



The Evolution of the Dragon

G. Elliot Smith

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from the PREFACE: The book has been written in rare moments of leisure snatched from a variety of arduous war-time occupations; and it reveals only too plainly the traces of this disjointed process of composition. On 23 February, 1915, I presented to the Manchester Literary and Philosophical Society an essay on the spread of certain customs and beliefs in ancient times under the title "On the Significance of the Geographical Distribution of the Practice of Mummification," and in my Rylands Lecture two weeks later I summed up the general conclusions.[1] In view of the lively controversies that followed the publication of the former of these addresses, I devoted my next Rylands Lecture (9 February, 1916) to the discussion of "The Relationship of the Egyptian Practice of Mummification to the Development of Civilization". In preparing this address for publication in the Bulletin some months later so much stress was laid upon the problems of "Incense and Libations" that I adopted this more concise title for the elaboration of the lecture which forms the first chapter of this book. This will explain why so many matters are discussed in that chapter which have little or no connexion either with "Incense and Libations" or with "The Evolution of the Dragon". ... The dragon-myth, however, did not really begin to develop until an ageing king refused to be slain, and called upon the Great Mother, as the giver of life, to rejuvenate him. Her only elixir was human blood; and to obtain it she was compelled to make a human sacrifice. Her murderous act led to her being compared with and ultimately identified with a man-slaying lioness or a cobra. The story of the slaying of the dragon is a much distorted rumour of this incident; and in the process of elaboration the incidents were subjected to every kind of interpretation and also confusion with the legendary account of the conflict between Horus and Set. When a substitute was obtained to replace the blood the slaying of a human victim was no longer logically necessary: but an explanation had to be found for the persistence of this incident in the story. Mankind (no longer a mere individual human sacrifice) had become sinful and rebellious (the act of rebellion being complaints that the king or god was growing old) and had to be destroyed as a punishment for this treason. The Great Mother continued to act as the avenger of the king or god. But the enemies of the god were also punished by Horus in the legend of Horus and Set. The two stories hence became confused the one with the other. The king Horus took the place of the Great Mother as the avenger of the gods. As she was identified with the moon, he became the Sun-god, and assumed many of the Great Mother's attributes, and also became her son. In the further development of the myth, when the Sun-god had completely usurped his mother's place, the infamy of her deeds of destruction seems to have led to her being confused with the rebellious men who were now called the followers of Set, Horus's enemy. Thus an evil dragon emerged from this blend of the attributes of the Great Mother and Set. This is the Babylonian Tiamat. From the amazingly complex jumble of this tissue of confusion all the incidents of the dragon-myth were derived.

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The reason? Because this The Evolution of the Dragon is an unordinary book that the inside of the book waiting for you to snap that but latter it will distress you with the secret the idea inside. Reading this book alongside it was fantastic author who write the book in such wonderful way makes the content on the inside easier to understand, entertaining way but still convey the meaning entirely. So , it is good for you because of not hesitating having this any longer or you going to regret it. This book will give you a lot of benefits than the other book have got such as help improving your ability and your critical thinking method. So , still want to hold off having that book? If I had been you I will go to the book store hurriedly.

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