NOTES BY MAJOR CONDER.

In Brown’s “Guide to the Isle of Man,” p. 200, I find mentioned “the monolith known as King Orry’s stone.” It is shown on the Ordnance Survey as a “standing stone,” near what seems to be popularly known as “King Orry’s grave,” some 2 miles from Laxey. On p. 315 of the same guide I find mention of Mannanan “as a Paynim and a necromancer, the first who held the enchanted island. . . . The same ballad informs us that the rent paid to this wizard king was a bundle of coarse meadow grass from each landholder yearly at midsummer, brought by some to the top of the mountain of Barrule, and by others deposited with Mannanan himself at Keamool”—Barrule being on the north-east. The same guide book attributes the Tynwald Mount to King Orry, and regards the rushes there strewn at the annual midsummer ceremony of reading the laws, as “in lieu of a rent charge from the small estate of Cronk.” My present correspondents regard it as simply the old custom of carpeting the ground with rushes.

This instance shows in an interesting manner that the Palestine Exploration publications are widely known at home, and any correction, even of a sentence which is not directly connected with Palestine matters, is welcome.

C. R. C.

V.

ESSEBU.

This word appears to connect the Akkadian, in which it is usually rendered “prince,” with the Hittite, in the names of the Hittite kings—

Tartisebu,
Akatisibu,

and perhaps occurs in the name of Ispuinis, King of Van. It is interesting in this connection to note that in the language of the Ostiaks of the Narûm, Essep still occurs with the meaning “father;” other words in Akkadian and in Turkic speech (such as Ai, Aga, Ata) mean both “father” and “chief.” In the dialect of the Ostiaks of Wasynga, we get Essem for Essep (Klaproth, “Asia Polyglotta”). In the Egyptian the word is spelt \( \text{\textit{Essep}} \). It may be the near relation of the common Mongolian Esega, “father.” The Mongolian eke, “mother,” occurs in Akkadian, as well as the Turkic Ama or Ana.

C. R. C.