


a king is represented whose prænomen is *Ra-men-kheper*—the name having been hammered out—commemorated Stephinates, and that it was defaced by order of Queen Amenirtas. He thinks, also, that the name Stephinates was a Greek corruption of *Tuf-Net*, “Neith is his breath:” which, he contends, was the proper pronunciation of the name of a person of whom there are naophorous statues at London and Paris; as there are of two of his sons at London and Rome, and of a grandson at London. From the inscriptions on these five statues, he concludes that this person must have been born in the latter part of the reign of Psammitichus I.: which would allow of his grandfather, from whom he inherited his name, being born under Stephinates.

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The Secretary also read a paper, by the same author, on Assyrian Mythology.

This paper contains an enumeration of the Assyrian deities in the order in which their names occur on the obelisk in the Museum. The above gods are first mentioned, and, in connexion with them, some of their principal attributes, and certain mystic numbers annexed to their names on a tablet in the British Museum. They are—*Assur*, king of the gods, who has no number; *Anu*, 60; *Bil*, 50; the sea-god, whose name is supposed to be *Dagan*, 40; *Tsin*, 30; *Bin*, 6; *Shamas*, the sun, 20; *Marduk* (lost); *Bar*, “the son of the god, 50,” the principal war-god (lost); another war-god, supposed to be *Nirgal*, 12; and *Nabiu*, 10. The goddesses are then considered, about whom there is a difficulty. Three goddesses are mentioned in the Khorsabad inscriptions as holding the chief rank; though “the great wives” of several gods are mentioned also, who must be different from them. The two first of these are alone mentioned on the obelisk; while the tablet containing the numbers gives the third only, connecting her with the number 15. Her monogram is . On a cylinder of Esarhaddon in the Museum two goddesses are mentioned:

the 15 of Nineveh, and the 15 of Arbela. The former of these must be Ishtar, always called the mistress of Nineveh; and the latter is presumed to be the goddess named on the tablet, who presided over childbirth. Of the goddesses named on the obelisk, the first is stated to have been named *Biltu* and *Jarpanitu*. She was the wife of *Bil*; and is called "mother of the gods," as *Bil* is called their father. She is presumed to have been connected with the planet Venus, as *Ishtar* is certainly the moon. The name of *Ishtar* occurs last on the obelisk; she was regarded as the wife of Assur, and mistress of Nineveh. Her name is used as an appellative for "goddess." On the figure of a lion in the British Museum is a long inscription in honour of the goddess of war, to whom it is dedicated. She may have been the same as *Jarpanitu*.

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Mr. Haughton communicated an account of some experiments made by him during the last summer, on the reflexion of plane polarized light from the surface of transparent bodies. These experiments were made with sunlight, and repeatedly verified. The new laws established by the experiments are the following:—

*First Law.*—If light polarized in any azimuth be incident on a transparent surface, and the angle of incidence be increased from  $0^\circ$  to  $90^\circ$ , the reflected elliptically polarized light has a minimum ratio of axes at the principal incidence, and is plane polarized at  $0^\circ$  and  $90^\circ$ ; or the ratio of axes is infinity.

*Second Law.*—That as the azimuth of the incident polarization approaches a certain limit, which Mr. Haughton calls the circular limit, the minimum ratio of axes diminishes.

*Third Law.*—That when the azimuth of the incident polarization is equal to the circular limit, the ratio of axes of reflected light is unity; or the reflected light is circularly polarized.