

And yet this latter character was essential to the ibi. Plutarch (*De Iside et Osiride*) says, that the manner in which the white was cut by the black in the plumage of this bird, presented the form of a lunar crescent. It is, in fact, by the union of the black of the last quills, with that of the two ends of the wings, that there is formed, in the white, a large semicircular notch, which gives to the white the figure of a crescent.

It is more difficult to explain what he has intended to say, in averring that the feet of the ibis form an equilateral triangle with its beak. But we can understand the assertion of Ælian, that when it draws in its head and neck among its feathers, it represents, in some measure, the figure of a heart.* It was on account of this, according to Horus Apollo (c. 35.), the emblem of the human heart.

From what Herodotus says of the nakedness of the throat, and of the feathers which covered the upper part of the neck, he appears to have had under his eyes a middle aged individual; but it is not the less certain, that the Egyptians also knew very well the individuals with the neck entirely bare. We see such represented from sculptures in bronze, in Caylus's *Collection of Egyptian Antiquities* (vol. i. pl. x. no. 4., and vol. v.

* Ælian, lib. v. cap. 29.