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103. Seething the Kid.

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or written signs could be discovered on it, and we cannot yet say for certain who was buried in this tomb.

We now know the plan of the funerary temple of Mentuhetep II. As has been shown in the previous articles on these excavations, which have appeared every year in *MAN*, by Mr. Hall, and last year by Mr. Hall and myself, it consisted of a platform to which access was given by a ramp. On this platform rose from the midst of a surrounding colonnade or ambulatory a pyramid, which seems to have had no other purpose than to mark the funerary character of the building. Behind it, in the middle of a colonnaded court, was the entrance to a subterranean chapel, and, beyond the court, a hypostyle hall which was the portico or pronaos to a *cella* ending in a small rock-cut chapel, where I suppose stood the statue of Mentuhetep with an altar before it.

No other temple of similar type has been discovered in Egypt.

The photographs show (1) a bird's-eye view of the temple, taken in March 1907, from the top of the cliffs, 400 feet above it. This should be compared with the similar photograph, taken in December 1905, which was published in *MAN*, 1906, 64, Fig. 5: the progress made between the two dates in the clearance of the southern court will be noticed. In the distance are seen the hill of Shêkh 'Abd el-Kûrna, and the cemetery of el-Asasîf, with beyond it the cultivated land and the Nile, four miles distant; (2) the western end of the temple, from the east, showing the entrance to the *Ka*-sanctuary, the ruins of the hypostyle hall, and the speos, in the deep trench revealed by the removal of the mounds shown in *MAN*, 1906, 64, Figs. 3 and 4; (3) the *cella*, altar, and speos, at the western end; (4) a general view of the hypostyle hall, from the south-eastern corner of the trench, showing the *cella* and the entrance of tomb No. 16 in the foreground, the dromos of the *Ka*-sanctuary in the middle distance, and the pyramid-base in the background (the whole of the trench was covered by the mounds shown in *MAN*, 1906, 64, Figs. 3 and 4); (5) one of the fine coloured reliefs of the *cella*, now in the Metropolitan Museum of New York, depicting the king accompanied by a goddess, who says, "I have joined for thee the two lands as was decreed by my will (*lit.* spirits)"; (6) the dromos and the entrance of the *Ka*-sanctuary, from the east; (7) the interior of the descending passage of the *Ka*-sanctuary, showing the false vaulting and the piled up stones on which this rests; (8) the great naos of alabaster in the granite sanctuary itself, 500 feet beneath the western mountain; (9) the altar and pillars of the *cella* from the speos, looking east; showing the south side of the trench. Of these photographs Nos. 7 and 8 were taken with the aid of the flash-light by Messrs. Ayrton and Dalison, No. 9 is by Mr. Dalison, and the rest by Mr. Hall.

EDOUARD NAVILLE.

Folklore.

Seething the Kid. *By Andrew Lang.*

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The prohibition, "Thou shalt not seethe a kid in his mother's milk," occurs thrice in the Old Testament. In Exodus xxiii, 19, it follows the command to offer firstfruits, and comes at a considerable distance from the Ten Commandments, religious and moral, which we usually call the Decalogue (Exodus xx, 1-17). Yet, in Exodus xxiii, 19, the injunction concerning the kid and its mother's milk is part of a set of rules closely resembling those which, in Exodus xxxiv, 28, are spoken of as "the words of the Covenant, the Ten Commandments," or "the Ten Words." To these Ten Words in Exodus xxxiv, 12-26, I return.

In Deuteronomy xiv, 21, the precept concerning the kid occurs among "food-tabus," or rather, among laws of avoidances of food. The various unclean animals are not to be eaten: "the flesh of anything that dieth of itself" (*braxey*) is not to be eaten; a kid is not to be eaten boiled in its mother's milk. It is manifest that the rule of the kid is here given in its natural place, among food avoidances.

A lay reader is not inclined to place much confidence in learned and discrepant attempts to sort out and date as "Jehovistic" or "Elohistic," as earlier or later, the various and variously arranged codes of laws in Exodus. The task seems to me more difficult than if one were to try to sort out and date the variants of the ballad of *The Queen's Marie*, in Child's Collection, and to disengage the historical element. We can do that, for we have documents contemporary with the facts out of which the ballad arose; but, in the case of Exodus, we have no contemporary letters and despatches. On the face of it, the varying codes and varying versions of the same occurrences in Exodus look like a set of variants of a ballad, collected and put together, but not edited. There has been no attempt to construct one coherent and consistent narrative. If our Ten Commandments, or Decalogue (Exodus xx, 1-17), be a late composition of the period of the prophets, the prophets left all the other versions standing beside it in the collection of materials, just as Child does with his ballads. They did not, like Scott and other editors, compose a consistent ballad or story out of the materials, like Scott's *The Queen's Marie*, and suppress the rest of the documents. These also are given in Exodus, and they are in a confused condition. The rule about the kid, in particular, in Exodus xxxiv, 26, seems quite out of place, a circumstance which might easily occur among the variations of early manuscripts.

In "Anthropological Essays" Mr. J. G. Frazer presents a suggestion of a theory as to the meaning of the prohibition to seethe the kid in his mother's milk, and (*Athenæum*, October 26th, 1907, MAN, 1907, 96) he mentions that M. Marcel Mauss had, though Mr. J. G. Frazer knew it not, anticipated the hypothesis. (*L'Année Sociologique*, Vol. IX, page 190.)

If I may condense Mr. Frazer's ideas, he thinks it probable that the Ten Words of the Lord, in Exodus xxxiv, 12-26, are an earlier form of the moral and religious Decalogue of Exodus xx, which, again, may be late, and due to the influence of the Prophets.

It is not easy to be certain what *are* the "Ten Words" of Exodus xxxiv; (compare their earlier appearance in Exodus xxiii, 10-19). To myself we seem to have—

1. Command to honour the Lord alone; not the gods of other peoples.
2. No molten images of gods.
3. Feast of unleavened bread to be kept. (Already in Exodus xii, 15-27.)
4. Claim to firstlings.
5. Sabbath rest.
6. Feast of weeks, and two others.
7. Three appearances before the Lord in each year. (Included in 6?)
8. No leaven with sacrifice, and no remnants of Passover to be left. (But these are mere details of 3.)
9. Firstfruits claimed. (This is implicit in 4.)
10. Kid not to be seethed in his mother's milk.

Here we have no *moral* prohibitions; but, surely, if many Australian tribes put moral rules under the sanction of the All-Father, as they certainly do, this religious factor in morality could hardly be omitted by a people so advanced as the Israelites certainly were, according to such evidence as we possess, in the time of Moses.

However this may be, the Ten Words of Exodus xxxiv are not uniform in character. All but one of them, however we may arrange them, merely contain part of what the Lord expects of Israel in relation to himself; they are matters of religion and of ritual except one. That one is "Thou shalt not seethe the kid in his mother's milk," which, if I understand Mr. Frazer's view, he takes to be not a command of ritual, but, in origin, of self-regarding human superstition. He gives many examples of African peoples who object to the boiling of milk, whether with or without flesh

boiled in it, because they think that the process will react mischievously on the animals which yield the milk. Other fancied injuries to the kine through the milk are also forbidden. To seethe the kid in his mother's milk would have a doubly evil effect on the dam. But surely, if the Israelites held by these superstitions, they would have forbidden the boiling of milk in general, and the cooking of veal in cow's milk, as it is cooked in secret by diffident debauchees among the African tribes. Next, I cannot imagine why, in the Ten Words, of which nine regard man's religious and ritual duties, a tenth should have been added which only concerns man's own interests in the matter of goat's flesh alone, as part of the food supply. It looks as if Exodus xxxiv, 20, or at least as if the clause about the kid, had strayed from its proper place among food avoidances into the words of the Lord's personal treaty with Israel, the conditions on which He will drive out the tribes in possession of Canaan. Their "feudal duties," as it were, to God, seem to have nothing to do with their chances of damaging their milch goats. The kid rule is wholly out of harmony with the other rules of the Ten Words.

Its source, I think, is that of rules displaying a singular compassionateness, out of harmony with the rather Draconic laws of the Legal Books of the Old Testament. The woman taken in war is allowed a month's respite for freedom in her grief before she becomes the wife of her captor. We hear of nothing like this in Homer! A man must raise the beast of his enemy if it falls under its burden. "If a bird's nest lie before thee in the way in any tree, or on the ground, whether they be young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young. But thou shalt in any wise let the dam go, and take the young with thee, and that thou mayest prolong thy days" (Deuteronomy xxii, 6-7). The ox is not to be muzzled when he treads out the corn. A dam and its offspring are not to be slain on the same day (Leviticus xxii, 28). There seems to be a sentiment against brutality towards animals, and, to us, the seething of a kid in its mother's milk does now seem rather unfeeling, or heartless. I do not remember, in savage or barbaric legislation, any parallels to the rule about sparing the wild bird when its young are taken; for the Fuegian "Big Black Man's" prohibition to kill flappers may be a game law. Possibly the rule about the bird may also be a game law, if so, it is the only Hebrew game law in the Bible. But as we find no prohibition against boiling milk of kine, and only the rule against seething the kid in its mother's milk, the prohibition scarcely looks analogous to the sweeping African prohibition against boiling any milk.

We can never tell where tenderness of feeling *ira se nicher*. Tame rabbits were spared by the soldiers in the famished garrison of Ladysmith. When I was a boy in Scotland anglers had an aversion to eating trout of their own killing. The rule about not taking the wild sitting bird with its young seems to me purely based on compassionate sentiment. The rule about the kid has, I think, the same source; even if it has, it remains out of place among the Ten Words of Exodus xxxiv, the conditions made by the Lord with Israel.

A. LANG.

America, North.

Crewdson.

On an unusual form of Tomahawk from Lake Superior. *By W. Crewdson, M.A., F.S.A.* **104**

The accompanying photograph and drawing represent a hatchet of unusual form from North America in my possession. The blade is of iron and 50 mm. wide at the cutting edge; the slot for the insertion of the haft being 30 mm. long and 7 mm. wide; the back of the blade is prolonged into a slender spike, quadrangular in section, the extremity of which has been broken off; the total length of the head in its present condition is 180 mm. Immediately beneath this spike, and parallel with it,