

In the former its phonetic value is *ha*, constituting the first syllable in the word Hamath (Hittite Inscription, H. V., line 2). In the latter it has the values *e*, *eu*, bean being *etl* in Aztec. The Aztec hieroglyphic for *atl*, water, takes the place of the bean in the Hittite H. V., line 3, showing that *ha* was the original power of both symbols. Pliny (*loc. cit.*) speaks of religious practices connected with the bean among the Romans. It was regarded as impure by the Egyptian priests (Herodot. II. 37, Diod. Sic. I. 89), and by the Pythagoreans (Diog. Laert. VIII., 19, 21), who are supposed to have derived their lore from Egypt. The reasons for the aversion of the Egyptians and the regard of the Romans for this vegetable are historical. The lunar and bean name *ilar* or *hilar* was a tribal one, denoting a Hittite family, the Alarodians of Herodotus and the Allurians of the Assyrian monuments who dwelt in Armenia, the Illyrians opposite Italy, the Ilpergetes and Ilpercaones of Spain, and the Silures of Britain. Iluro, now Oléron, north of the Pyrenees, represents the same word. It was connected by the classical geographers with Lapurdum, whence the Basque Lapurta or the Labourd, just as Illyria connects with Liburnia, and Allapur with Alluria. So also Etruria furnishes Solaria and Portus Liburni, and in Liguria we find Ad Solaria and Libarna. When the Lupercalia were instituted at Rome, two families were appointed to preside over them, the Quintiliani and the Fabiani (Festus, 87). The latter, like the Fabii, were doubtless Etruscan Ilars, who understood the rites of the old Accadian Lubara, god of pestilence, and worshipped him under the twin names Lupercus and Februus. For the connection of this ancient deity with Jupiter Labradeus of Caria and the Irish royal hero Labradh Loingseach, see my essay on Monumental Evidence of an Iberian population of the British Islands, in Trans. Celtic Society of Montreal, Vol. I.

