

stitial point; and, *secondly*, that the state of the heavens represented was precisely that which took place at the period when the monument was

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side, the Aquarius is near the bottom, or the west, marching towards the entrance or east, the feet turned toward the wall, preceded by the Capricorn and Sagittary, both marching in the same direction. The other signs are lost; but it is clear that the Virgin must have marched at the head of this band, on the side next the entrance. Among the accessory figures of this small zodiac, must be remarked two winged Rams placed across, the one between the Bull and the Twins, the other between the Scorpion and Sagittary, and each nearly in the middle of its band; the second, however, a little more advanced toward the entrance.

It was at first thought, that, in the great zodiac of Esne, the division of the entrance took place between the Virgin and the Lion, and that of the bottom between the Fishes and the Aquarius. But Mr Hamilton, and MM. de Jollois and Villiers, have supposed, that, in the Sphinx, which precedes the Virgin, they found a repetition of the Lion, analogous to that of the Cancer in the great zodiac of Dendera; so that, according to them, the division would be at the Lion. In fact, without this explanation, there would only be five signs on one side, while there would be seven on the other.

With regard to the small zodiac of the north of Esne, it is not known whether some emblem analogous to this Sphinx may have occurred in it, because this part is destroyed.—See *British Review*, February 1817, p. 136; and *Critical Letter on Zodiacomania*, p. 33.