

time, states that the place of these solstices is so indefinitely fixed, that we cannot decide on it nearer than two or three hundred years. Those of Eudoxus and Tcheou-Kong are the same.(1) It is confidently asserted that the Indians do not make observations, and have no instruments necessary for that purpose. M. Delambre agrees with Bailly and Legentil, that they have processes of calculations which, without proving the antiquity of their astronomy, at least show its originality;(2) and this conclusion cannot be extended to their sphere, for independently of their twenty-seven nacchatrons, or lunar houses, which are very similar to those of the Arabs, they have in their zodiac the same twelve constellations as the Egyptians, Chaldeans, and Greeks;(3) and if we refer to M. Wilfort, their extra-zodiacal constellations were the same as those of the Greeks, and had names which differ very slightly from the Greek names.(4)

The introduction of astronomy in China, is attributed to Yao, who sent, says the Chou-King, astronomers towards the four cardinal points of his empire to examine what stars presided at the four seasons, and to regulate what was to be done at each

(1) Manuscript Memoirs of M. de Paravey, on the Sphere of Upper Asia.

(2) See the profound treatise on the Astronomy of the Indians, in the History of Ancient Astronomy, by M. Delambre, v. 1, p. 400—556.

(3) See Sir W. Jones' Memoir on the Antiquity of the Indian Zodiac. Mem. of Calcutta, v. ii. p. 289, 8vo. edit. and in the French translation, v. ii. p. 332.

(4) We subjoin M. Wilfort's own words from his Memoir on the Testimonies of the Ancient Hindoo books, concerning Egypt and the Nile. Mem. de Calcutta, v. iii. p. 433, of the 8vo. edit.

“Having requested my pundit, who is a learned astronomer,