

Besides that Ludim as a whole are derived from Amalek, the name of the king Sadyattes points to an old SADID or SHEDAD, while Alyattes and Alcimus, as compared with Attes and Aciamus, reveal plainly the presence of the Arabic article AL.⁵¹ Can the initial *l* of *labrus* and *Labradeus* be of the same character as that of Alyattes? The Sanskrit and Persian languages will answer this question. In the former the word for such an axe, that, namely, with which the later Rama swept the Kshetriyas from the earth, is *parasu*, and in the latter it is *beret*, these being the equivalents of Al-brus and Al-brad. The whole word with the article in a purer form is found in the Irish *albard*, the Spanish *alabarda*, the German *Hellebard*, and the English *halberd*, which the Romaic, in profound ignorance of the original, has naturalized as *alamparda*. A word not unlike Labradeus is Labyrinth, the origin of which seems to be completely hidden. Yet ancient Persian history informs us that Menoutchehr dedicated to the moon a temple in Balkh called AL-BAHAR-NAU.⁵² It is long since I first connected Menoutchehr of the old Persian story with MENCHERES of Egypt, who should rather

⁵¹ Vide Rawlinson's Herodotus, Appendix, Book 1., Essay 1., On Chronology and Early History of Lydia.

⁵² "In libro Sadder cap. 43 memoratur Pyreum dictum Adurchura, i.e., ignis illuminationis rationis, q. d. mentis et rationis illuminatione aliquem inspirans. Estque juxta Kirman illud Pyreum, illeque Ignis illuc traductus ex Chorasani, seu Bactria, ut vult Shahrastani. Haec hodie (ut alibi fusius dicitur) est Metropolitica Ecclesia Magorum omnium ad quam semel in vita sua tenentur veteres Persae omnes peregrinationem suscipere, sacrae visitationis ergo, ut olim faciebant ad antiquam Ecclesiam Cathedralem Azur-Gushtasp in Balch, seu Bactris et prout antea fecerant ad multo antiquiorem ibidem Cathedralem Nau-Bahar. Fuit enim in urbe Balch (ut mox dicitur) aliud antiquissimum Pyreum dictum Nau-Bahar, seu Novum Ver, propter vernantem ejusdem ornatum et picturas floridas." *Historia Religionis Veterum Persarum, &c.*, Aulor Thomas Hyde, Oxon, 1760. p. 102.

A short distance further on the author quotes Shahrastani who, speaking of sacred edifices dedicated to the heavenly bodies, says: "Ex his etiam fuit Al-Nau-Bahar quam extruxit Rex Manushahr in Balch dedicata Lunae." I cannot agree with the interpretation of Nau-Bahar given by the learned author as *Novum Ver*, nor believe that the words are the same as those which now designate the *new year*, or the month answering to our April. "The word Behar," says Sadik Isfahani, "in the Hindi language signifies a school or college." *The Geographical Works of Sadik Isfahani translated. Oriental Translation Fund. London, 1832.* Tahkik al Irab, Bihar. The common word for college in Hindustani is *madrasa*, but this word Behar doubtless represents an older name for a building in which religion and education may have gone hand in hand. I cannot but view the form given by Shahrastani in which Nau precedes Behar as an attempt to explain a term inexplicable save by the knowledge of an earlier stage of language and history. The final *nau* or the *fnth* of *labyrinth* may easily have been the name of the goddess NERU which is the same as MONTH the first part of the name of MENCHERES, without the initial M.

A recent writer in the *Edinburgh Review*, speaking of the Buddhist temple which took the place of the Pyreum at Balkh, says, "It is especially worthy of remark that through all subsequent history the building retained the same Sanskrit name of Nava Vihara (corrupted into Now-Behar, and signifying 'the new monastery.')

—Edin. Review, No. cclxxv., Art. 1., "The Book of Ser Marco Polo, the Venetian."