

Christ, has a column engraven and painted in the tenth year of Antoninus, one hundred and forty-seven years after Christ, and sculptured and painted in the same style as the zodiac, which is near it.(1)

Besides, we have a proof that this division of the zodiac in such or such a sign, has no reference to the precession of the equinoxes, nor to the displacing of the solstice. A mummy case lately brought from Thebes by M. Caillaud (and containing, according to a very legible Greek inscription, the body of a young man who died in the nineteenth year of Trajan, one hundred and sixteen years after Christ,)(2) has on it a zodiac divided at the same point as those of Dendera;(3) and, according to all appearances, this division marks some astrological scheme relative to this individual, a conclusion which may probably be applied to the division of the zodiacs of the temples. It either denotes the astrological theme of the moment of their erection; that of the prince for whose safety they were devoted; or some similar epoch relative to which the position of the sun would have appeared of some particular importance to be noted.

Thus are for ever dissipated the conclusions that have been drawn from some incorrectly explained monuments, against the newness of the continents and nations, and we might have dispensed with so much detail on this point, if they were not so recently broached, and had they not made sufficient impres-

(1) Letronne. *Researches*, pp. 456—457.

(2) Letronne. *Observations, critical and archæological, on the Zodiacal Remains of Antiquity, occasioned by an Ægyptian Zodiac, painted in a mummy case, bearing a Greek inscription of the time of Trajan.* Paris, 1824, in 8vo. p. 30.

(3) Letronne, pp. 48—49.