

Perhaps the most radical form of speech act is the magical incantation, an act of speech intended to produce either the very effect it states, or somehow to empower the speaker or someone else; that, one can say, represents the speech act at its most elemental.

This approach is a unity of the procedures used in linguistic stylistics and grammatically oriented discourse analysis. Using this approach on the data, the paper reveals that incantations have power not only because their words build some spiritual connections or derive from mythical sources but also, and more importantly, because they are expressions that point to reality, model real life arguments and logics. The paper shows, on the whole, that incantatory discourse is a veritable data for elucidating grammatically oriented branch of discourse stylistics.

Introduction In some parts of the world, the major use of incantation is to cast spell on an object or a person. In African context, incantation has both positive and negative connotations: When incantation is used to call up evils on an object or a person, it becomes a spell. This is called Egun or Epe in Yoruba language. When it is used for self defense, it is called ma dari kan; when used to seek out fortunes, it is called Awure or Ofo Ori Ire Dopamu She opines further that an ofo incantation is an order comparable to the authority that inheres permanently in the words of God as revealed in the Holy Quran Suura Both in Africa and somewhere else, incantation is generally understood to be more powerful than other mundane or common place languages and this power is often connected with mysticism or supernatural sources. This study departs slightly from this humdrum view about incantation by connecting its strength to the nuance of its linguistic formations.

Aim and theoretical framework of the study This work is a study in discourse stylistics, a branch of stylistics, which focuses on the structural and socio-functional elements of discourses. The aim of this paper is to demonstrate that incantation is a rich text from structural and rhetorical dimensions. The kind of grammatical analysis that will be conducted in this study is that which Halliday In order to provide insights into the meaning and effectiveness of a text, a discourse grammar needs to be functional and semantic in its orientation, with the grammatical categories explained as the realization of semantic patterns. Secondly, the rhetorical system of the text will be examined to demonstrate how it relates to or models real life or common place arguments. As a theoretical ground for the first pre-occupation above, I will dwell shortly on the features of well organized text with a view to setting the standard with which to measure the structural content of the texts of incantation under study. A written or spoken discourse is said to be well organized when it fulfils some or all of the following seven conditions: Halliday and Hasan In other words, cohesion concerns the unity and connectivity of the various propositions in a text such that it is easy to follow it and its progression. Cohesion is achieved in texts by grammatical substitution, ellipsis, reference, conjunction and lexical reiteration and collocation elements called cohesive devices. Coherence simply means "fastening together" of ideas or propositions in texts. Similarly, Daniel Kies identifies techniques of achieving coherence in texts as repetition, synonymy, antonymy, pro-forms, collocation, enumeration, parallelism, transition and exemplification. By intentionality is meant that a text must be purposeful or that its message must be conveyed with intention of meeting some communicative target. In other words, the propositions in well -organized texts are goal-driven. Generally speaking, there are two aspects of language functions: Several other functions micro that language can be used to accomplish include physiological, phatic, recording, communicating, reasoning, identifying and pleasure function. Also, a well-organized text is properly contextually embedded; it supplies, through its propositions sentences or utterances , an hypothetical context through which readers or listeners could pick the appropriate, out of several other meanings that the propositions are capable of generating. This phenomenon of a text describes its situationality. The overall goal of a text is the conveyance of information. The information conveyed is usually, except in some rhetorical situations, complete, clear and accurate. Moreover, a well-organized text has acceptability feature, that is, it communicates agreeable facts. With this quality, the text enjoys the approval of its target audience s. In other words, it is not an isolated language product; it draws upon, identifies with, and improves upon certain realm of sources. Incantation, no doubt, is a culturally- embedded discourse. In my analysis therefore, I will also draw upon the principles of

socio-semiotics, a branch of semiotics which focuses on social meaning-making practices of all types, whether visual, verbal or aural in nature Thibault and which establishes a disjunction between meaning production and social practices. This framework is particularly suitable for this study because it shares many of the pre-occupations of pragmatics, sociolinguistics, cultural studies and discourse analysis. By drawing upon it in my descriptive account in this study, I will be able to account for aspects of eco - social meaning in the incantation and relate them to its begrudging context. Since its productions thirty nine years ago, several scholars, within and outside Africa, have worked on this and some other Nigerian drama e. The Gods Are Not to Blame, apart from its appeal to modern Nigerian on the ethical level, is its adventurous creation of a new theater language which borrows effectively from the indigenous oral tradition and uses metaphors and proverbs from our common agrarian background, the flora and fauna of our country, the birds, beasts and flowers of our native land The view above aligns with, and is corroborate by the view of Isidore Diala The implication of the views above is that: My analysis of the texts under study will premise upon this claim. Noting the scantiness of studies devoted to the linguistic analysis of the text, Odebunmi , studies the pragmatic functions of the crisis-motivated proverbs in The Gods are Not to Blame. The present paper is an addition to, and a furtherance of the efforts of the few Nigeria language scholars, like Odebunmi and Oloruntoba-Oju who give attention to the aspects of the linguistic resources of the text. In advancing the efforts of these earlier scholars, the present study beguiled by its richness concentrates on one aspect of linguistic resources of the text, which has been largely neglected: It would be demonstrated in this paper that incantation is not only a cultural product but also a peculiar linguistic formation which obligates the attention of stylisticians, cultural semioticians and other discourse analysts. Data Analysis After the theoretical preliminaries above, the rest of this paper will be committed to data analysis. I will first present the data and this will be followed by a descriptive account of it. It is imperative to note that the confrontation which brings about the incantations involves two parties: The data is labelled- A and B to enhance easy reference during analysis. However, their places are indicated by braces. Are they mountains or are they trees? They are human beings and not trees. For trees have no eyes; and mountains have no eyes. Then let these eyes around me close. Close, close in sleep. That is my word-the mountain always sleeps. No termite ever boasts of devouring rock! I am your lord, your charms can do me nothing. Venom of Viper does nothing to the back of a tortoise. The grinding stone says you must kneel to my power; The basket says you must tremble when you see me; Mortal and pestle say you must bow countless times to power. The day that the partridge meets the lord of the farm, it jumps into the bush with its back or it drops dead. Drop dead, drop dead [] The plant that rivals the opa tree in size Is killed by Opa; the tree that over-reaches the Oriri seeks its own death; And the plant that entwines its branch With the branch of Omoluwere Will be strangled by Omoluwere drop dead I say, drop d-e-a-d Ogun And Ogun says: Its rhetorical structure is represented below: Defamiliarization of the familiar. They are human beings and Answering 1. They are human beings and 2. For trees have no eyes; Giving reason 1. Remain standing, remain rooted- Sleep till the sun goes to sleep And you wake up to know my power. A tree stump never shifts As the analysis above might not be comprehensive enough, I explicate in greater details shortly. The mesmerizing begins with question act and this is followed by the answer to the question. This question-answer strategy models the technique in normal everyday argumentation. The questions are not asked felicitously for the actor certainly knows the answers to them. The choice of the near demonstrative-these- as opposed to the far one- those- suggests that the objects of the question are near and are perceptible to the actor. The congruent question, as indicated above, serves to strengthen the logical quality of the incantation. At another level of interpretation, the question act serves in this incantation, what Hawkes The actor employs this logic of de-familiarizing and re- familiarizing in order to construct a clear frame of perception for himself and compel the mental frame of his assailants to a confused state of riddle. The argument that plants do not have eyes may be unacceptable to biological scientists, who, for instance believe that green plants are sensitive to light and move in the direction of it. But in their primitive science, both the actor and the assailants share the mutual belief that plants do not have eyes. It is a common knowledge that many of the evils that befall humans happen when humans are asleep. Facts like these are capable of having overwhelming effects on thought; no wonder why the charm works on the assailants, making them fast asleep and standing transfixed.

So far, I have shown that the text of incantation under analysis is rich in rhetorical resources by describing its rhetorically maneuvering strategies. It will be demonstrated that the text is a well formed discourse as it is unified, coherent and emphatic. The text develops relations among its component parts through syntactic and lexical re-iteration, conjunctive and referential devices. These are exemplified below. The first three utterances of the incantation illustrate the cohesive phenomenon of repetition. The second question utterance is a total reiteration of the first. This device is generally used in discourses for performing emphatic function. In the context of this incantation, the repetition serves in endowing the incantation with hypnotic quality and in representing the annoying state of the actor. Textually, the repetition reflects an aspect of its sophistication, making it somewhat musical or poetic. Also, there is the repetition of the lexemes- trees, mountains, eyes and sleep. These lexemes are significant to the interpretation of the incantation. They are connected, through the operation of metaphorization, to enhance meanings and effects in the incantation. This partial repetition contributes some flexibility to the incantation, making it a text of variety and in this way, has some poetic qualities. The incantation is highly unified. It has strong linkage quality and this qualifies it as a high discourse.

Chapter 2 : Heka, the ancient Egyptian magic

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Servant summoning ritual - Kairi Sisigou Let silver and steel be the essence. Let stone and the archduke of contracts be the foundation. Let red be the color I pay tribute to. Let rise a wall against the wind that shall fall. Let the four cardinal gates close. Let the three-forked road from the crown reaching unto the Kingdom rotate. Let it be filled fivefold for every turn, simply breaking asunder with every filling. Servant summoning ritual - Sagara Hyouma Fill. Let each be turned over five times, simply breaking asunder the fulfilled time. Let silver and steel be the essence. Raise a wall, against the wind that shall fall. Close the four cardinal gates. Come out from the crown. Rotate the three-branched road reaching the Kingdom. Your body shall serve under me. My fate shall be with your sword. Submit to the beckoning of the Holy Grail. If you will submit to this will and this reasonâ€™ then answer! I shall attain all virtues of all of Heaven. I shall have dominion over all evils of all of Hell! Servant summoning ritual - Yggdmillennia Masters Let silver and steel be the essence. Let black be the color I pay tribute to. Let it be declared now; your flesh shall serve under me, and my fate shall be with your sword. Answer, if you would submit to this will and this truth. An oath shall be sworn here. I shall attain all virtues of all of Heaven; I shall have dominion over all evils of all of Hell. For Berserker Yet you shall serve with your eyes clouded by chaos. For you would be one caged in madness. I shall wield your chains. For Berserker From the Seventh Heaven, attended to by three great words of power, come forth from the ring of restraint, protector of the holy balance! I am the bone of my sword Steel is my body and fire is my blood I have created over a thousand blades Unknown to Death, Nor known to Life Have withstood pain to create many weapons Yet, those hands will never hold anything So as I pray, unlimited blade works.

Chapter 3 : The Ancient Egyptian Prayerbook

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Spells Spells are incantations, written or spoken formulas of words believed to be capable of magical effects. The term "spell" derives from the Anglo-Saxon *spel*, a saying or story, hence a form of words; the Icelandic *spjall*, a saying; and the Gothic *spill*, a fable. The conception of spells appears to have arisen from the idea that there is some natural and intimate connection between words and the things signified by them. Thus if one repeats the name of a supernatural being the effect will be analogous to that produced by the being itself. It is assumed that all things are in a "sympathetic" connection and act and react upon one another; things that have once been in contact continue to act on each other even after the contact has been removed. People in ancient Egypt believed that certain secret names of gods, demi-gods, and demons unknown to human beings might be discovered and used against them by the discoverer. The power of the spoken word was a ubiquitous belief in nearly all ancient societies and continues among pre-industrial societies to the present. Magical practitioners also developed a special language, known only to them, that became an object of mystery and a source of their power in the society. Thus the magicians of ancient Egypt employed foreign words for their incantations, such as *tharthar*, *thamara*, *thatha*, *mommon*, *thanabotha*, *opranu*, *brokhrex*, and *abranazukhel*. These occurred at the end of a spell with the purpose of bringing dreams. The development of magic was integral to the development of writing, and magical writings reveal the manner in which the simple knowledge of writing, especially of a foreign language, was a magical skill of great import. The magicians and sorcerers of the Middle Ages likewise employed words of a similar kind that were unknown to most people, as did the medicine men of the North American Indians into relatively modern times. The reason the spell was usually couched in a well-known formula may have been that it was the most efficacious. Thus in ancient Egypt not only were the formulas of spells well fixed, but the exact tone of voice in which they were to be pronounced was specially taught. The power of a spell remained until it was broken by an antidote or exorcism. Spells belong to what modern magicians call low magic, that which attempts to effect the mundane world, as opposed to high magic, which attempts to change the consciousness of the magician and bring him or her into contact with the transcendent realm. Spells or enchantments can be divided into several classes: Protective Spells The protective spell commonly appeared as an incantation, usually rhymed, imploring the protection of certain gods, saints, or beneficent beings, who in waking or sleeping hours would guard the speaker from maleficent powers. The serpent who would bite the dead was addressed thus: Geb and Shu stand against thee. Thou hast eaten mice. That is loathsome to the Gods. Thou hast gnawed the bones of a putrid cat. The gods of Thoth and Isis were the sources from which these words sprang. It will be remembered that Thoth is called the "scribe of the gods," the "lord of writing," the "master of papyrus," the "maker of the palette and the ink-jar," and the "lord of divine words," i. As he was the lord of books and master of the power of speech, he was considered to be the possessor of all knowledge both human and divine. The priests of Thoth were the learned magicians skilled in the written language for which Thoth had been responsible. At the creation of the world, it was he who reduced to words the will of the unseen and unknown creative power, who uttered them so wisely that the universe came into being, and who proved himself by the exercise of his knowledge to be the protector and the friend of Osiris and of Isis, and of their son Horus. From the evidence of the texts we know that it was not by physical might that Thoth helped these three gods, but by giving them words of power and instructing them how to use them. We know that Osiris vanquished his foes, and that he reconstituted his body and became the king of the underworld and god of the dead. It is this belief that made the deceased cry out, "Hail, Thoth, who madest Osiris victorious over his enemies, make thou Ani to be victorious over his enemies in the presence of the great and sovereign princes who are in Tattu, or in any other place. In the Judgment Scene it is Thoth who reports to the gods the result of the weighing of the heart in the balance, and who has supplied its owner with the words that he has uttered in his supplications, and whatever can be said in favor of

the deceased he says to the gods, and whatever can be done for him he does. But apart from being the protector and friend of Osiris, Thoth was the refuge to which Isis fled in her trouble. The words of a hymn declare that she knew "how to turn aside evil happening," and that she was "strong of tongue and uttered the words of power which she knew with correct pronunciation, and halted not in her speech, and was perfect both in giving the command, and in saying the word," but this description only proves that she had been instructed by Thoth in the art of uttering words of power with effect, and to him, indeed, she owed more than this. Spells to keep away disease are of this class. The amulets found upon Egyptian mummies and the inscriptions on Gnostic gems are, for the most part, of a protective nature. The protective spell may be said to be an amulet in words and is often found in connection with the amulet on which it is inscribed. Taboos The curse or taboo may appear as a the word of blighting, the damaging word, or b the word of prohibition or restriction. The curse is of the nature of a spell, even if it is not in the shape of a definite formula. Thus we have the Highland Scottish curses: Some years ago, a party of Scottish tinkers quarreled and fought, first among themselves, and then with some Tیره villagers. In the excitement, a tinker wife threw off her cap and allowed her hair to fall over her shoulders in wild disorder. She then bared her knees, and falling on them to the ground in a praying attitude, poured forth a torrent of wishes that struck awe into all who heard her. I have made my wish before this, and I will make it now, and there was not yet a day I did not see my wish fulfilled. Barrenness, too, was frequently called down upon women. A person under a curse or spell was believed in the Scottish Highlands "to become powerless over his own volition â€" alive and awake but moves and acts as if asleep. The taboo was a word of prohibition or restriction. This is typified in the mystic expression "thou shalt not. It could even threaten the whole community and some action would have to be taken to counter the effects of a broken taboo. Transforming Spells There are copious examples of injury or transformation of a person, animal, or object. These were nearly always affected by a spell of a given formula. No fewer than 12 chapters of the Egyptian Book of the Dead chapters 77 to 88 are devoted to providing the deceased with words of power, the recital of which was necessary to enable him to transform himself into various animal and human forms. Baring Gould, in his Book of Folklore , states that in such cases the consequence of a spell being cast on an individual required him or her to become a beast or a monster with no escape except under conditions difficult to obtain. To this category belong a number of so-called fairy tales that are actually folktales. Wherever the magical art is believed to be all-powerful, one of its greatest achievements is the casting of a spell so as to alter completely the appearance of the person on whom it is cast, so that this individual becomes an animal. One need only recall the story in the Arabian Nights of the Calendars and the three noble ladies of Baghdad , in which the wicked sisters are transformed into dogs that have to be thrashed every day. Love spells were engraved on metal tables by the Gnostics and the magicians of the Middle Ages. Spells were often employed to imprison evil spirits. Jewish folklore has many opinions and legends relating to this subject, which appear to have derived in a great measure from the Babylonians. The ancient historian Josephus affirmed that it was generally believed by his countrymen that Solomon left behind many spells that had the power of terrifying and expelling evil spirits. Some of the old rabbis also described Solomon as an accomplished magician. It is possible that the belief in the power of spells and incantations became general among the Hebrews during the captivity, and that the invention of them was attributed to the wise Solomon, as a more creditable personage than the deities of the Assyrians. Those fictions acquired currency, not only among the Arabs, Persians, and other Islamic nations, but, in the process of time, also in many Christian communities. They were first adopted by the Gnostics and the dualistic sects in whose beliefs pagan rituals mixed with Jewish and Christian notions. In the Middle Ages they found their way among Catholics too, principally by means of the apocryphal gospels and the hagiography of the saints. An incident in the life of St. This holy virgin, having vanquished an evil spirit who assaulted her, demanded his name. Since that time, our efforts have been directed to the destruction of righteous persons, and I have long been striving to turn thee from the course which thou hast embraced. The Oriental origin of many similar legends, e. George of Cappadocia, seems equally clear. This book of magic largely consists of short spells that could be easily learned and just as easily repeated at any appropriate moment. Through the nineteenth century, as Western society reoriented itself around science and technology, spells supposedly became part of the superstitious pre-scientific past. However, the survival of magic into the

post-scientific world has been accompanied with a reappraisal of magic in light of its social function. As magic has been revived in the West, one can note the spread and use of spells, especially among the Wiccans, practitioners of neo-pagan witchcraft. Much of the popular Wiccan movement is focused on the improvement of the lives of the adherents and the lives of their friends and family. Low magic is common and accompanies a program that emphasizes psychic training, self-discipline, and the development of new social skills. In modern Wicca, the emphasis is placed upon positive spells, but there is a place for curses and negative spells. Admonitions surround the use of such spells. Some pagan priestesses speak of a threefold law of return. If one seeks out a spell, and if that spell does not take, it will rebound upon the one who sent it with a triple force.

The Keys of Power: A Study of Indian Ritual and Belief. Reprint, New Hyde Park, N. Y. Ritual Book of Herbal Spell. Hermetic Science Center, Curses, Hexes and Spells. The Book of Spells. Potions and Spells of Witchcraft. Incantamenta Magica Graeca Latina. The Long Lost Friend. Magic, Words, and Numbers. Aldus Books; Garden City, N. Y. Cast Your Own Spell. Gaelic Incantations, Charms and Blessings of the Hebrides. Inverness, Scotland, Charms, Spells, and Formulas. Incantations and Words of Power. A Century of Spells. Norris, David, and Jacquemine Charrott-Lodwidge.

Chapter 4 : Class: Paladin - Trinity Wiki

incantation definition: The definition of an incantation is a series of words used in a chant, in magic or used to cast a spell. and Kelly dictated the utterances.

Utterances have an hp limit on what they can effect! When an enemy is too strong at the moment to target with an utterance, you can use incantations to target him indirectly. Remember, the arbitrary mechanic where words get harder to say as you say them more often? Yes, this means at-will abilities, if you can make the skill checks. Recitations Recitations are sort of similar to stances from the Tome of Battle, except different. Like all truename effects, a recitation can be activated with a move action, and typically provides a defensive or otherwise helpful effect so long as you maintain it. Yes, that means you give up your most powerful class feature for the duration of the effect. Recitations are exceedingly helpful for truenamers that enter melee, multiclass truenamers, or for truenamers that need to focus on defence or escape. Failure on this check means that the effect simply fails to happen. This is sort of like psionic augmentation. The key thing here is that when augmenting a truespeak effect, you can only increase the Truespeak DC by an amount equal to your truenamer level. You can only increase the Truespeak DC to use a truespeak effect by an amount equal to or less than your truenamer level. You decide if you want to augment an effect before you use it. Thus, you set the DC before you make the check, increasing its power to a risk level that you feel comfortable with. Every truespeak effect has a specific way to augment it, but all utterances share one common augment: A vocalization may have multiple means of augmenting it. Discovering Truenames Spoiler Show As a truenamer, you know your own truename. Learning a truename requires research. You can, however, get by with only knowing the given name of a creature, or gods forbid a nickname. This is cumbersome and ineffective to use with your utterances, so your Truespeak check to use the utterance takes a penalty of Using a given name is reasonably effective with utterances, and as such you take no penalty on your Truespeak check. There are no mechanics to discover a given name, as this should be handled by the DM in the game. Everything, and I mean everything has a truename. Unfortunately, most truenames, spelled out phonetically, look like you went to sleep on a keyboard for a few minutes, with a whole bunch of apostrophes thrown in for good measure. You can research truenames, in any kind of library or a hall of records or lore. You also need the given name see above of a creature before you can find its truename. The base DC of both checks required to uncover a truename is 25, but this can be adjusted based the notoriety and the age of the target. Truespeak Int; Trained-Only Spoiler Show Truespeak is an Intelligence-based skill primarily used in conjunction with truespeak effects utterances, incantations, and recitations. However, it follows several special rules. Nobody actually speaks truespeech. Instead, people try to replicate the lost language with existing languages. No, not even with permanency. The insight comes from the study, not the simple knowledge of how to speak it. However, there are methods that can be used to protect yourself. A truenamer or anyone with ranks in Truespeak can attempt to counter a truespeak effect as an immediate action. This can only be attempted when they are affected by a truespeak effect, and detect it for what it is see above. The counterspeaker must make a Truespeak check against the check made to activate the truespeak effect. Whoever loses the opposed check is dazed for one round. If the truenamer loses, the truespeak effect fails to occur, exactly as if he had failed the Truespeak check to deliver it. If a creature has name resistance, its name is exceptionally difficult to speak in the language of Truespeech. The DC to target such a creature with a truespeak effect increases by the amount specified in its name resistance ability entry. If a creature has namelessness, it is completely immune to utterances. Last edited by Kellus; at Item familiars are not cool!

Chapter 5 : Incantation - Wikipedia

Edit: I've updated the list so that spells with incantations and utterances beyond them have incantations! Spells include: Message, Suggestion, Sending, Geas, Mass Suggestion, and Wish. I'll be looking at updating the list with Elemental Evil spells in the coming days.

This stands in contrast to the gods of Olympus or the deities of the Roman pantheon whose interaction with mortals, when it happened at all, was transient, ephemeral, detached, like a circle touching a tangent. Zeus thundered, but he did not preach. Nor did the dying and rising savior gods of the mystery religions. There were ablutions and incantations and the babbling utterances of the Sibylline Oracles but nothing that could rightly be called a sermon. But when the divine Logos was made flesh egeneto sarx, John 1: Jesus wept, and Jesus preached. Jesus declared that the very purpose of his mission on earth was to preach: The old liberal construal of this text was to say that Jesus came preaching the kingdom and what we got was the church. But that way of putting it is to deny the coinherence of the kingdom and the King, a title ascribed to Jesus Christ at several places in the New Testament see John Thus from the beginning, the content of early Christian preaching was neither a new philosophical worldview nor a code of ethics to improve human behavior, but rather Jesus Christ himself: John the Baptist is a liminal prophet who stands at the threshold of the two testaments. In the imagination of the church, John is the one who is always pointing toward Jesus Christ: John is standing on one side of the cross with an open book in one hand while he points with the long, bony finger of his other hand at the torturous visage of Jesus on the cross. It was a message of negation. Though Paul became an apostle through his encounter with the risen Christ, we might well reach into the future and drag him back to stand with John the Baptist under the cross, for his own preaching is no less Christologically ordered than that of John. Although we know Paul primarily from his letters in the New Testament, he was not called to be a letter writer but rather a preacher of the Gospel, especially to the Gentiles. I recall Krister Stendahl, one of my former New Testament professors, saying to us that the apostle Paul would have been quite surprised to discover that a few postcards he had dashed off during his missionary travels had made it into the New Testament! Paul was not a litterateur. He was a preacher who proclaimed the Gospel of Jesus Christ with what the New Testament calls parrhesia, unusual boldness, fearlessness. No, they were in the vanguard of the militia Christi, the army of Jesus that sheds no blood. Their preaching propelled redemptive history forward toward the consummation of all things. This is certainly how Matthew Where such proclamation is faithful to the living and written Word of God and enlivened by the Spirit, it is an effective means of grace and a sure sign of the true church. His email address is tfgeorge samford.

Chapter 6 : [PDF/ePub Download] incantations eBook

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Search Printout For best results save the whole webpage pictures included onto your hard disk, open the page with Word 97 or higher, edit if necessary and print. The magic of ancient Egypt You have come afterwards because I am Heka. Through magic the creation had come into being and was sustained by it. Thus, magic was more ancient, and consequently more powerful, than the gods themselves I am one with Atum when he still floated alone in Nun, the waters of chaos, before any of his strength had gone into creating the cosmos. I am Atum at his most inexhaustible - the potence and potential of all that is to be. Gods, demons and the dead could be implored, cajoled or threatened. Magic was accepted by all ancient peoples as a real force. The Hebrew tradition which was strongly opposed to it, did not deny its efficacy, but rather extolled the even greater magical power of its own god: And Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Thoth , god of wisdom and learning, was identified with the Greek Hermes Trismegistus. She was the original mother of god, Isis lactans feeding her son Horus , which Christianity adopted as the Madonna. Her role as protectress is reflected in the Marian cult. Acquiring magical powers While its efficiency in the hands of mortal practitioners was perhaps often less than had been hoped for, magic attracted people because it was practical and made sense. Everything had a reason, often hidden to the ordinary person, but revealed to the knowledgeable. Magical spell written in Coptic Picture source: Duke Papyrus Archive Magic explained the relationships between causes and effects using ideas people could relate to. Analogies and symbolisms were widely used, the sympathetic principle of like affecting like was invoked, associations, be they pure coincidence, were imbued with meaning, and historic occurrences became predictors for the future. There were even prescribed ways for explaining why expected results had not materialized. It appears that, originally, the Egyptians, like some other peoples who practiced ritual cannibalism, thought that spiritual powers resided in the body and could be acquired by ingestion. There is no evidence, though, that such a view was more than speculative and ever acted upon. The king orders sacrifices, he alone controls them, the king eats humans, feeds on gods, he has them presented on an altar to himself, he has agents to do his will. He fires off the orders! The king eats their magic, he gulps down their souls, the adults he has for breakfast, the young are lunch, the babies he has for supper, the old ones are too tough to eat, he just burns them on the altar as an offering to himself. Chief among them were the lector-priests, the only clerics who were fully professional since the beginning of recorded history. They were the keepers of the sacred books. The practitioners of magic Magical knowledge and power emanated from the gods and was bestowed upon their servants, the kings Utterance of all the gods, [to] Amon-Re: She is now thy daughter of thy form, whom thou hast begotten, prepared. Thou hast given to her thy soul, thy [But there were also less exalted magicians who did not deal with life and death, but with more mundane issues like good luck charms, pest control or love potions. Lionel Casson Ancient Egypt Sometimes spells fell into the wrong hands. Now, when Penhuibin, formerly overseer of herds, said to him: Records of the Harem Conspiracy against Ramses III 20th dynasty To the ordinary mortal magic could be dangerous, and coming into physical contact with the divine deadly. There was the sem priest Rewer before his majesty in his office of sem priest, responsible for the clothing. The ames sceptre which was in the hand of his majesty, touched the foot of the sem priest Rewer. His majesty said to him: Behold, his majesty said: His majesty ordered to have it put in writing on his tomb which is in the necropolis. His majesty caused a record to be made about it, written in the presence of the king himself in the district of the palace, in order to write down according to what had been said in his tomb which is in the necropolis. From the tomb of Rewer 5th dynasty [24] Practical purposes Magic had important pragmatic aspects, which were exploited to achieve the aims of humans, dead or alive, spirits, and gods: He Ptah gave birth to the gods, He made the towns, He established the nomes, He placed the gods in their shrines, He settled their offerings, He established their shrines, He made their bodies according to their wishes. From the Shabaka Stone , 25th dynasty The giving of birth was not just miraculous, but also dangerous, and the

newly born was especially vulnerable. Birth brick Picture source: Boys appear to have been favoured by their parents and given better protection, e. A Crocodile against him in the water. A snake against him on land. He will do something against that same one. At no time did I do anything against him. It is God who will judge. Some mummies had dozens of scarabs packed into their bandages. He the sun god created for them magic as a weapon, to fend off the blows of the happenings. Get thee back, thou enemy, thou dead man or woman Thou dost not enter into his phallus, so that it grows limp. Thou dost not cast seed into his anus? Gardiner, Theban Ostraca, C 1, p. Then this god went to the place where Bentresh was. Then he wrought the protection of the daughter of the chief of Bekhten. She became well immediately. Then said the spirit which was in her before Khonsu-the-Plan-Maker-in-Thebes: I am thy servant. I will go to the place whence I came, to satisfy thy heart concerning that, on account of which thou comest Physicians, priests and magicians - no clear demarcation line appears to have separated these, to our eyes very different, callings - seemingly worked according to quite strict guidelines as to how the body was to be examined, how the results were to be interpreted and which treatments were to be performed and which were not. There are vessels in every limb of the body. When some physician, some sakhmet priest, some magician lays his finger on the head, on the back of the head, on the hands, on the place of the heart, on both arms and both legs, then he will feel the heart, as there are vessels in every limb of the body and it is. In year 1, of his coronation as king Then his majesty awoke, and he found them not. The two goddesses shine upon thy brow, the land is given to thee, in its length and its breadth. According to the writings of Pseudo-Callisthenes Nectanebo II used magic to defend his country from outside enemies. If the enemy came against him by sea, instead of sending out his sailors to fight them, he retired into a certain chamber, and having brought forth a bowl which he kept for the purpose, he filled it with water, and then, having made wax figures of the ships and men of the enemy, and also of his own men and ships, he set them upon the water in the bowl, his men on one side, and those of the enemy on the other. He then came out, and having put on the cloak of an Egyptian prophet and taken an ebony rod in his hand, he returned into the chamber, and uttering words of power he invoked the gods who help men to work magic, and the winds, and the subterranean demons, which straightway came to his aid. By their means the figures of the men in wax sprang into life and began to fight, and the ships of wax began to move about likewise; but the figures which represented his own men vanquished those which represented the enemy, and as the figures of the ships and men of the hostile fleet sank through the water to the bottom of the bowl, even so did the real ships and men sink through the waters to the bottom of the sea. In this way he succeeded in maintaining his power, and he continued to occupy his kingdom in peace for a considerable period. Wallis Budge Egyptian Magic [4]

Through death a person lost his power over his body. This was done in the ceremony of the opening of the mouth. Statues were similarly empowered. There was no tradition of magic that was evil in itself, what we would refer to as Black Magic, but magic could be abused and was in these instances treated as criminal behaviour, though possibly especially abhorrent. Both in the Rollin and the Lee Papyrus the deeds of magicians who had supported a conspiracy against Ramses III were called "great crimes of death", "the abominations of the land" or the like, probably because the victim had been the king himself. The practice of magic The [magician Horus-son-of] Paneshe returned [quickly]; he brought his books and his amulets to [where Pharaoh] was. He recited a spell to him and bound an amulet on him, to prevent the sorceries of the Nubians from gaining power over him. He went to the temple of Khmun, [made his] offerings and his libations before Thoth, the eight-times great, the lord of Khmun, the great god. He made a prayer before him saying: Let not the Nubians take the shame of Egypt to the land of Nubia! It is you who [created] magic [spells]. It is you who suspended the sky, who founded the earth and the netherworld, who placed the gods with Let me know how to save Pharaoh [from the sorceries of the] Nubians! It was generally wise not to choose an unlucky day , the time dusk and dawn were especially auspicious and place often a dark chamber, a dark recess, a clean dark cell or a secret dark place had to be appropriate, and, as is only proper for such spiritual endeavours, the ingredients, the medium and the magician had to be suitable, which generally meant that they had to be ritually pure: If it be that you do not apply? Thus in one divination spell a boy who has not been with a woman as medium was required, in another one could address the moon after being pure for three days. Implements and ingredients too needed to be acceptable, either new or carefully cleansed: You go to a

dark chamber with its [face] open to the South or East in a clean place: Speech was often accompanied by actions, precisely prescribed rituals for which there were no obvious reasons and which were frequently repeated: Execration rituals included piercing of a figurine with needles or knives, spitting, or burning. Some pharaohs asserted their dominance over their enemies by symbolically trampling on them: Talisman facilitating the process of childbirth Ptolemaic Period Source: One of them carried the words Cut off the head of the enemy when he enters the chamber of the children and the spells were hoped to afford protection from snakes, scorpions[28] and other dangers. Animal figurines were among the equipment of tombs. Very popular were hippo talismans. Hippos are fiercely protective of their young and dangerous to man, the dead were therefore frequently endowed with figurines which had a leg purposely broken off to prevent them from hurting the tomb owners.

Utterances and incantations: women, poetry and dub, edited by Afua Cooper. (pbk.): Toronto Public Library.

Lexicon of the Essential Truth This lexicon contains truespeech abilities that involve the acquisition and manipulation of knowledge. **Lexicon of the Evolving Mind** This lexicon contains truespeech abilities that target creatures. **Lexicon of the Perfected Map** This lexicon contains truespeech abilities that target locations. **Lexicon of the Crafted Tool** This lexicon contains truespeech abilities that target objects. **Recitations** Recitations are truespeech abilities that involve repetition and therefore require concentration. When activating a recitation, you must make a truespeech check as normal for truespeech abilities. A recitation is always activated as a bonus action on your turn. You begin at 1st level with 2 recitations known of your choice. You gain additional recitations known as you gain Truenamer levels as indicated in the Recitations Known column of the Truenamer Table. Any time you gain a level in this class, you can choose to replace a recitation you know with another recitation you can learn. **Utterances** Utterances are the main form of truespeech ability. When activating an utterance, you must make a truespeech check as normal for truespeech abilities. At 1st level you know a single utterance. You gain additional utterances known as you gain Truenamer levels as indicated in the Utterances Known column of the Truenamer Table. Any time you gain a level in this class, you can choose to replace an utterance you know with another utterance you can learn. Some utterances are also known as syllables. These syllables are one part of a truespeech incantation. A syllable will indicate which incantation it belongs to and what order the syllable must be used in. See Incantations below for more details. **Cadences** Cadences are truespeech abilities that modify or alter the effects of other truespeech abilities. Cadences can modify the effects of recitations and utterances as desired, but to modify the effects of an incantation, the same cadence must be used on all syllables of the incantation. Using a known cadence does not require an action, it is a choice made when activating the truespeech ability to be modified. Not all cadences can affect all truespeech abilities. You can not apply more than one cadence to any single truespeech ability. You begin at 1st level with a single cadence known. You gain additional cadences known as you gain Truenamer levels as indicated in the Cadences Known column of the Truenamer Table. Any time you gain a level in this class, you can choose to replace a cadence you know with another cadence you can learn. **Incantations** Incantations are special truespeech abilities that are activated automatically by using the correct syllables utterances in the correct order on the same target. Truenamers do not have to learn incantations specifically, but to use them you have to know all of its component syllables utterances. They can belong to any of the four Lexicons. Because they are activated automatically, you do not make a separate truespeech check to determine the effects of an incantation. Reversing an incantation requires you to reverse each of the component syllables and reverse the order the syllables are used. **Personal Doctrine** Each Truenamer has a different motivation for their pursuit of truespeech. This choice has numerous effects on the abilities that each Truenamer develops. The available doctrines are detailed at the end of the class description. **Recitation of Nominal Awareness** At 2nd level, you gain the recitation of nominal awareness as a bonus recitation known. **Ability Score Improvement** When you reach 4th level, and again at 8th, 12th, 16th, and 19th level, you can increase one ability score of your choice by 2, or you can increase two ability scores of your choice by 1. **Rewrite Personal Truename** Starting at 5th level you can, during a short or long rest, rewrite your own truename with the effects of a single recitation you know. Doing so gives you the benefits of the recitation until such time as you change it again with this ability. You do not have to maintain concentration on this recitation to gain its effects. You can also use a second recitation by concentrating on it as if it were the only recitation affecting you. **Trick of the Tongue** Beginning at 18th level, you can use two utterances you know as a single action. You must affect the same target with both utterances and you only make a single truespeech check, using the result for both utterances. You can choose the order that the utterances take effect. When you use this ability, the effective level of both utterances is halved. **Say My Name and I Am There** At 20th level, you develop a special truename that creates a momentary link between you and the creature that speaks it. This link lasts for 1 minute and will function even if you and the creature are on different planes of existence. Once

the link is established, you gain several useful abilities: While using this ability, you are effectively blind and deaf to your own surroundings. Using this ability counts as your move action for the current turn. The linked creature gets no save to prevent this effect, but will remember that it occurred. Only a wish spell has the power to reverse this effect, although you can teach the truename to the creature again if you choose to. Using this ability immediately severs the link between you and the affected creature.

Personal Doctrines These are the available doctrine choices.

Acolyte of the Ego The founder of the Acolyte of the Ego doctrine believed that the path to enlightenment lay within the recesses of his own mind. Acolytes apply this belief to their truespeech abilities and specialize in using their utterances on themselves to bring out their potential.

Ego Centric At 1st level, whenever you target yourself with a truespeech ability, you have advantage on your truespeech check.

Adaptive State of Mind At 3rd level, whenever you are targeted by an enemy while under the effect of one of your recitations, you can switch which recitation is affecting you as a reaction. You can not change a recitation that is affecting you because of your Rewrite Personal Truename ability.

Extra Attack Starting at 6th level, you can attack twice, instead of once, whenever you take the Attack action on your turn.

Mind Over Body At 10th level, you become immune to charm and fear effects. Additionally, you have advantage against any mind-affecting effect.

Mindful Attack At 14th level, whenever you use your action to target yourself with a truespeech ability, you can make a single attack as a bonus action.

Disciple of the Word Disciples of the Word are truenamers who believe that the multiverse was once created using truespeech. They dedicate themselves to learning that first incantation and mastering its secrets.

Syllable of the Ideal At 1st level, you gain the syllable of the ideal utterance as a bonus utterance known.

Syllable of Substance At 3rd level, you gain the syllable of substance utterance as a bonus utterance known.

Syllable of Form and Shape At 6th level, you gain the syllable of form and shape utterance as a bonus utterance known.

Syllable of Motion and Energy At 10th level, you gain the syllable of motion and energy utterance as a bonus utterance known.

Syllable of the Determined Purpose At 14th level, you gain the syllable of the determined purpose utterance as a bonus utterance known.

Otherworldly Attendant Truenamers that choose to follow the doctrine of the otherworldly attendant focus their research efforts on learning the truenames of mighty celestials and fiends. Using this knowledge, they conjure them and force them to serve as allies.

Call Forth the Named At 1st level, you gain the call forth the named utterance as a bonus utterance known. You also learn the truename of any one celestial or fiend of CR 1 or less.

Speak Unto the Masses At 3rd level, you gain the ability to treat all of your conjured minions as a single creature when targeting your utterances. This will allow you to apply the effects of your utterance to multiple conjured creatures at once.

Entreat Protection At 6th level, as a reaction when you are targeted by an ability that would force a save, you can make a deal with one of your conjured creatures. In exchange for freedom from your control, the creature becomes the target of the ability instead of you. The creature is immediately returned to its home environment and immune to your attempts to conjure it for 24 hours.

Improved Calling At 10th level, your ability to conjure creatures by name improves. When using your call forth the named utterance you can conjure a single creature whose CR is 1. For each effective level above 1st, this maximum CR increases by 1.

Attendant Formation At 14th level, your constant exposure to the celestials and fiends that you conjure has started to alter your own form. Whenever you use your call forth the named utterance to conjure a celestial or fiend, you can choose to transform yourself into the same creature you conjured. This transformation lasts as long as the conjured creature does. You gain all of the abilities of the new form and you retain the ability to use truespeech regardless of your new form.

Last edited by xyianth;
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The connexion between the two is illustrated by the application of the term shiptu, "incantation," to the direct appeals to the gods, as well as by the introduction, on the one hand, of genuine prayers into the incantations and by the addition, on the other hand, of incantations to prayers and hymns, pure and simple.

Offensive utterances are largely useless. Offensive utterances are usually really powerful, and are pretty easy to buff to crazy levels, but they have one big problem: Since Cha is, at best, a secondary stat for truenamers, this is unlikely to be very high. For a level 20 party, hit points is the level where you can pretty easily kill an enemy in one round, if not a single attack. There are two kinds of incantations: Generally, you get any particular effect either at the same time as a primary caster, or a few levels later. There are two incantations which break this pattern, *Rebuild the Dweomer* and *Rewrite the World*. *Rebuild the Dweomer* lets you restore a magic item to whatever state it was in 1 round ago. This lets you recharge a wand, undrink a potion, or un-wish a ring of three wishes. I shudder to think of what you could do with a *Thought Bottle*. With this incantation and a scroll of *simulacrum*, *true resurrection*, or *wish*, you can end up with an unending supply of powerful magic. The other incantation that breaks this pattern is even more powerful: *Rewrite the World* is a DC 60 incantation that replicates *wish*, without the normal costs associated with it. Every time you use it, it gives you a -5 to further *Truename* checks that day. This incantation establishes a minimum tier of 2 once the truenamer hits level. *Recitations* are interesting, cost too much to be game-breaking. *Recitations* are compared with martial stances from the *Tome of Battle*, and they work pretty similarly. You need to be a 10th level truenamer in order to learn *Recitation of the Untouched Snow* invisibility at DC 25, *greater invisibility* at 41, which limits how much power you can get out of permanent invisibility. It lets you know the HP of anyone you can see, thus letting you know if your utterances are going to work. Capable of doing one thing quite well, while still being useful when that one thing is inappropriate, or capable of doing all things, but not as well as classes that specialize in that area. Occasionally has a mechanical ability that can solve an encounter, but this is relatively rare and easy to deal with. Will outshine any Tier 5s in the party much of the time. Generally, truenamers are pretty versatile, low-power spellcasters. A creative or optimization-focused player will be able to do some really awesome things, and even a low-op player will be able to make certain expensive tasks trivial. Either of those incantations makes a truenamer an infinite cash factory at level 16, which instantly pushes them into Tier 2, regardless of other factors.

Chapter 9 : The Way Words Work (or, Truenaming that doesn't make me cry myself to sleep at night)

While the early utterances, incantations, and recitations are generally pretty balanced, when you get to the later levels things get kind of crazy. Because the writer removed the Law of Resistance and the DC is based on what you're casting rather than the Hit Dice of the creature you're trying to affect you can use your utterances every round.

Sentences Sentence examples Utterances Sentence Examples That the first type of atheism exists, in spite of the denials of those who favour the second or the third, may be proved by the utterances of men like Feuerbach, Flourens or Bradlaugh. It has been suggested that we here have recorded the utterances of glossolalists. Editors seemed to be incapable of rising above the dead level of political strife, and their utterances were not relieved even by a semblance of fairness. Readers turned away in disgust, and journal after journal passed out of existence. On the fundamental question, however, of the psychophysical connexion and the derivation of mind from matter, his utterances are neither clear nor consistent. As Cicero tones down his oratory in his moral treatises, so Horace tones down the fervour of his lyrical utterances in his Epistles, and thus produces a style combining the ease of the best epistolary style with the grace and concentration of poetry - the style, as it has been called, of "idealized common sense," that of the urbanus and cultivated man of the world who is also in his hours of inspiration a genuine poet. They may be divided into four groups: It lay in the nature of the thing that more precise utterances should be given on this subject, and these we find in the *Thatsachen des Bewusstseins* and in all the later lectures. Jesus used the word to affirm his own utterances, not those of another person, and this usage was adopted by the church. The form of the *Pensees* forbids the attempt to evolve from their detached utterances a completely coherent system. If doctrinal utterances occur from time to time, they are in every case incidental and unpremeditated. After the beginning of the 3rd century there were still no doubt men under the control of the hierarchy who experienced the prophetic ecstasy, or clerics like Cyprian who professed to have received special directions from God; but prophets by vocation no longer existed and these sporadic utterances were in no sense placed on a level with the contents of the sacred Scriptures. A parallel case to Automatic Writing is the action of the speech centres, resulting in the production of all kinds of utterances from trance speeches in the ordinary language of the speaker to mere unintelligible babblings. Flournoy has shown that these utterances may reach a higher plane and form a real language, which is, however, based on one already known to the speaker. Its utterances plebiscite had the full force of law; it elected the tribunes of the plebs and the plebeian aediles, and it pronounced judgment on the penalties which they proposed. This, like so many of his later utterances, closed with an appeal for sympathy and union between the French and English races as the secret of the future of Canada. As for his theology, its leading factors were - i. It was his desire to unite the enthusiasm of primitive Christianity with intelligent thought, the original demands of the Gospel with every letter of the Scriptures and with the practice of the Roman church, the sayings of the Paraclete with the authority of the bishops, the law of the churches with the freedom of the inspired, the rigid discipline of the Montanist with all the utterances of the New Testament and with the arrangements of a church seeking to set itself up within the world. All his past career and utterances seemed to indicate that he would favour the harshest measures toward ex-Confederates, hence his acceptability to the most radical republicans. They professed to raise spirits by incantation; and Kelly dictated the utterances to Dee, who wrote them down and interpreted them. It was one of his most trenchant utterances, full of fancy, wit, eloquence and elevated thought. Thoroughly American, and a lover of the people, he greatly altered the attitude of the Roman Catholic Church toward the Knights of Labor and other labour organizations, and his public utterances displayed the true instincts of a popular leader. These utterances are eminently characteristic. They show how far Bismarck was even at the close of from comprehending the traditional policy of the papacy towards Germany and German interests, and how little he conceived it possible to employ the relations between the future empire and the Vatican as a point of departure for a successful and consistent ecclesiastical policy. To this Baius submitted; though certain indiscreet utterances on the part of himself and his supporters led to a renewal of the condemnation in by Gregory XIII. Such accommodation, though sometimes purely literary or stylistic, generally has the definite purpose of instruction, and is frequently used both in the New

Testament and in pulpit utterances in all periods as a means of producing a reasonably accurate impression of a complicated idea in the minds of those who are for various reasons unlikely to comprehend it otherwise. This demonstrates beyond a doubt the possibility of a strongly palatalized n becoming a palatal sibilant or vice versa, between which utterances there is but a very slight tongue movement. But in both works these utterances are qualified in such a manner as to enable us to perceive the real bearings of his doctrine, and to pronounce at once that it differs widely from that commonly ascribed to him. The more orthodox and conservative elements in his character gained the upper hand as time went on, but careful students of him and his writings will find a deep conservatism underlying the most radical utterances of his earlier years, while a passionate sympathy for the poor, the afflicted and the weak held possession of him till the last hour of his life. In various speeches he sounded a note of conciliation with Indian progressive feelings, and it was agreed on his return to England that valuable help had been given by his utterances to the work of self-government in India under the new regime. But, secondly, the pneumatic utterances technically known as speaking with tongues failed to reach this level of intelligibility; for Paul compares "a tongue" to a material object which should merely make a noise, to a pipe or harp twanged or blown at random without tune or time, to a trumpet blaring idly and not according to a code of signal notes. None of Rudin's public utterances justify the supposition that he assumed office with the intention of allowing the alliance to lapse on its expiry in May ; indeed, he frankly declared it to form the basis of his foreign policy. There is much faith in dreams, and in the utterances of certain "wise men," who practise an embryonic magic and witchcraft. But above all, what gives the sentences of Marcus Aurelius their enduring value and fascination, and renders them superior to the utterances of Epictetus and Seneca, is that they are the gospel of his life. During the progress of the campaign he kept away from public affairs, although he assumed a Cassandra-like attitude in all his utterances, and his henchmen in the press were frankly defeatist. If the impression left upon current thought can be estimated from certain of the utterances of the court-prophet Isaiah and the Judaeian countryman Micah, the light which these throw upon internal conditions must also be used to gauge the real extent of the religious changes ascribed to Hezekiah. Hence the speculative utterances of mysticism are always more or less pantheistic in character. It was thought that martyrdom would atone for sin, and imprisoned confessors not only issued to the Churches commands which were regarded almost as inspired utterances, but granted pardons in rash profusion to those who had been excommunicated by the regular clergy, a practice which caused Cyprian and his fellow bishops much difficulty. The Gathas alone claim to be authentic utterances of Zoroaster, his actual expressions in presence of the assembled congregation. His views were slowly assuming the form which subsequently found such strong expression in his writing; but the progress was slow, and the cautious reserve of his first rationalistic utterances was in striking contrast with his subsequent rashness. For Erigena, therefore, the speculative reason is the supreme arbiter; and in accordance with its results the utterances of Scripture and of the church have not infrequently to be subjected to an allegorical or mystical interpretation. Thirdly, when Xenophanes himself says that theories about gods and about things are not knowledge, that his own utterances are not verities but verisimilitudes, and that, so far from learning things by revelation, man must laboriously seek a better opinion, he plainly renounces the "disinterested pursuit of truth. During his diplomatic career he had more than once noticed that such utterances were received as very witty, and at every opportunity he uttered in that way the first words that entered his head. It is more easily matched in the unsystematic utterances of a man of the world like Montaigne.