

fertilized by the inundation; the Leo, the season when this land is most infested by wild beasts, &c.(1)

The remote antiquity of 15,000 years would besides involve this absurd consequence, that the Egyptians, men who represented every thing by emblems, and who attached a vast importance to the conformity of those emblems with the ideas which they intended to portray, must have preserved the signs of the zodiac for thousands of years after they had ceased in any manner to correspond with the original signification.

The late Remi Raige endeavoured to support Dupuis' opinion by an entirely novel argument.(2) Having observed that we may find, in explaining the Egyptian days of the month by the oriental languages, meanings more or less analogous to the figures of the zodiacal signs, and finding from Ptolemæus that *epifi*, which signifies Capricornus, begins on the twentieth of June, and consequently immediately follows the summer solstice; he draws the conclusion, that at the beginning Capricornus himself was at the summer solstice, and thus of the other signs, as Dupuis had done before him.

But, independently of all conjecture of these etymologies, Raige did not observe that it was merely chance, that five years after the battle of Actium, in the year 25 before Christ, at the establishing of the fixed Alexandrian year, the first day of Thoth was

(1) *Ægyptiaca*, page 215.

(2) See the great work on Egypt. Ant. Mem. v. 1, the Memoir of M. Remi Raige, on the 'Nominal and Primitive Zodiac of the Ancient Egyptians.' See also the table of the Greek, Roman, and Alexandrian months, in the Ptolemæus of Halma, vol. iii.