

date further back than the tenth century. Even upon stones with Gnostic inscriptions they are not met with. Subsequent

correct views have only recently been established. The Egyptians had originally no short periods of seven days, but periods of ten days, similar to the week, as has been proved by Lepsius (*Chronologie der Æg.*, p. 132), and as is also testified by monuments which date back to the most remote times of the erection of the large pyramids. Three such decades formed one of the twelve months of the solar year. On reading the passage in Dio Cassius (lib. xxxvii., cap. 18), "That the custom of naming the days after the seven planets was first adopted by the Egyptians, and had, in no very long time, been communicated by them to all other nations, especially the Romans, with whom it was then already quite familiarized," it must not be forgotten that this writer lived in the later period of Alexander Severus, and that, since the first irruption of the Oriental astrology under the Cæsars, and in consequence of the early and extensive commerce of so many races of people in Alexandria, it was the fashion among Western nations to call every thing Egyptian which appeared ancient. The seven-day week was undoubtedly the earliest and most diffused among the Semitic nations; not only among the Hebrews, but even among the nomadic Arabians long before the time of Mohammed. I have submitted to a learned investigator of Semitic antiquities, the Oriental traveler Professor Tischendorf, at Leipsic, the question whether, besides the Sabbath, there occur in the Old Testament any names for the individual days of the week (other than the second and the third of the *schebua*)? Whether no planetary name for any one day of the seven-day period occurred any where in the New Testament at a period in which it was certain that the foreign inhabitants of Palestine already pursued planetary astrology? The answer was, "There is an entire absence, not only in the Old and New Testaments, but also in the Mischna and Talmud, of any traces of names of week-days taken from the planets. Neither is the expression the second or third day of the *schebua* employed; and time is generally reckoned by the days of the month; the day before the Sabbath is also called the sixth day, without any further addition. The word Sabbath was also transferred to the week throughout (Ideler, *Handbuch der Chronol.*, bd. i., p. 780); consequently, the first, second, and third day of the Sabbath stand for the days of the week in the Talmud as well. The word *ἑβδομάς* for *schebua* is not in the New Testament. The Talmud, which certainly extends from the second to the third century, has descriptive Hebrew names for a few planets, for the brilliant Venus and the red-colored Mars. Among these, the name of Sabbatai (literally Sabbath-star) for Saturn is especially remarkable, as among the Pharisaic names of the stars which Epiphanius enumerates, the name Hochab Sabbath is employed for Saturn." Has not this had an influence upon the conversion of Sabbath day into Saturn day, the "*Saturni sacra dies*" of Tibullus (*Eleg.*, i., 3, 18)? Another passage in Tacitus extends the range of these relations to Saturn as a planet and as a traditional historical personage. (Compare also Fürst, *Kultur- und Literaturgeschichte der Juden in Asien*, 1849, p. 40.)

The different luminous forms of the Moon certainly attracted the observation of hunters and herdsmen earlier than astrological phantasms. It may therefore be assumed, with Ideler, that the week has originated from the length of the synodic months, the fourth part of which amounts, on the average, to  $7\frac{3}{8}$  days; that, on the contrary, references