas-plays, Hallowe'en, Carnival; b. masquerade balls; c. Argive women wore false beards on their bridal night; 3. *psych.*: a. identification with the beloved (ideal) (wo)man, whom one fears, or does not know, or is incapable of approaching in person; b. identification with the mother (or father); c. the 'anima' (animus) in man (woman) grown beyond proportion (e.g. through schizophrenia); d. a sign of homosexuality (and only then practised as a trap for other homosexuals); e. overcoming a castration anxiety by identifying oneself with the phallic woman (v. Hermaphrodite).

trapezium

1. sacrifice: the sign for an ox's head or a primitive axe; 2. an inferior form: descending from circle (perfection) through square; it tends to deteriorate into a trapezoid; 3. v. *Lozenge*.

traveller

1. characteristics: he is not recognized at his return, and, finding his place taken by someone else, leaves a cryptic message only to be understood by a near relative, or he is recognized by a sign on his body; v. also Sailing, Journey; 2. types: e.g. Odysseus, the Pilgrim, Enoch Arden; 3. *W. Blake*: the sun.

treasure

1. in myth a treasure is generally fatal and transitory: it is stolen by evil forces and recovered by heroes; it has been explained as: a. sunlight; b. vegetative fertility; c. 'hoard' is related etymologically with 'hidden' and female genitals; d. it may have the favourable meaning of Multiplicity (as the opposite of the loose, un-unified coins of earthly desire, avarice, etc.) or its unfavourable meaning (avarice, materialism pluralized); 2. *alch.*: the quest for the hidden treasure = the Work; 3. *psych.*: a. the treasure in the cave: the Mystic Centre (Life) within man (with the Cave as a mother-image), the Self emerging (as the opposite of the mere Ego), being reborn, having conquered the dragon of

introversion, repression, regression, etc. of the stranded libido; b. any spiritual wealth: the virtuous hero conquers evil (e.g. the seven-headed dragon of the deadly sins, of the planetary influences, etc.) with his god-given sword, or divines with his sacred hazel rod.

tree

I. *general*: 1. cosmic life: a. prodigious growth towards heaven, verticalisation; b. it connects the three worlds: its roots are in the underworld, its trunk on earth, and its foliage in heaven; c. the primigenial Tree of Life (v. II) is also thought of as growing upside down, with its roots in, or towards, heaven; d. as the Tree of Fate the world is seen as a cosmic tree hung with a net (q.v.); its starry leaves (or roots) hold the records of past and future, of destiny; e. universal axle, ladder towards heaven; 2. vegetative life: A. perpetual regeneration, victory over death, immortality: a. those that shed their leaves 'die in order to live'; whereas the evergreens are symbols of the eternal spirit; b. disappearance into a tree, or hiding in a wood, or on the seashore, or being entwined by a willow-tree, or being born from that, is related to the 'hieros gamos', the marriage of heaven and earth, with rejuvenation (of sun-gods, etc.); B. organic unity, health, longevity; 3. human nature: a. man as a microcosm: e.g. v. IV, B, 5, below; b. the bleeding tree: "And blood shall drop out of wood, and the stone shall give his voice, and the people shall be troubled": Apoc. Esdras 2, 55; c. greatness, kingship: the king is the top of the tree, protecting the roots that feed it (e.g. Per. 1, 2); d. phallus, joy; 4. beauty, wisdom, poetry (v. VI, D); 5. justice: it was often dispensed under a tree, e.g. the Germ. Upstal-tree; 6. refuge: one of man's first homes; 7. sacrifice and redemption, or punishment; e.g. in Christian art the Cross is often represented as a living tree; and it is related to any other form of hanging;

II. the *Tree of Life*: with the Tree of Knowledge forming the Cosmic Tree: 1. it connects the three worlds (v. I, 1), it sustains all things by its life-force, it is the judgment seat of the gods, it produces the food of immortality, and it typifies the year's cycle and expansion in all six directions; 2. it often has a life-giving fountain at its foot, and fruit which is guarded against profanation by a monster (a dragon, serpent, lion, etc.); 3. it often has a bird in its top: e.g. the Norse eagle, the Christian dove (H. Spirit); 4. its sex: A. both sexes: a. feminine: lunar, the world of phenomena, the alchemists' Lesser Work; b. masculine: solar: knowledge and death, the Greater-Work; B. mainly feminine: a.

Hebrew: v. IV, B, 1, b; b. Greek: there are tree-nymphs, and the tree is sacred to Venus; however, there is a strong relation between trees and fertility-gods (Odin hanging on the Ash-tree, Attis, etc.); 5. correspondences:

A. parts	animals	colour
roots	dragons, serpents	black
trunk	lion, unicorn, stag, bull, ram: elevation, aggression, penetration	white
branches	birds, esp. peacock, dove, or eagle	red

B. as a path to the other world it is related to the sacrificial stake, the harp/lyre, the ship of death, drum, etc.; 6. its twin is the Tree of Knowledge, together forming a Gemini-symbol; cf. Pillars, Twin -;

III. the *Tree of Knowledge*: 1. the knowledge, supplied by its fountain or fruit, is guarded from profanation, which causes fall from grace and death; 2. it is related to the prophetic tree (e.g. v. IV, B, 2); 3. its forms: a. Hebrew tradition: a vine branch, an olive-tree, or a wheat-ear (then having the size of a tree); b. Greek: a fig-tree; c. Latin and Christian: apple-tree (perhaps fortified by the Lat. pun: malum-malus = apple-evil); d. Celtic: hazel; 4. the Arbor Philosophica = evolution, the growth of an idea; planting the philosophers' tree = intellectual stimulation;

IV. trees in *various myths*: A. Babylonian: the Tree of Life and the Tree of Truth are found at the East-gate of the Babylonian heaven; in the Gilgamesh-epic in the "Garden of the Sun"; B. Hebrew: 1. there is extensive evidence of a tree-cult: a. adoration of trees was so current, that later it was even forbidden to build a grove of trees near the altar (they were connected with the worship of Baal and 'the host of heaven'); yet in Josh. 24, 26 Joshua takes a great stone and sets it up under an oak, which was by the sanctuary of the Lord; branches remained the material for the Booths (Lev. 23, 40; Neh. 8, 15); b. the aserim (asherim, q.v.): after the name of the Canaanite goddess Ashirtu (Ashratu, not Ishtar-Ashtarte), who was a tree-goddess, and whose symbol was a green tree; later the green tree itself was called Ashera and occurred as a real tree or imitated and stylized in various forms; they are often mentioned together with the massebes and sun-pillars (of Baal); king Manasseh even placed one in the temple (2Kings 21, 7); the goddess is often represented

as naked feeding branches to two caprids; c. it is represented as the world-tree in many places, e.g. Dan. 4, 10ff.; d. magic was performed with trees: they were cast in the water to make the bitter desert-water sweet (Ex. 15); 2. prophetic trees: a. Abraham lived near the Mamre-oak near Shechem (Gen. 12, 6); b. Jacob lived near one: Gen. 35, 4; c. Deborah ('bee') 'dwelt under the palm-tree' (here 'tómér' = cult-palm): Judg. 4, 5; d. Jael ('gazelle') lived near the oak of Zaanaim (A.V. has 'plain'): Judg. 4, 11 and 17ff.; e. the contexts of the fertility-hero Gideon is full of trees: "and there came an angel of the Lord and sat under an oak", the holy oak of his father; he built an altar there; still later he became (or had) a god of fertility himself: with an ephod, moon-shaped ornaments, purple cloth, and 70 sons; these were all killed on 'one stone' by the oak of the pillar of Shechem; his son (Jotham) spoke a tree-parable to the men of Shechem; cf. also the menonem = the road of the soothsayers' oak; 3. burial-place: Saul's bones were buried under a tree (tamarisk) in 1Sam. 31, 13; 4. preparation for battle: Saul sat under a tree (pomegranate or tamarisk) in 1Sam. 14, 2, and 22, 6; 5. symbol of man: a. the just is 'like a tree planted by the rivers of water, that bringeth forth his fruit in his seasons': Ps. 1, 3 (the opposite of the 'chaff' of the ungodly); b. 'I see men as trees, walking': Mark 8, 24; 6. v. Swinging for the batim ('hangings'); C. Greek: many tree-cults seem to be related to the Hanging Goddesses (e.g. Artemis): the moon hanging in a tree; also in connection with Helen (Selene = moon), wife of Menelaos; D. Norse: Odin was yearly mutilated and crucified on Yggdrasil (v. Ash) and then resurrected; E. Celtic: a. the Seven Sacred Trees: alder, apple (the noblest: immortality), birch, holly, hazel (or ash), oak, willow; b. v. Calendar, also for the Alphabet-correspondences;

V. A. *alch.*: 1. a tree with the signs of the planets (metals): prime matter; 2. Diana's tree: silver; B. *psych.*: 1. mother-imagó: hero/gods are incorporated into the maternal tree-trunk (e.g. Osiris into the cedar, Adonis into the myrtle); or he emasculated himself under one (Attis under the maternal pine); goddesses turned into trees themselves, and some of them together form a 'sacred grove'; the naked wooden pole itself is masculine (phallus, the animus in the female); 2. an ancient tree or plant may stand for the growth and development of psychic life (as distinct from intellectual life, usually symbolized by animals); thus the tree is related to the wings on the psychopomp Hermes, or Thoth as underworld figure; 3. the slow process

of individuation; C. *her.*: a. justice; b. prosperity, especially the possession of wooded land; c. constancy in faith; d. emblem of family-ramifications; the 'family-tree';

VI. *specific literary references*: A. *Dante*: a. the souls of the suicidal sinners have been turned into stunted trees, with withering leaves, and sat on by wailing Harpies (Inf. 13); b. v. Wood; B. *W. Blake*: the Tree of Mystery: false religion; C. *W.B. Yeats*: apart from the general meanings of tree he has: a. the bare winter trees: sterile northern climes and times; b. the dual tree of the Mabinogion (e.g. in "Vacillation"); D. *D. Thomas*: "tree of words": refers to the scattered leaves (poems) of the Prologue;

VII. *combinations*: 1. tree + *image*: an image in the tree plays an important part in: a. the Isis-Osiris cult (he was overgrown with cedar; cf. B, 1); b. Cybele-Attis (he with pine); c. Kore-Persephone: a pine-tree was felled and an image of a youth was tied to the middle of the tree; d. Dionysus was also called "Endendron" ('he in the tree'); e. from a tree Pentheus (related to the snake through his father Echion = 'adder') watched the Maenad orgies and was first spotted and attacked by his mother; the pine-tree was felled with him in it: the tree is again a symbol of the mother which 'bears' Pentheus; but the felling is at the same time castration (cf. Attis), since both activities are entwined in the libido; 2. trees on *churchyards*: a. planted on graves they strengthen the soul and save the body from decay (esp. evergreens for vitality): they 'feed' the bodies in the underworld through food from the air and earth; b. sometimes the souls of the dead enter trees, 'living on' in those trees; the dead have to be commemorated esp. at the death of the vegetative year, usually at the beginning of November;

VIII. v. *Days of the Week*, *Dragon*, *Fountain*, *Serpent*, and individual trees.

trefoil

1. all triads and trinities (v. Three); e.g. Zeus' horses and Artemis' hinds fed on clover, and both occur in a triad: Artemis as the Tri-form Mother-goddess, and Zeus with Poseidon and Hades; 2. foresight and inspiration: the plant is often praised by poets far beyond its beauty, because of its association with the Great Goddess; 3. it may stand for Homer's 'lotus', which is 'rich fodder for horses' (also associated with the Goddess as mare); 4. a cure for snake-bite and thus related to St. Patrick; 5. v. *Clover*, *Shamrock*, *Cards (Playing -)*.

triangle

1. any triad or trinity (v. Three); as representing the Trinity it is essential to Gothic art;

2. position: A. the apex uppermost: 1. masculine: fire, mountain, verticalisation, godhead, infinity, pyramid (q.v.); 2. it represents latent strength when all sides are equal, and evolutive movement when each of the legs is longer than the base; 3. when the apex is cut off: air; B. apex down: 1. feminine: water, moon, underworld powers; 2. with the apex cut off: earth; 3. *psych.*: the triangle is the masculine half of the feminine (maternal) square cut diagonally (Jung); 4. *combinations*: A. *two triangles*: 1. interlaced: a. the Magen David (v. Seal): Divinity, trinity in unity; b. fire and water, spirit and matter, man and woman, etc.: conjunction of opposites; 2. hourglass-wise: the Hand of the Egyptians: the North (Horus, an inverted triangle) and the South (Seth, fire); B. *triangle within a circle*: 1. man and woman; 2. trinity and unity; the ternary in the universe: the spiritual principle within totality; 3. the area within this triangle is the common hearth of all, and is named the Plain of Truth: v. Plain; C. *circle within a triangle within a square*: communication: relationship (triangle) between the square (earth) and heaven (circle); D. a triangle on the *head of Taurus*: dedicated to Helios-Sun.

trident

1. origin: an endless number of speculations: a. thunderbolt, sacred tree, scarab, fish-spear; b. a solar globe + lunar crescent; an Ashera-stake + bandelets; lunar horns of consecration + solar obelisk; phallus + serpents; a crescent + flame = fleur-de-lys; a flame in the lotus; c. teeth of a sea-monster; d. a corrupt version of a cross; e. a 'fleshhook of three teeth' was used by the priests for the offering: when meat was seething they put the hook in, and what stuck to it was their portion (1Sam. 2, 13ff.); 2. use: a. fishing-implement of sea-gods (esp. Neptune), which later became their all-round weapon (cf. Zeus' double axe): it produced floods, earthquakes, islands, wells, etc.; b. with a net it was the weapon of the Roman gladiator called 'retiarus' (suggesting Uranus), whereas the 'mirmillo' had a (solar) sword; c. magic wand used in water-divining; 3. creative: symbol for the Tree of Life, phallus, etc.; 4. trinity, comparable with the three-headed deities (e.g. Triform Diana) or monsters (e.g. Cerberus); later the symbol was considered as an inversion of The Trinity, and became a sign of multiplied hostility;

5. sin: a. attribute of Satan; b. inversion of the three vital urges: possession (power, authority), lust, and vanity, instead of preservation, reproduction and evolution; 6. destruction: a. the opposite of the caduceus; b. sea, storm; 7.

psych.: attribute of the god of the unconscious and involution; 8. *her.*: maritime dominion, or upper-class merchant.

tripod

1. the three-legged stool on which the pythia (receiver of the oracular warnings at Delphi) sat; on Roman medals the tripod is sometimes covered with a crow and a dolphin: symbols of prophecy, and of the decemvir deputies to guard the oracle of the Sybils and consult them at occasions; 2. solar: the three legs are the three 'moments' of the sun: rising, zenith, setting; 3. a ritual vessel, often given as a prize at athletic Games.

Tristram

1. a famous hunter and harper, horseman and swordsman; 2. the dawn (or, spring, or fertility)-maid Iseult the Fair, married to the old (sun and fertility) king Mark of Cornwall, in love with the king's nephew, the young sun-hero Tristram, dies with the latter, through the jealous gloaming (or harvest) maid Iseult of the White Hands, whom Tristram marries in Brittany, having fled from Cornwall (or while fighting for King Howell of Brittany); the white sail of Iseult the Fair's ship, bringing death to Tristram and Iseult herself (with the further insistence on the colour white and fairness), may refer to winter-snow, a general 'white doom' (cf. 'Moby Dick'), etc.; 3. self-sacrifice in an unendurable situation.

triton

1. originally there was only one Triton, but later (multiplied, as is the usual fate of gods) they were made into attendants of greater gods; their attributes are a trident, a drinking horn, but most commonly a twisted sea-shell which they blow to calm or raise the waves; according to Ovid they have the colour of the sea, with shoulders overgrown with shell-fish; their conch-blowing made the waters of Deucalion's Flood recede (Metam. 1, 330f.); v. also Pausanias (9, 20f.) and Pliny (9, 4); 2. an animal of the sub-animal order (like sirens); 3. *her.*: a merman, usually accompanying Neptune; 4. *D. Thomas*: hanging by the weed (q.v.) from the hangman (q.v.)'s raft: embryo (= poem) gestating.

troll

1. originally gigantic Norse ogres of either sex, with powers exercised in darkness; the men were skilful (subterranean) craftsmen, hunters in the dark, and awe-inspiring, extra-natural, chthonic guardians of fertility (treasures); modern: similar to the leprechauns, they are mischievous hunchback dwarves, with red hair, living in caves or in subterranean dwellings;

they love dancing and sometimes substitute changelings for mortal children (like all fairies).

trombone

psych.: sexual intercourse: moving in and out.

trout

1. Celtic: Cuchulain was conceived by his mother when she swallowed a mayfly (q.v.), and he was able to swim like a fish as soon as he was born (cp. Lugh): the young sun dancing on, or 'swimming (q.v.) in' the water; 2. an erotic dance, imitating a trout squealing (by filling his gills with air) while jumping, seems to have existed; 3. jealousy: "The jealous trout, that low did lie, Rose at a well-dissembled fly": Sir H. Wotton ("On a bank as I sat fishing"); 4. sexual activity: a. trout = woman in: "But what's his offence? - Groping for trouts, in a peculiar river" (Meas. 1, 2); b. a trout "must be caught with tickling" (Tw. N. 2, 5); v. also 2; 5. predatory: "the preying trout our prey": Colton ("To Isaac Walton"); 6. adaptability: a. the trout changes colour with its temporary habitat; b. stubbornness in overcoming obstacles (like its relative the Salmon); 7. proverb: "as sound as a trout" (or, roach).

truffle

surprise: Pliny (19, 11) calls them the greatest marvel of nature: springing up without roots; they are 'callosities of the earth', or a blemish, springing up after thunderstorms in autumn.

trumpet

1. fame (attribute), praise (the opposite of Cornet); 2. war, terror (attribute), death: "The trumpet's loud clangor Excites us to arms, With shrill notes of anger And mortal alarms": Dryden ("Song for St. Cecilia's Day", 1687); 3. proclamation: a. "Be thou the trumpet of our wrath": K. John 1, 1; b. at a criminal's execution (e.g. in Rome); 4. rallying for war or peace-assembly; 5. instrument of the angels, especially at the Last Judgment; also a cult-name for Athena (Lycophron 914); 6. connected with animal horn: connecting the trumpet with Dionysus' drinking horn; 7. foundation of a city (in Rome); 8. *correspondence*: a. with fire and water; b. with twin-peaked Mars; 9. Hebrew: v. Shofar; 10. *D. Thomas*: the poet's instrument.

tube (underground)

T.S. Eliot: a. the desert is squeezed in the tube next to you (The Rock); b. acceptance of the boredom of the twittering world, which is neither the way through ecstatic daylight, nor the one through the negative of darkness, to spiritual truth, yet freedom from the practical

desire of worldliness ("Burnt Norton", 3).

tuber

T.S. Eliot: potentiality of life: related to the hyacinth and the corpse 'planted' for resurrection ("The Waste-Land").

tuberosa

1. a genus of bulbous plants of the Amaryllis family, native of Mexico, with white, funnel-shaped, and fragrant flowers in autumn and winter; 2. voluptuousness and dangerous pleasures.

tulip

1. declaration of love, eloquence, extravagance: a. "courtier, gay in clothes": R. Fanshawe ("Now war is all the world about"); b. the exorbitant prices paid for tulips in the 17th century; 2. renown, magnificence, spirituality: in the Fool of the Tarot-pack a purple tulip is sometimes found, signifying active spirituality; 3. spring; 4. separation; 5. inconstancy, but also violent love: on the borders of the Bosphorus, from earliest days, in spring the feast of the tulips was held in the serail of the Grand Seigneur of Turkey; 6. Christian: Christ's chalice.

tunic

as an article of clothing nearer in contact with the body than e.g. a cloak, it stands for the soul, the inner self, in most direct contact with the spirit.

tunnel

1. hazardous passage; 2. a secret way into a house (e.g. for thieves), or escape; 3. *psych.*: in dreams: a. birth-trauma: the dangerous passage through the uterine tunnel with suffocation and fear associated with it; b. sexual intercourse.

tunny

1. sacred to the Mermaid (q.v.); 2. wisdom, sagacity: it knows the movements of the sun exactly, the shoals swim in a perfect cube, and are 'pilot-fish' since they tend to swim before the prow of a ship.

turf

Norse: making people pass under a semi-circle of turf, half cut loose from the earth, without bringing the arch down, played a part in: a. swearing of blood-brotherhood, with blood mingled into the soil (= being reborn from the same womb of earth); b. an 'ordeal'; a curious taunt suggesting ancient practices is found in Njal's Saga (119).

turkey

1. arrogance, pride, especially of the male ridiculously strutting before a female; e.g. "Contemplation makes a rare turkey-cock of him" (Tw. N. 2, 5); 2. foolishness, lunacy; 3. senseless anger: 'as red as a turkey' (standing phrase); 4. *folklore*: a. American girls carry the

beard of a wild turkey about to attract love; b. proverb: "Turkey, carps, hops, pickerel and beer, Came to England all in one year" (the year 1520; a pickerel = a young pike).

turnip

1. a cool season crop, and often used as winter provender; it surpasses all other plants in utility (Pliny 18, 34); 2. charity; 3. *D. Thomas*: October wind punishes the land with fists of turnips.

turquoise

1. *period*: a. December; b. Capricorn, Aquarius, or Sagittarius; 2. it symbolizes: earth and water; it is sacred to Isis and Osiris, who are the Lady and the God of the Turquoise; 3. *virtue*: a. it is the national Iranian protector against the Evil Eye, and brings good health; b. it improves good taste and refinement; c. it brings courage, success, and prosperity to men, and happiness and content to women; d. it strengthens bonds of friendship and warns the wearer of a beloved's infidelity by turning pale; it is sacred to love-goddesses (ref. in Mer. V. 3, 1); e. an amulet for horsemen; f. to those born under Capricorn it also brings ambition, foresight, and persistence; 4. *folklore*: the favourite colour of young girls.

turtle

1. androgyne: a female round shell combined with a phallic head; it is an attribute of Mercury (q.v. and Hermaphrodite); 2. the marriage of Heaven and Earth: a flat underside and a round dome over it; in various myths it is a world-support; a trace of an enormous, devouring turtle is found in connection with Theseus (Apollodorus, Epit. 1, 2; Pausanias 1, 44, etc.); 3. lubricity: resemblance to female sexual organs; Chelone, a nymph, ridiculed the marriage of Zeus and Hera, and as a punishment was thrown into the water and turned into a turtle; 4. slowness: a. material evolution, the opposite of the flashy changes of the spirit; b. stagnation or involution, having 'inverted' wings, and moving in chaotic water; 5. longevity; 6. slence, water; 7. safety: carrying its own house and armour; 8. cf. *Tortoise*.

turtle-dove

1. affection and love: a. "The turtles cannot sing, and yet they love": Dyer ("The lowest tree"); b. in a ballad a turtle changed at night into a handsome young man, who lived with "Earl Mar's Daughter" for six years and one, and whom he took to his mother in a faraway island, over which, as a royal goddess, she was queen; her father wants to kill the bird that flies away, and returns himself with his 7 sons (as swans) and 24 other 'knight-birds': they

fetch the bride; c. in classical times it is the beloved of the parrot (the green bird), e.g. in Ovid (Her. 15, 39); 2. conjugal fidelity: "So turtles pair That never mean to part": Wint. T. 4, 4; for the meanings of purity and constancy v. J. Ford (Broken Heart 3, 2, and 4, 2); 3. joy: in Egyptian hier. it represents the man who likes to dance and the sound of the flute; 4. plaintiveness: a. "I did mourn as a dove: mine eyes fail with looking upward": Isa. 38, 14; b. as a night-bird it makes all that hear them sad, or even turn life into hell: "The Turtle then in Palm-trees mourns, While Owls and Satyrs howl; The pleasant Land to brimstone turns, And all her streams grow foul": H. Vaughan ("The Bird");

5. timidity, seclusion: it likes solitude and the desert (the opposite of the swallow); 6. harbinger of spring: the voice of the turtle indicates that winter is over and the time for love has come: SoS 2, 12; it is one of the earliest birds to return to Palestine; 7. gentleness, victim or sacrifice: a. "O deliver not the soul of thy turtledove unto the multitude of the wicked": Ps. 74, 19, describing Yahweh's people as possible victims to the enemies; b. a turtle-dove was burnt or sin offering for purification; 8. obedience to the laws (of Yahweh): they "observe the time of their coming" (Jer. 8, 7); 9. Christian (sometimes identified with the Dove): a. Christ, true to his spouse, the Church; b. the fertilizing Spirit.

tusk

1. offensive weapon and defensive amulet; 2. a *boar's* tusk: in Britain placed in graves to signify immortality; 3. v. *Boar* and *Tooth*.

Twelfth Night

1. apart from being the last day of the Christmas celebrations, its festivities correspond with rites celebrating the year's rebirth and the Saturnalia (q.v.); 2. Twelfth Night Cake: it contains a bean or a coin, and the person receiving it becomes the evening's king or queen (cf. Substitute King); 3. v. *Epiphany*.

twelve

1. *cosmic* order: A. space: traditional compasses have twelve winds; this idea (combined with time) was adopted by e.g. D. Thomas; B. time: a. the number of Zodiac houses; twelve months in a year; b. twelve hours of the day and night;

2. *perfection, completion*: a. it is the broadest scope of all numbers, varying with the portentous number Seven (q.v.): $3 + 4 = 7$, and $3 \times 4 = 12$; b. divisible by 2, 3, 4, and 6; c. a conjunction of (and so solution of) the dilemma of three and three-plus-one; d. deity (3) multiplied by man's number (4); e. it shares in the perfec-

tion of the Circle, the Cycle, and the Wheel: twelve is the 'highest' division of a circle; one often finds an inner threefold division and an outer fourfold one; f. the lunar year left 12 days between Christmas and Twelfth Night, each of which days was the replica of one month of the year; this may account for the forfeiting games with 12 stanzas, which are common in Christmas entertainments; g. two dice total in 12;

3. *salvation, holiness*: a. it is a very important number in connection with Christ: not only the number of Apostles, but also the woman "which had an issue of blood twelve years" (Mark 5, 25), Jairus's daughter "was of the age of twelve years" (Mark 5, 42), 12 sins (Mark 7, 21f.), etc.; b. the Dii Miores of Graeco-Roman mythology are an amplification of the 7 planets, Hermes being the 12th; c. the New Jerusalem has 12 gates, 12 columns, 12 foundations, 12 Patriarchs of the Ancient Law, etc.; d. there were 12 wells at Elim (Ex. 15, 27); e. the 12 loaves of the Sanctuary (corresponding with the 12 houses of the Zodiac);

4. *man*: A. a group of twelve: about a dozen seems to have been the most effective number of people to create a field of psychic understanding; thus 12 became nearly related to the surrounding numbers of 11 and 13: the group might be 11 + the principal, or 12 + the principal; Ishmael was promised to beget 12 Princes (Gen. 17, 20f.), etc.: v. Thirteen; B. 6 double agents constitute the power of man: ears, eyes, nostrils, lips, hands, feet;

5. *sun* (apart from the time-elements in 1, B): a. the Oak-king often had 12 Merry Men; moreover 1 or 2 sun-kings (or substitutes) died in 12 months' time; so it also stands for sacrifice and suffering; b. twice six golden rays girded Latinus' temples, showing his descent from the Sun (Vergil: Aen. 12, 161ff.); this is again a variant of the seven braids of Mithra and Samson; c. Leucothoe, with whom the Sun was in love, had 12 maidens (Ovid: Metam. 4, 221);

6. *moon*: there are 12 lunar months in a year (with variants: v. Calendar); 7. *harmony, power, justice and temperance*: the earliest code of Roman law was engraved on 12 tablets (cf. 3, c); 8. *beauty, grace, mildness, etc.*: further qualities of perfection; 9. the ass: 12 months of gestation.

twenty

1. the number shares in the symbolism of Ten; 2. man: ten fingers and ten toes; 3. wisdom; 4. intensifier: e.g. "sweet and twenty" (Tw. N. 2, 3), "Good even and twenty" (Wiv. 2, 1); 5. indefinite number: in folktales we often find groups of 20, or its multiples, e.g.

"twenty thousand men"; 6. the Lydian harp had 20 strings; 7. *folklore*: ever since the 1840 elections in the US, the presidents who were elected at a 20 year interval, died in office: W.H. Harrison, A. Lincoln (assassinated), J.A. Garfield, W. McKinley (assassinated), W.G. Harding, F.D. Roosevelt, J.F. Kennedy (assassinated).

twenty-eight

1. unlucky number: the last of the 4×7 day (lunar) month; 2. Egypt: a. the age at which the sacred bull Apis was drowned; b. Osiris died at 28, or having reigned 28 years.

twenty-four

1. generally a lucky number: $2 \times 3 \times 4$; 2. O.T.: A. traditionally the O.T. had 24 Books: counting the twelve minor prophets as one, and also the two books of Kings, Samuel, and Chronicles, and Ezra-Nehemia; B. a twenty-four division of the year: a. the number of classes of priests for the 24 half-months of the year: 1Chron. 24, 7 - 18; b. when Elijah selected Elisha, the latter was walking beside a 'yoke' of oxen, and he was with the 12th yoke that passed; so again 24 oxen for the year; C. the number of thrones before God (with people in white raiment and gold crowns) in Rev. 4, 4f.; these have been explained as: a. 12 Apostles and 12 Patriarchs; b. the 24 classes of priests; c. the Babylonian 24 sidereal gods: twelve of the North and twelve of the South.

twenty-one

1. absolute truth: (like 12) it connects the numbers 1, 2, and 3; 2. lucky: the numbers totalling twenty-one are the luckiest (e.g. on bus-tickets) as the number is 3×7 ; 3. coming of age.

twenty-seven

as $3 \times 9 (= 3 \times 3)$ a numinous number in Rome, e.g.: a. there were 27 chapels in ancient Rome; b. the 27 'Argei' (puppets, probably replacing earlier human sacrifices) thrown into the river on May 14th (ref. Ovid: Fasti 5, 621ff.).

twenty-two

1. generally unfavourable: a superfluity with regard to the lucky number 21 (cf. the same relation between eleven and ten), so: folly, arrogance; 2. related to the circle: the circumference of the circle when the diameter is Holy Seven (the relation expressed by the sacred Pi); this may be related to: a. the number of trees in a Druidic sacred grove (perhaps representing a sun-wheel); b. in the ballad "Robin Hood and his Meiny" we find: "Robin dwelt in green-wood Twenty year and two; For all dread of Edward our King, Again he would not go"; 4. the number of characters in the Hebrew alphabet.

twilight

1. the threshold of day and night, accompanied by its threshold-characteristics: a. of danger, fear, etc.: e.g. in Ezekiel's symbolic representation of the flight of Zedekiah (12, 4 and 12) the latter flees in the twilight (whereas in Jer. 39, 4 he flees 'by night'); b. perception of the new state; c. any ambivalence, anything (or any person) hanging or suspended; 2. *evening-twilight*: A. connected with the west (obscurity and death); sun-heroes often set out in a westerly direction at twilight, e.g.: a. Hercules to the Hesperides; b. Perseus for the Gorgon's head; c. Arthur was wounded in the west, and healed by Morgana (= 'morning') the Fairy; d. Merlin buried the sun in Mount Tombe; B. end of a cycle (with the hope for a new start): a. in man: old age; e.g. "In me thou see'st the twilight of such day As after sunset fadeth in the west, Which by and by black night doth take away": Sonn. 74; b. season: autumn; Zodiac: Pisces; 3. *D. Thomas*: "the twilight locks": vulva (locks of water and hair); so twilight = life (sex) and death; cf. W.B. Yeats: "love's twilit nation", which may refer to love-making at evening and in the morning; T.S. Eliot ("The Hollow Men" 2) also has 'the twilight kingdom' for this world, growing darker towards the threshold of the invisible; 4. *Twilight of the Gods*: the struggle in which the gods of light, fertility and goodness are overcome by the powers of darkness, evil, winter, etc.

twins

1. *general*: A. they represent two opposites, which, in the end, have a synthesizing, complementary function, e.g. life/death, sunrise/sunset, bad/good, hunter/shepherd, vertical mountain/horizontal valley, etc.: a. the Mithraic twins, Cautes and Caupates, one with the torch upwards, one down, represent life and death, sunrise and sunset; b. fertility-kings (v. King, Sacred -) used to have a 'twin' (generally a relative) who ruled with him for half a year (one for the waxing, one for the waning half-year); therefore any two brothers' relationship tends towards the functions mentioned, e.g. Cain and Abel, Esau and Jacob, etc.; twins often miraculously increase flocks: Jacob (of Laban), Apollo (of Admetus), etc.; B. most famous twins are the children of an immortal father and a mortal mother (the 'hieros gamos' between heaven and earth), e.g. Isis - Osiris, Mitra - Varuna, Apollo - Artemis, Castor - Pollux, Romulus - Remus; C. as secondary deities they are usually in the service of a supreme deity; D. they often appear in animal form: a. birds: oviparous human birds; b. lions: one wild, one tame, day and night; c. horses: one white, one black;

2. they are generally considered to have

special powers, which give them an awe-inspiring numinous quality, which, in turn, is explained as caused by twins being the result of adultery, especially with a demon-lover;

3. *combinations*: A. twin *lions*: usually represented as seated back to back, they are the couch for the rising and setting sun in Egypt; therefore Osiris (god of sun, night and day, life and death) is Lord of the Double Lions; B. twin *mountains*: a. the nourishing paps of Mother Earth; b. v. 3, A; and Mountain; C. twin *steeds*: pull the chariots of sun, moon, and dawn-deities, e.g. of the Dioscuri (the Celestial Twins, riding to the relief of sailors in distress), of Cinderella; D. *winged twins*: sons of the winged, cold Boreas (North Wind) and an Athenian maid: Calais and Zetes, who joined the Argonauts in their quest for the Golden Fleece (Ovid, *Metam.* 6, 682ff.); 4. *folklore*: twins have a strong bond of sympathy, knowing when danger threatens the other, even though separated (cf. Gr. Greene's story: "The End of the Party");

5. v. *Two, Binary*.

two

1. polarity, diversity, dualism, (conjunction of) opposites: positive/negative, life/death, man/woman; twins (q.v.); echo; shadow; reflection (e.g. moon), etc.; 2. difference, resistance; 3. primordial matter: a. nature as opposed to its Creator; b. Mother Earth as Magna Mater, or womankind in general; 4. the stillness of equilibrium, but also inception; 5. man's dual power: arms, legs, breasts, nostrils, eyes, ears; 6. the number of messengers, spies, policemen, etc.: from the spies sent into Canaan, through the apostles sent out by twos (e.g. Mark 6, 7), to Hamlet's messengers to Norway; 7. unlucky: in Rome it was sacred to Pluto, god of the Underworld: the second month, and the second day of each month were dedicated to him.

two thousand

two thousand steps was the maximum for a Sabbath walk.



U

1. in Egypt the sound was probably represented by a horned wasp; in the Hebrew alphabet 'vau' means 'hook'; Celtic: heather; A.S.: auroch; 2. symbolizes: a. the world-pot, the female reproductive organs; b. a cup, a cauldron of plenty or of poetic inspiration; c. the form of a horseshoe, or the classical shape of a magnet; d. the receipt of a gift, or loss; e. M.A.: grief, misery, our misery; 3. *correspondence*: a. season: summer solstice; v. Calendar; b. body: throat; c. Tarot: The World; d. Zodiac: Pisces.

umbrella

1. dome of the sky; 2. verticalisation: the cosmic tree, the phallic father; 3. a sun-emblem; cf. Parasol and Sun-shade; 4. divine and royal power, protection; 5. mourning; 6. *folklore*: it is unlucky to open one when not needed.

uncleanness

1. religious: in general, unclean is what is charged with (dangerous, numinous) magical powers, and therefore to be avoided (unless one is specially protected), so it is practically the same as tabu; moreover, it also means that that object, animal, or person, is holy, since holiness is contagious; of the Israelites we may believe that, once the original meaning was no longer felt, they made rules more stringent, e.g. the contact with a corpse, which is literally 'stained by a spirit' (of the dead); 2. another form of 'uncleanness' was caused by the Hebrew fear of lasciviousness ('impurity'), which, in turn, provided the imagery for the description of idolatry.

underworld

1. the development of the Hebreo-Christian idea of Hell: originally the spirits of the dead were supposed to wander in a miserable abode of forgetfulness ('sheol'), where, under the earth, they were in eternal darkness, doing nothing; then a distinction began to be made in the situation of the sinners and that of the just; later the thought of the Messiah introduced the new element of the resurrection, or liberation from 'sheol'; by the time of the N.T. a positive punishment by fire awaited evil-doers (probably suggested by the place of constantly burning fire – of all first-born, including the children,

and later of offal – near Jerusalem); this place was called Gehenna (Hinnom-valley); the just were then moved to Hades – Sheol; v. also Hell;

II. the *Descent* into the Underworld of Sacred Kings (q.v.): 1. *forms*: a. the king died a sham-death, while his substitute took over for a couple of days and then was killed, after which the sun-king rose again (miraculously) from the dead; b. the forms in which this descent is represented range widely: from the obvious forms of Odysseus, Aeneas and Christ, to Jonah in the Whale, Daniel in the lion's den, and the Three Youths in the Fiery Furnace; 2. its *meanings* in nature-myths: a. the winter-period (or scorching summer-drought), when nature 'withdraws' into the ground for a period; Hermes not only leads out the Graces (fertility) in Spring, but also brings back Persephone from the underworld to Demeter (Mother Earth fertility), and in his chariot "clave the deep air above them" (sea, world, etc.): "Homeric Hymn to Demeter"; b. the Night-crossing (q.v.) of the sun; 3. in Christianity: a. Hell: the place of crime and punishment; no redemption is possible here; b. Purgatory: penitence, expiation, and forgiveness; c. Paradise-Heaven: to be reached via Purgatory, or directly (for those who died without sin); 4. *psych.*: a. the Theseus-myth: Peritous and Theseus wanted to abduct Persephone from the Underworld (= regression of the libido into the unconscious mother-imago); they entered the chasm in the grove of Colonus (= vulva), but once having entered the wonderland of the innerworld, they (= their libido) got stuck, and they were unable to rise to the upperworld (= to enjoy the renewed fruitfulness one acquires when such a regression is overcome); b. the integration of the collective unconscious which forms an essential part of the individuation process of the Self; c. the awareness of all potentialities of being;

III. *destiny*: as future fertility lies veiled underground, so does destiny: if the gods had sworn by the Styx even they could not undo their oaths (except those for love).

unicorn

1. *general*: 1. descriptions: a. they vary greatly, but most have a horse's body (some-

times part-goat) and one (ribbed or spiralling) horn on its forehead; it is traditionally said to be white, but esoteric writings represent it as having a white body, a red head, and blue eyes; b. the Greeks (e.g. Ctesias) stressed the beauty of its ankle-bone; 2. its habitat: some believe it lives in India, some in Ethiopia, living on the Mountains of the Moon; it loves solitariness; 3. its natural enemy is the lion; this may be due to the lion being Africa's second most dangerous animal, or being a sun-emblem (the Unicorn being a Moon-animal); a lion devouring a unicorn is already seen in Persepolis; 4. its powers: a. its innate strength is tireless and invincible; Biblical references to this effect are found e.g. Num. 23, 22; Deut. 33, 17; there it sometimes refers to Joseph's strength and that of his tribe, sometimes it refers to Alexander the Great; b. it removes snake-poison: before any other animals dare drink from water in the morning, they await the unicorn's arrival; he makes a sign of the cross over the water with his horn, then dips it in the water, and drinks; after he has thus removed the snake and night-poison the other animals can drink too; he is said to have a carbuncle (ruby) at the base of his horn; cf. Deer; 5. its capture: as a wild and fast beast, living alone in the desert, he fights even his own kind (except in the season of rutting); he can be caught only by a virgin (at least a beautiful girl), preferably naked, who lures him by her virgin-smell; he falls asleep in her lap (often after sexual manipulations) and weeps for joy; the hunters then step out and kill him;

II. interpretations:

A. general: 1. *unified, absolute monarchy*: a. stressing his courage, grandeur, wisdom, nobility, justice, etc.; b. from of old when a unicorn was caught or killed, it was taken to the kings, who were also the sole possessors of the alicorns; c. it is an attribute of sun-heroes (beside the lion); 2. a *seasonal* beast (according to Pliny's description: 8, 31): a. the horn: autumn; b. the deer head: winter-solstice; c. elephant-foot: spring-equinox; d. lion's tail: summer; 3. *space*: Pliny's description is also explained as referring to the five divisions of space: the four corners of the earth + the horn-zenith; 4. sometimes it is considered *evil-natured*, and an enemy of man; cf. the descriptions in the Bible, where it is untamable, not to be made 'useful and good' (Job 39; Ps. 22, 21; 29, 6; etc.); 5. *pride*: v. II, C, 2; 6. *alch.*: ambiguous (cf. 'Monstrum Hermaphroditum'): a. related to all primordial monsters; b. male activity; pure and penetrating force of 'spiritus mercurialis', associated with female passivity; c. the

Unicorn (= Spirit) seen in combination with the White Hind (= Soul; v. also Deer) living together in the forest (= the body); 7. *her.*: a. the Royal Arms had the lion as one supporter of old; James I added the Scottish Unicorn; v. Lion; b. knightly power, courage, pugnaciousness; 8. *psych.*: symbol of the spermatid Word or Spirit; 9. trademark of chemists: to signify the purity of their goods;

B. Christian: 1. the Holy Hunt: *Christ*: a. the Unicorn (= unity with the Father), defying all powers of the world (while his kid-appearance suggests his connection with sinners), is humble before the Virgin, and then caught by the Huntsman (= the Holy Spirit, through Gabriel); so the capture = the Incarnation; b. the Unicorn (= profane love) is caught by spiritual love; the Virgin then may stand for wisdom or spiritual integrity; c. Christ delivering himself to his enemies through the womb of the Virgin; also in the Annunciation scene: Gabriel with Mary, in whose lap a unicorn lays his head; later three or four hounds (virtues) were added (e.g. Mercy, Truth, Justice, Peace); d. Christ as the Sword = the Word of God; 2. *chastity*: a. the unicorn (like the elephant, the stag, and the lion) was used in the 'virginity-test': if the animal killed the girl she was no longer a virgin (the magical power of chastity); b. sometimes it just stands for sublimated sexuality; c. as a chastity-symbol it is given to saints (e.g. St. Justina) as an attribute; d. it is sometimes transmuted into a white dove; 3. monastic life: 'purity' and love of solitude; 4. steed of *Faith*; 5. *death*: v. Barlaam and Josaphat;

C. *literary references*: 1. *ballad*: in the description of the castle of the proud outlaw Murray we read: "In the fore-front o' that castle fair, Twa unicorns are bra' to see; There's the picture of a knight and a lady bright And the green hollin (holly) abune their bree (brow)"; 2. Eliz.: "he loves to hear That unicorns may be betrayed with trees" (Caes. 2, 1); in the 'Faery Queen' (2, 5) a lion fools the attacking unicorn by side-stepping from before a tree so that his horn gets fixed in the tree; the same story was told about the hunters; 3. *W.B. Yeats*: a cloud-pale unicorn, with eyes of aquamarine, carries ladies with closed eyes: pity for what is lost; its beauty is the opposite of the raging troops of the Civil War; and hate of what is to come; both are symbols of unreal things; 4. *T.S. Eliot*: ('Ash-Wednesday') "Redeem The unread vision in the higher dream While jewelled unicorns draw by the gilded hearse": here the death-symbols represent world-banishment; as in a pageant youth and beauty remembered pass

away (cf. Yeats); 5. *W.H. Auden*: "O Unicorn among the cedars...White childhood moving like a sigh through the green woods, unharmed in thy Sophisticated innocence" ('New Year Letter'); 6. *F.G. Lorca*: "Unicorno gris y verde, estremecido, pero extático": related to the moon, and sometimes believed to symbolize homosexuality; 7. *D. Thomas*: "unicorn evils": the worst and most painful; 8. *I. Murdoch* ("The Unicorn"): the ambiguity of the feelings of the other characters towards the imprisoned woman, mixing love-making with ideas of redemption and religion; the labyrinth in which people get lost and the difficulty of becoming a saint.

uraeus

1. the word is der. from a Gr. word for 'of the tail', representing the Egyptian word for 'cobra', but referring to the 'cobra di capello', the terrible, sacred asp appearing on the heads of gods and kings, which spits flame and destroys the wearer's enemies; 2. fire, motion: attribute of Ra (the Pharaohs were 'sons of Ra'), of Set(h), etc.; 3. sovereignty, power over life and death; 4. protection; 5. v. *Serpent*.

Uranus (god)

the reigns of the gods relate to the stages of the mind: 1. Uranus: the unconscious (like Primeval Neptune): a. man's ancestral memory; b. latent thought; 2. Saturn: consciousness, time, man as an existential being; 3. Jupiter: superconsciousness, the intuition of the supernatural and recognition of the celestial sphere. **Uranus (planet)**

1. *general*: a. the 7th planet in distance from the sun; b. only discovered in 1781 it is supposed by some to have caused the changes which have since then taken place, and is considered as standing for democracy and to be the emancipator; c. it passes through the Zodiac once in seven years, therefore influences generations rather than men; 2. as the god Uranus engendered Saturn it represents celestial space creating time; 3. *correspondence*: the age of mechanical invention and industrial revolution,

but also rebellion and eccentricity; 4. *character*: A. favourable: revolution, independence, impulsiveness, innovators, reformers, inventors, technicians; but also magicians, occultists, and astrologers; B. unfavourable: a. the planet is malefic especially to marriage (though a lover of truth); b. suddenness, change, excitability; C. famous persons (great dissent about the influence of this relatively new planet): Annie Besant, Fr. D. Roosevelt; some believe that the WW-II inventions (esp. the atom-bomb) were due to "Uranus running amuck"; 5. *Zodiac*: it rules Aquarius (contending with Saturn).

urine

1. Greek: do not make water facing the sun; it is best to do it before sunrise, or after sundown; when on the road either squat, or find a wall of an enclosed garden; but never urinate in the mouths of rivers flowing to the sea, or in springs (Hesiod: "Works and Days"); 2. *folklore*: (like blood and spittle) it has magical and healing powers; and is a life-index (showing the state of health of an absent person); fullers are the people using it most professionally.

Urizen

1. *W. Blake*: "your reason"; the opponent of Los, q.v.; 2. it is his ambition to reign the universe; therefore he constantly invades the North, where the Spirit dwells, blighting everything by tyrannical laws, false religions, petrifying the Invisible into the Visible; 3. he is responsible for Creation, so = Jehova = Satan: the god falsely worshipped in this world.

urn

1. feminine symbol of containing: female reproductive energy; in Christian art: the Virgin; 2. purification, health: its vial aspect; 3. the cauldron of plenty, containing sacred blood, water, or wine; 4. death, mourning: when containing ashes; 5. *J. Keats*: "Grecian Urn": the unmoved mover, immortal art moving in eternal silence.

Urthona

W. Blake: the Spirit (Los before the Fall): in this world Poetry is its manifestation; 'earth-owner'.



V

1. its history is identical with that of the U (q.v.) till the 15th – 17th cent.; it was also interchangeable with F, W, B, M; it is represented here as related to Hebr. 'vau'; 2. it symbolizes: a. joining, support; b. trial, hard work, and losses; c. twin-ray emanating from a godhead (or Moses); d. victory, or 'vie' (life); 3. *correspondences*: a. period: 22 or 24 years; b. Zodiac: Taurus; planet: Venus; c. body: nerves, brains; d. Tarot: the Lovers.

vale

1. connected with Hill, rather than Mountain; 2. protected life: "Along the cool sequestered vale of life They kept the noiseless tenor of their way": Gray ('Elegy', 75f.); 3. declension: "I am inclined into the vale of years": Oth. 3, 3; 4. gloom: "Deep in the shady sadness of a vale...Sat grey-haired Saturn": J. Keats ("Hyperion" 1ff.); 5. death: "That hollow vale": King ('Exequy'); 6. v. *Valley*.

Valentine

1. St. Valentine (February 14th) is a lover's festival, connected with the Roman feasts of the Lupercalia, or of Juno; it may be a general spring fertility-festival, inaugurated by the ancient belief that the birds choose their mates on that day: a. "For this was on seynt Valentynes day, Whan every foul cometh ther to chese his make, of every kinde, that men thenke may": G. Chaucer (PoF 309ff.); b. fertility: "On St. Valentine's day will a good goose lay": proverb; c. an obvious day for love-divination; 2. instead of the present exchange of cards, people drew lots to decide who was one's valentine, and gifts were exchanged, preferably gloves (q.v. as courting gift); 3. token of true love: "There's not a hair on 's head but 'tis a Valentine" (with a quibble on the character's name): 2Gent. 3, 1. **vale**

1. a herbaceous perennial plant-family; the common valerian, also called 'Garden Heliotrope', has pink or white flowers; 2. though the smell is now regarded as offensive (a cat smell), its root used to be placed among clothes as a perfume; the Romans used it as incense; 3. benevolence; 4. *folklore*: a. it provokes love; b. it was anciently called 'All Heal' because of its stupendous curative value.

valkyries

1. golden-haired women, with dazzling white arms, who wear armour and swiftly ride on horseback (winds; sometimes said to ride on wolves) over land and sea; they are armed with spears and naked swords ("the fire of the Valkyries": sun-rays), deciding on the course of the battle, while they lead the selected heroes to Valhalla over Bifrost (rainbow), where, at night, they serve the heroes mead, dressed in shining white robes (clouds); 2. their name means "chooser of the slain"; an A.S. related word was used for the Furies or witches; they may originally have been priestesses of the god of war (and fertility); they are sometimes represented as the Norns, weaving on a loom of human entrails, weighted with sacred heads; 3. they are associated with ravens as well as wolves.

valley

1. neutrality; 2. material growth, connected with vegetative fertility and (everlasting) spring: e.g. the Greek valley of Enna, where Persephone gathered flowers before disappearing; 3. connected with the shepherd and the priest; 4. death: "Though I walk through the valley of the shadow of death...": Ps. 23, 4; in a context of death, mourning, and tears D. Thomas (in "A Refusal to Mourn") uses the expression "the least valley of sackcloth", connecting 4 and 5; (Norse:) the 'valley of thorns' is the valley of the dead; 5. the valley of tears: this world; 6. the valley of humiliation: Bunyan (Pilgr. Progr.); 7. the valley of decision: Jehoshaphat: Joel, ch. 3; 8. the soul's secret retreat, unknown to the enemy in the 'outer world': E.A. Poe; related to the Garden-symbolism; 9. the valley of love: "Love is of the valley": Lord Tennyson ("Come down, O maid"); 10. v. *Valle, Hill, Mountain*.

vampire

1. the body of a dead criminal (a blood-thirsty maniac, an excommunicate, a suicide, etc.), or of a person prematurely buried, or of a dead person restless for religious motives, which comes to life at night and must be fed on blood (the world-wide food of the dead, perhaps the origin of bloody sacrifices), for which purpose the canine teeth grow longer than the rest; they

eventually suck their victims dry, who become enslaved to the orgasmic nocturnal visits, and who in their turn will become vampires; some believe that vampires are demons inhabiting (innocent) dead bodies; 2. the idea is associated with witches, ghouls, bats, screech owls, wolves (lycanthropy), necrophilia, epidemics, succubi, etc.; signs of vampires may be a harelip, hair on the palm of one's hand, blue eyes, red hair, etc.; 3. the idea of the return of spirits is akin to the beliefs of Hallowe'en, All Soul's Day, Celtic Samhain: commemorations held to prevent the jealous dead from returning; 4. vampires must be buried on crossroads (q.v.) and preferably with a stake driven through their hearts (or foreheads) to 'pin' them in that place; charms against vampires are the usual charms against witches, e.g. bells and lights, iron and garlic; 5. *psych.*: in dreams they occur in the aftermath of an orgasm, the feeling of 'being sucked dry', repulsive (because morally repressed) sex (or any other overwhelming emotion) due to the projection of the accompanying visceral changes; it is related to the dream-symbols of spider, crab.

vase

1. feminine symbol of containing: a. when holding water: life-source, cauldron of plenty, fertility and growth; it is used in rain-making ceremonies, and related to the H. Grail; b. like all containers of corpses (sarcophagus, vulture, etc.) a mother-symbol; cf. Urn; 2. holding the oil of wisdom, purification, and light; 3. holding sacred blood and ashes: death and sacrifice; 4. an *attribute* of: a. mother-goddesses, the Virgin, and Virgo; b. the tribe of Simeon; c. Aquarius, and water-deities.

vegetation

1. (esp. of trees:) the slow but steady growth of material forms in the world of phenomena; cf. Plants, Herb (e.g. for resurrection) and Tree; 2. love: "My vegetable Love should grow Vaster than Empires, and more slow": A. Marvel ('To His Coy Mistress'); cf. for the same author: Green; 3. D. Thomas: "vegetable eye": a. containing all seasons; b. fertile.

veil

1. in magic the veil has a function similar to that of the binding (or cutting) of hair: it 'tames' a woman's magical powers, especially in her relation to her husband (cf. 1Cor. 11, 10ff.); 2. truth: "Mark the doctrine which is concealed beneath the veil of the strange verses" ("sotto il vellame degli versi strani"): Dante (Inf. 9, 63); 3. protection of (or against) a deity: a. as a symbol of something purely spiritual, and at the same time protecting ordinary man from

the dazzling brightness of a deity; b. since Egyptian times a veil has been a shield of the supreme deity, who can see without being seen; cf. the veil of the Tabernacle and Temple; 4. destiny, life and death: a. when we think of a mystery, we must first of all think of The Secret of life-death-resurrection; b. "Lift not the painted veil which those who live Call Life": Shelley ('A Sonnet'); c. emblem of Hades and Death-goddesses;

5. fertility, hidden underground: a. the veil is essential to earth and fertility goddesses; the Seven Veils are the seven gates of the underworld, perhaps related to the 14-month calendar; v. Ishtar for the Dance of the Seven Veils; b. no veils were worn by Hebrew women, but they were worn by the (religious) prostitutes (Gen. 38, 14); c. Deucalion and his wife had veiled heads and ungirod robes when they had been ordered by Themis (Universal Order) to throw the seed-stones behind them in order to create a new race of men: Ovid (Metam. 1, 380ff.); 6. the world of matter, the flesh: a. hiding transcendental truth (v. 2); b. blindness, ignorance: the Veil of Unknowing, under which daring Eve, who had been formed even but then, did not want to remain: Dante (Purg. 29, 27); c. a veil of unknowing is spread over all the nations, which will be rent on the day of vengeance (Isa. 25, 7); cf. the rending of the veil of the Temple (= Christ's flesh) at Christ's death (e.g. Matth. 27, 51); cf. also Blake, below; 7. chastity, modesty, virginity: a. an attribute of Hestia (Vesta); b. worldly renunciation: e.g. the veil of nuns; 8. the heavens, especially at dawn and at night: a. light-rays or dew: attribute of Aurora; b. the starry web at night; 9. mourning and atonement: hiding one's own life in order to prevent the dead from becoming jealous;

10. rebirth: a veil is related to the cloths thrown over the heads of neophytes who are supposed to be invisible and reborn into the Mysteries; 11. M.A.: attribute of Prudence, who, with veil but naked breasts, throttles a dragon; 12. attribute of Hypocrisy: Lust ('Luxuria') is represented as a woman whose veil is torn away by a man (= the Devil); 13. Greek: Odysseus was given a veil by Leucothea (in the form of a sea-mew); that white goddess (formerly the mortal Ino) gave it for him to tie it around his middle against drowning: Homer (Od. 5, 346ff.); 14. W. Blake: a. the flesh, preventing us to see transcendental truth; b. the female womb; c. the veil of Vala: the veil of matter, which hides the internal, eternal beauty: Freedom is now ensnared in a veil (which is rent by Albion-Man = nature-mysticism);

15. *combinations*: a. a veil with *animals*: fecundity; b. a *black* veil: death's veil (3H6 5, 2); c. a *painted* veil: v. 4; 16. *folklore*: a. a veil may be used to prevent a soul from leaving the body; b. v. Wedding.

vein

1. vital (male) energy: e.g. the word is a euphemism for phallus in Latin; 2. maternal links, that which connects us with the rest of creation: e.g. "You never enjoy the world aright, till the sea itself floweth in your veins..."; Traherne ('Centuries of Meditation' 1, 29); cf. D. Thomas: "the dark veins of her mother" in 'A Refusal to Mourn'.

Venice

the goal of the Italianate Englishman's travels, partly because of the quantity of prostitutes available: e.g. AYL (4, 1): "swam in a gondola".

ventriloquism

probably practised by the priests and priestesses of oracles among the Greeks and Egyptians: a. the 'speaking statues' of the Egyptians; b. the Delphic women; c. perhaps also the girl mentioned in Acts 16, 16, who was exploited by priests for her gift.

Venus (planet)

1. the second planet in distance from the sun: a. the most brilliant 'star' at dawn and sunset; b. "The Lesser Fortune", when compared with Jupiter as The Greater Fortune; 2. relations with the goddess: a. beneficent, good, and giver of harmony; b. languid love, whereas Mars stands for aggressive, violent sex; at best it may stand for spiritual love; v. Star; c. it presides over motherhood; d. in low form it stands for physical and mechanical existence; it also represents (genital) dew; e. when the planet is very bright it is 'bearded', making it a favourably androgynous being; it is unfavourable when not bearded; f. it is the Mistress of Friday; g. it is connected with Venus' eight-pointed star; 3. *correspondences*: a. metal: copper; b. flowers: violet, rose, lily, and many fruit-trees; c. animals: swan, kingfisher, swallow, and turtle-dove; lobster, salmon, and dolphin; d. colours: yellow and blue; e. body: it rules the kidneys and genitals, or the thighs in general; or, the right hand; f. age: adolescence; g. gift: beauty; sin: 'luxury', straying; 4. *character*: A. favourable: a. love, imagination, the arts (esp. music), harmony and beauty; physical attraction; b. generosity; c. it governs personal relationships, especially in money-matters; B. unfavourable: a. a tendency to extravagance in card-playing, drinking, and lechery; b. indecision; C. famous type: Brigitte Bardot (Libra ruled by Venus).

Vergil

Worldly Wisdom, the opposite of Beatrice = Divine Vision: Dante.

veronica (flower)

1. the British 'meadow-speedwell' is a small herb with bluish-mauve flowers and spiky leaves; 2. (womanly) fidelity.

vervain

1. though strictly speaking the vervain is only one species of the extensive genus *Verbena*-ceae, the *verbena* and *vervain* have been treated as identical (but the *Agnus Castus* has been listed separately); they have slender spikes of purple flowers; 2. *myth*: a. Persia: sacred to the sun; b. Rome: sacred to Venus and Jupiter (male and female plants); c. Druid: (it was valued almost as highly as the mistletoe) when gathered under the Dog Star with appropriate rites, it is magical, inspiring, and healing; c. Christian: it was first found growing under the Cross, where it had sprung to staunch Christ's wounds, (for which reason it is also called 'Holy Herb', or 'Herb-on-the-Cross'); therefore it is used in sprinkling holy water, and it heals evils of all kinds; d. Norse: sacred to Thor; 3. enchantment, hope in darkness; tufts of it were worn at national disasters, in holy ceremonies, and by embassies demanding rights in Rome (Pliny 22, 3); 4. marriage, faithfulness, and fertility: Roman brides had garlands of *verbena*; 5. sanctity: when on both sides of the fight the Rutulians and Teucrians (Aeneas' company) were preparing for the duel between Turnus and Aeneas, they brought fountain-water and fire for religious rites, and they bound their brows with *verbena*: Vergil (Aen. 12, 120).

vessel

1. feminine symbol of containing: the world: a. the matrix where the ingredients (forces) are mingled; b. the wide vessel of the Universe: H5 4, Chorus; 2. man: a. general: man arbitrarily made by God as the Potter (e.g. Jer. ch. 18); b. human genitals, also male: "the vessels of the young men are holy": ISam. 21, 5; also 1Thess. 4, 4; 'vessel' is a Roman euphemism for phallus; c. woman: the 'weaker vessel': 1Peter 3, 7; 3. selection: the 'chosen vessel' (lit. an 'instrument of selection', with reference to Saul-Paul): Acts 9, 15; 4. the vessels of wrath and mercy: Romans 9, 22ff.; 5. treasures: "We have this treasure (= the light of God, perhaps ref. to Judg. 7, 16) in earthen vessels" (2Cor. 4, 7): either the light of God in human bodies, or reference to the custom of hiding treasures in vessels; cf. the earthen vessels (jugs) where documents are stored in e.g. Jer. 32, 14; 6. *her.*: a. the honorary title of royal cup-bearer or meat-carver; b. a bailiff, treasurer, or keeper of the

archives; c. liberality, purity, joy; 7. *clashing* brazen vessels are used to 'relieve' the moon when she is eclipsed: Ovid (Metam. 4, 332; v. also Eclipse); 8. v. *Cauldron*, *Chalice*, *Cup*, *Grail*, *Urn*, *Vase*, and other symbols of containing.

vial

1. feminine symbol of containing: in Sonn. 6 the mother, in whom her summer beauty is distilled (q.v.) for hideous winter; 2. vials of (God's) wrath: the 7 plagues in Rev. ch. 16; 3. vials of oil ('ampullae') were the typical souvenir of the pilgrimage to Canterbury (cf. Palm for Rome, Conch for Santiago, etc.).

vice

in the old morality-play the Substitute-king (v. King, Sacred -): the 'vice of kings' (Ham. 3, 4) later associated with the Devil; his attributes were a motley garment, a cap with ass's ears, and a dagger of lath; there usually was a mock-fight with that ambiguous devil (part-King, part-Death), in which the Death-Devil carried off Vice on his back to Hell; Vice later descended into the Jester (cf. Tarot), rather than the boorish Clown.

vine

1. sacred to deities of fertility: the vine is the first agricultural product (therefore standing for general plenty): deities who taught 'agriculture' were those who taught wine-growing: e.g. Gen. 9, 20; Ps. 104, 15; Isa. 16, 8, etc.; A. sacred to the gods: a. to Osiris: "Thou hast brought a vine out of Egypt": Ps. 80, 8; b. sacred to Flood-survivors: in the time of Orestheus, Deucalion's son, a white bitch littered a stick which he planted and which grew into a vine; cf. Noah, who is also connected through nakedness; c. sacred to Dionysus-Bacchus; d. Christ: "I am the true vine, and my Father is the husbandman" (John 15, 1ff.), and "I am the vine, ye are the branches" (John 15, 5), etc.; B. sacred to the Great Goddess as un-failing source of natural creation: a. the white goddess as bitch: v. 1, A, b; cf. also: Icarus' dog Maera ('the glistening', name of several ancient bitches, e.g. Hecuba); it is related to the Dog-star led Icarus' daughter, Erigone (perh. 'wine' or 'plentiful offspring') to the place where her father had been killed by shepherds for teaching them the use of wine; vine ripens in the Dog-days; cf. the sacred image of Rhea which the Argonauts made from a vine-stump (Apollonius Rhod. Arg. 1, 1117); b. it retained its feminine connotation, e.g. "thy wife shall be as a fruitful vine" (and thy children like olive plants): Ps. 128, 3; v. 6;

2. intoxication, inspiration, frenzied lust;

e.g. the Egyptians called wine born of the blood of giants, because it provokes men to violence;

3. autumn: a. period of harvesting, joy and exhilaration; b. Celtic: the vine is connected with the month of September (2 - 29), the 10th month, in which the autumn equinox falls; 4. resurrection: a. like almost any form of vegetative life; b. it is similar to the ivy in growing spirally upwards (symbol of resurrection); it is intimately related to the ivy, e.g. through Dionysus' thyrsus; c. as 'eau de vie' it gives eternal life and youth; d. it is sometimes a variant form of the tree of life, i.e. the ladder connecting the three worlds;

5. safety, happiness: the quiet possession of one's vine symbolized untroubled happiness (Gen. 49, 11); sitting under the vine and fig-tree signifies a safe life (e.g. IKings 4, 25); 6. *with the elm* (q.v.): an ideal emblem of the husband-wife relation; 7. authority: a vine-wood staff was the badge of the Roman centurion, representing his power to inflict corporal punishment (Ovid: De Arte Am. 3, 527); 8. Hebrew: a. as one of Israel's most valued products the vine is the symbol of Israel in relation to Yahweh (which has become valueless and will be burnt in Eze. 15); the golden vine was an ornament of the Temple in Jerusalem; b. the tribe of Ephraim; 9. Christian: a. vine + wheat: Eucharist; b. vine + vine-stick: fraternal love;

10. *her.*: a. hospitality, liberality; b. happiness, truth, and belief; 11. *W. Blake*: friendship; 12. v. *Wine*, *Grape*.

vinegar

1. bitterness, sadness: a. "As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him": Prov. 10, 26; b. as vinegar upon nitre (instead of oil, for soap) has a disagreeable effect (frothing, etc.) thus are the songs to an embittered heart: Prov. 25, 20; 2. the poor man's wine: a. vinegar mixed with water was a refreshing drink, e.g. for the field-labourers in Ruth (2, 14); b. it is also mentioned as consumed by labourers and soldiers in Rome; 3. final consolation: at the Crucifixion; vinegar with gall is mentioned by Matth. (27, 34) as having been offered to Christ as a pain-killer; some texts, however, have 'wine', and that might be correct, if 'gall' = 'something bitter': wine mixed with a further intoxicant (e.g. the bitter myrrh Mark mentions) was generally given by (aristocratic) Jewish ladies to those condemned to death, as a pain-killer; later on he was offered vinegar, as a refreshment (e.g. Matth. 27, 48); 4. Hannibal split mountains with vinegar: Juvenal (Sat. 10, 153); cf. Pliny (23, 27); 5. medicinal: it has a

cooling and a caustic effect, and turns hair red in one night.

vineyard

1. normally a place of joy, it will be turned into a place of wailing: e.g. Amos 5, 17; 2. the (female) body: SoS 1, 6; 2, 15; 8, 11f., etc.

viol

1. the 'viol' of the Bible was probably a harp (e.g. Amos 6, 5); 2. instrument of goddess feast, belonging with wine and the 'pomp' of Babylon (Isa. 5, 12; 14, 11).

violet (colour)

1. a transitional stage: between devotion and passion, nostalgia and memory, worldliness and spirituality, sleeping and waking, etc.; 2. a feminine colour: a. connected with love; b. water and the Moon; 3. authority; 4. constancy; 5. mourning, humility, penitence (red + blue); 6. Christian: the colour of Lent, the H. Week, Ash Wednesday; 7. *T.S. Eliot*: "the violet hour": dusk; in modern life the time to go home from the office (to continue our sordidness at home and elsewhere).

violet (flower)

1. spring-revival; 2. mourning, death-flower:

a. Laertes says that violets will grow on Ophelia's grave (Ham. 5, 1); cf. also Per. 4, 1; b. violets sprang from Attis' blood (or Io's breath); c. the death of fertility: Proserpina was gathering violets and white lilies when she was carried off by Pluto-Hades (Ovid: *Metam.* 5, 392); 3. love: a. e.g. in Shakespeare, because of the scent and because it grows where 'love keeps his revels'; b. according to Greek tradition lovable breasts are 'violet-sweet' ('iokolpos'), e.g. in Sappho; c. connected with Mothering-Sunday (4th Sunday in Lent); 4. faithfulness, constancy: e.g. "I would give you some violets, but they withered all when my father died" (Ham. 4, 5);

5. modesty, humble life, secrecy: "a violet by a mossy stone Half hidden from the eye": Wordsworth ("She dwelt among Untrodden Ways"); 6. watchfulness: e.g. in A.E. Poe they stand for eternal watchfulness through fear; 7. true virtue: "cleansed by the sun's rays": Meas. 2, 2; 8. chastity: especially the white variety; 9. transience: a. "Forward, not permanent, sweet, not lasting, The perfume and suppliance of a minute": Ham. 1, 3; b. "Fast fading violets covered up in leaves": J. Keats ("Ode to a Nightingale");

10. court-life, banquets, etc.: a. the "purple senator": Sir R. Fanshawe ('Now war is all the world about'); b. the court-favourites: "Who are the violets now That strew the green lap of the new-come spring?": R2 5, 2; c. in Greece

garlands of violets were given to diners, to be replaced by fresh ones during the meals; and its smell removes hangovers; 11. deities crowned with violets: Eurydice, the Pleiades, the Muses (Simonides); Pindar adds Athena; 12. *her.*: emblem of the Bonapartists: when Napoleon I was banished to Elba, he said he would return with the violets in spring.

violin

1. passion: "Sharp violins proclaim Their jealous pangs and desperation, Fury, frantic indignation, Depth of pains, and height of passion For the fair disdainful dame": J. Dryden ("Song for St. Cecilia's day 1687"); 2. androgyne: (e.g. in street-ballads) a feminine (stringed) body and a male bow-stick; 3. vegetative life: violin-music represents forest sounds in G. Lorca's "Blood Wedding".

viper

1. unnatural treachery, evil genius: a. (since Herodotus:) young vipers force their way through the bowels of their dam; ref. Th. Browne's "Vulgar Errors" 3, 15; Cor. 3, 1; 1H6 3, 1; Per. 1, 1, etc.; cf. Pliny 10, 82; b. in the Bestiaries the young viper not only kills his mother at birth, but also feeds itself on its father before it is born; 2. ingratitude: in Aesop's Fables the frozen viper stings the breast that warms it in pity; 3. one viper counteracts the bite of another; 4. when alarmed it swallows a pebble, which is magically potent afterwards (Pliny 29, 21); 5. v. *Serpent*.

virgin**I. myth.**

1. *virgin-birth* (parthenogenesis): a. the birth of a (cultural) hero from a virgin: the hero (e.g. as Sun) is conceived at the spring-equinox (cf. Lady Day) when the virginal earth is fertilized by a sky or old-sun deity; the child is born at the midwinter-solstice (e.g. Osiris, Attis, Mithra, Hephaestus, Mars, Adonis, Christ); he is generally crucified or hung (elevation), or burnt (spiritualization) in spring (again on March 25, the day on which anciently, Christ was said to have died) or at the summer-solstice; b. in myths he is the son of an earth-woman and a sky-god, so there is no visible father; the mother may go through the three stages of virgin (mother), wife, and layer-out (v. Great Goddess); in practice the child may be the result of coition between a (fertility-)king (and his boon companions) and a college of temple-virgins; one of the children then born was elected for the office of king; c. among the Hebrews from of old the Messiah was supposed to be born of a 'virgin' ('almah' = grown girl) and the father is not mentioned (e.g. Micah 5, 3), even though

he is supposed to follow in the line of David (= 'ideal king?'); e.g. "Behold a virgin shall conceive, etc.": Isa. 7, 14 (and the next chapter);

2. *virgin-mothers*: a. they are dawn, earth, or moon-goddesses whose virginity is renewed every morning (often rising from the sea), every year (in spring), or every month; they are ardent bathers; b. they themselves generally had been born miraculously, e.g. from the sea-foam (the piteous blood of Uranus), an unlikely part of the body (e.g. the head), etc.; c. the idea may have arisen at the cradle of many great religions, the Near East (though traces are worldwide), where the 'Heavenly Goddess', or the 'Heavenly Virgin' (moon) was celebrated as Astarte, or in similar form; d. the parable of the wise and foolish virgins looks like a fertility-rite of ten months: 5 of summer and 5 of winter; the bridegroom (sun) will not go into the winter-months, who cry in vain: "Lord, Lord, open to us" (Matth. 25, 1-12); e. in the ballad of "Fair Mary of Wallington" virginity-death and birth are curiously related;

II. virgin-tests:

1. Greek girls were sometimes thrown into a pit with a poisonous snake; if she was bitten she had not been chaste; this is related to saints (male and female) who stood the test (of snakes, dragons, lions, etc.); the hero(ine) usually took over some of the characteristics (e.g. the eyes) of the monster in order to overcome it (e.g. they had serpent eyes to withstand being hypnotized by snakes); 2. other animals used in virgin-tests: lion, elephant, unicorn;

III. *meanings*: 1. innocence; 2. fear: I am "less valiant than the virgin in the night": Troil. 1, 1; 3. self-love: "like one of our French withered pears: it looks ill, it eats drily" (self-love as the most inhibited sin in the canon); 4. wisdom: "the sage and serious doctrine of virginity": Milton.

Virgo

A. *general*: 1. the 6th House of the Zodiac, entered about August 23; 2. it is represented by an M and P closely linked; on astrological charts: a girl with a vase or a palm-leaf; 3. mythological: the celestial aspect of the fertility-goddess (virgin mother and matter): a. Egypt: Isis; b. Babylon: Ishtar, governing the summer-solstice (before the precession); c. Graeco-Roman: Demeter-Persephone, Erigone, Justitia who lived on earth before man sinned; d. Christian: the Virgin Mary;

B. *period of*: a. summer sultriness; b. movement from the material back to the spiritual; c. the time of harvest, fulfilment, dessication; d. the birth of a (demi)god: the manifestation of the dynamic consciousness;

C. *correspondences*: 1. body: the digestive and sexual organs; according to Freud: anal complexes; 2. colour: grey or yellow-white; 3. element: earth; 4. planet: governed by Mercury: connected with the number Six, and together forming the Hermaphrodite; for the Virgo conquering Leo: v. Strength (Tarot); 5. landscape: the homeland; 6. Tarot: the Lovers; 7. quality: a. dry, cold, feminine; b. mutable, the most earthy; c. unfortunate; 8. symbol: David's Seal;

D. patroness of: a. critics and craftsmen: the opposite of creators and commanders; b. Switzerland: watchmakers; c. Paris; d. cats;

E. *psych.*: of those born under it: 1. favourable: a. common sense, a scientific and disciplined mind; they can be creative; b. tendency to hoard things; c. tactful; 2. unfavourable: a. dry and cold, a rationalist; b. a fussy over details, a discriminator, a perfectionist; c. melancholic;

F. famous Virgo-type: Count Tolstoy.

vitriol

alch. (purposive ambiguity): a. the collective name for sulphur-compounds; b. the initiatory slogan of 7 words (planets): "Visita Interiora Terrae, Rectificando Invenies Occultum Lapidem" (Visit the interior of the earth, after sublimation you will find the hidden stone).

voice

1. immaterial existence: from God's voice speaking from a cloud, to Coleridge's "ancestral voices" in 'Kubla Khan'; 2. conscience: "Met-thought I heard a voice cry 'Sleep no more!': Mac. 2, 2; 3. *W. Blake*: the Word; 4. *combinations*: a. a "still small voice" is the breeze: the voice of the Lord after thunder and earthquake: 1Kings 19, 12; b. a voice in the morning: prayer: Ps. 5, 3; c. the voice of the bridegroom and the bride is a symbol of peace and joy in Jer.; d. a voice, or a cry, in the streets: wisdom (Prov. 1, 20ff.); v. also Shout, Talking, etc.

volcano

1. the primary forces of nature; 2. the shudders or groans of chthonic deities; 3. destruction sent by a deity as a punishment; 4. conjunction of opposites: the burning and the frozen; in a descending scale: air becomes fire, fire water, water stone; 5. fertility brought by the fire of life, which is creative as well as destructive; 6. *psych.*: tremendous passions and emotions, which may enrich us, if conducted along the proper channels.

volume

1. face: "Read o'er the volume of young Paris' face And find delight writ there with beauty's pen": Rom. 1, 3; 2. memory: "And

thy command alone shall live Within the book and volume of my brain": Ham. 1, 5.

vowels

male principle: they activate the other letters.

Vulcan

1. a demiurge: one of the subterranean forgers of fertility or the sun (attribute a lion); for his lameness v. also Thigh, Heel; 2. the intellect rebelling: the anvil often stands for the brain; 3. a weak, materialistic, and corrupt soul: his lameness a punishment for opposing a Supreme Deity (Spirit); thus he is related to the Devil; 4. the patron of cuckolds ("Vulcan's badge").

vulture

1. *mother-symbol* (sacred to the Great Goddess, q.v.): A. Egypt: a. all devourers (containers) of corpses (sarcophagus, etc.) are sacred to the Goddess as compassionate *purifiers*; b. sacred to most mother-goddesses, e.g. to Hathor (female power in nature) with a head-dress in the shape of a vulture, and above it a disk and horns, or a vulture-head surmounted by the moon crescent, horns, or the solar disk (cf. the Babylonian winged disk); the vulture is also sacred to Nekhebet (goddess of Upper Egypt); Gr. Eileithyia, Maat (feminine psychopomp) and Isis; the symbol was a vulture hovering over a king; c. there are only female vultures, fertilized by the winds ('pneuma'); cf. the mares of Lusitania; d. it is a talisman against scorpion-bites: the vulture's foot detects poison (like the Carbuncle); it is a natural enemy of serpent; B. Persia: vultures facilitate *rebirth* on the Tower of Silence; C. Graeco-Roman: a. sacred to Hera and the Erinyes; b. symbol of Athena, who, unbegotten, sprung from her father's head: a virgin who only knows spiritual motherhood; D. general: a. it is deeply devoted to its young; b. an attribute of (mother) Nature;

2. *death and immortality*: one of the aspects of the goddess; 3. *augury*: one of the birds whose flight was carefully watched; the prophetic aspect of the goddess; 4. *protection*: (O.T.) seeing the Aegyptio-Assyrian context one must believe that many references to Yahweh as a protective 'eagle' should be 'vulture';

5. *fertility*: a. as a mother, wind and sun

symbol; b. Egypt: the griffon-vulture (having a bigger wing-spread than even the golden eagle) was also sacred to Osiris, fertility-god; c. Rome: sacred to Mars (a fertility god before he was a war god) and Apollo; 6. *righteousness*: as such it was highly esteemed by Heracles: though it is very powerful it does not attack even the smallest living creature; 7. the highest flight and the *widest vision*: "There is a path (of Wisdom, or God) which no fowl knoweth, and which the vulture's eye hath not seen": Job 28, 7 (perhaps the reference is to a falcon or hawk); 8. the scorching *heat* of summer, fire; 9. *punishment and remorse*: vultures pluck the liver (seat of feelings) of Tityus and Prometheus (e.g. Ovid's *Metam.* 4, 457f., and 10, 43; Vergil's *Aen.* 6, 595ff.);

10. *evil* characteristics were attributed later, when its beneficent qualities were no longer felt: a. sedition (e.g. IH6 4, 3), rapacity, gluttony, hypocrisy, ruthlessness, the Devil; b. revenge: "To ease the gnawing vulture of thy mind By working wreakful vengeance on thy foes": Titus Andr. 5, 2; 11. landscape: inhabitant of *desolate* places: Isa. 34, 15; 12. in the ages (q.v.) of man: a woman of 70 with a distaff; 13. D. *Thomas*: "vultured urn": a. they unite death and sex; b. they are the urn of man's "morning" in Eden; c. they watch over the "plains of carrion" of the "wholly lost".

vulva

1. *emblems*: a. a circle (all closed figures, e.g. capital D), an inverted triangle, a U-shape; b. crescent; c. cow; d. lotus, etc.; 2. in patriarchal society regarded as the form of evil (v. also Woman), of which the evil influence must be counteracted by the favourable (cross)-phallus; 3. the negative and passive principle; involution; 4. virginity, and at the same time the source of life, the cauldron of plenty, etc.; any regenerative power (as the phallus may be any creative power); 4. for exposure of the vulva to the fertility-bull in Egypt: v. Bull; 5. psych.: male fear of heterosexual love caused by the fear of the 'vagina dentata': the supposed phallic envy of women, who will 'steal' a man's penis by cutting it off with their toothed vaginas; 6. v. *Blood, Coition, Phallus, Sex, etc.*



W

1. the character is a double V or U, which has been used since Norman times; it is related to the G; A.S. 'joy'; 2. symbolizes: a. any twin-formation, e.g. Gemini; b. emotions, surprises, things held in abeyance; 4. *correspondences*: a. period: five years; b. body: liver; c. Tarot: The World.

wafer

1. a round sacrificial cake (often of unleavened bread, q.v.); 2. sacrifice to the moon-goddess: v. Cake (Round -), and Fig; 3. Christian: Christ as the divine victim.

wagon

1. a wagon plays an important part in general mythology: a. the boat-wagon of Osiris, having a Roman equivalent in the 'carrus navalis' of the Saturnalia, in which the (substitute) fertility-king (the 'Prince' as the manifestation of the god of plenty) was carried through the fields; v. Saturnalia, Ship, etc.; and cf. Cybele carried around the country-side by the 'galli'; b. the Norse counterpart is the wagon belonging to the Vanirs, Frey(r) and Freya, in which the (in)visible deity was carried out as a harbinger of warmth and fertility; dead kings were also carried round on a wagon before burial; 2. *folklore*: if a pregnant woman climbs over the tail-board of a wagon she may miscarry.

wagtail

1. amorousness; 2. attribute of Comeliness.

wailing

1. by a show of misery the jealousy of the envious dead is avoided; cf. Sackcloth; 2. the bewailing of a self-sacrificing fertility-god is done at midsummer or at harvest (cf. Tammuz), coinciding with the autumnal forms of mourning and ancestor worship; v. also Weeping as a form of rain-magic; for women wailing for Adonis in Argos, v. Pausanias 2, 20.

wake

when accompanied by a festive party it may: a. prevent the dead from wandering; b. facilitate rebirth in this or the other world; c. prevent evil spirits from hurting or stealing the body which is often placed under the table with a plate of salt on the breast (v. Salt for counter-magic); d. make the deceased feel (s)he is still

considered as 'one of us', to prevent harm being done by the envy of the dead.

Wales (Welshman)

1. on the 16th century stage the Welsh were often satirized for boasting; 2. family pride; 'Prince of Wales': the regular appanage of the heirs to the English throne (at least since 1301); 3. the Welsh are related to the fairies; 4. their language is more than double Dutch; 5. thief: "Taffy was a Welshman, Taffy was a thief, etc."; this song is sung on March 1st, St. David's feast ('Taffy' = David), when Welshmen-baiting is a rather popular sport of the English rabble; it is possible that the English also attributed fairy-qualities to the Welsh, for which Taffy's hat was 'poked with a pin'; 6. proverb: "The Welshman keeps nothing till he has lost it"; 7. "Welsh ambassador": the cuckoo announcing the migration of Welsh labour into England for summer employment; 8. *emblems*: a. leek (q.v.), daffodil; b. a green dragon with a red breast and throat, or a red dragon on a green mount; c. patron-saint: St. David, q.v.; d. Sir Percival of Wales; e. three ostrich feathers are found in the crest of the Prince.

walking

a figure's status (divinity, etc.) or mood, is expressed by his or her way of walking: a. v. Foot; b. mincing and swaggering: a. regal: fertility-kings (v. King, Sacred -) often had a dislocated leg, resulting in a hobbling lameness (q.v.) and a foot resembling a bull's foot (e.g. 'Oedipous'); b. actors on the Greek stage wearing Dionysus' cothurni (v. Buskin); c. with buttock-wagging (e.g. Greek): lasciviousness (of prostitutes); cf. they "walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet" (Isa. 3,16); d. walking fast over normally insurmountable objects (mountains, water, etc.) is a characteristic of the wandering sun, moon, or wind.

wall

1. Egypt: elevation, rising above the common level; 2. defence, protection, safety; the maximum safety imaginable is: a. a brass wall: a. Jeremiah opposing the whole land (Jer. 1, 18 and 15, 20); b. "... within the hollow crown...

Keeps death his court... Infusing him with self and vain conceit As if this flesh which walls about our life Were brass impregnable": R2 3, 2; cf. Anacreon, also relating wall and crown: "But, alas, the crown of the city is destroyed"; b. a wall of fire: rebuilt Jerusalem will not need walls "For I, saith the Lord, will be unto her a wall of fire round about" (Zech. 2, 5); 3. matter, the outward body as the opposite of the indwelling spirit: "Why dost thou pine within and suffer dearth Painting thy outward walls so costly gay": Sonn. 146; cf. 2, a, b.; 4. prison;

5. woman: a. the beloved is a defensive wall, on which her brothers shall build a palace or fortress: SoS 8, 9f.; b. the whore Rahab's house (or inn) was on a wall: Josh. 2, 15; c. mother and war-goddesses wear wall-crowns to show they are makers, nourishers and protectresses of cities; d. psych.: mother-symbol; 6. wisdom; 7. salvation: the wall of Salvation has gates of Praise: Isa. 60, 18; 8. an enclosure with (bare) walls: lamentation, the world seen as a pit, a cavern, from which escape is impossible; 9. *Wooden Wall*: was prophesied to prevent Greece from being occupied by Xerxes, which proved to be the fleet at Salamis;

10. *D. Thomas*: a. the female body on which men 'chalk'; b. the walls of the tomb (womb); c. the drawings of adolescents in urinals.

wallet

1. female symbol of containing; 2. memory: "Time hath, my lord, a wallet at his back Wherein he puts alms for oblivion": Troil. 3, 3; proverbial origin; 3. v. *Purse* and *Bag*.

walnut

1. hidden wisdom (like all nuts); the Caryatids were nut-nymphs (just as the Meliae were ash, or apple-nymphs, and the Dryads oak-nymphs); there was also an Artemis 'Karyatis'; 2. longevity; 3. fertility: served at Greek and Roman weddings; Pliny: 'iuglans' = Jupiter's acorn; 4. *astrol.*: related to the Sun; 5. strength in adversity: a walnut tree "Must...be cudgelled ere she bear good fruit": J. Webster (White Dev. 5, 1); 6. selfishness: its shade causes headaches in man, and damages any other plant growing under it.

wand

1. authority: a. a straight wand suggests direction (guidance of power) and peace-making; b. attribute of kings and fairies; in the Nibelungen-song a tiny wand of gold could make a man lord of all mankind (Nib. 19); 2. conjuring; 3. phallus: in the hands of the jesters; 4. measuring; 5. Mercury's wand could bring, or drive

away, sleep (e.g. Ovid: *Metam.* 2, 735); attribute of any psychopomp, e.g. Hades; 6. *folklore*: "Charm wands": they are shaped like a walking-stick, but made of glass with hair-lines, or rods filled with small seeds: they are hung in the house against witchcraft or fairies; 7. v. *Caduceus* and *Thyrsus*; the Wand is related to the Baton, Club, Rod, Sceptre, Staff, Stick, etc.

Wandering Jew, The -

1. in mythology we find many 'cursed' kings ending their lives wandering from city to city: e.g. Bellerophon, Oedipus, Jason; 2. in many cases their wanderings resemble those of the sun (perhaps in winter), e.g. Dionysus, Heracles, Mithras; moreover the name Ahasverus was taken from the sun-king in Esther (q.v.); 3. the character also shows affinity with Eternal Youth, the Wild Huntsman, Phantom Ships, etc.; 4. *psych.*: a. the imperishable side of man; b. the longing of the restless urge which never dies and never finds its object, especially the nostalgia for the lost Mother.

war

1. as war typifies the Cosmic Sacrifice war-deities are generally also fertility-gods of the type of: a. Mars, god of fertility as well as (and perhaps, before) god of war; one season 'warring' with another, light v. darkness, good v. evil; b. one aspect of the Great Goddess: War and Death Goddess; therefore mother (city) goddesses are war-goddesses; cf. Venus' relation with Mars; c. the off-season for agriculture and war are the same; 2. war brings involution as well as evolution, chaos as well as the order of unified power.

warrior

1. ancestor; 2. *psych.*: forces of consciousness 'warring' within a personality; 3. warriors seen *in the sky* as portents of war: a. before the destruction of Jerusalem: v. Horsemen in the sky; b. before Julius Caesar's death: Caes. 2, 2.

wart

folklore: a. warts are directly associated with the Devil himself, or (through him as Grand Master) with witches: they are teats for suckling their familiars; b. therefore cure is of the utmost importance, which explains the innumerable cures, usually by magical means, often effected by 'transference': to beans, apples, toads, pebbles, coins, trees, etc.; c. (Irish): sexual potency (referred to by Yeats); v. also *Marrow*.

washing

1. *washing yourself*: 1. sun-kings often die while stepping into water (sundown over water); v. *Bathing*; 2. moon-goddesses are great washers and bathers for purification and renew-

al of virginity (moonshine on water); v. also *Ablution*; 3. purification from: a. guilt, in the case of murder, etc.; b. from ritual uncleanness incurred by breaking a tabu; 4. as some of the spiritual essence of the bather passes into the water, (s)he changes for a moment, creating a momentary crisis;

II. washer in a stream: (Celtic) a death omen; the washer may appear as a beautiful maiden or an ugly hag washing the shroud of the person coming upon her.

wasp

1. generally unfavourable: the inversion of Bee; e.g. they feed on flesh, which bees do not; 2. irritation; 3. petty danger: "from this day forth I'll use you for my mirth, yea for my laughter When you are waspish": Caes. 4, 3; 4. love: Cupid is called Venus' "waspish-headed son", because he stings: Temp. 4, 1; 5. *Dante*: hornets and wasps goad those sinners on the Dark Plain who had been neither good nor bad, and were outcasts of both Heaven and Hell.

Wat

Eliz.: the commonest name for a hare.

watcher

1. the group of angels who 'fell' through association with earthly maids (e.g. Dan. 4, 13); 2. a prophet is a watchman in Isa 21, 6 and 8; 3. v. *Burial*.

water

1. *chaos water*: a. 'prima materia', from which all life proceeds; it may stand for the uncreated first principle as well as materialism (the opposite of the spiritual desert); b. as the Lower Waters: a. the Eastern cosmic chaos-water ('tehom') on which the earth rests; it is the enemy of Yahweh, and Liwyatan is its symbol; b. actuality, the opposite of the fertile hope of the Upper Waters; it is often sterile (e.g. Ocean); c. all life-giving fluids: amniotic water, blood, saliva, semen (e.g. Isa. 48, 1: "are come forth out of the waters of Judah"), etc.; d. emblem of Earth-mother and most mother-goddesses: the Shulamite, Isis, the Virgin Mary, etc.; e. v. also Water-pot below, Abyss, Chaos, etc.; 2. *baptismal water*: a. voluntary return to a chaotic state, involution; b. spiritual rebirth and regeneration; spiritual life: the waters of intuitive wisdom; the dynamic anima (cf. Jes. Shir. 15, 3); c. the Flood has the same functions on a cosmic level; d. renewal of youth, awakening of the 'sleeper', restorer (of sight, health, virginity, etc.), the giver of immortality: an emblem of Christ and the object of Quests; e. water-carrying prob. formed an element in the Eleusinian mysteries (of Demeter); 3. *transi-*

tion: a. the fluid element between the ethereal (fire and air) and the solid (earth); b. between life and death: a. the rivers of birth and death (Styx); sun-kings dying when touching water (v. *Washing*); b. creation and destruction; c. sublimation (evolutionary evaporation) and precipitation (involutionary fertilization); 4. *dissolution*: a. in Shakespeare water, melting, or dissolving in water stands for the dissolution of character (or death): e.g. R2 4, 1, where Richard wants to melt "away in waterdrops", or Ham. 1, 2: "O, that this too, too solid flesh would melt"; the Greeks feared death by water most of all since it kills the soul too, which is of a fiery nature; c. weakness: "as weak as water" (phrase);

5. *purification*: e.g. the "water of separation", which contains the ashes of a red heifer (Num. ch. 19), sometimes called 'dust', which is used to purify a man from uncleanness of contact with the dead (v. *Cow*); 6. *trial*: e.g. the Trial by Water in Num. (ch. 5): water mingled with the dust of the floor of the Tabernacle (or from a special place in the Temple) was the substance used for the trial; a woman accused of adultery had to drink it; if she was guilty her thighs would rot and her belly would swell; or she might confess before; perhaps the water was taken from the basins in which the priests washed; 7. *instability, adaptability*: it assumes the shape of the vessel containing it; 8. *affliction*: the water of affliction with bread was a prisoner's diet (2Chron. 18, 26); 9. *knowledge and memory*, stored in the unconscious;

10. *soul*; it can be a mirror of the soul, so that looking into water means (inward) contemplation; 11. the 'living water': a. in the Messianic prophecies the living (= running) water which He will bring are his gifts (e.g. St. John 4, 14, which will never make thirsty again); it may even refer to the living water and blood flowing from Christ's side; b. there are "living fountains of waters" in Rev. 7, 17 where the Lamb will drench the Blessed; c. it was often the hero's task to find water between or under clashing rocks: related to the Argonauts; 12. the water of *Paradise*: in a prophecy about the unending paradise (on earth) to come for Israel he says: "waters issued out from under the threshold of the house (the Temple) eastward" (Eze. 47, 1-12); also in Joel (3, 18), where it flows into the valley of the sacred acacias; also in Zech. 14, 8, and the water issuing from the Throne of God in Rev. 22, 1; 13. the *strength* of a country: rivers and 'seas' are generally seen as the power of a country (to be dried up by the Lord; especially the sea of

Egypt and the rivers of Babylon), e.g. Isa. 11, 15; 14. related to the *Moon* and the emotions: Venus is born from water;

15. the *masses*: "The waters which thou sawest, where the whole sitteth, are peoples, and multitudes, and nations, and tongues": Rev. 17, 15; 16. *refreshment*, joy; 17. *falsehood*; inconstancy: "She was false (= faithless) as water": Oth. 5, 2; 18. *alch.*: quicksilver in its first transmutation; 19. *psych.*: a. the unconscious, in which monsters may be lurking to attack one's rational (safe) self, e.g. Crab (q.v.); b. the clearest mother-symbol (esp. as Sea);

20. *literary references*: A. *W. Blake*: the sterile waters of materialism and (spiritual) death; B. *W.B. Yeats*: fruitfulness of the body and dreams; sea is "the drifting indefinite bitterness of life"; C. *T.S. Eliot*: a. fertility (through 'death' by water, killing the burning thirst of lust), also providing the oblivion which is necessary for rebirth ('The Waste-Land'); b. the subconscious: "Under sleep where all waters meet" ('Marina'); D. *D. Thomas*: the face of waters, the sea of Genesis, the womb (e.g. "Where once the waters of your face");

21. *combinations*: a. *bitter* waters are made sweet with wood: Ex. 15, 23-25; b. *spilt* water: we are "as water spilt on the ground, which cannot be gathered up again": 2Sam. 14, 14; c. *stolen* waters are sweet: Prov. 9, 17; d. water and *wine*: (Christian) Christ's humanity and divinity; e. water strained with a *sieve*: tears and rain; f. *water-pot* (v. Water-jug, Pot, etc.): a. the cauldron of plenty, the inexhaustible womb of mother Earth; the symbol U; b. all body fluids; c. emblem of Aquarius; cf. Vase;

22. *folklore*: a. running water is often an insuperable obstacle for witches (e.g. R. Burns' "Tom O'Shanter"); b. prophetic wells often announce (national) dangers by strange, deep drumming sounds, or drying up in rainy weather; 23. v. *Drowning, Lake, Ocean, River, Sea, Swimming, etc.*

water-cress

1. a Hebrew side-dish, especially for Passover, so: renewal of life, rejuvenation, redemption; v. also Cress; 2. *astrol.*: related to the Moon.

water-fly

1. buzzing, busy futility, especially of the effeminate homosexual: e.g. Osric in Hamlet (5, 2); 2. one of the smallest and least important creatures, 'diminutives of nature' (Troil. 5, 1), said by the homosexual Patroclus of the equally dubious Thersites; 3. v. *Dragon-fly*.

water-jug

1. attribute of Penitence, often with a rod,

on confessionals: cleansing of the soul; 2. with flowing water: attribute of Sea; v. also Water for Water-pot.

water-lily

1. the name is often loosely applied to any floating plant with conspicuous flowers, but really forming a particular family of plants ('Nymphaeaceae'); one of its species is the Indian *Lotus* (q.v.), another the Egyptian Lotus; it usually has 5 petals (v. Five); 2. purity: it is an anti-aphrodisiac; a single draught causes forty days of impotence (Pliny 25, 27; 26, 61); 3. eloquence: it improves the voice; 4. the sun-vessel for the Night-crossing (q.v.); 5. fertility; Christian: charity; 6. *astrol.*: a. planet: the Moon; b. Zodiac: Pisces.

water-mill

T.S. Eliot: "a water-mill beating the darkness" ('Journey of the Magi'): a. time; b. the material world of phenomena, the opposite of the spiritual desert (q.v.), fertility; c. water (q.v.) + wheel (q.v.).

wave

1. regeneration, physical and spiritual, righteousness: "... then had thy peace been as a river, and thy righteousness as the waves of the sea": Isa. 48, 18; 2. feminine: a. because of its curving lines; b. the motions of female orgasm; c. maternity and death (e.g. V. Woolf), or the womb-tomb: "a cavernous, swung Wave's silence": D. Thomas; d. associated with Horse ('horses of the sea'); 3. the flux and reflux of life and time, cultural cycles, etc.: e.g. W.B. Yeats (v. also Gyre); 4. associated with dancing; 5. *psych.*: a. dreams; b. (esp. of the ocean-swell): the unconscious (like Crowd); 5. v. *Ocean, Sea, Water*.

wax

1. fear: "my heart is like wax; it is melted in the midst of my bowels": Ps. 22, 14; 2. evanescence: "as wax melteth before the fire, so let the wicked perish at the presence of God": Ps. 68, 2; 3. secrecy: associated with the sealing of letters; 4. elevation: associated with Icarus, and through him with Pegasus; 5. hot love: "To flaming youth let virtue be as wax, And melt in her own fire": Ham. 3, 4; v. Bee for further associations; 6. model: the 'mould of form' ("a man of wax"): Rom. 1, 3; 7. Christian: bee's wax as the opposite of tallow: the flesh of Christ; 8. *D. Thomas*: death: undertakers filling the veins with wax (and candles); 9. proverbs: a. "as close as wax"; b. "he that hath a head of wax must not walk in the sun"; c. "the same heat that melts the wax will harden the clay";

waxwing

being a rare visitor to Britain an unusually

large number of waxwings in a year predicts war, pestilence, or very cold weather.

way

1. a 'strait gate' and a 'narrow way' lead to eternal life: Matth. 7, 14; 2. *labyrinthine* ways: "I fled Him, down the labyrinthine ways Of my own mind": Fr. Thompson ('The Hound of Heaven'); 3. for the 'primrose way' v. *Primrose*; v. *Road*.

weapon

1. a hero's weapon is usually unerring, god-given and the attribute of a sky-deity (e.g. sun-rays, thunderbolts, etc.); they help to fight monsters outside and inside the hero; weapons often wound (punish) human beings of their own accord, e.g. the sword of Cambyses stabbing him in the 'thigh' where he had stabbed the sacred bull: Herodotus (3, 64); 2. as weapons have a soul of their own, and may decide on a man's life or death at the next hazardous encounter, oaths taken on them are absolutely binding; 3. the relation between the weapon and the status of the person carrying it: a. sky-gods: thunderbolt and net; b. king: sceptre, staff, mace, and whip; c. knight: sword, spear, dagger; d. villain: knife, poniard; 4. relation with the elements: a. fire: sword; b. air: sling; c. water: trident; d. earth: spear; 5. *psych.*: a. self: sword; b. mana: net, club, mace, whip; c. anima: spear; d. shadow: dagger, knife; 6. v. *Arm*.

weasel

1. *general*: a. it produces its young through the mouth: when Heracles was about to be born, Juno, in fury, sent the goddess of childbirth to Alcmena, to make things difficult for her (by crossing her knees and clasping her fingers); Alcmena's faithful servant Galanthis (= Galen) fooled the goddess by crying that the child was already born, so that the goddess sprang up, and changed her into a weasel because she had 'sinned' through her mouth (Ovid's *Metam.* 9, 323); b. it is related to all 'royal' animals as a sucker of (even an eagle's) eggs: "For once the eagle England being in prey To her unguarded nest the weasel Scot comes sneaking and so sucks her princely eggs": H5 1, 2; v. also Bee; c. vigilance: it never sleeps; e.g. "to catch a weasel sleeping" (proverb); d. courage: (M.A.) only the weasel attacks and kills the Basilisk (cf. Cockatrice), when fortified with rue; an emblem for Christ; e. it is one of the witches' commonest familiars: a. one of the transformations of the Great Goddess; it is connected with Demeter, and as such prophetic; b. it was the favourite disguise of the Thessalian

witches (in Gr.: 'artful one'); c. especially when white they can also be incarnate evil spirits;

2. slenderness; e.g. G. Chaucer ("Miller's Tale"); 3. bloodthirstiness, arrogant quarrelsomeness (also due to an excessive amount of 'spleen'): "A weasel has not such a deal of spleen As you are tossed with": 1H4 2, 3; 4. avarice: one who is deaf to virtue and covets riches; 5. killer of vermin: in Roman houses they were kept instead of cats against asps; ref. Lucr. 307: "Night-wandering weasels shriek to see him there", when Tarquin is near Lucrece's door.

weather

D. Thomas: season: a. "outside weathers": outward reality; b. the past-present-future: so when the weather turned = when the present became the past; c. outer and inner changeable climate.

weathercock

1. inconstancy, frivolity, foolhardiness; in favourable form: versatility; 2. showiness: e.g. Wiv. 3, 2; LLL 4, 1, etc.; 3. *D. Thomas*: a. paternal (v. the maternal bell); b. space, indicating the 12 winds and directions.

weaving

1. feminine activity: a. in Homer all the important women are represented as weaving: Penelope, Helena (a double purple garment, into which she wove the battles fought about her: Il. 3, 125 ff.), Circe is heard singing at her weaving, etc.; b. attribute of the Parcae: the fate-spinners; c. Isis (who invented weaving) and Athena are the Weavers; their woven garment, offered to a King-hero, gave resurrection; d. the Valkyrie 'weave the web of the spear': decide who will be slain; e. clouds are often represented as woven by a fertility-goddess; 2. the world of matter, creation, life, vegetation: a. the active woof and the passive warp, together forming a cross; b. order and balance in nature; c. matter as the veil wrapping the truth; d. often in the form of a never-finished weaving: constant growth and decay; 3. love: a "weaver of tales" (Sappho); 4. poetry: in ancient Greek lyric poetry poets are often represented as 'weavers of song';

5. masculine activity: a. Eliz.: weavers (like tailors) are only incompletely human; moreover they are given to psalm-singing; b. ballads: when weaving is the masculine activity, spinning is the feminine: "And if I can but her favour win Then I will weave and she shall spin"; c. connected with Gemini (cf. 2, b); 6. snare: connected with Spider; v. also Cobweb;

7. ladder to heaven; 8. peace and concord: e.g. Finn talking in I.I. O'Brien's "At Swim-Two-Birds"; 9. *W. Blake*: a. underground the worm is weaving sexual strife to dreams; b. women weave bodies, war, death, and religion;

10. v. *Loom, Net*.

wedding

1. being a transition from one state to another (in patriarchal society esp. for the bride) it is accompanied by: a. passage-rites, and the usual anxiety concerning thresholds, etc.; b. name-changing;

II. *folklore*:

A. *dress*: 1. it must have "something old, something new, something borrowed, something blue"; nowadays it is often the veil that is both 'borrowed' and 'old'; formerly often the shoes (q.v.) were old; 2. it is generally considered a luckless challenge of the gods, envious spirits, and luck, to wear the full dress before the actual wedding-day; 3. colour: a. one of the many rhymes: "Blue is true, Yellow's jealous, Green's forsaken, Red is brazen, White is love, and Black is death"; b. lucky colours: white, blue, silver, gold, pink, grey, fawn; c. blue: constancy; at least "something blue" is required (though some think it is unlucky for the dress itself: "sure to rue"); formerly some blue 'bride-favours' were worn: knots of ribbons loosely stitched on the dress for the guests to pluck off and the young men to wear in their hats (a remnant of a denuding rite);

B. *procession*: 1. the bride must leave by the front door, stepping over the threshold with her right foot foremost; 2. in a 'walking-procession' one must delude the envious gods or spirits by camouflage: the couple must not meet before church; 3. when a horse-drawn carriage is used a grey horse is most lucky; 4. lucky omens: meeting a black cat, a chimney-sweep (q.v.), or an elephant; sunshine; 5. unlucky omens: a. a pig running across the road: a possible incarnation of the Great Goddess, who generally dislikes marriages; b. seeing a funeral (even in the distance); 6. *Barring the Way*: the bride (and groom, sometimes also the guests) encounter an obstacle (on leaving the church) over which they have to leap: a rope, chain, streamlet, churchwall, or a stone (the 'Petting Stone'); a toll (e.g. a drink) may have to be paid as well;

C. *ring*: as a symbol of the bond (remnant of the bondsman's or woman's chain) anything happening to it during the ceremony may be a portent concerning later happiness;

D. *veil*: a symbol of (hidden) fertility (cf. veiled goddesses);

E. *cake*: symbolizes fertility and luck; the

bride must be the first to cut it (to avoid being childless); the husband may only help.

weed

1. disorder, defiance of every art and care: "noisome weeds that without profit suck The soil's fertility from wholesome flowers" (R2 3, 4); the state seen as a garden with elements of disorder in it; 2. all that is rank and gross: Hamlet's unweeded garden (1, 2); 3. *folklore*: weeds can never be completely eradicated, because they belong naturally to the land (like growing Stones); 4. v. *Sea-weed*.

weeping

1. fertility-rite: a. weeping often accompanies the sowing of corn (as at a burial): both bewailing the death of the fertility-god, and the forcing of his return in spring; v. also Tear; b. sympathetic magic: making rain fall on the earth later on; perhaps Jer. 3, 21 refers to it: weeping on the 'high places', which fits the description of the 'multitude of mountains' (3, 23), though some translate 'on the desert road'; 2. examples: a. O.T.: weeping for Tammuz and Adonis and Hadadrimmon (Hadad is another name for Rimmon, a Babylonian thunder-god, who may have become a fertility-god: v. Pomegranate); Hadadrimmon is bewailed in Zech. 12, 11; b. Greek: the Hyacinthia-feast began with a few days of weeping, but the last day was one of rejoicing (it lasted from 3 - 11 days); 3. Weeping *Philosopher*: Heraclitus of Ephesus, who wept when he beheld the stupidities of mankind; 4. weeping *saints*: a period of rain follows, if it rains on their feast; in England especially St. Swithin (q.v.); 5. v. *Wailing, Tear, etc.*

well

1. baptism, purification and rebirth, associated with man as the Pilgrim: the well of Salvation: Isa. 12, 3; 2. truth: a. looking into a well denotes contemplation; thus also the soul; b. the numinous wisdom of the deep; 3. attribute of the Great Goddess: a. prophetic: oracular wells; b. fertility: connected with Demeter, and an emblem of the Virgin Mary; with trees it symbolizes the divine marriage (vulva and phallus): the trees of life shading the sacred waters; c. fortune: wishing-wells; d. healing through purification; 4. time: (Germanic) the well of time feeds the Ash (q.v.); 5. Hebrew: in winter they are not fit for use because then they contain the blood of Jephthah's daughter, whom he sacrificed in midwinter (as the 'first thing he saw' = firstborn); 6. *F.G. Lorca*: a. 'pozo': relates the girl to the phallic fish: death; b. 'aljibe': passion without outlet, stagnant, death; 7. v. *Fountain, Water*.

wench

1. "Temperance (a frequent name among Puritans) was a delicate wench": Temp. 2, 1; 2. "as leaky as an unstanch'd wench" (Temp. 1, 1); unstanch'd = a. leaky, b. insatiable.

west

1. sunset, completion, darkness, and death: a. most religions place the land of the Hereafter in the West or the North; thus in Egypt the 'Westerners' are the dead; b. Christian: turning to the West in baptismal rites signifies renunciation of this world; 2. desire: hair is described as "vol d'une flamme à l'extrême Occident de désire": Mallarmé ('La Chevelure'); 3. *correspondences*: a. autumn; b. the left half of the body; 4. *Dante*: he enters the Garden of Eden from the West: facing the sun (Purg. C. 28); 5. *W. Blake*: a. liberty: America, repose of the sun, the Land of Promise; b. the body: closed by the cold sea of materialism; so 'Liberty of the West' = after death; 6. "Westward Ho!": the cry of the watermen on the Thames about to put off to Westminster; reference in Tw. N. (3, 1), where Viola returns to her king; 7. v. *Windrose* for West-wind.

whale

1. one of the ambivalent symbols: A. Christ: a. through the Jonah-story the whale is related to Christ and his Resurrection; b. he lures his victims by his sweet, fragrant breath (cf. Leopard and Panther); B. the Devil: a. cunning and deceit (beside many other vices): shipwrecked sailors believe its back is an island and are drowned when it dives; b. brawn without intellect, the brute force of nature; 2. sea and the world: a. whale's are 'sea-shouldering' in Spenser's "Faery Queen"; often (like dolphins) found on maps to signify Ocean; b. the Ship of Life, the Mystic Mandorla (the intersecting circles of Heaven and Earth); 3. hell: in the M.A. its mouth often represents the Gates of Hell and its belly the infernal regions; 4. symbol of containing: a. the body containing the soul; b. the grave containing the body;

5. lust: "I knew the young count to be a dangerous and lascivious boy, who is a whale to virginity, and devours up all the fry it finds": A'sW 4, 3; cf. 9 below; 6. avarice: "I can compare our rich misers to nothing so fitly as to a whale: a' plays and tumbles, driving the poor fry before him, and at last devours them all at a mouthful": Per. 2, 1; 7. O.T.: the first animal mentioned by name (Gen. 1, 21) in A.V. (others translate 'sea-monsters'); 8. *W. Blake*: king of the realm of water, of matter: "in the South-sea, drinking my soul away"; 9. *D. Thomas*: the king of the sea of sexual passion: a. its enormous phallic shape; b. rivals in love;

10. *folklore*: all large fish jumping out of the water predict a storm: "Sea-Giant whales The watery mountains darted at the sky": Chapman ('Eugenia'); 11. v. *Leviathan*.

wheat

1. (with grape) wheat is the symbol of all agriculture and fertility: a. it is one of the seasonal changes of Sacred Kings; it is an attribute of Saturn; b. attribute of earth-goddesses; c. the staff of life in the West; 2. abundance, harvest, death; 3. the spermatoc power of the Creator God, symbol of the Logos (q.v.); 4. season: summer or autumn; 5. O.T.: during the wheat-harvest there was no rain or thunder, so a sign in Isam. 12, 17; 6. Christian: with grapes it symbolizes the Eucharist, Christ's flesh; 7. v. *Corn, Confetti, Straw, Ear, etc.*

wheat-ear (bird)

folklore: in general it is an unlucky bird as it is connected with the Devil and with toads: the latter hatch out its eggs in its underground nest (as they do of the Stonechat and the Yellow-hammer); it is sometimes called the 'Horse-match' because it may be seen flying along the road beside horse-drawn carriages, which it races; it hides at the rising of the Dog-star and comes out again at its setting.

wheel

1. *general*: a. as one of the most elementary signs it shares in the symbolism of the Circle as well as that of any Spiral or Cyclic movement; b. though a distinction may be made between an immobile Disk and a rotating Wheel, the former always tends to become the latter, thus also linking up with a Polar duality, a Triangle, a Cross, etc.; c. the rotating perimeter presupposes an 'unmoving mover' in the Centre; 2. sun-emblem: a. the sun is often represented by a two-wheeled chariot; plus the Zodiac, etc.; b. v. Wheel of Fire below; 3. fate, fortune, life's vicissitudes, the revolving circle of existence: a. Nemesis (Lat. Fortuna) has a wheel, originally of the solar year, connected with the Sacred King, as a Nymph-goddess; b. "break all the spokes and fellies from her wheel": Ham. 2, 2; 4. time (usually with a division into 12): the year's cycle and the day (clock);

5. eternity (circle), the revolving heavens (or castle) of the universe; 6. occasionally female: a. moon-emblem; b. the typically feminine activity of spinning, done by Jenny after Yule (q.v.); 7. transcendence, progress, a rising wheel creating a spiral movement; 8. completion: any cyclic movement (e.g. Zodiac), but also the completed 'opus' of the alchemists; 9. torture: v. Wheel of Fire below;

10. *W. Blake*: mechanistic Logic; 11. *wheels within wheels*: a. male and female; b. complex

influences at work; c. Ezekiel's vision (Eze. ch. 1); 12. the *Wheel of Fire*: a. the Ixion-legend: the oak-god King, emasculated of his mistletoe-genitals, beheaded by the thunder-axe, hung spread-eagled from a tree, and roasted after his ritual marriage to the cloud-rain goddess; b. fire-wheels rolled downhill at midsummer (related to a.): the sun has reached its zenith and must now go down; c. in medieval legends the punishment in Hell and Purgatory; the immediate source may have been the New Testament Apocrypha, but the image of torture on a burning wheel (of Sun, life, etc.) is almost archetypal in its world-wide distribution; d. "I am bound Upon a wheel of fire, that mine own tears Do scald like molten lead": Lear (4, 7); e. attribute of the Celtic thunder-gods (e.g. Taranis) as sun-god (beside his thunder-spiral).

Wheel (of Fortune), The -

1. other name: Nebuchadnezzar; 2. represented: a. a hand-turned wheel, supported by two masts floating on an ocean (perhaps Chaos, from which all potentialities arise), with a sphinx (mystery) over it; on one side a dog or baboon-like figure, on the other a monster; both figures are partly dressed; the monkey-like sphinx carries a sword; the wheel turns counter-clockwise; b. a monkey-like figure with a red cape, gold crown and drawn sword is perched on a naked tree-branch, which enters the picture high over a mountainous waste land; between these a spokeless ring hangs suspended in the air, with a mouse going up on one side, and a draped clinging human figure going down on the other (counter-clockwise); sometimes the tetramorph fills the corners; 3. it is related to dualism, polarity, and number 11; 4. it denotes: a. irreversible fate, divine will; the wheel moves within the compass of eternal unchanging reality; b. progress, success; evolution; c. balance (of power, of nature, etc.); paternal sceptre; d. manifestation, fecundity; astrol.: Sun, and Virgo/Capricorn; 5. *T.S. Eliot*: ("The Waste Land"): the rise and fall of fortune, and Osiris' judging of the souls of the dead.

wheelbarrow

1. labour, poverty; in a nursery-rhyme a man has to bring his wife home in a wheelbarrow, because "the streets were so broad and the lanes were so narrow": she had had a fall and died; 2. suffering; 3. drunkenness: "as drunk as a wheelbarrow".

whetstone

1. wonderful whetstones play an important part in Germanic mythology: a. Odin set farm-labourers quarrelling over a wonderful whetstone, with which he had secretly sharpened

their scythes (while on his quest to steal the mead of poetic inspiration from the giants); b. a 'stone' lodged in Thor's forehead after the duel with the giant Hrungnir was part of a whetstone, with which the latter was armed (beside a shield); 2. Germanic sceptres often had this form; 3. lying: "to deserve (or lie for) the whetstone" = to be a great liar; a whetstone round the neck was a punishment for lying.

whip(ping)

1. fertility: a. Egypt: attribute of the wind-god Min; b. Greek: used in Zeus-cults, and an attribute of the Dioscuri; c. Rome: a fertility-rite during the Lupercalia (v. February and Scourge); attr. of Poseidon as controller of horses; 2. power, superiority, victory: a variant of Sceptre; 3. hunting; 4. punishment, e.g.: a. in Rome debtors were whipped; and Vestal virgins if they had let the fire go out; b. in Eliz. times the punishment for vagrants and 'sturdy beggars' (unlicensed actors ranked as such); ref. Ham. 2, 2; 5. phallus: e.g. in a street-ballad: "She bid me get into her chaise box, And drive forth both mild and discreet, And handle my whip with much judgment, etc."; 6. *psych.*: an attribute of the Terrible Mother: a. Ishtar punishing the horse; b. attribute of Hecate as Hermaphroditic witch-goddess and Terrible Mother, who 'steals' a man's masculinity by preventing him from marrying.

whirlpool

1. passions, emotions: (turning) wheel + water; cf. Whirlwind; 2. *D. Thomas*: a. the whirlpool of the heavens; b. our fallen existence in the whirlpool of time.

whirlwind

1. it shares in the symbolism of Wind, Spiral, and Wheel; 2. violence, destruction: "When your fear cometh as desolation, and your destruction cometh as a whirlwind" (Prov. 1, 27); 3. a sky-deity's angry voice, instrument of punishment, or his servants' mount; e.g. Job's "East wind" in 27, 21, and Jer.: "Behold, a whirlwind of the Lord is gone forth in fury...it shall fall grievously upon the head of the wicked" (23, 19); 4. transcendence, universal evolution (cf. Spiral); 5. space: related to the three-dimensional cross; 6. *W. Blake*: female (restraint); the opposite of the Flaming Sword; 7. *D. Thomas*: "God in his whirlwind silence" ("Over Sir John's Hill"): cf. the Cyclone of silence in "In country sleep".

whisper

secretcy, witchcraft: 'peeping' and 'muttering' are typical of wizards (Isa. 8, 19) and those that have "familiar spirits" (Isa. 29, 4); there is still a general tabu on whispering.

whistling

1. whistling and clacking of the tongue are archaic devices for attracting theriomorphic deities; Roaring has the same significance; it is the specific sympathetic magic to control the winds and storms; v. Tongue; 2. a general magical act: the 'Night-mare Life-in-Death' in Coleridge's "Rime of the Ancient Mariner" having won at dicing cries out: "I've won Quoth she, and whistles thrice" (prt. 3) at which darkness suddenly falls; 3. signal; 4. an inconsequential way of spending time: "He trudged along unknowing what he sought And whistled as he went, for want of thought": J. Dryden ('Fables': "Cymon and Iphigenia");

5. pretence of not doing what someone else suspects one of doing; 6. typical male activity: tabu for women, because of its witch-associations and a fear of 'impurity': "A whistling woman and a crowing hen Are neither fit for God nor man"; 7. cleanness: 'as clean as a whistle' (phrase); 8. *D. Thomas*: sexual male orgasm, ejaculation (like Cock-crowing); g. *folklore*: a. a tabu in many stations of life, but particularly in hazardous occupations: miners, actors and sailors; b. it is especially unlucky for a woman to do so, but magic can be worked that way: in a nursery-rhyme a 'mother' promises a girl sheep, a cow, and a husband if she whistles; v. Seven, N. white

1. *purity*, chastity, temperance, virginity: a. in the N.T. a white raiment often signifies immaculate, heavenly delight: e.g. Christ's clothes when he rose from the dead, the reward for a good life in Rev. (3, 4f., etc.); b. the colour of Mary's robe, since the decree of the art-censor in 1649; 2. *holiness*, spirituality, perfection: the fullness of all colours, signifying the perfection of God, the Sun of all suns and Christ as the Light of the World; 3. *illumination*, revelation, ascension, consummate wisdom, truth; 4. (eternal) *life*: e.g. the white hair of the Son of Man in Rev.;

5. *majesty*, nobility, awe, glorification, joy, spiritual ecstasy and energy: e.g. the glorified bodies of the martyrs are covered with white robes in Rev. (6, 11); a favourite: "I am his white boy" (J. Ford: "'Tis Pity"); 6. *day*, reason, consciousness, the visible, time: white animals are sacrificed to the light and sky-deities; 7. the *unconscious* and intuition (purified Yellow): e.g. in folktales a white animal often lures a knight (or man) away from daily life into the wood of adventure; especially the Stag, but also the white rabbit in "Alice in Wonderland"; for a 'white hart' v. "Quest of the H. Grail" (12); 8. *peace*, truce, redemption, mercy, revolution without bloodshed, regeneration; in

debased form: cowardice (e.g. white feather); 9. *coldness*: light without warmth, love unfeeling;

10. *simplicity*; a white mark on the feet was a sign a slave was for sale in Rome (Pliny 35, 58; Propertius 4, 5, 52, etc.); 11. colour of the *Great Goddess* (q.v.): a. the colour of Moon; a colour fitting Ceres: Ovid (Fasti 4, 619); v. also Callimachus H6, 120ff.; b. Thetis carried her son Achilles to the White Island (Epic Cycle: "Aethiopsis"); v. Island; c. most white flowers are connected with her (e.g. Hawthorn); 12. *death* (like green): a. white animals are often feared more than black ones (e.g. Cat), white being the colour of ghosts; black ones then are favourable, if seen from the front (cf. Chimney-sweep, Nun, etc.); white birds are often either souls or the spirit of life; b. in folktales a white lady appears in haunted castles to predict death (in nature-myth: snow); it is generally the colour of enchantresses; later related to silver and prostitution: "A right good woman in these days is changed Into white money with less labour far": Tourneur (Rev. Trag. 2, 2); c. the white graves of the Bible are given that colour as a warning: one became 'unclean' for seven days by touching a grave (Num. 19, 16); 13. O.T.: Laban means 'white', so Jacob, marrying his daughters, may have married priestesses of the cult of the White-Moon-god Sin; 'Lea' = 'cow', and 'Rachel' = 'sheep'; 14. Christian: a. the colour of Baptism, First Communion, etc.; b. the colour of Christmas, Easter, and Ascension; c. the colour of confessors, virgins, widows, and angels;

15. *alch.*: Mercury; 16. *her.*: substitute for Silver; 17. *psych.*: those whose favourite colour it is tend to be: a. naive, dull, conventional; b. for men: Don Juan-like types; c. for women: narcissistic; 19. *White Island*: the paradisiac island which man has lost, and to which he returns time and again in legends; v. also 11, b;

20. *White Women*: (Norse) beautiful women sun-bathing at noon, who are ancestral or nature spirits, requesting mortals to release them from enchantment (in vain); 21. v. *Colour* (for combinations).

whitethorn

1. connected with the Great Goddess (q.v.); a. it is generally associated with 'miraculous conception'; b. the witch Nimue seduced Merlin under it; 2. it is related to the Thrush, as Robin to Holly: "Where in the whitethorn Singeth a thrush And a robin sings In the holly-bush": Chr. Rossetti ('Spring Quiet'); 3. v. *Hawthorn*, and *Arbutus*.

whore

1. often a personification of Pride; 2. v. *Harlot* and *Prostitution*.

wig

For a judge's wig: v. Horse(-hair).

wilderness

1. Hebrew: the wanderings in the 'wilderness' are associated with the purity of faith; 2. voluntary exile from 'luxury': the abode of hermits and prophets; 3. *D. Thomas*: the state of being outcast, the lost Wanderers of the Fallen World.

wild man

1. primeval force, achieving fame through his typical weapon, the club; 2. substitute for the assassination of the Sacred King; he is often girl or crowned with oak or ivy; 3. *her.*: (as supporters) base forces of nature subjected and transcended; 4. *psych.*: the Shadow (q.v.); 5. related to the Wild Hunter, the Giant, etc.

will o' the wisp

1. other names: 'ignis fatuus', wildfire, friar's lantern, Jack-o'-Lantern (q.v.), fox fire, fair maid of Ireland, etc.; 2. immortality of a ghost roaming about (especially of an unbaptized child); 3. a forest spirit, misguiding travelers; 4. a wild scheme chased; 5. elusiveness.

willow

1. connected with the *Great Goddess*: a. with Athena, Hecate, Circe, and Persephone (it is generally believed to be a graveside tree, and Odysseus saw willow and black poplar at the entrance to Hades); they grow beside dark Acheron because they do not need sunlight (Sir Th. Browne); b. the wryneck, sacred to the goddess (and later a deity-messenger) nests in it; c. connected with witches, who make their winnowing-baskets of them, in which they go to sea; their besoms also contain osier; however, willow can also be used to fight lunar witch-magic; d. in the tree-calendar it is connected with the fifth month (V-sign), of Minerva, with May-day (orgiastic revels and magic dew-gathering) in the middle; it is also the nesting month; e. Helicon (perh. from 'helice' = willow) is the abode of the Muses (= orgiastic goddess-priestesses); f. v. 8;

2. sacred to the *moon*: A. through its connection with water (rivers, and Poseidon); B. Hebrew: the Feast of the Tabernacles, also called the Day of the Willows: a. is a harvest-moon festival; b. in it willow-branches were used ceremonially to express the human mouth (labiate leaves) rejoicing before God, or to symbolize autumn and harvest (the branches were beaten on the ground at the end of the feast to signify the fall of the leaves); C. Greek: Io (Moon-cow) was tethered to a willow-tree; it also is connected with Zeus through the moon - willow - Europe; 3. *sterility*, *celibacy*, *forsaken love*: "In

such a night Stood Dido with a willow in her hand
Upon the wild sea banks, and waft her
love To come again to Carthage" (MoV 5, 1);
cf. Spenser: "worn of forlorn Paramours"
("Faery Queen"); 4. *eloquence*, poetry: a. sacred to the Muses: cf. 1, e; b. (later) sacred to Apollo and Mercury; c. Orpheus got the gift of eloquence by touching Persephone's willow-grove; d. Prometheus wore a willow-branch as a crown, or carried one as a wand: he was dedicated to the Moon-goddess Anatha (Egyptian Neith), or Athena; perhaps he was originally bound to the sacrificial altar with willow-thongs; e. Christian: emblem of Christ's Gospel;

5. *joy*, later mourning and *misery*: a. emblem of the East and the rising sun; b. "We hanged our harps upon the willows in the midst thereof" (Ps. 137, 2); cf. Vergil: "bitter willows" (Ecl. 1, 78); 6. *quick growth*: with reference to Israel in Isa. 44, 4; endurance: sprouts again, however much it is cut, and is indifferent to weather; 7. connected with rivers; the willow by the river is Babylon (e.g. Ps. 137; Isa. 15, 7; Eze. 17, 5); cf. also Vergil (Georg. 2, 110); 8. *femininity*: emblem of slenderness and "Willows are weak, yet they bind other wood" (proverb); of the Hesperides Aegle was changed into a willow (v. Poplar); 9. *folklore*: a. caning with a willow-branch stunts a child's growth and causes internal pains in animals: willows die soon and rot from the inside; b. medicinal: (connected with water and dampness) it cures barrenness, but is an anti-aphrodisiac, etc.; c. it raises magic mists, etc.: Lord Howard, wanting to fight "Sir Andrew Barton" (st. 36), passes his ships first in disguise and says: "And put me forth a white willow wand, As merchants use to sail the sea"; d. catkins carried into the house cause bad luck, except when it is done on May-day morning: then it will protect the house from the Evil Eye, etc.;

10. v. *Osier*.

Wilson

a boy called thus will get the fixed epithet "Tug" Wilson.

wimple

1. *Dante*: a. wimples are worn by women who are married only (e.g. Purg. 24, 43); b. white wimple with a black robe (instead of gay colours): a sign of mourning (Purg. 8, 74); 2. it shares in the Veil-symbolism; v. also Hair, etc.

wind

1. *general*: a. an active and violent form of Air; v. also Whirlwind, Hurricane, etc.; b. the creative Spirit; in Mithraism the sun-disk (emblem of the Supreme Deity) has not only hands and feet, but also a so-called tube (phal-

lus), from which the procreative wind ('pneuma', the fructifying rays of the sun, a primary element) proceeds; thus wind stands for fertility; c. winds are also represented as serpent-tailed, because they 'taper off' and rise from the ground (chthonian), in charge of the Great Goddess and her priestesses, the witches; 2. *desire*: a. Boreas fertilized the mares, and in snake-form fertilized Eurynome; b. Troy and Mt. Ida are generally said to be 'windy' (e.g. also in the Homeric Hymn to Aphrodite) because Aphrodite had lain there with Anchises, etc.; c. "The bawdy wind, that kisses all it meets": Oth. 4, 2; cf. "so loving to my mother That he might not betem the winds of heaven Visit her face too roughly" (Ham. 1, 2); d. wind + door = earthly desires; e.g. Eliot (Waste Land 2, 118), who took it from Webster, but also in Malory (M.d'A. 7, 34): "What...is the wind in that door?"; v. 10; 3. *regeneration*: a. the four winds are invoked by Ezekiel (ch. 37) to make the 'dry bones' live; b. the wind is also the place where souls may come from or go to; cf. to die = "To be imprisoned in the viewless winds, And blown with restless violence round about The pendent world" (Meas. 3, 1); 4. *freedom*: "he should Be free as is the wind": Cor. 1, 9; also AYL 2, 7; Temp. 1, 2, etc.;

5. *virtues and vices* correspond with the various kinds of winds (v. also Windrose), e.g.: a. the cool and temperate wind of grace in H5 3, 3; b. "vice repeated (= talked about) is like the wandering wind, Blows dust in others' eyes, to spread itself" (= in spreading itself): Per. 1, 1; c. ingratitude: "Blow, blow thou winter wind, Thou art not so unkind As man's ingratitude": AYL 2, 7; d. inconstancy, fickleness, caprice: proverbial; 6. (inducer of) *ecstasy*, *poetic inspiration*, *oracular*: a. the wind rustling in the leaves of trees (especially the oak, q.v.) is generally considered oracular; Apollo learnt the art of prophecy from Pan (Apolodorus 1, 4, 1); b. in Coleridge ('Ancient Mariner') wind is the opposite of stagnant calm; it represents the ecstasy of the creative impulse, of inspiration, as the opposite of dull inertia; v. also 1, c; 7. *life-force*, the spirit: a. Hebr. 'rūah' is the air in movement, the breath of the supernatural being (especially of the supreme deity), and, with blood, the essence of life: that which the living world has in common with those supernatural beings; therefore the soul; whirlwinds (q.v.) often accompany a theophany (e.g. Ps. 107, 25; 148, 8; Eze. 1, 4; Acts 2, 2, etc.); v. also Breath; Babylon: Marduk overcame the primeval waters of Chaos with the help of winds, and those sent by Shamash (sun) helped Gilgamesh fighting

the chthonic monster Humbaba; b. human life: "a wind that passeth away, and cometh not again": Ps. 78, 39; 8. *time*: a. "My life is light, waiting for the death wind": T.S. Eliot ('Song for Simeon'; v. also 'Marina'); b. "So fast I move defying time, the quiet gentleman Whose beard wags in Egyptian wind": D. Thomas ('Should lanterns shine'); 9. *space*: connected with the windrose;

10. *nothingness*, the void: a. "He that troubleth his own house, shall inherit the wind": Prov. 11, 29; and "The (false) prophets shall become wind, and the word is not in them": Jer. 5, 13; b. "What is that noise? The wind under the door", which 'does' nothing, representing inane: T.S. Eliot ('The Waste Land'); v. 2; 11. *destruction*, the anger of a deity, danger: a. "the wind shall eat up all thy pastors": Jer. 22, 22; it is also related to God's punishment in Rev. (ch. 7) and to the Four Horsemen; b. Dante: being driven about incessantly by a (whirl-)wind in the 'black air' is the fate of the 'Carnal Sinners' (the great lovers of this world) in Inferno (C. 5) in the Second Circle (the lightest punishment of Hell Proper); 12. *speed*; 13. the direction of the wind influences the degree of *madness* (madness is connected with 'lunacy' through the Great Goddess): "I am but mad North-North-West": Ham. 2, 2; 14. (false) *doctrine*: we shall no more be "carried about with every wind of doctrine": Eph. 4, 14;

15. related to *sailing* (q.v.), e.g.: Castor and Polydeuces come to the rescue with favourable winds, followed by sparrows, when the sailors have sacrificed a white lamb; 16. *rumour-bearer*: wind is the posthorse to Rumour in 2H4, Ind.; cf. also Cymb. 2, 4; 17. in *myths* winds are further represented as: a. thieves, often deceptively charming with music and eloquence; they cannot be stopped and leave no trace; b. warriors; c. growing miraculously, but tapering off in the end; d. lords of riches (fertility); 18. *special literary references*: A. *W. Blake*: a. Space, connected with Enitharmon as The Female, and the opposite of Adam (= Time); b. as a storm: materialism; B. *P. Valéry*: sense-object which summons the poet to work; C. *W.B. Yeats*: a. vague desires and hopes; winds are related to Aengus, the Master of Love, who always has four birds flying about his head and carries a hazel wand; c. related to the Sidhe, the 'people of the Fairy Hills', especially connected with Dancing; D. *F. García Lorca*: the impotent breeze, the 'green' wind ('verde y rijoso') who pursues the girl Preciosa; E. *D. Thomas*: a. he accepted the traditional 12 winds of the compass, corresponding with the number of

months; b. external reality; c. the breath of the world itself, life itself, the creative breath; so "a sleeping wind" is death; d. "religious wind": the divine breath of poetry; e. winds of visions; 19. v. *Windrose*.

windmill

1. combines the symbolism of Wheel and Air; 2. fertility, harvest; 3. (like a time-piece:) attribute of Temperance.

window

1. gateway to air, light, knowledge, and vision; usually combined with height-symbolism; 2. understanding, communication, the penetration of love and death: a. the lover standing at the window (probably looking in, rather than looking 'forth') in SoS (2, 9); b. the place for a woman to contact her lovers, or vice versa: "To-morrow is Saint Valentine's day, And all in the morning betime, And I a maid at your window, To be your Valentine": Ham. 4, 5; c. "Love comes in at the window and goes out at the door": proverb; d. "For death is come up into our windows, and is entered into our palaces": Jer. 9, 21; e. also: isolation: solitary people often stand before a window, longing for communication, which the invisible barrier of modern society prevents; 3. consciousness, especially when placed at the top of the house or tower (= the head); 4. the eyes as gateways to the soul or the spirit: "Her two blue windows faintly she up-heaveth": Ven. 482; in Shakespeare commonly the eyelids are seen as the wooden shutters, rather than glass (e.g. Cymb. 2, 2; R3, 5, 3); cf. D. Thomas: "On the marriage of a virgin";

5. vigilance; 6. wounds: "Lo, in these windows that let forth thy life I pour the helpless balm of my poor eyes": R3 1, 2, which refers to the custom of opening windows to let the dying person's soul pass; cf. also K. John 5, 7; 7. the east as gateway of the sun; 8. *women* at the window: hierodules, 'temple-servants' or religious prostitutes; e.g. Michal watching David (2Sam. 6, 16ff.); other women at windows are Sisera's mother (Judg. 5, 28), Jezebel (2Kings 9, 30); 9. v. *Room*.

windrose

1. *general*: 1. the winds share in the symbolism of the directions from which they come; v. Compass and individual directions; 2. the oldest windroses had a T (for *Tramontana*) in the North, and a stylized cross in the East; 3. according to Hesiod all winds come from Typhoeus, except Notos, Boreas, and Zephyr, which are god-sent and a blessing to man; 4. a child born when there is no wind will be a fool;

II. *North-wind*: 1. Graeco-Roman: Boreas,

destructive and creative: a. Boreas carried off and married the dancing Oreithyia (cf. Eury-nome) and lived in the seven recesses of a cave where Ares stabled his horses; b. as a dark stallion he fertilized 12 of the 3,000 mares belonging to Erichthonius (god of the winds dropping from the mountains; half-man half-serpent); Pliny believes it can make Spanish mares conceive; c. it helped the Athenians to destroy Xerxes' fleet; d. it generally brings fair weather, but also frost ('bristling'); brought wounded Sarpedon back to consciousness (Homer, Il. 5, 697); 2. in Northern countries: a. bringer of frost; M.A.: religious persecution; b. a child born when a north-wind blows will be a warrior, will be victorious and defeated, will wound and be wounded; c. for fishing: "When the wind is in the north The skilful fisher goes not forth" (proverb); d. 'crafty knaves' come from the North: proverb; 3. sometimes the souls of the dead are believed to go to the Far North, to become winds and be born again; 4. in Palestine the North-West wind in summer is cool, without rain; "fair ('golden') weather": Job (37, 22); 5. North-East: a. as Euroclydon it brings destruction, pestilence, tempests, and waste; b. as Aquilo it carries hail and storm, and represents old age: "the choleric of puffed Aquilon" (Troil. 4, 5);

III. *South-wind*: 1. Graeco-Roman: (Notos, Auster) a. the South wind carried Leto to Ortygia, where she bore Artemis, whom she took to nearby Delos; b. it brings rain, but also heat: 'infelix'; Notos brings mist, hated by shepherds, but beloved by thieves (Homer, Il. 3, 10ff.); it is hated by vegetation (Vergil, Georg. 1, 444), hot (Tibullus 3, 4, 96); Auster brings winter (Tibullus 1, 1, 47); c. generally in the Mediterranean it is considered as the 'breath of Seth' causing criminality; 2. the Bible: heat and whirlwinds (e.g. Luke, 12, 55; Job 37, 9); 3. in Northern countries: a. at the Twilight of the Gods the hosts of fire will be carried by the south-wind, led by black Surtus; they destroy the Ash-tree of Life; b. for England: v. South;

IV. *East-wind*: 1. Palestine: East and South-East winds are desert winds, often blowing in Autumn: the notorious Khamsin, which dries up wells and is often considered as a symbol of God's punishment; v. also Job 15, 2; 2. Graeco-Roman: (Eurus) a. morning-wind, bringer of rain, and melting the snow; b. wanton ('protervus') in Ovid (Her. 11, 14); c. Pliny: rather dry and warm; 'comforter' (E. Pound, C. 76); 3. in Northern countries: a. at the Twilight of the Gods from the winter-land of the East, sailing on the death-ship (Naglfar) come the wolves

(darkness) with Loki as navigator; they devour the moon and the sun; b. bringer of cold; "Foe to kitchen-ground" (M. Green); c. a child born when an East-wind blows will never want riches (the East is laden with gold);

V. *West-wind*: 1. Palestine: a. a mild wind, used for farming and winnowing; b. sometimes its clouds bring rain (e.g. Luke 12, 54); 2. Graeco-Roman (Zephyrus q.v.): a. a rustling, gentle wind, which promotes fertility; it disperses the white clouds of Notos (e.g. Il. 11, 305 ff.); period of agricultural work; b. the evening-wind, corresponding with death and autumn (also in Shelley); c. as Favonius it begins to blow on February 8; it fertilizes all creatures, plants, etc.; 'fovere' = foster; 3. in Northern countries: a. generally it brings vigorous and dry weather: "When the wind is in the west, The weather is all the best" (proverb); b. a child born during a west-wind will get no more than food and clothes.

wine

1. sacrificial libation, to replace blood: a. Graeco-Roman: the divine nature of Dionysus-Bacchus, the god who taught agricultural cultivation; the consumption of the 'blood' promotes fertility; the feast of the Vinalia (November); b. Christian: Christ's divine blood, the Last Supper, the wine of consecration; Charity and Holy Things added to the Law; c. "The wine of life is drawn, and the mere lees I left this vault to brag of": Mac. 2, 3; 2. intoxication, inspiration, wisdom: a. by intoxication man partakes of the mode of life of the gods; b. it is the poets' proper drink: formerly Poets Laureate were paid in wine; 3. youth, resurrection, eternal life: a. a burial gift among the Egyptians; b. several survivors of universal destruction (especially of Floods) are connected with wine, nakedness, and incest: Lot, Noah, Deucalion, etc.; c. even given to animals to put fire in them: since Homer (Il. 8, 189); 4. lust: a. 'mixed wine' is a euphemism for semen, e.g. in SoS ('liquor'), 7, 2; v. also Goblet; b. the wine of fornication in Rev.;

5. truth: already in Alcaeus (and Theocritus) we learn that some people only speak the truth after having drunk wine: "Wine, my dear boy, and truth"; 6. violence, purification (through involution), God's punishment: a. the wine of violence in Prov. 4, 17; b. the wine of the fierceness of God's wrath in Rev.: cf. Wine-press; 7. astonishment: Ps. 60, 3; 8. the sea: e.g. in Homer the sea is almost invariably represented as wine-coloured; 9. Hebrew: the four cups served at the Passover stand for the fourfold

promise of redemption: bring you forth, deliver you, redeem you, and take you unto me as a nation;

10. new wine in *old bottles* will make the bottles burst when it starts fermenting: introducing a new form of life into an old one is impossible (Matth. 9, 16); 11. *wine-growers*: a. all Western agricultural heroes are wine (or mead) growers first; b. the daughters of Anius: one of them changed all she touched into oil, another into corn, a third into wine; they were turned into doves by Dionysus to escape being forced to join the Trojan War; 12. v. *Vine*.

wine-press

1. grapes and olives were trodden in basins hewn into the rock, from which the juice flowed into the storage basin hewn a little lower; 2. deity wrath, slaughter and destruction: e.g. Yahweh's wrath in Isa. 63, 1-3, Lament. 1, 15, and Rev. 14, 9; v. also Press; 3. Strength standing on a wine-press: the conquest of spirit over heart (v. Anvil); 4. *W. Blake*: war; 5. *T.S. Eliot*: the "treading of the wine-press": dull usefulness ("The Rock" 1, and 8).

wineskin

1. an attribute of Satyrs and Sienus (= winebag); 2. Christian: sin, evil-mindedness, heavy conscience; 3. Gr. "untie the wineskin": Venusian delights, the conjunction of the phallic goat's feet and the receptive skin; 4. *T.S. Eliot*: "feet kicking the empty wineskins": death (wine = life, etc.): "Journey of the Magi".

wing

1. elevation, active aspiration, virtue: a. winged animals generally signify the sublimation of that animal's specific virtues, e.g. the Babylonian winged bull may stand for courage, nobility, and omniscience; b. winged feet: cosmic evolution; c. Christian: attribute of heavenly beings (e.g. Angels) or virtues (Faith, Hope, etc.); d. alch.: the higher elements, activity, the male; 2. authority, power, glory and protection: e.g. Israel under the wings of the eagle or vulture-god; 3. time; 4. speed, deity messenger: attribute of Artemis and Hermes;

5. soul (spirituality), psychopomp, or resurrection; 6. fancy, meditation, mind: attribute of Fame and Rumour; 7. love: a. the golden wings of Eros, and an attribute of Aphrodite; b. *W. Blake*: the Wing of Love; 8. air: a. attribute of wind-deities; b. especially of the morning-air: e.g. Ps. 139, 9; 9. chance: attribute of Fate;

10. ubiquity: four wings stand for the directions, seasons, etc.; 11. victory: attribute of Athena; 12. healing: the wings of the Sun (q.v.); 13. misfortune: "Misfortunes come on

wings and depart on foot": proverb; 14. Assyria: e.g. Isa. 8, 8;

15. *her.*: a. protection; b. (in a shield) the joy of flourishing prosperity; 16. *wing-shaped poetry*: a. from Herbert to D. Thomas, it may mean darkness and (en)light(en)ment, or time and eternity; b. winged words: famous sayings (since Homer).

winnow

1. sublimation, selection through separation of the good from the bad; 2. mystic symbol of Dionysus-Bacchus; but Hermes (the bringer-out of fertility-wealth, the Graces) is also 'Liknités' ('He of the Winnowing-fan') since at birth he was laid on one; this may have been a general practice to ensure wealth.

winter

1. old age, involutive death (of fertility, with rebirth), and sleep: a. the winter-solstice is the birthday of the Divine Child as well as the day on which the Sacred King, or his twin, or his substitute, was ritually killed; b. "Therefore my age is as a lusty winter, Frosty, but kindly": AYL 2, 3; 2. darkness and misery: "the winter of our misery": Sidney ("Astrophel and Stella" 69); 3. the winter of our discontent: R3 1, 1; 4. the enemy of love and charity: e.g. "For his bounty, There was no winter in 't": Ant. 5, 2; 5. in *myth*: a. related to Poseidon as God of the Upper and Lower Waters: the clouds are heavy with water, and wild storms bring the sky-god down (Anacreon 6); b. Apollo is absent in the three months of winter; then dithyrambs took the place of paeans in his worship (Plutarch); 6. *correspondences*: a. descending movement; b. body: the back, and the kidneys (water); c. direction: the North; d. Zodiac: Capricorn, Aquarius, and Pisces; 7. v. *Seasons*.

wish

1. wishes can come true through magical caps, rods (wands), goblets, mirrors, wells, etc.; 2. for *Wish-bone*: v. Bone; 3. the *Wish-god*: Odin; 4. the *Wish-maidens*: Valkyrie; 5. the *Wishing-stone*: (Ireland:) the Blarney Stone.

wisteria

1. welcome; 2. *T.S. Eliot*: branches of wisteria surround the window of the brothel in "Sweeney among the Nightingales"; the purple flowers may be related to the purple carpet spread at Agamemnon's return from Troy.

witch

1. general:

1. as descendants of the priestesses in the service of the Great Goddess (q.v.) of fertility and death, they retain many powers delegated by the Goddess to her servants, e.g. a. as night-(moon-) goddess-worshippers they operate in the

night, and especially on days important for agriculture (the night of the solstices and equinoxes); they check the stars and the paths of the moon; b. as storm-spirits they have the power over winds; c. the adoration of the horned god or master: cf. Adonis; d. knowledge of vegetation, especially of herbs; e. the power of transformation, especially into animals symbolizing fertility (like hares, toads, wolves, etc.); f. the power of prophecy; g. they can bring death (originally a sacrificial victim) to an intruding man: from Orpheus, Pentheus, etc., to the young man interfering with the Germanic 'White Women', who lived alone or in groups of three, on hills, or near ashes and brooks; this devouring aspect of the Goddess led to the archetypal witch devouring a child (fear of incest) or the woman stealing a man's penis (v. Hermaphrodite); h. a typically feminine weapon is their menstrual blood (v. Blood); i. striving after Hermaphroditism they often ride phallic symbols and have beards (they are 'ugly');

2. fear of any 'witchcraft' crops up whenever man thinks himself most enlightened: from Roman times through Christianity (Germany leading the number of witch-killings by at least 100 times the number of English death-sentences);

II. *initiation*: this generally consists of: a. dedication to the Horned Master, the 'Devil', for at least a year and two months; b. the signing of an infernal covenant, preferably with blood; c. ritual copulation with the Devil-Grand Master;

III. how a witch can be *recognized and tested*: 1. they are insensitive, therefore they cannot weep, and do not feel when they are jabbed by a pin; such an insensitive spot on the body (especially scars) may be a Devil's mark; 2. other bodily deviations: watch for any blemish in the skin (extra nipples, haemorrhoids, warts, birthmarks, etc.), often hidden under the armpit, or in hair: they are sure signs of witchcraft, being the 'teats' of the familiars; 3. they are abnormally light (since they can fly), so a witch can be detected by: a. weighing them, usually against the big metal-bound Church Bible; v. Scales; b. ducking them; v. Drowning; 4. if, after a convincing number of tortures (people only speak the truth while undergoing severe pain) they can still recite the Lord's Prayer correctly, they are no witches; Joan of Arc could not; 5. when they see a broom, grains of corn, or holes in a sieve, witches will at once start counting (especially when helped by legitimate torture);

IV. *powers and activities* (v. also I): 1. their unnatural levity enables them to fly (with an-

ointments) on broomsticks, goats, asses, wolves, etc., and to sail in sieves; 2. to transform themselves into animals (usually with a part missing, often the tail); they can also give life to lifeless things (return of fertility); 3. they can become invisible (fertility in winter) or make someone else 'invisible' (e.g. dead), or make someone else invulnerable (like a ghost); 4. they kill swine (a transformation of the goddess); 5. their favourite part of a man's body is his (phallic) thumb (q.v.); 6. they can spit pins and needles (= sun-rays); 7. they dance around the (phallic) Fairy Tree; they kiss the Master's fundament (perhaps originally the second dual Janus mask); 8. they can harm someone by sympathetic magic: stick needles into their images, burn bits of their clothing, or hair, etc.; 9. the Sabbath (q.v.) ends at cock-crow: the natural time-indicator if you have not even got a watch on you.

withershins

1. a counter-clockwise movement is connected with the travelling moon; thus it became associated with maleficent, lunar magic of the witches; 2. the counter-clockwise movement is also connected with the movement of the sun in his night-crossing through the underworld; thus it became associated with: a. funerary rites, death, bad luck; in the ballad "The Lowlands of Holland" a ship being wrecked is described as: "But the weary wind began to rise and the sea began to rout, My love then and his bonny ship turned withershins about"; b. the (regenerative) underworld, (voluntary) involution; 3. *psych.*: a withershins movement is a movement toward the unconscious (clockwise is toward consciousness).

woad

1. a cruciferous herb (also called "woad-waxen", or "dyers' greenweed") with yellow flowers and pendulous pods; its leaves fermented yield a blue dye; 2. the paint was used by the Picts ('painted') as a war-paint and for tattooing; it rendered their appearance more horrifying in battle (Julius Caesar: De Bello Gall. 5, 14); v. Tattoo.

wolf

1. *untamed nature*: general evil as the chaotic, destructive element in the universe and man, with a possible triumph in the end; Inversion; 2. sacred to the *Great Goddess*: a. it howls to the Moon; b. its eyes light up in the dark; c. it feeds on corpses; d. it haunts wooded mountains; e. it is one of the transformations of the goddess, and later of the witches (or a mount of the

latter); f. a common European form of the Corn-spirit, whose fertilizing power is in its tail; it is often transferred to the person binding the last sheaf; 3. *fertility*: a. in Egypt the wolf was greatly venerated in Lycopolis, because it was a common transformation of Osiris; b. Graeco-Roman: it is sacred to Zeus, Apollo, and Mars (as agricultural god as well as war god); c. in France the Green Wolf has a summer fire-festival (as a form of the Fertility King) with his merry brotherhood; d. wolves in fables are usually fooled by the fire-king Lion, suggesting a substitute-rival relation with the lion (e.g. Aesop's fable 34, where a lengthened shadow plays a significant part); the wolf is also connected with the oak-cult; 4. *lust*: a. the she-wolves choose the lowest and randiest of their kind to be mated: Chaucer ("Manciple's Tale"); b. Circe changes men into wolves and lions; c. "as salt as wolves in their pride" ('pride' = sexual heat): Oth. 3, 3; cf. J. Webster: "Woman to man is either a god, or a wolf" (Wh. Devil 4, 2);

5. *cruelty, murder, corpse-devourer*: a. a wolf wets his foot in water and sprinkles it over a sleeping man before he attacks him: the ballad "Johnnie of Cockslee"; b. a wolf is the sentinel of 'withered' murder in Mac.; c. the wolf, that is foe to man, digs up the buried with his nails: J. Webster; d. *psych.*: a wolf devouring children: the fear of incest (v. Devouring); 6. *avarice, greed, a thief*: a. a rapacious wolf 'of the evenings' (or, deserts) shall spoil the transgressing Jews (with a lion slaying them, and a leopard watching them); probably a reference to the Roman Empire: Jer. 5, 6; b. the Germanic wolves Geri and Freki (Greed and Voracity, or courage; or, storm and wind) are fed all that is given to Odin, who does not need any food himself; c. Dante: the she-wolf Avarice (Inf. C. 1) may refer to the Papal See; she was loosened out of Hell by Envy; for the combination with lion and leopard v. 6, a; d. in 'Reynard the Fox' the wolf Isengrim may refer to the Barons; e. Julius Caesar "would not be a wolf, but that he sees the Romans are but sheep": Caes. 1, 3; and "appetite, an universal wolf, So doubly seconded with will and power, Must make perforce an universal prey, And last eat up himself": Troil 1, 3; 7. the *Devil*: (Middle Ages) with reference to St. John 10, 12; 8. *valour, war*: a. in Egypt; and in Rome as an ensign; b. Hebr.: the princes of Israel: Eze. 22, 27; c. Germ.: connected with Odin as war-god (v. 6, b); the Valkyrie sometimes ride them; and they are the symbol for the profession of warriors; a wolf and an eagle are found at the entrance of the part of Valhal-

the meant for the elect; 9. *cunning, swiftness, fierceness*, sharpness: e.g. Habakkuk 1, 8;

10. *poverty, hunger, melancholy*: connected with Greed, and: "To keep the wolf from the door" (phrase); 11. *corruption, heresy, cowardice, hypocrisy*: a. (Giotto, etc.): the wolf is pushed back by the dogs of the Church; it is a Christian emblem for Satan; b. the wolf in sheep's clothing (false prophets): Matth. 7, 15; c. in a Doubt-icon: a young man holding a wolf by the ears, with a scroll: "Auribus lupus teneo"; 12. *darkness, night, winter*: A. in the Bible wolves are invariably connected with evening or night: e.g. about Benjamin as a wolf: "and at night he shall divide the spoil" (Gen. 49, 27); B. Germ.: a. the world-wolf, Fenrir (the 'son' of Loki), is chained inside the earth by a tie made of the things that have disappeared from the earth (roots of mountains, women's beards, bird's spittle, the sound of cat's feet, the breath of fishes, etc.); he is a storm-night monster whose jaws (clouds) touch heaven and earth; at Ragnarok he will break loose and, coming from the East, will join battle, devour the sun and the moon, and, after killing Odin, will be killed himself by Vidar; b. a wolf nightly devours one of the Volsung's sons; his daughter (dawn, spring, etc.) saves the last son (sun) from the chthonic monster; c. Sköll ('adherer') and Hati ('hatred'), the twin offspring of Fenrir, follow the sun and the moon to the end of the earth; C. F.G. Lorca: 'lobos de penumbra' ('Lament for I.S.M.');

13. a person's *shadow*: a wolf, bridled with snakes, is the usual mount of a 'follower' the guardian spirit, a person's double, or animal, who follows a person in dreams; when seen out of dreams they predict death; 14. *protection*: the story of children reared by wolves is world-wide; it was one of the various animals serving as foster-parents to abandoned divine children (future sun-heroes), e.g. Romulus and Remus;

15. in the Ages (q.v.) of Man: a man of sixty; 16. *her.*: a. wolves are already found in the banners of the Corinthians and the Romans: caution in attack; b. martial cunning and prudence; 17. *wolf and lamb*: a. as opposites, they symbolize peace when together (Isa. 11, 6); just as the lion is the wolf's eternal enemy, the lamb (or, sheep) is its typical victim; b. a lamb between two wolves is an early representation of Susannah and the wanton elderly gentlemen; 18. *werewolf* (lycanthropy q.v.): a. a world-wide story of a human being changed into a ferocious animal: a wolf in Europe, a tiger in Asia, a bear in America; when the animal is finally killed or hurt, a person is found with the

same wounds; b. Greek: the shepherd who had to eat a boy's guts in Lycaean Zeus' rituals became a werewolf, lived with wolves and was only allowed to return to other humans, if he had stayed off human meat for 8 years; c. Lycaeon was changed into a wolf by Zeus, as the punishment for his 'abominable, cannibalistic rites': (Ovid, *Metam.* 1, 210ff.); cf. also Pliny (8, 34) and Pausanias (6, 8 and 8, 2); d. the wolf in Pan's service may have been a werewolf; e. the belief in werewolves underlies the story of Little Red Riding Hood; f. *psych.*: the baser instincts of man taking possession of his more 'humane' characteristics, with the possibility of reversing the process (modern: esp. a lady-killer).

wolfsbane

1. one of the names of Aconite, q.v.; 2. misanthropy; 3. a concoction of this plant brings forgetfulness: J. Keats ("Ode on Melancholy").

woman

1. the involutive, left side of things and situations: every sexual orgasm is a voluntary return to primordial, irrational chaos, from which life proceeds; 2. every woman tends to reflect some aspect of the Great Goddess (q.v.): a. the fleeting, unknown beloved, the Sister (SoS), the 'anima', reflecting man's highest transcendence (Beatrice), his purified intellect (Sophia), his humble, moral handmaid (Mary), the ferocious huntress (Artemis) or the temptress (siren, mermaid); b. the mature woman, stressing the sexual (Aphrodite), the instinctive (Eve), the emotional aspect (Helen of Troy), etc.; c. the mother (q.v.) or crone, the Magna Mater (irrational, amoral, primordial), the witch (Hecate), or the layer-out (Pietà), stressing the death-aspect of the goddess, from whom life proceeds and to whom it returns; v. also 5; d. Germanic matrons decided (by lots or divination) when it was expedient to fight a battle: Julius Caesar (De B. G. 1, 50); 3. naked women: in fertility-rites ecstatic women are whipped into the spring-fields to excite the fertility-god into action; v. further Nakedness; 4. the Bible: women *in travail*: a. extreme sorrow, especially the pangs preceding the coming of the Messiah: Isa. 13, 8; 21, 3; etc.; b. temporary sorrows of earthly life: e.g. St. John 16, 21; 5. *old* women: a. there is a nursery-rhyme about an old woman living under a hill: a fertility-symbol (hill itself is a female emblem); b. in another rhyme an old woman with a broom is "tossed up in a basket Seventeen times as high as the moon": a witch (with political innuendoes); c. an old woman living in a shoe with all her children is clearly another fertility-symbol (v. Shoe); 6. women's

day ('kalendae femininae'): March 1st; 7. v. *Female, Vulva*.

womb

1. the beginning, morning (Ps. 110); 2. night: "the foul womb of night": H5 4, Chor.; 3. the relation womb-tomb: a. "...I may be plucked into the swallowing womb Of this deep pit, poor Bassanius' grave": Tit. Andr. 2, 3; also R2 2, 1; Sonn. 3 and 86; b. D. Thomas: passim; 4. a barren womb: never satisfied (like the grave, dry earth, fire): Prov. 30, 16; 5. v. *Female, Mother, Vulva*.

wood

1. *material*: 1. a mother-symbol: v. Tree; 2. feeder of the sacred flame: a. wisdom; b. life and death: when Meleager was born the Fates predicted that he would live as long as a certain burning log of wood (external soul); his mother extinguished it, kept it till he killed his uncles (Ovid, *Metam.* 8, 451ff.); 3. sweetener of water: Ex. 15, 23ff.; 4. magical: "Touch wood, it's sure to come good": a charm to avert the evil consequences of boasting; 5. Swedenborg: "celestial goodness in its lowest corporeal plane"; 6. wood turned into stone: in King's Newham in Warwickshire; ref. in Ham. 4, 7; 7. a wooden foil was given to the gladiator who was discharged (= to live): "the harmless foil is claimed when the sword has been laid down": Ovid ("Amores" 2, 9, 23);

II. *forest* (q.v.): 1. fertility: the scene of early fertility-rites and sympathetic marriages and births; e.g. Robin Hood was born "in the gude green-wood Among the lily-flower"; 2. man's earliest temple: the vegetative decorations still testify to this; 3. enchantment; 4. *Dante*: a. the Wood of Error, Sense, and Spiritual Death: the opposite of the sunlit, mystical Rose; b. the souls of those who have committed suicide are contained in a wood of stunted trees, devoured by Harpies (Inf. 13); 5. *W. Blake*: the Wood of Experience (v. Forest); 6. *D. Thomas*: ("Altarwise") a. "wood of weathers": outward reality; b. "written woods": connected with the 'tree of words' (poetry), the 'tree of knowledge', and the Cross; 7. *woodman*: hunter of women: e.g. Meas. 4, 3.

woodbine

v. Honeysuckle.

woodcock

1. proverbially easy to catch, since it has not the sense to keep its head out of the noose (like the snipe, which it resembles); the male has a remarkable courtship flight; 2. goodwill, affection; 3. fool, dupe, simpleton: "We have caught the woodcock" (A'sW 4, 1); "springes to catch woodcocks" (Ham. 1, 3); 4. its meat is an aphrodisiac (red meat).

woodcutter

many fathers in fairy-tales are woodcutters; this is related to the craftsmanship of the fathers or fathers-in-law of the god/hero; Adonis and Jesus: carpenters; Hephaestus: a smith; they also relate to the Wise Old Man.

woodpecker

1. *myth*: a. Picus, son of Saturnus and father of Faunus-Pan, a 'tamer of horses', was changed into a woodpecker by Circe for spurning her love (Vergil: *Aen.* 7, 189ff.); his statue, with a woodpecker on his head, was found in her palace (Ovid, *Metam.* 14, 320ff.); b. he fed Romulus and Remus when the milk of the wolf was insufficient (Ovid, *Fasti* 3); therefore he was honoured in Roman legend as an ancient king of the country, and was sacred to Mars; he possessed the Sacred Tree; c. it was also regarded as a wood-demon, an incubus, and a soothsayer; d. Picus was sometimes equated with Picumnus, the companion of Pilumnus, the 'god of small children', who protected children from the wood-imp Sylvanus; e. Zeus changed himself into a woodpecker (relation with the oak); f. most of its characteristics connect it with the Great Goddess, which also fits Gr. 'Dryope' and Picus' associations with horses and Circe; 2. fertility: a. it announces the summer-rains in Greece by tapping the oak-tree (or by the call of its barbed tongue); b. it is also related to fertility-Mars; 3. lust: it derives its special significance from the fact that it hammers its bill in the cracks of the (mother) trees; 4. war: v. 1, b;

5. immortality: it climbs the trees spirally (v. Spiral); 6. prophecy: a. it predicts rain and storms; b. it indicates the places where a treasure is hidden (Grimm); c. it knows the various medicinal herbs, which it guards so jealously that it picks out the eyes of anyone who steals them illegitimately; 7. Christian: Satan, heresy.

wood-pigeon

1. originally a girl who took foolish pride in her voice, but lost a contest with a boy, and in shame asked to be changed into a bird (Longus: "Daphnis and Chloe" 1): monotonous chant; 2. Pliny (10, 11): the victim of the cuckoo's nesting pranks (instead of the usual hedge-sparrow); 3. vanity: defended by kestrels (Pliny 10, 52).

woodsorrel

1. this plant closes its flowers at night, and lets its leaves drop, not to regain its aspect before the sun rises; 2. joy, motherly love.

wool

1. a homely, simple life; though in the Bible it is the usual material for clothes, it is forbidden for priests: "they shall not gird themselves with any thing that causeth sweat" (Eze. 44, 18), so they could only wear linen (even for

bonnets, breeches, etc.); cf. a similar prohibition for the initiates in Orphic and Dionysian mysteries in Herodotus (2, 81); 2. noiselessness: "The feet of the deities are shod in wool" (as they bring judgment): proverb; 3. vagueness: "wool-gathering" = fanciful, purposeless dreaming; 4. shroud: "In England the dead in Woolen are clad" (Swift); 5. fertility: in Greece, at the fertility-rites held in Spring and Autumn, "eiresionēs" were used, consisting of an olive-branch bound with fillets of wool and the fruits of the season; the later Greeks themselves disputed the origin of these tokens, but agreed they were connected with (orgiastic) fertility-rites; Roman brides were asked to touch their doorposts with wool (and pig's or wolf's fat); 6. Germ.: Heimdal's sharp hearing enables him to hear grass grow on earth, and wool on sheep.

word

1. man has an archetypal need to tell his life-story: a. to relieve his sense of guilt: e.g. Hamlet's dying request to Horatio, the Rime of the Ancient Mariner, etc.; b. to achieve atonement, and thus to "create a name" (q.v.), and rebirth in individualized immortality; 2. the Logos (q.v.): creative and destructive emanation of a supreme deity; cf. Sumerian Enlil who was the storm, wind, breath, the 'word' of Anu: the active manifestation of the power in being, destructive as well as constructive; 3. Christian: Christ; 4. generally words in a language are represented as an organic whole, e.g. D. Thomas's "tree of words" for poetry; 5. silver: silence is gold; 6. it carries associations with outgoing breath, spittle, etc.

world

1. immensity, macrocosmos reflected in its smallest units as microcosmos; 2. the finite: the opposite of eternal chaos; 3. transitoriness, the phenomenal veil hiding the truth, evanescent joys leading man astray; 4. ladder to eternity; 5. Norse: nine worlds: a. Muspelheim: the fire-world, the highest, situated in the South; b. Asaheim: the home of sky-deities; c. Ljosalfheim: the home of light elves, situated in the East; d. Vanaheim: the abode of ocean-deities; e. Mannaheim: Middangard, man's home; f. Jotunheim: the underworld of (chthonic) giants; g. Svartalheim: the home of the dark elves, situated in the West; h. Helheim: the abode of the dead; i. Niflheim: the world of mist and ice, situated in the Far North; 6. v. *Ages*.

World, The - (Tarot)

1. other names: Earth, Gospel, Voyage, Complete Victory, the Virgin-Mother; 2. usual-

ly represented: a naked woman in a circle (or an oval, or a mandorla, q.v.) with the Tetramorph (q.v.) in the corners outside the circle; the woman may have a veil partly covering her front, or a flower girdle; she sometimes holds two wands, or a wand and a bag, or an olive branch (with two slender pyramidal shapes standing on each side of her); she either stands or dances; the circle may be made of leaves, or may be Ouroboros (q.v.); 3. *denotes*: a. perfection as the end of creation out of Chaos; the final crown of the initiate; truth and spiritual evolution attained on earth; b. the Major Fortune (The Wheel being the Lesser Fortune); c. the merging of the subconscious with the conscious and superconscious; cosmic consciousness; d. the 4 elements (the 6th-Creation): v. Tetramorph; e. astrol.: Pisces.

worm

1. the lowliest creature; 2. contempt, weak and insignificant man: a. "How much less (than moon and stars is) man, that is a worm?": Job 25, 6; and "Fear not, thou worm Jacob": Isa. 41, 14; b. man in the stage of first breathing; 3. death, insidious destroyer: a. corpse-gnawer: "thou dost fear the soft and tender fork Of a poor worm": Meas. 3, 1; b. the devourer (even) of virginity: when his Coy Mistress is dead "then Worms shall try That long preserved Virginity": A. Marvell; 4. the flesh: the opposite of the butterfly (Man's soul);

5. conscience: "Don Worm, his conscience": A. D. 5, 2; and "The worm of conscience still begnaw thy soul": R3 1, 3; the idea came from the old Morality-plays; 6. wiles: "the wily worm that destroys the buds": Alcmān; 7. a diminutive serpent: a. slanderer's tongue "Out-venoms all the worms of Nile...": Cymb. 3, 4; b. as a symbol of winter (v. Seasons): the witch "Alison Gross" (autumn) in a ballad changes a man into a worm for spurning her love, till he regains his proper shape through the Queen of the "Seely Court" (the happy court of the fairies of Spring); c. like the snake, trodden under foot; v. also 1; 8. laziness: lazy fingers breed worms (Rom. 1, 4); 9. secrecy: "concealment, like a worm i' the bud": Twelfth N. 2, 4; the worm of covetousness (Langland: P. Ploughman 16);

10. *psych.*: a killing libidinal figure; 11. Christian: a. sin, hell: a. in an icon Sin, a naked and blind youth, has a worm gnawing at his heart; b. Hell is a place "Where their worm dieth not, and the fire is not quenched": e.g. Mark 9, 44 (from Isa. 66, 24); v. also 12, A; b. Christ: "I am a worm and no man": Ps. 22, 6; 12. *special literary references*: A. *Dante*: a. worms

collect the tears and blood of those damned cowards on the Dark Plain outside Hell, running after a shifting ensign, who had, in life, been neither good nor bad (Inf. 3); b. the Great Worm: Cerberus (Inf. 6, 22); c. Lucifer is called the 'vile worm' (Inf. 34, 108); B. *W. Blake*: the flesh, materialism; v. also Rose; C. *D. Thomas*: a. the worm as serpent; phallic and death (begetting brings death into the world); b. in "Especially when October winds" the winter is wormy, because, like a slug, it teaches destruction, and v. 7, b; 13. worm and *mackerel*: a Terrible Stepmother changes her stepson into a "Laily (= loathly) Worm" (who has now killed seven knights) and his sister into a mackerel of the sea; when the father hears of it he burns the stepmother in a wood on a fire of "hathorn an' whin" (ballad).

wormwood

1. *general*: a. the plant (Artemisia), from which absinth is made; b. Queen Artemisia, grieving at the death of her husband, King Mausolus, mixed his ashes with her drink; c. used in religious rites; d. a draft of it was a prize for chariot-racers (giving wealth); 2. affection; 3. purification: in Rev. (8, 11) a great star called Wormwood (Gr. 'Apsinthos'), falling on the third part of the waters, causes the death of many: temporary disasters striking the evil, and purifying the good; 4. false judgment: "Ye, who turn judgment to wormwood, and leave off righteousness in the earth": Amos 5, 7;

5. punishment: a. Yahweh feeds the ungodly with wormwood (and "water of gall": v. next) as a punishment in Jer. 9, 15; b. Deut. (29, 18) admonishes the Hebrews to follow the Lord "lest there should be among you a root that beareth gall (= 'rosh', a poisonous herb) and wormwood"; c. wormwood is the bitter end of a 'strange' woman: Prov. 5, 4; 6. bitter mockery: Hamlet and LLL (5, 2); 7. intoxication: "he hath made me drunken with wormwood": Lament. 3, 15; 8. weaning: wormwood was put on the dug to wean a child by its bitter taste; ref.: Rom. 1, 3; 9. *astrol.*: related to Mars; 10. *Dante*: the Gluttons get wormwood to drink ('assenzio': Purg. 23, 86); v. Mugwort.

wound

1. *D. Thomas*: a. the Fallen World is a world of wounds (= Christ's wounds), that cannot be healed and are inherent in mortality; b. "wound in the throat": poet's stigma; 2. *folklore*: often a wound can be healed by treating the object that inflicted it (e.g. oiling the sword, knife, etc.), or the hand that caused the wound.

wreck

D. Thomas: a. wreck, ruin, from the Tower

of Babel from which the Creators of Words will arise; b. sea-weed (= mother).

wreath

1. the older Greek word ('choronon' for 'stephanon') is related to chorus-men in the theatre, who wore them or competed for them; 2. wreaths were put on the head to curry favour with the Graces as Goddesses of Fertility; Sappho specifically mentions anise-sprays; 3. Germ.: wreaths of flowers were thrown into the summer-fires in memory of the death of Balder, God of Fertility (v. Mistletoe), hoping that life's miseries would burn away like that; 4. victory, valour: e.g. in heraldry; 5. resurrection (victory over death), memory; 6. it shares in the *Wheel*-symbolism; v. also *Burial* (for funeral wreaths) and *Garland*.

wren

1. the (golden-crested) wren is the twin-hero of the Old Year (Dutch: 'winter king'); as such it is hunted by Robin (Redbreast, q.v.) and his friends on St. Stephen's Day: a. "The wren, the wren, the King of all Birds, St. Stephen's Day was caught in the furze": the traditional verse accompanying the killing of the wren, which is carried about the town on a stick (remnant of the crucified hero); b. in a long nursery-rhyme, when Robin and his friends have killed the wren, the quarry is so great that a cart and six horses will have to carry her, and seven cooks will dress her, and boil her in a "brewer's big pan"; c. in another rhyme she is Robin's wife, Jenny; d. it is found in ivy or holly (q.v.) and beaten to death with a birch (q.v.) rod; 2. maternity, heroism: a. she will fight an owl to defend her young ones (Mac.); b. nursery-rhyme: "The dove says, Coo, coo, what shall I do? I can scarce maintain two; Pooh, pooh, says the wren, I have ten, And keep them all like gentlemen"; 3. lust: "The wren goes to 't": Lr. 4, 6; 4. prophetic: a. Irish: sacred to Bran, predicting seasonal changes, and death (like the Raven); b. the Druids' bird;

5. death: a. at Cock Robin's funeral the wren is the pall-bearer; b. Robin Redbreast and the Wren cover with leaves and flowers the unburied dead in J. Webster's "White Devil" (5, 4); 6. consolation: its chirping brings consolation in 2H6 3, 2; 7. diminutive size: "Look, where the youngest wren of nine comes": the last and smallest of the nest, with reference to a small woman (Tw. N. 3, 2); 8. *W. Blake*: "He who shall hurt the little Wren Shall never be beloved by Men" (Aug. of Inn.); 9. *D. Thomas*: a. the Father advises the Son to kill the wren and the spider (as the components of life and death), which the Son declines ('Find meat on

bones'); b. wren's bone: thin frailty, and future flight to light (it becomes 'winged'); c. the hawk in the egg (= the beginning of birth-death) kills the wren ('Ballad of the long-legged bait');

10. *folklore*: it is very unlucky to take a wren's eggs.

Wright

a boy called thus will get the fixed epithet "Shiner" Wright.

wryneck

1. sacred to the Great Goddess of fertility, resurrection and death: a. it is a spring migrant; b. it has V-marks (v. Five) on its writhing neck, like Athena's oracular serpents; c. it hisses like a snake; the Gr. word is 'snake-bird'; d. it lays white eggs in nests in willow-trees; e. it is sa-

cred to the Moon: Io sent it as a messenger to attract Zeus; f. the Pierides (who challenged the Muses) were transformed into wrynecks (or, into magpies, according to others); 2. (feminine) lust: a. it twists its neck coquettishly; b. it is "the cuckoo's mate"; it is sacred to Aphrodite and was used in a love-charm: tied to the four spokes of a wheel (with incantations); it is called 'maddening' by Pindar (Pyth. O. 4, 214ff.); c. "Wryneck, bring that man back to my room" is the refrain in Theocritus (2); 3. divination: it twists its neck towards a murderer.

wyvern (wivern)

1. *her.*: a dragon with eagle-wings and claws, and a barbed serpent-tail (the word is derived from 'serpent'); 2. guardianship.

**X**

1. there are no ancient equivalents; 2. symbolizes: a. negation, a 'crossing out'; b. the Great Unknown, or a variable quantity (the op-

posite of A); c. spiritual love, (the first letter of) Christ, the Light of the World; d. it has affinity with the Andrew-cross and the Hourglass; 3. *correspondence*: body: heart; 5. v. T.



Y

1. Y was introduced to represent Gr. 'upsilon' in the Roman alphabet; 2. symbolizes: a. androgyne, q.v.; b. Pythagoras: the sacred Triad (v. Three); c. the good and bad road that can be taken by Free Will; d. an unknown quantity (like X); e. it shows affinity with Cup, divining-rod, etc., according to form; f. through its phonetic affinity with J, v. also Yahweh and Tetragrammaton; 4. *correspondence*: a. period: 7 years; b. body: the spleen.

Yahweh

1. the consonantal root can be supplied with various vowels: Jehova (faulty Christian pronunciation, obtained by combining the consonants with the vowels of Adonai), Yah, Yahu, etc.; 2. meanings: "I am" (or, he is, becomes), "he causes to fall" (rain, destruction), "he fell" (meteor, storm), or "he loves"; 3. the name is 'ineffable': a. for fear of abuse of the name, e.g. in magical formulae; the result was the opposite: the very avoidance of the name caused it to be feared more than any other, even among the 'heathens'; b. by giving God a name, the possibility of other gods arises; 4. interpretations of the *consonants*: A. Yod: a. Cabala: the active principle, the Creator, the original letter, from which all others sprang, and number Ten, completeness, making possible the creation of the Sephira (q.v.); b. Mystic: phallus, the male, the pointing finger; B. He: a. Cabala: the passive principle, the great Receiver; b. Mystic: the vulva, opening, window; C. Vau: a. Cabala: the medium letter, uniting the others, and transforming them; b. the hook or nail, capture; 5. the name is inscribed on the phylactery; on a pentacle it is a talisman (magical papyri); it may have been inscribed on Moses' rod; 6. v. *Jehova* (for the Gnostic names), and *Tetragrammaton*. **Yarrow**

1. a plant belonging to the Compositae, often found in pastures and lawns to make a solid turf; other names: 'milfoil' (the official name is 'Achillae millefolium', because Achilles discovered its healing qualities), Nose-bleed, Bloodwort, etc.; 2. *folklore*: a. it stops bleeding noses, but may also cause them to bleed; b. used at a wedding it guarantees at least seven

years of love; c. anti-witchcraft: put on thresholds, in cradles, etc.

yeast

1. fermentation, love: "those Who boil elsewhere with such a lyric yeast of love": E.A. Robinson ('New England'); 2. *folklore*: a cure for leucorrhoea ('the whites'), the plague, etc.

yellow

1. the colour of the sun: (sun-deities, especially Apollo:) a. light: intelligence; diffusive wisdom, comprising intuition, comprehensive generalizations, as well as rationalization; spiritual maturity (the colour also of ripe fruit), inspiration, revealed faith (St. Peter's mantle); judgment; 'les plis jaunes de la pensée' (Mallarmé: 'Hérodiade'); b. warmth, love, magnanimity, peace; c. purity (of spirit), constancy (of faith); d. riches and power: God promised Solomon the union of wisdom and fortune; e. fertility (divine virgin-mothers have yellow, or 'golden' hair): harvest, abundance, hospitality; yellow robes were typical for the Dionysian festivals; f. Aeneas' 'Golden' Bough, given him for his return from the Underworld; 2. love: a. among the Hebrews the colour of the marriage canopy; b. the 'Hymenaios'-singers in bridal processions wore yellow garments; c. Roman brides wore yellow veils; yellow shoes were worn for marriage (Catullus, 61); v. also Wedding-dress; d. in the 14th century in Hamburg prostitutes had to wear yellow scarfs; 3. the east, dawn; 4. further connections with Gold (q.v.): a. the colour of the philosophers' stone; b. dignity: official government documents and reports ('yellow books'); c. recognition, reward;

5. betrayal (inconstancy, adultery, etc.): a. traditionally the colour of Judas' dress; in Christian prosecution the colour assigned to the badge of Jews (in Venice, the German concentration-camps, etc.); b. "This yellow lachimo": Cymb. 2, 4; 6. cowardice, jealousy; 7. death and decay: a. the colour of leaves in autumn; b. the colour of the executioner of the Spanish Inquisition; c. a mourning-colour in Modern Egypt; 8. sensationalism, diffusiveness lacking profundity: the yellow backs of trashy novels, jingoism in journalism; 9. melancholy: "green and yellow melancholy": Tw. N. 2, 4;

10. enmity, lowest rank: in the M.A. worn by warriors, servants, pages, etc.; an earthly colour; 11. connected with Mercury: a. the god: variegated; v. also 8; b. the planet Mercurius; c. alch.: sulphur; 12. *psych.*: a. the opposite of, and the negation of, blue: yellow moves towards one as blue recedes; b. those who like the colour tend to have these characteristics: extravert, diffusive interest in the outer world; bravery; constancy; idealism, a cultist; inverted: disillusioned person, unsociable and sardonic; 13. *correspondences*: a. geometric figure: hexagon; b. bodily influence: the heart and lungs; c. gems: all golden gems (chrysoberyl, chrysolite, chrysoprase, etc.), diamond, jasper; d. Germany: on the 8th cent. map of St. Beatus; 14. *J. Joyce*: (with brown) the colour of paralysis and decay (of Dublin, etc.);

15. *D. Thomas*: the colour connects the sea with moon, sovereignty, and heaven, but also transitoriness (sand) and sterility; 16. *folklore*: a. one of the colours of the Plague (with red and black); b. flowers of this colour cure jaundice; c. unlucky among actors: do not use this colour for curtains, etc.; d. v. individual flowers (e.g. Marigold), and Wedding-dress; 17. v. *Saffron*.

yellowhammer

folklore: the bird is associated with the Devil: a. it drinks a drop of the Devil's blood every May Day morning; b. it is the servant of the snake: it warns the snake of approaching danger, and hatches out the snake's eggs (or of the toad: v. Wheatear).

yes

1. the typical female word: e.g. Molly's monologue in J. Joyce's "Ulysses"; 2. acquiescence to death, or death itself: "The yes to death, the yesman and the answer": do not say 'yes' to death, who says 'yes', and is the result of 'yes': D. Thomas ('Now').

yew

1. death (and immortality): a. the blood of a black bull, which was wreathed with yew and sacrificed to Hecate, was given to ghosts; b. it yields material for deadly weapons: e.g. bows; this is already mentioned in Vergil (Georg. 2, 448) and Chaucer: "the sheter (shooter) ew" (PoF); cf. "And dress your bows of yew" (the ballad 'Robin Hood and his Meinyn'); c. it likes the cold of the North wind (Vergil's Georg. 2, 113); yew-logs are good fuel for winter-time; and as a death-tree it is connected with the Winter-solstice (and the Celtic letter I: v. Calendar); d. the path leading to the underworld is shaded by yew-trees: Ovid (Metam. 4, 432); e. its seed and foliage is poisonous, so that even cattle die

of it, and birds (or these may lose their feathers); thus it is 'double-fatal' (R2 3, 2), since it kills, and provides instruments of killing; it is found in the witches' cauldron in Macb., and may have been the 'cursed hebenon' of Hamlet; f. "My shroud of white, stuck all with yew, O, prepare it": Tw. N. 2, 4; g. in church-yards the roots spread to the mouth of the dead; cf. Tenneyson: "Old Yew ... Thy fibres net the dreamless head; Thy roots are wrapt about the bones" ('In Memoriam'); also J. Webster (Wh. D. 4, 3); h. one of the trees which may have supplied the material for the Cross: "And there you will see sweet Jesus Christ, Nailed to a big yew-tree": the ballad 'The Seven Virgins'; i. attribute of Grief: it kills the plants and exhausts the soil it grows on; 2. constancy, faith: an evergreen, which is long-lived and of long wear; 3. forgetfulness (in death): a. its berries are mentioned thus in J. Keats's 'Ode on Melancholy'; b. wine-barrels are often made of yew-staves; 4. *astrol.*: related to Saturn;

5. *W.B. Yeats*: two old Irish lovers (Baile and Aillinn) were buried under the Christian apple and the pagan yew, the flame of their eternal love giving enough light to read by ('Supernatural Songs I'); 6. *T.S. Eliot*: a desire (of the world) reaching down to the skull even beyond death: 'Burnt Norton'; cf. 1, g; b. with the Rose: conjunction of opposites: birth/death, desire/grief, etc.: 'Little Gidding' 5; 7. *folklore*: a. as it is a sacred tree it is very unlucky to cut it down or even to bring branches into the house as evergreen Christmas decoration; b. love: its berries have a sticky sweetness, and fall at the church-porch, where marriages are celebrated.

yoke

1. union, balance; 2. a curb: attribute of patience, obedience, and toil; 3. tyranny, or temporal powers or destiny: a. Jeremiah walked with a yoke round his neck to symbolize the exile to Babylon (e.g. Ch. 27 and 29); b. Romeo shakes off the "yoke of inauspicious stars" (Rom. 5, 3); 4. transgression: the yoke of transgression of Zion is found in Lament. 1, 14; 5. sacrifice: connected with the ox; therefore also: fertility, sowing, etc.; 6. Christian: a. emblem of Christ; b. love of Christ (St. Augustine).

Yule

1. festival held at the winter-solstice; orgiastic rites (accompanied by noise, lights, travesty, mock-deaths and resurrections) are needed to ensure the rebirth of the sun, fertility, etc.; 2. other important elements of the feast are the oak, mistletoe (q.v.), Boar (q.v.); 3. v. *Calendar* and *Seasons*.



Z

1. it was introduced into Latin to represent Gr. Zeta; 2. symbolizes: a. what completes, perfection; b. an unknown quantity (like X and Y); c. the zig-zag line of lighting, emblem of creative thunder-gods like Zeus; d. superfluity: "Thou whoreson zed! Thou unnecessary letter": Lr. 2, 2; e. it sometimes varies with S (especially as ZZZ e.g. for 'Sanctus'); 4. *correspondence*: body. stomach.

Zebulun

1. Jacob's tenth son, his sixth by Leah; when he was born she said: "God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons" (Gen. 30, 20); so she called him 'dwelling'; 2. *emblem*: a ship, because Gen. 49, 13 says: "Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships"; 3. writing: "of Zebulun they that handle the pen of the writer": Judg. 5, 14; 4. warrior: "Zebulun and Naphtali were a people that jeopardied their lives unto the death in the high places of the field": Judg. 5, 18; 5. *astrol.*: Pisces; 6. *gem.*: according to A.V. a diamond; R. Graves suggests a sea-green beryl.

Zephyr(us)

1. *personified*: a. it is one of the four most important winds: a son of Eōs-Aurora; he is the god of the cooling, gentle breeze: "the sweet gale of Zephyrus is hushing the rage of the equinoctial sky" (Catullus, 46); b. a young man with a sweet and serene air; he has butterfly wings and a crown composed of all kinds of flowers, since he has a good influence on Nature and was married to Chloris, goddess of flowers; it sets the trees in blossom (v. Vergil: Georg. 2, 330); c. dew-breathing; it is connected with spring (Callimachus H2, 82); 2. anything light and airy: "The frolic wind that breathes the spring, Zephyr, with Aurora playing, As he met her once a-Maying": Milton ("L' Allegro"); 3. the father of important horses (cf. Boreas): Xanthus and Balius (by the harpy Podarge).

zero

1. the female principle (beside male 1, together the 10 of completion), the womb, the vulva; though nothing by itself, it multiplies the preceding number decimally: "Like a cipher

(Yet standing in rich place) I multiply with one 'We thank you' many thousands moe, that go before it": Wint. 1, 2; 2. *D. Thomas*: womb and moon; 3. v. *O. Nothing*.

zig-zag

1. lightning, electricity: emblem of thunder-deities like Zeus; 2. the waves (q.v.) of the sea: regeneration, spiritual purification and rebirth, etc.; two horizontal zig-zag lines are the symbol of Aquarius.

zircon

1. the gem is associated with Capricorn and Virgo; 2. *virtues*: a. it enhances insight into character; b. it gives joy and amity; d. it guards against jealousy and theft; d. it disperses evil spirits, especially those causing sickness.

Zodiac

1. the rather narrow path of constellations travelled by the sun, moon, and planets; since most of these constellations have the names of animals, the path was called the Zodiac: 'circle of animals' or 'the little animals'; 2. for some time people counted the middle of a sign, now (since 150 B.C.) the beginning of a sign; 3. the disturbance in the direction of the earth-axis causes us to view the universe from a slightly different angle; in the year 3,000 B.C. the alpha-star of Draconis can have served as a polar star; now it is the alpha of Ursa Minor; in every 26,000 years it has the same position; the equinoxes change with this movement, so that the vernal equinox moved away (and back) from Aries, till it is in Pisces now; A. if we compare the present situation with that of Babylon we get:

period	Babylon	now
spring-equinox	Gemini Shepherds' festival	Aries
mid-summer	Virgo Ishtar	Cancer
autumn-equinox	Sagittarius Nergal-Mars	Libra
midwinter	Pisces water-resurrection	Capricorn

B. man's history can be divided, according to this precession, into 2000-year cycles: 1. 2000 B.C. A.D.: the Age of Aries: the age of Zeus - Dionysus - Pan, etc.; b. A.D. - 2000 A.D.: the Age of Pisces: the age of Christ (whose symbol is a fish); c. 2000 A.D. - 4000 A.D.: the Age of Aquarius: world-wide organizations, international brotherhoods, etc.; 4. anatomical correspondences: (17th cent. transl. of a Roman poem): "The Ram defends the Head, the Neck the Bull,

The Arms, bright Twins, are subject to your Rule; I' th' Shoulders Leo, and the Crab's obeyed I' th' Breast, and in the Guts the modest Maid; I' th' Buttocks Libra, Scorpio warms Desires In Secret Parts, and spreads unruly Fires; The Thighs the Centaur, and the Goat commands The Knees, and binds them up with double bands. The parted Legs in moist Aquarius meet, And Pisces gives Protection to the Feet."